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Elizabeth Miyoung Kaufman
Hamline University

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DESIGNING A LANGUAGE-MODIFIED, TRAUMA-INFORMED KNOW YOUR
RIGHTS TRAINING TO PREPARE AND EMPOWER REFUGEES WITH
BEGINNING TO INTERMEDIATE ENGLISH LANGUAGE SKILLS TO INTERACT
WITH THE POLICE

By

Elizabeth Miyoung Kaufman

A capstone submitted in partial fulfillment of the
requirements for the degree of Master of Arts in English as a Second Language.
Hamline University
Saint Paul, Minnesota
December 2017

Committee:

Primary Advisor: Michal Moskow

Secondary Advisor: Heidi Bernal

Peer Reviewer: ManChui Leung

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DEDICATION

This project is dedicated to all of us who are separated from each other by walls, bars, barbed wire, and borders. It is for those who have been forcibly displaced, those who survive by fleeing, who create home over and over in places where they can't stay. It is for those who hold onto hope while they are on the run, on long, violent journeys, for those who endure it because of their children, while dreaming of the people they left behind. It is for those who stay and fight for their existence, for those who remember before, and those who envision the new. It is for those who have endured centuries of systemic and structural violence and for each person lost to state sanctioned murder. It is for the freedom fighters who do the work every day, who love and empower community to build a collectively liberated future. It is for my children, Ryan and Mari, and my parents, Stan and Linda for their unwavering support, as well as for my sister Ellie, and my family here and in Korea. It is also for my dear friends and movement family who keep the fire burning when the night is long, and who give me so many reasons to feel joy and hope. I wrote this Capstone to be by and for the community, to center our voices in bringing this broader need of English Learners to academia.

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The Universal Declaration of Human Rights, Articles 1-14.1 of 30

Article 1.

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

Everyone has the right to life, liberty and security of person.

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Constitution of United States of America 1789 (rev. 1992)***4th Amendment***

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

CHAPTER ONE

Introduction

As global political and environmental instability increases, causing forced migrations and displacing people as refugees, the U.S., among many other countries, is experiencing rapidly changing population demographics. The United Nations defines a refugee as, “someone who has been forced to flee his or her [or their] country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group” (United Nations High Commissioner for Refugees, 2017, para.1).

Minnesota settles thousands of new refugees each year and for a limited time, various agencies provide assistance in their adjustment and acclimation to their new home. Refugees are faced with rebuilding their lives in an entirely unfamiliar society. Most often, they speak languages other than English, and many struggle with issues around housing, employment, transportation, childcare, healthcare, daily life tasks, feelings of isolation, prior trauma, and understanding U.S. specific social systems, such as the role of police and how to interact with them. Situations that are unclear at best and tragic at worst are created by the combination of no common language, the police not necessarily being well-informed about how to interact with newly arrived refugees and immigrants or those with mental illness or PTSD (Editorial Board, 2016; Saint Fort et al., 2012), people not knowing what the police want or what they might do to them, the ticketing and arrest quotas that are part of police protocol (Rose, 2015), and the current climate of tension around police misconduct. It is not only helpful, but necessary to learn more about the

needs and experiences of our refugee communities and to provide them with information on their rights, as well as tools to help them be engaged participants in society.

In this study, I am examining the context in which refugees with low to intermediate English skills interact with police to learn more about the language and cultural barriers that exist, in order to design a language-modified, trauma-informed Know Your Rights training. For the purposes of this paper, general references to the “police” will include law enforcement that civilians would likely interpret to be police, such as sheriffs, state and highway patrol, and federal agents. While there are differences in duties, this is not always clear to the public and the roles are sometimes blurred. Armed people in uniform can also have the same effect in triggering prior trauma, regardless of these differences. Experiencing trauma can cause perceived threats to differ from actual threats, and the combination of both can keep people from engaging with police at all. Having attended Know Your Rights trainings, I am aware of the language, literacy, educational, and accessibility barriers that exist for this demographic of people. It is my hope that this resource could help our English Learner (EL) community members feel more empowered and better prepared to interact with the police.

This chapter introduces the issues associated with the following topics:

- Who refugees are and the common social, cultural, language, political, and economic challenges they face during resettlement and acclimation to life in the U.S.;

- The role of law enforcement in our society and current policing issues in low income, immigrant and refugee communities and other communities of color;
- Culturally-appropriate and trauma-informed services and initiatives that help refugees learn about sociocultural institutions and become empowered participants in society

Background of the Researcher

I am a mother, educator, facilitator, and activist living in a multiracial, multiethnic neighborhood in a mid-sized, Midwestern city. I have lived on both coasts and outside of the U.S. I identify as a Korean American adoptee, a multiethnic Asian American, and a justice movement-based woman of color, as well as an involuntary immigrant: a person displaced by social, political, and economic factors in my country of origin, the circumstances of which have roots in war, colonialism, and other oppressions. Though my adult refugee students and I have had different life experiences, I identify with their journeys of finding and re-creating home in multiple places and with multiple communities of people. Like some of them, I am affected by a travel ban to areas of my birth country, which is demonized by the U.S. for political reasons. There are commonalities and differences in our stories, but the connection in our time learning together is significant and personally very meaningful to me. I have worked with hundreds of students of all ages and numerous backgrounds with varying English language levels in midwestern and east coast cities.

I am interested in creative and intersectional expressions of racial, environmental, economic, and gender justice, and explorations of how we can practice and be grounded

in transformative and visionary personal and collective work. I am particularly interested in conversations around the complexities of American identities and the ways our stories weave us together, the impact of art and liberatory educational spaces in social movements, and low-income communities of color as hubs of environmental justice organizing, as well as larger issues of political and environmental global instability and peace. I believe that building community at the micro-level: generating ideas, meaningful dialogue, and relationships through redefining the ways we speak and interact with each other, is a form of practicing freedom and is a foundation in movement building.

My perspective on education is holistic and grounded in the context of the social, political, economic, racial, gendered, and cultural realities that we experience. It is in the depths and intersections of these areas that the complexity of humanity is revealed, and it is where we meet each other, in the world and in the classroom. I draw inspiration from educators such as Paulo Freire, who believed that the purpose of teaching and learning is to improve ourselves through the process and contribute to finding solutions in our communities. I see my role as facilitating learning by providing resources, helping students build their academic skills, and co-creating a safer and courageous space for self-expression, questions, ideas, and critical thinking. For our English Learners, many of whom have experienced various kinds of trauma or disruption in their lives, there are often multiple outside factors that affect learning at school. Newly arrived immigrants and refugees are also coping with adjusting to a new country that may have very different ways of living and expectations of what one does to survive and thrive than their previous countries did. There is a plethora of new systems to navigate, and many struggle physically and emotionally to adjust.

I have a deep commitment to and interest in social justice and a background in community activism and organizing. I have worked on issues related to the establishment and development of Ethnic Studies programs in higher education, police brutality, wrongful conviction, political prisoners, racial justice, youth empowerment, organizational development, immigration issues, workers' rights, anti-war initiatives, environmental justice, art as a community healing and social justice practice, and a variety of solidarity work. I strive to develop a deeper and more comprehensive framework for understanding the intersectionality of these issues, and what holistic and thoughtful approaches would be in creating the structures we need for healthy communities that safeguard human rights and our earth. The lack of these provisions are what has caused 65.3 million people to be forcibly displaced in our world as of 2015, including 21.3 million refugees, over half being under 18 years of age, and 10 million stateless people (United Nations High Commissioner for Refugees, 2015).

Trainings and Consultations with Organizations

To gain a broader understanding of current issues of police encounters at the community level, I conducted formal and informal meetings with representatives or attended trainings from a number of organizations across the country. These included the Coalition for Humane Immigrant Rights of Los Angeles, Central American Resource Center (Los Angeles), Asian Americans Advancing Justice (Los Angeles), Asian Americans for Equality (New York City), Malcolm X Grassroots Movement (New York City), Sunset Park Cop Watch (New York City), October 22nd Coalition Against Police Brutality/Stolen Lives Project (New York City), RaceForward: The Center for Racial Justice Innovation (New York City), Just Food (Training of Trainers (community

engagement, facilitation, and workshop design) New York City), Immigrant Defense Project/Center for Constitutional Rights/Creating Law Enforcement Accountability and Responsibility (Train the Trainer: How to give a Know Your Rights Presentation for Immigrants webinar, New York City), Communities United Against Police Brutality (Minneapolis), and the National Lawyers Guild of Minnesota (Minneapolis). My movement work experience includes anti-police brutality and other racial justice work, but in these meetings, I examined the scope of all community interactions with law enforcement to learn about other issues that come up and their frequency. I wanted to learn what these lawyers, organizers, facilitators, and community workers focus on in their own work and how this could provide a broader context for my training design.

I also learned more about healing the trauma that exists in our lives and working with people who have experienced severe or prolonged trauma, by attending the following trainings: Restoring Power: Trauma and Resilience for Organizers (Minneapolis); Transforming Psychological Trauma (Minnesota Peacebuilding Leadership Institute, Minneapolis); Restorative Justice 101 (Minnesota Peacebuilding Leadership Institute, Minneapolis); and a Trauma Informed Best Practices webinar from the National Immigrant Justice Center (Chicago). Through my workplace, I attended the St. Paul Community Literacy Consortium's presentation: Bearing Witness: Traumatic Stress and the Helping Professional. These trainings deepened my sensitivity to pervasive trauma in society and how it can affect our lives in different ways. They also helped me learn techniques for interacting with individuals who have experienced various types of trauma, and empowering ways to practice healing individually and collectively. This was important to me as an educator, a facilitator, and personally.

I have also followed national organizations that work at the intersections of race, immigration, and incarceration to stay current on the rights information being disseminated and responses to the ever-changing Administration's policies that lead to harassment, arrest, detainment, and incarceration in our communities. In addition to the groups mentioned above, the Black Alliance for Just Immigration (New York City/national), Immigrant Defense Project (New York City), United We Dream (national), National Immigration Law Center (Los Angeles, national), People's Justice for Community Control and Police Accountability (New York City), and the Center for Constitutional Rights (New York City) are some of the organizations doing a variety of comprehensive work on the front lines.

This topic covers issues that are literally a matter of life and death. I do my best to approach it with the respect it requires because I know what the stakes are for my students and the greater community. I also acknowledge that even with information and taking all of the right steps, that human rights violations still occur and people are killed by authorities, having followed all of the rules. I maintain that knowledge is nonetheless empowering and critical for us all. The methods used in trainings will continue to grow and evolve depending on the circumstances of the participants and the shifts and changes in the political climate. Facilitators who use the information should adapt it to their participants as specifically as possible. It was critical for me to expand my national perspective as the U.S. stands alone among developed nations in its exorbitant rates of arrest, detainment, imprisonment, police brutality, and extrajudicial killings of civilians. I wanted to acknowledge organizations that spoke with me or provided critical information

that expanded my understanding of the overall landscape. This recognition is important as we do this work and move forward together.

Role of the Researcher

In my culminating Master of Arts capstone, I wanted to address a broader issue faced by our learners and communities and create a useful project that I could share with other educators and organizations to help empower people in their daily lives. As an English language educator and community facilitator and activist, I have extensive experience working in multilingual settings and in interacting with speakers of varying English levels. I have taught students at my present organization for almost two years, and this familiarity combined with my professional training helps to address barriers encountered when working across different languages. At this organization, I teach language, technology, numeracy, and sociocultural skills for practical application, as well as about American cultural topics and how to interact with societal institutions. I supervise several volunteers and coordinate with community guests and graduate students doing projects with participants. A highlight in my curriculum was doing a semester-long Writer's Workshop style autobiographical project that integrated multiple forms of skill-building and culminated with students sharing their stories by presenting their finished pieces to peers, teachers, and volunteers.

My role in this Capstone was to conduct research to determine whether studies have been done on this topic and what relevant research exists, to survey participants on their experiences with police, to design a tailored training which incorporates this information and is language-modified and trauma-informed, and to implement the training after the conclusion of this project. I would like to be able to present my process

and findings to others who work with similar populations, and to be able to train other groups in schools and communities. I hope that by creating this specialized Know Your Rights training, and by providing multimedia and multilingual related resources, that this goal can be accomplished.

Refugees and Resettlement

Refugees enter their newest countries with widely varying experiences, but most have some common threads. As described by Shannon et al. (2015), many have been forced out of their homes, imprisoned, tortured, raped, witnessed killings, were seriously injured, separated from loved ones, and lived with violent conditions in refugee camps, sometimes for over a decade. It is common to have lived in the camps for twenty to twenty-five years, and some were born and lived their lives into adulthood there. In Shannon et al.'s (2015) study, refugees described mental distress and illness resulting from their experiences, and many remain fixated on what happened and how family members who are still there are doing. They continue to have behavioral, emotional and health effects from this long after they have arrived. Similarly, Weaver and Burns (2001) found that refugees often have severe recurring nightmares from extreme conditions that they've lived through and need time and specialized services to adjust into new environments. The enormity of the circumstances in their countries of origin which forced them out, followed by refugee camps, which are often overcrowded, lacking in infrastructure, and poorly resourced, leading to disease, violence, and malnutrition, in addition to the extensive process of resettlement into a new country with its own dynamics of poverty and social inequities, can be truly overwhelming.

Immigrants and migrants often experience overlapping issues with refugees, but are typically thought of as people who come to live in the U.S. from another country seeking a better life. This common narrative makes invisible the extreme conditions that cause people to leave and the significant struggles they experience in transit and after arrival. Asylees are defined as refugees, but are already in the U.S. or at a port of entry (Baker, 2016). These groups are consistently criminalized and detained in jails and prisons, and there is a pervasive fear of this inhumane practice.

The United States maintains the largest immigration detention infrastructure in the world, detaining approximately 380,000 to 442,000 persons per year. Persons—including legal permanent residents with longstanding family and community ties, asylum-seekers, and victims of human trafficking—are detained for weeks, months, and sometimes years. U.S. Immigration and Customs Enforcement (ICE) detains women, men, children, and LGBTQI individuals in over 200 county jails and for-profit prisons.... As there exists no independent oversight of the system, people in immigration detention are vulnerable to abuse. Immigrants in detention facilities around the United States are often subjected to punitive and long-term solitary confinement. They are subject to inadequate medical care, vulnerable to rape and assault, and often isolated from access to legal assistance and community support (End Isolation, n.d., para. 2 & 6).

After years-long application and vetting processes, newly resettled refugees are usually required to enroll in English classes and job training programs to receive benefits while at the same time becoming accustomed to new housing, transportation systems, social and political structures, communities, health care, schools and childcare, currency,

and other practices. Even things like figuring out how to use appliances and grocery shopping can be a challenge, especially in a new language. Experiencing extreme upheaval and displacement is wearing and difficult on the psyche and body, in addition to the massive amount of work it is to relocate and establish oneself in another country. Still, those who apply for resettlement do so with courage, patience, determination, and hope for peace, safety, and stability in their lives. It is critically important that we both address the root causes of mass displacement, as well as welcome our refugee communities with the services and compassionate support they need during this difficult but exciting transition in their lives.

Law Enforcement in our Communities

Police departments in the U.S. are funded by tax payers out of federal, state, county, and city budgets. The police are public servants as are judges, elected officials, firefighters, and others whose role has been deemed as beneficial to all and therefore paid for collectively by the people. Their job definition is to protect people and property, and this is enforced through varying levels of inquiry and punitive measures. They also respond in medical emergency situations and, in some communities in more recent years, have taken on duties of the Department of Homeland Security. The DHS includes U.S. Citizenship and Immigration Services (USCIS), U.S. Immigration and Customs Enforcement (ICE), and U.S. Customs and Border Protection (CBP). The collaboration between local law enforcement and ICE, in particular, has blurred the lines for many immigrant and refugee communities, in terms of to whom they feel they can turn when they fear for their safety or a crime has been committed. It has further eroded trust in an already tenuous situation, and many have simply stopped calling when they need help due

to the fear of citizenship status being questioned and the threat of deportation for themselves or loved ones. Development Director of Voz Workers Rights Education Project, Valderrama (2013) states:

Local police have become a primary gateway to deportation which seriously threatens our public safety and civil rights. Police can get distracted from their primary functions, resources can get diverted, and trust with immigrant communities is broken when local police forces collaborate with ICE. Without trust, crimes go unreported, investigations go unsolved, decades of community policing efforts are destroyed, and we are all less safe. (para. 4)

Refugees are often in the process of lengthy, complicated documentation proceedings which can take years to resolve, and many fear that they will not be able to provide adequate proof to satisfy a police officer during a random encounter. This is compounded by the knowledge that they may not speak enough English to explain their circumstances, and the authorities will not provide an interpreter. Some fear being sent back to the camps or the countries they fled when they reach U.S. airports due to travel ban measures or confusion. It is also common for refugees to have been abused by law enforcement in other countries where they've lived, and for them to be apprehensive of being stopped. They may not know why they are being detained, there is no common language to discuss the circumstances, and they do not know what the outcome of the stop might be. Stops and detention can be triggering, causing stress, anxiety, panic attacks, and re-traumatization. Adding to this tension is the current climate of constant news about police brutality, killings, and rights violations in communities of color. People are cognizant of racial discrimination in police stops and killings, and there is a logical climate of fear and

mistrust. We are also well-aware that “crimes of poverty” such as a broken tail light are often used as a reason for a stop. Minnesota resident Philando Castile, who was given that reason for being pulled over, didn’t actually have a broken tail light and the police dispatch recording revealed that the reason for the stop was suspicion of a robbery involvement due to having a “wide set nose” (Mannix, 2016). Less than two minutes after being pulled over, while in full compliance with what was asked of him, he was shot dead by Officer Geronimo Yanez in front of his fiancé and her five year-old daughter.

While refugees are not at an immediate risk of deportation, they remain vulnerable with police in many of the same ways as other immigrants. Language barriers and social status affect community and police interactions and the ways that different areas are policed, and contact can activate prior trauma and feelings of disempowerment. It is common for everyone to not know whom to turn to for support. One of my Hmong students described the police chasing her family members, including a child, holding weapons to their heads and falsely arresting them, and telling them they “fit the description,” only to discover that they had indeed stopped the wrong people. She wanted to know how to stop this and who would help them. Prominent cases of police brutality, discussed in more detail later in this study, are part of mainstream knowledge and many in the community have personal experience with police violence or are connected to those who do.

Culturally Appropriate, Trauma-Informed Services and Empowerment

The term “culturally appropriate” encompasses several concepts. The National Standards for Culturally and Linguistically Appropriate Services (CLAS) in Health and Health Care, compiled by the Office of Minority Health at the Department of Health and

Human Services, outlines culturally responsive procedures in the Health field. These are also applicable in other settings. Murillo (2013) states:

[These procedures] broaden the concepts of “culture” and “health” and encourage health care organizations to consider not just race and ethnic background, but also beliefs, values, institutions, language, and geographical and sociological characteristics. The new standards also advocate for a broader view of health that encompasses physical, mental, social, and spiritual well-being. (para. 3)

This holistic view of people is a main characteristic of culturally appropriate instruction and facilitation. It also includes developing leadership capacity, addressing the language and communication needs of English learners, engaging with the community, seeking improvement, and providing accountability for our actions. An example of an organization doing culturally-based healing work is the Cultural Wellness Center in Minneapolis. Their philosophy statement asserts that:

The health of one’s cultural identity is directly related to one’s personal health, the health of one’s community and one’s cultural group. Culture and epistemology are integral to understanding human behavior. Reconciliation and bridging between cultures contribute to healing in the cultural dimension, which, in turn, affects community and personal health. (Cultural Wellness Center, 2015)

Elders and mentors facilitate explorations of cultural knowledge, community network and ritual development, life coaching, healing circles, and other methods of holistic health.

They guide community members toward learning about and reclaiming traditional practices that may have been lost or prevented from being practiced, and encourage a solid grounding in cultural identity. There are multiple ways of conducting culturally

responsive teaching. By making an educational space an equitable learning community and honoring the identity of each participant, we can practice liberatory methods that transform our lives and communities.

“Trauma-informed” practice seeks to be inclusive of those who have experienced trauma or deep stress by modifying instruction or facilitation to be the least triggering possible and to offer healing methods during instances when re-traumatization occurs.

Alvarez (n.d.) of the Trauma Informed Care Project states:

Trauma Informed Care (TIC) is an organizational structure and treatment framework that involves understanding, recognizing, and responding to the effects of all types of trauma. It emphasizes physical, psychological and emotional safety for both consumers and providers, and helps survivors rebuild a sense of control and empowerment. (para. 1)

I believe that combining these techniques in the design of a Know Your Rights training will provide refugee participants with critical information in an accessible format.

Techniques will include breaking the information up into smaller pieces with breaks in between, varying activities between the PowerPoint presentation, group discussions, empowering video clips, elective participation in role plays, and reviewing printed materials, and checking in with participants to gauge the level of comfort. They are always free to move around or take individual breaks, and in the survey at my current organization, I provided the contact information of the organization’s therapist who is available to all participants without charge and uses interpreters. The goal of this capstone is to create a relevant and useful training that accommodates participants from

varied cultural backgrounds and life experiences. It would be an added benefit if it can also help them to reframe some of their traumatic stories in a more empowered context.

Guiding Questions

The purpose of this research was to learn more about the experiences that refugees in a mid-sized Midwestern city have with law enforcement, the main question being:

What components should be used to design a language-modified, trauma-informed Know Your Rights training to prepare and empower refugees with beginning to intermediate English language skills to interact with the police?

Additional questions I considered in this process include:

- What types of experiences do refugees in this community have with the police? (Have they been stopped while walking, in a car, or have police come to the home? Have the police offered to provide or located an interpreter?)
- How do participants feel about the police?
- How do they feel about talking to the police?
- Do they trust the police?
- Do they think the police are helpful or would help them?
- Do they feel safer or less safe when the police are around?
- Would they call the police for help?
- If there were other options for emergency responders, would they prefer to call the police or an alternative help?

In essence, I was thinking comprehensively about the connections between areas of vulnerability and potential exploitation and abuse, language and cultural barriers,

criminalization, targeting, and incarceration of immigrants, refugees, and other communities of color. My students have dealt with all of these issues in different ways, and it significantly impacts their education and lives and those of their family and friends, and in the greater community.

Summary

In this chapter, I have provided an introduction to some issues that arise for refugees in an urban area of a Midwestern state when they interact with the police. This includes types and frequency of encounters, feelings about the experience, understanding of the role of police in society, and prior experiences with law enforcement. This contributed to the design of a culturally appropriate, language-modified, trauma-informed Know Your Rights training and related multilingual, multimedia community support resources. When this training is implemented at a future time, participants will have the opportunity to evaluate whether they feel more empowered and informed, better prepared to interact with the police in English, and have a greater understanding of the role of police in their communities and in the U.S. I feel that learning about institutions such as the police is vitally important in the acculturation of refugee communities and helps them to be more engaged participants in society. When our more vulnerable populations are empowered, we are a much stronger community.

I think that my research will indicate the value in providing training and resources around interacting with law enforcement. Contextual language learning and becoming more familiar with law enforcement practices and issues will help students to be more prepared and comfortable in society. I used information from consultations with community organizations in the design and implementation of my training, and would

like to discuss my results with these organizations and other educators and community workers, so that the results can be of benefit to them and we could potentially work together in the future.

Chapter Overviews

In Chapter One, I provided an overview of my research topic and its relevance in my students' lives and in the greater community. I described the environment of the study, as well as the background and expectations of the researcher. I also noted the questions that informed the project and what I hope to do with the results. Chapter Two will include a review of existing literature about subjects related to refugees and resettlement issues, law enforcement in our communities, and culturally appropriate, trauma-informed, and empowerment-based services and teaching models. Chapter Three covers the methodology of the project, describing the curriculum design and methods used. In Chapter Four, I discuss the student survey results and present the context for the Know Your Rights curriculum. Chapter Five includes conclusions of the study, challenges and limitations, and provides implications and recommendations for future investigation into these issues.

CHAPTER TWO

Literature Review

The purpose of this study was to learn about the experiences of beginning to intermediate English language level refugees with law enforcement in the U.S., and to design a language-modified and trauma-informed Know Your Rights training. This chapter covers common social, cultural, language, political, and economic challenges that refugees face in their adjustment; policing issues in low income, immigrant and refugee communities and other communities of color; and culturally appropriate, trauma-informed services and teaching models. To understand why refugees would benefit from training on interacting with the police, I begin with broad descriptions of refugee circumstances, common living conditions before coming to the U.S., and the adjustment period after resettlement.

Standards and Indicators in the Refugee Camps

De Bruijn's (2009) study discusses the United Nations High Commissioner for Refugees' (UNHCR) Standards and Indicators data (legal protection, gender-related issues, food security and nutritional status, health, education, and refugee livelihoods and coping strategies) in relation to camp conditions in six countries (Tanzania, Uganda, Kenya, Nepal, Bangladesh, and Thailand). De Bruijn (2009) found that camps in Thailand and Nepal provided satisfactory levels of food, water, sanitation, health, and education, and Tanzania regularly and sufficiently met needs across sectors, according to the Standards. He attributes that to the scaling back of refugee operations and decreased demand on resources in Tanzania. He states that Nepal received high levels of

humanitarian aid, and Thailand is better developed in the areas mentioned than other host countries. He found that Kenya, Uganda, and Bangladesh had a more difficult time meeting the UNHCR standards, with exception of Bangladesh for water indicators and Uganda in the areas of health and freedom of movement. De Bruijn also notes significant concerns with the lack of birth registration in Thailand, Nepal, and Bangladesh which could leave 10,000 children stateless; unsafe water and sanitation provisions in Uganda and Kenya; substantial food insecurity in Bangladesh and Kenya; a need for more birth workers in Bangladesh and teachers in Tanzania; and insufficient birth control distribution in all of the studied countries except for Kenya. De Bruijn concludes that despite this, refugees generally face better living conditions in the camps than in their countries of origin, and due to humanitarian aid, these settings are sometimes more equipped than the environments of the local populations in the host countries. This raises issues of “imbalance” and “injustice” between refugee communities and the ones that they are established in and impact, in numerous ways. He recommends providing assistance to local residents to decrease inequity and potential resentment, addressing refugee issues in national development planning, and changing and expanding the evaluation criteria from policy goals to actual impact. “In the end, it is impact indicators, rather than process or institutional indicators that is the final yardstick to measure adequacy of policies and programmes” (De Bruijn, 2009, p. 58).

Challenges Refugees Face during Resettlement

Refugees coming to live in a new country have often been living in a constant state of impermanence and instability for years. It is normal for people in these situations to carry unresolved trauma with them which causes various types of physical, mental, and

emotional symptoms. In order to advocate for culturally relevant assessment tools, Shannon et al. (2015) looked at how Somali, Oromo, Bhutanese, and Karen refugees experience symptoms from trauma. Interviews covered different aspects of community responses to war, and results showed that symptoms could not be separated from their political and historical contexts. Participants needed to discuss the whole picture of what caused their symptoms rather than the symptoms in isolation. Similarly, Weaver and Burns (2001) found that participants often had recurring severe nightmares, and they recommended providing safe spaces where refugees could share their stories in their own ways. It takes time and support to process these difficult experiences, and it is additionally straining while trying to rebuild one's life in a new country. In Clarke and Borders' (2014) study, they cite the context of instability and gender violence in Liberia, and work that refers to Liberian women as "triply marginalized" in terms of ethnicity, economic access, and gender. Other research they found states that skin color is the strongest predictor of discrimination in the U.S. (Beiser, 2009; Hadley & Patil, 2009). Clarke and Borders (2014) found that the Liberian women struggled economically, but that they were hopeful overall. Participants coped by representing themselves and their culture in specific ways, engaging with the new environment, and using stories to make sense of their new environments.

When studying the experiences of Ethiopian refugees in their second year of resettlement, McSpadden (1987) found that they have the most stress and confusion in the last half of the first year and in the second year, and that is the time period when they need the most support and guidance. However, Nguyen and Henkin (1980) found that Thaidam and Vietnamese refugee junior high and high school students in their fourth year

at their schools were still in a transitional phase and did not feel entirely comfortable. Their perceived adaptation, whether positive or negative, was correlated with their academic performance. Those with internalized feelings of isolation or rejection could become apathetic or withdrawn. McSpadden (1987) found that those with English skills and jobs they valued or educational opportunities showed the lowest levels of stress. These findings indicate that learning English, being enrolled in school, achieving academic success, and having meaningful work all help bolster the confidence of refugees. The logistical aspects of these processes happen during resettlement, but it is the continued support to ensure success that can sometimes be missing. When an individual or family living in precarious circumstances experiences problems spanning social, cultural, language, political, and economic issues, it can lead to a breakdown that requires significantly more assistance to repair. It is critical that the public supports social services funding to help those in our society who often lack a safety net.

History, Context, and Impacts of Policing

Modern technology has led us to a new era in connecting with each other and in documenting police and community interactions. This has largely taken the form of citizen journalists documenting police abuse. As of December 12, 2017, 1131 people have been killed by the police in the U.S. since January 1st of that year (Killed by Police, 2017). According to a 2012 report on the extrajudicial killing of Black Americans (Eisen, 2013), a Black man, woman, or child is killed every 28 hours by law enforcement or a vigilante. While all developed countries have police forces, the U.S. very much stands alone in figures like these (Kuek Ser, 2016) and in our exorbitant incarceration rates (Lu, 2011; Wagner & Rabuy, 2017). While these practices have gone on for years, the

treatment of people of color by law enforcement in this country has come under scrutiny both domestically and by the world community due to the more recent ease of documentation and communication and the widespread use and networks of social media. This caused the U.S. Embassies of Bahrain, the Bahamas, and the United Arab Emirates to issue warnings about traveling to the U.S. (Reuters, 2016). While African-American and Indigenous communities are disproportionately targeted by police surveillance and violence, refugees and immigrants of color are also significantly impacted by these pervasive tactics. Only a handful of cases get media attention due to public outcry, but people of many backgrounds are abused, shot, or killed by the police each year.

State Violence affecting Women and LGBTQ Members of Indigenous Communities and Communities of Color

Writer, lawyer, and activist Andrea Ritchie discusses the context and impacts of police violence towards Black women, Indigenous women, women of color, and LGBTQ people of color, in her book, *Invisible No More: Police Violence Against Black Women and Women of Color*:

...physical, sexual, cultural, and spiritual violence against Indigenous women and gender nonconforming people at the hands of military authorities and law enforcement agents, and the control of their movements on and off reservations, is a central mechanism of the continuing colonization of this land. The slave trade, “plantation justice,” and the evolution of slave patrols produced brutal violence against women of African descent, as well as continuing police violence and violation of Black women through the Reconstruction, Jim Crow, and civil rights eras to the present. Through successive waves of migration, the borders of the

settler state have been enforced on the bodies of Asian, Latinx [gender-inclusive term for Latina/o], AMEMSA [Arab, Middle Eastern, Muslim, South Asian], and African immigrant women through exclusion and physical and sexual violence. Laws and policing practices evolved to explicitly police the lines of gender and gender identity and to control women's behavior, sexuality, and agency; such practices include the enforcement of sumptuary laws, designed to control gender expression, and "common nightwalker" laws, used to control women's movements and sexual transactions. Simultaneously, deeply entrenched "controlling narratives" – archetypal stories shaping how the actions and existence of Indigenous women, Black women, and women of color are perceived – evolved in service to colonization, slavery, and the establishment and enforcement of the nation's borders, and continue to operate in everyday police interactions. (Ritchie, 2017, pp. 13-14)

Ritchie highlights a number of cases of police and state violence against individual women of color, such as Rosann Miller, who was put in a choke hold by New York City police while seven months pregnant, in the weeks following their choke hold of Eric Garner which took his life. She describes Mya Hall, a Black trans woman, shot and killed outside of Baltimore just before Freddie Grey's death at the hands of Baltimore police (Ritchie, 2017). Mya had made a wrong turn while driving, and the NSA opened fire on her vehicle, which caused her to crash (Romano, 2015, para. 1 & 2). She also discusses the Black Lives Matter and #SayHerName movements which have amplified these experiences, and the movement in Standing Rock, North Dakota to stop the construction of the Dakota Access Pipeline on Indigenous land. Social media allowed for photos and

video footage to go viral immediately of extreme state violence against community members and those there in solidarity. This included the use of “pepper spray, batons, water cannons, concussion grenades, Long Range Acoustic Devices (LRADs), dogs, fists, and Tasers by police, private security personnel, and the National Guard with tanks and riot gear.” Vanessa Dundon, a Diné woman who was shot in the eye with a tear-gas cannister by a Morton County Sherriff’s officer, stated that the authorities were “picking on the women” (Ritchie, 2017, p. 7). This violence against the community was followed by strip searches, deprivation of food and water, and other human rights violations of those detained (Ritchie, 2017, p. 6).

Ritchie also describes the public invisibility of state violence against Indigenous women and women of color, including transgender women, partly due to the interactions with police being less in public and underreported when they involve sexual harassment or assault.

While it is in fact the case that fewer women are killed, brutalized by police or incarcerated, a focus on police killings and more egregious uses of physical force elides women’s more frequent experiences of less lethal violations, like sexual harassment and assault, which go undocumented. Additionally, “stops” of women are likely underreported because police make contacts with women in contexts where there is no record if no arrest is made, or at least not one that is reported in stop data, such as prostitution enforcement; welfare checks; responses to calls about domestic violence, sexual assault or “hate crimes”; mental health crises; or child-welfare enforcement. Having also internalized narratives of what a “stop” and its target look like, police likely underreport stops of women because they

may not think of encounters with women as “stops” in the same way as they do stops of men. Police may also have disincentives to record stops where they are sexually harassing, assaulting or extorting women. Police contact with women also tends to take place in locations away from public view—and cameras—such as homes, clinics and public hospitals, welfare offices, public housing. The combination of these factors and more makes police interactions with women less visible, not only in the numbers but also in the public eye. (Ritchie, 2017, para. 4)

Ritchie (2017) shares some of her own experiences with police harassment and assault in her book (pp. 3-4), and as we have seen with the #MeToo movement founded by Tarana Burke, Senior Director at Girls for Gender Equity, it is empowering to connect with others through our stories and better enables us to organize for change (Girls for Gender Equity, 2017). Social media has provided a platform for increased visibility of marginalized voices and public support.

Criminalization, Incarceration, and the Prison Industrial Complex

In her article, Davis (1998) defines the prison industrial complex and provides the context in which it developed and the ways it is expanding. She discusses the social and economic ramifications of privatized, for-profit prisons and the industries involved in the perpetuation of this system. She describes the demographics of the two million (now 2.3 million according to the Prison Policy Initiative) incarcerated people in the U.S. and the five million under surveillance of the criminal justice system (Wager & Rabuy, 2017). The extensive and growing carceral system as a whole presents a gravely concerning indication of the intersections and collaborations between social control and capitalism. It is profitable to lock people up, to fill institutional beds, to find and fabricate reasons to

arrest and detain, to get plea deals that overlook and override innocence. Jails and prisons are also used as detention centers for individuals and families including children.

Pressuring or requiring residents to carry and display their papers on command and broadcasting membership or outcast status is reminiscent of measures that have led us to some of the most devastating atrocities in human history. The cooperative merging of police and ICE roles have led to immigrants and refugees not reporting personal harms done to them and living in fear from not having full U.S. citizenship status. People linger in jails and detention facilities for years, whether it's a citizen like Kalief Browder or a person without citizenship status waiting for a hearing or charges that don't come. Kalief was a 16 year-old accused of stealing a backpack who spent almost three years detained at Riker's Island, much of it in solitary confinement. He was assaulted by guards and others who were incarcerated, and denied food and requests to see a mental health therapist. He attempted suicide multiple times while detained from the stress and inhumane conditions and committed suicide after being released. He maintained his innocence and was never convicted of a crime (DemocracyNow!, 2017). The mental toll of incarceration and deprivation of human physical and emotional needs is excruciating and torturous. The media and institution manufactured notions of criminality of Americans of color, particularly African-Americans; terrorist intentions of Arab and Muslim immigrants and refugees; and job-stealing by undocumented Central American and Asian immigrants and refugees, are part and parcel of the same ideology to gain public support for repressive measures that financially benefit an exclusive group of wealthy individuals. It is profitable to divide and conquer, to develop new technologies to aid in this effort which are masked as protective, to prey on fears and insecurities by

always finding groups to scapegoat and keep at the bottom of a multi-tiered society. However, this does nothing but dehumanize us all through our willing or unconscious participation.

Like Davis (1998), Díaz Jr. (2012) looked at the roots of the prison and immigration industrial complexes, and their development, purposes, and connection. Díaz Jr. (2012) discusses the War on Drugs, the War on the Border, and how these policies have led to mass incarceration which generates an enormous amount of profit through exploitation of incarcerated workers. He describes the role and effect of ICE, the Rockefeller Drug Laws, the criminalization of immigrants, and the history of immigration policy. These policies are behind many of the questions that arise about why there is such a heavy police presence in certain areas, why there are so many stops, for whom they are looking and why some people and neighborhoods are targeted. It is a system that has caused significant community and family destruction, and leaves the answers up to us to create.

Predictors for Traffic Stops, Citations, and Arrests

Novak and Chamlin (2012) looked at predictors for police traffic stops, searches, and citations in Kansas City, Missouri, from data over a 9-month period. They considered the ways that social control is applied in different communities, and how racial composition factors in. They also discussed what makes officers suspicious, and described personal and systemic bias as a cause. They cite other studies which indicate that people of color are stopped and searched at higher rates than whites. There is no paper trail in this action, so it is up to individual officers to decide whom they will stop and search, and discriminatory practice remains undetectable in police records. The major

finding was that officers more frequently stop people who look like they don't belong in an area, and this practice was applied to both blacks and whites. Novak and Chamlin (2012) also cite research stating that people of color are perceived to be more of a criminal threat than whites, and that white residents often pressure local authorities to employ larger and more aggressive methods of social and crime control in communities of color.

Researchers note that police are “trained and socialized to identify suspicious behaviors and characteristics that are consistent with law breaking,” which include “driving automobiles that do not look right, attempting to evade the police, being visibly rattled when near a police officer, loitering where children play, and wearing coats on hot days. These behaviors, though innocent and innocuous, can symbolize threat to police officers.” (Novak & Chamlin, 2012, pp. 280-281)

All of these criteria can apply to refugees, and make them more likely to have an encounter where there will be a lack of communication or miscommunication. In addition, race is considered a “nonbehavioral characteristic” which can cause suspicion. The data in Novak and Chamlin's (2012) study excluded investigatory stops, where someone “fits the description” of someone the police are looking for. In those cases, race may be used as a reason without it being legally considered discriminatory.

Similarly, Donato and Rodríguez (2014) examined the impact of ICE initiative 287(g) on arrests in Nashville, Davidson County, an immigrant gateway city. 287(g) states that the Department of Homeland Security may assign state and local law enforcement to act as federal immigration agents. The researchers looked at reasons given

for driver's license and driving arrests before and after the program was implemented. They found "significant shifts" having to do with characteristics of foreignness, such as country of origin, language use, and legal status. They concluded that anti-immigrant laws and the political climate considerably affected the behavior of police officers and the lives of immigrants in the community. One example was that catchall categories like playing music or having tinted windows became common reasons for stopping a car although those are not illegal practices. Welch (2000) found that the INS specifically targets certain groups such as Cubans, Haitians, Central Americans, and Nigerians, among others, for discriminatory practices. Stereotypes, quotas, and structural racism all contribute to the criminalization of vulnerable populations.

Factors in Contacting the Police for Assistance

Schaible and Hughes (2012) looked at the correlation between levels of neighborhood advantage and contacting the police for assistance. They hypothesized that less advantaged groups would be less likely to contact the police, but that more affluent neighborhoods would contact the police less over time. They found that less advantaged residents were actually more likely to contact the police though research has established that they simultaneously have a greater mistrust of them, based on negative experiences. More affluent residents had access to a number of other community and personal resources, and often used those connections, but lower income residents had to rely on the police as a primary resource. Communities where immigrants and refugees live are usually less affluent, especially for new arrivals. They have difficulty accessing services due to language barriers and socioeconomic factors, and frequently do not even know whom to call for help beyond 911.

Ammar et al. (2014) examined the experiences of 34 Muslim women and 84 non-Muslim women with intimate partner violence (IPV) and encounters with the police. They cited previous research that found abused immigrant women to have a higher and more severe rate of lifetime IPV than the general population, as well as immigration-related abuse. This targets women in areas where they are vulnerable specifically because they are immigrants, and includes immigration status, limited English proficiency, limited knowledge of the legal system and protections, financial dependence, and lack of social support. The study found some cultural and religious differences in type and frequency of abuse, as well as some differences in police involvement and outcomes. Neighbors tended to call the police on behalf of Muslim women more than non-Muslim women, and Muslim women cited language barriers as a reason not to call the police more than non-Muslim women. Police were more likely to reprimand or take action against non-Muslim men. Muslim women reported feeling less pressured to compromise with their abusers than non-Muslim women. Neither group were generally asked about their immigration status and neither had access to interpreters during the encounter. The researchers recommended specialized training for police to address the specific needs of Muslim immigrant women and IPV situations, including partnering with community groups and other service and religious organizations.

Huisman, Martinez, & Wilson (2005) also discuss recommendations for training police officers around issues of domestic violence and racism. They state that officers are not trained in the ways that domestic violence is connected to other systems of power and oppression. They hoped to identify training challenges, propose strategies, and begin a dialogue with police. During a training they facilitated, they were met with resistance

from participating officers and some disrespectful behavior which did not lead to the creation of a safe environment. They noted barriers to learning about these topics include not having personal experience with institutional discrimination, militarization of police, “us vs. them” culture, lack of racial diversity in law enforcement, not hiring and promoting women, and racial profiling practices.

Huisman et al. (2005) describe the common belief among some in law enforcement that women lie about their abuse to “play the system” or get their partners in trouble. They found that officers did not tend to understand why it can be difficult for a woman to leave an abusive partner, which led to blaming them. Within the profession, they also note that female officers can find that speaking out against what male officers have said negatively affects the perception of them and their career advancement. Only one of the 90 officers in their study was a person of color and the authors noted that the police in this area have extremely limited personal interactions with people of color outside of seeing them as victims or perpetrators. They cited research that correlates social distance and prejudice, such as De Bose’s (2000) study that found intergroup contact must be sustained and in an equal social setting to enable overcoming racial stereotyping, and Schaefer’s (2001) study that found increased stereotypes with limited interracial contact. Huisman et al. (2005) recommended pre-training strategies of learning more about the experiences of police, inviting some officers to help with the training, and discussing commonalities and personal situations as a means of developing empathy for those being abused. They stated that this work should be done as a foundation for learning about larger systemic issues of power. They also discussed the history of conflict

between police departments and advocates for abused women, and suggested that partnering and consultation could help bridge that divide.

“Welcomeness” Measures and Perceptions of Police

Williams (2015) looked at several welcoming behaviors that police departments can engage in to make immigrants and refugees feel comfortable and welcome in their communities. She surveyed police executives and conducted interviews in cities with at least 10,000 people and 5% foreign-born residents to gauge their participation in these efforts. “Welcomeness” factors included providing multilingual resources, participating in community outreach programs, collaborating with agencies that serve immigrants and refugees, conducting staff training, and engaging in ICE enforcement efforts. I disagreed with the author about her argument that enforcing ICE policies was a welcoming behavior. On the contrary, I think that leads to mistrust and fear, and I don’t feel that it is the role of (armed) police in our communities. However, she also emphasized that police departments must be proactive in creating positive relationships with community members and not define welcomeness as simply the absence of negative practices.

Research and findings summarized above provide the context for understanding my research questions. This discussion addresses the larger picture of oppressive social control systems which coalesce in various ways that affect not only marginalized communities, but all of our society. It shapes who we are, what our collective values appear to be, the way we spend our time, and what happens in our lives. By extension, because of the disproportionate effect of the U.S. on the rest of the world, what happens in the microcosms of our communities impacts the lives of people all over the planet. The criminalization of people of color, including refugees and immigrants, very much affects

their experience at school and in the community. Chu and Huey-Long Song (2015) examined the differences between Chinese immigrants' perceptions of the police in New York City and Toronto. They found that people had more positive perceptions of police in Toronto, but no significant differences in how they felt police dealt with crime. They described challenges that Asian immigrants often face when trying to access services, such as language barriers, cultural stigmas within the community of seeking help or pursuing litigation, and racial stereotypes. This group often does not receive culturally appropriate services. Chu and Huey-Long Song (2015) found that prior police experience often contributed to current perceptions. They also noted harsh policing practice in New York City under Mayor Giuliani and post-9/11, in contrast with Canada enacting a policy of multiculturalism and taking on operational and policy initiatives. The hypothesis was that participants would favor the Canadian police. Indeed, NYC residents were less likely to perceive police efficacy, more likely to perceive police prejudice, and expressed less respect for the police.

Impacts on Immigrant and Refugee Communities

The lineage of the institution of police in the U.S. traces back to the slave patrols and Night Watches set up to control Indigenous people, and to locate and punish Africans who were enslaved and their children (Kappeler, 2013). Fast forward to the images of police dogs and fire hoses on African-Americans up against a wall, and to today, with a steady stream of viral videos of civilians being killed, broadcast all around the world. Newcomers to the U.S. often know the American flag, sometimes pop culture items and can have extensive knowledge about other things, but they also often know these images of police brutality and killing. Zizi Sinare, an immigrant from Burkina Faso received a

scholarship from the Amadou Diallo Foundation to attend college. He said he felt sad and unsure of what could happen to someone here, when he thought of Amadou, who was shot 41 times by four NYPD officers while standing in the entryway of his home in New York, reaching for his wallet. Amadou was an immigrant from Guinea who was pursuing his goal of attending college and had not committed any crime (Starr, 2014). Similarly, Fong Lee's name is recognized in the Hmong community and beyond. He was killed in 2006 by the Minneapolis police who fired at the teenager from behind repeatedly, eight bullets killing him. Fong Lee's sister Shoua said the family had come here from Laos for safety and that feeling was "shattered" by the police (Williams, 2009). There was evidence that Officer Jason Anderson had made derogatory remarks about Asians, but that was not considered in court. He was found not guilty though there was also evidence of planting a gun on Fong Lee and other significant discrepancies in the case (Moua, 2009)

Refugees and immigrants have frequently dealt with authorities in their home countries who may have been abusive. It is a heavy mental and emotional toll for some of our most vulnerable members of society to wonder if and when their lives may be taken in their new country. It is a burden that I wish none of us felt, and this study of their experiences fills a space where their voices have not been heard. It is a step in empowerment and healing, in the hope that the stronger our communities are, the less we will need to rely on any armed individuals, and the more we can create solutions that truly work for us. In the meantime, knowing how to interact with the police is a necessary part of cultural initiation.

Empowered Teaching and Learning

Based on the social and historical context provided above, my initiative will help participants learn about one of our main societal institutions so that they can become more acclimated to and comfortable in the community. Yakushko et al. (2008) described recent immigrants' and refugees' stress and coping mechanisms within a context of stress theories from psychology literature. They explained pre-migration stressors such as war, political persecution, imprisonment, displacement, rape, torture, loss of family, and more. They also noted physical stressors such as illness, injury, malnutrition, homelessness, and disease. Post-migration stressors can include post-traumatic stress disorder, depression, acculturation stress, and prejudicial host environments. Similarly, Nagata (2015) describes the incarceration of Japanese Americans during World War II and the trauma that affected generations afterwards. Healing for this community has included creating cultural spaces for creative expression and storytelling, gathering each year at Manzanar and other sites to remember the history, the injustice, and the vibrancy of life that people forged despite the inhumanity, organizing campaigns for redress and reparations, supporting other groups who are also fighting for these causes, and building community cohesiveness. This points to the necessity of learning about, accepting, and teaching the whole person with all of the complexities involved. The participants have a lifetime of experiences and a wealth of knowledge, and it is critical to be completely respectful of their circumstances, and supportive in the ways that they need. This looks different in each situation, but always involves a deep sensitivity and empathy in approach, as described by Freire (1998):

...our relationship with the learners demands that we respect them and demands equally that we be aware of the concrete conditions of their world, the conditions that shape them. To try to know the reality that our students live is a task that the educational practice imposes on us: Without this, we have no access to the way they think, so only with great difficulty can we perceive what and how they know... there are no themes or values of which one cannot speak, no areas in which one must be silent. We can talk about everything, and we can give testimony about everything. (p. 58)

This model of teaching, advocated by Freire, is based in empowerment and non-hierarchical reciprocal respect. It centers the students, and the teacher is a facilitator of learning and self-expression. This method is effective in language teaching, as it honors the humanity, life experiences, and backgrounds of the participants, and provides the foundation for mutual learning. Incorporating first language resources is also important in this process, and greatly aids understanding while building family, school, and community alliances.

Know Your Rights Trainings

Know Your Rights trainings have existed for many years and are often organized by legal and community-based organizations. They outline what to do if you are stopped or detained by the police or immigration officials, or if those parties attempt to enter your home. This study specifically looks at interactions with police and not immigration officials, while acknowledging their overlapping roles. Most written Rights materials are in English, but there are translated versions in some languages and more limited multimedia resources. Those who aren't literate in their first languages or have emerging

literacy skills aren't able to access these items, and the amount of legal terminology and explanations in traditional trainings can be overwhelming and not understandable for many. Another prominent challenge faced by trainers and community members is that knowing your rights does not guarantee that your rights will be respected. Oftentimes, other factors supersede the legal steps which are supposed to be happening and leave people vulnerable and in danger, without answers as to how to proceed. Organizations such as the National Lawyers Guild, ACLU, CopWatch, and many others, provide information and support in these situations. It is imperative to know some basic information, such as your right to remain silent and to consult an attorney, as well as whom to contact, fairly quickly. I hope to amplify my students' perspectives and experiences, and build on their knowledge by delving into the issues around rights and community institutions and support, in an effort to help fill this need.

The Gap

As the research in this chapter indicates, there are studies about police practices, perceptions of police, contact with police in specific instances, and trauma experienced by refugees. Locally and nationally, there is little, if any, published research on the experiences that refugees have with police in the U.S., or how they are impacted by Know Your Rights training. My study investigated participants' experiences with the police and the national context of community and police relations, in order to design an accessible training. I hope that the information will make them feel more empowered and integrated in the community, as well as provide training to professionals who work with English Learners and other vulnerable populations.

Guiding Questions

The purpose of this research was to learn more about the experiences that refugees in a mid-sized Midwestern city have with law enforcement, the main question being:

What components should be used to design a language-modified, trauma-informed Know Your Rights training to prepare and empower refugees with beginning to intermediate English language skills to interact with the police?

Additional questions I considered in this process include:

- What types of experiences do refugees in this community have with the police? (Have they been stopped while walking, in a car, or have police come to the home? Have the police offered to provide or located an interpreter?)
- How do participants feel about the police?
- How do they feel about talking to the police?
- Do they trust the police?
- Do they think the police are helpful or would help them?
- Do they feel safer or less safe when the police are around?
- Would they call the police for help?
- If there were other options for emergency responders, would they prefer to call the police or an alternative help?

Summary

Chapter Two presented a review of literature on the following topics: standards and indicators in the refugee camps, challenges refugees face during resettlement; history, context, and impacts of policing; empowerment teaching and learning, Know Your

Rights Trainings. It described the gap in research and where this study aims to contribute to the existing body of knowledge, as well as the research questions.

In Chapter Three, I discuss the research methods and data collection tools used in the study, where I examine the experiences that beginning to intermediate English level refugees have with law enforcement. I learned more about the language and cultural barriers that exist in order to determine the ways in which providing a language modified, trauma-informed Know Your Rights training and resources could help our EL community members feel more acculturated and better prepared to interact with police.

CHAPTER THREE

Methodology

The purpose of this study was to examine the experiences that refugees in a midsized Midwestern city have with the police and the national context of this, and to design a Know Your Rights training which is language-modified and trauma-informed. This paper covers different types of common interactions, language and cultural barriers, where needs are that could be addressed, and where rights violations may be occurring. Based on the studies I discussed and results from surveying students, I developed a Know Your Rights training for WIDA Level 1 to 3 English learners, and compiled multilingual, multimedia community resources. I conducted classroom research to determine participants' experiences with police in order to help design this training and compile related resources. I hope it will help participants to feel more empowered in understanding the role of police in society and their rights as individuals, as well as more prepared to communicate and interact with law enforcement in English.

To learn more about the language and cultural barriers between refugees and the police and how providing a language-modified, trauma-informed Know Your Rights training and resources could be useful, I used classroom research to engage with students about their experiences. I conducted an initial survey about their individual experiences, and interviewed those who wanted to speak more about an incident. I began gathering information for my training beforehand, but student input informed the final product. I also spoke with leaders of community organization in order to learn more about Rights trainings, where the greatest needs and problematic areas are in police encounters, and

more about trauma-informed communication. I discussed the results of the survey within the context of this community information. I also compiled the parts of existing Know Your Rights trainings that are most relevant for this group and modified the language and methods to increase comprehension and accessibility. This process is detailed in Chapter Four.

Guiding Questions

The purpose of this research was to learn more about the experiences that refugees in a mid-sized Midwestern city have with law enforcement, the main question being:

What components should be used to design a language-modified, trauma-informed Know Your Rights training to prepare and empower refugees with beginning to intermediate English language skills to interact with the police?

Additional questions I considered in this process include:

- What types of experiences do refugees in this community have with the police? (Have they been stopped while walking, in a car, or have police come to the home? Have the police offered to provide or located an interpreter?)
- How do participants feel about the police?
- How do they feel about talking to the police?
- Do they trust the police?
- Do they think the police are helpful or would help them?
- Do they feel safer or less safe when the police are around?
- Would they call the police for help?

- If there were other options for emergency responders, would they prefer to call the police or an alternative help?

Qualitative Research Paradigm

According to Mackey and Gass (2016), qualitative research encompasses rich description, natural and holistic representation, fewer participants, emic perspectives, cyclical and open-ended processes, possible ideological orientations, and research generated hypotheses. This method is most suitable for this study because the objective is to learn more about specific experiences of a particular group of adult ELs in one classroom. It is designed to draw out details, stories, reflections, and context, and use that information to design an appropriate educational training. It takes into consideration the prior experiences of the participants in an effort to be as sensitive to their needs as possible. In addition, it seeks to gain a deeper understanding of the sociological and language issues raised, and provides some insight which may be useful in other contexts where refugee services are administered.

The methods employed to collect data included a survey, group discussion during the survey, and individual interviews. Each method used mostly open-ended questions and was based in an ethnographic context of examining group behaviors in relation to existing systems and sociocultural contexts (Mackey & Gass, 2016). These methods presented a logical approach to eliciting information in this study, as they allowed for a range of verbal responses and experiences to be equally useful. Qualitative research may be considered subjective, and certainly would mostly apply to particular situations, but larger themes and conclusions may also be brought to light and the results could be adapted for use in other settings.

Data Collection

Participants. The participants in my study were a class of 43 adult EL students who are Karen, Nepali/ Bhutanese, Somali, Oromo, Vietnamese, Congolese, Karenni, Haitian, Eritrean, Liberian, and from the Ivory Coast, Sierra Leone, and Burundi. They speak Karen, Burmese, Thai, Karenni, Nepali, Somali, Arabic, French, Swahili, Kiganda, Oromo, Amharic, Tigrinya, Vietnamese, Haitian Creole, and other languages. There are 19 women and 24 men. Their socioeconomic status ranges from generally defined categories of working poor to working class. Recently arrived refugees and immigrants often work with a job counselor, but securing employment can take many months and only some are employed. Students' English proficiency is at the WIDA Level 1 Entering stage to the Level 3 Developing stage (Appendix A). Beginners know some basic conversational phrases, can track while reading very simple sentences, follow general classroom directions with modeling, and can take limited notes. More advanced students are comfortable with conversational English and are developing their reading and writing skills at the elementary school level or a bit beyond. There is one level of class before these levels. It is a pre-literate class for newcomers who are mostly learning English (and many attending school) for the first time. Participants attend school at a community-based organization in a mid-sized Midwestern city, where they can also receive social and mental health services. Students attend school for either 2.5 or 5 hours per day, four days per week, and some go to an employment language skills class for the same hours on Fridays. The classes are at a community-based organization in an urban area of the Midwest, where participants can also receive social and mental health services. The organization follows the local school year calendar. Learners mostly arrive from refugee

camps, but some were previously resettled in other states. A smaller number immigrated on their own or are asylees. Many have lived in the U.S. for a year or longer, but some are new arrivals. I am in contact with them as their English teacher, where my role is to provide instruction as well as to monitor their overall needs and work with the organization in their best interests.

Students in the class had the option to participate in the study. It was explained to them in English and a Karen interpreter explained it in Karen. All students chose to participate. Students completed the survey and participated in the discussion to ensure comprehension. Students who wanted to speak further were accommodated. All students identified as refugees, and no one was asked about their documentation status.

Location. This research took place in a mid-sized city in the upper Midwest, in the classroom of a community-based organization. The metropolitan area has around 3.5 million people (U.S. Census Bureau, 2016) and the city itself has over 304,000 (City of St. Paul, n.d.). The state is one of the top re-settlers of refugees (Koumpilova, 2015). Between 1979 and 2012, 97,423 refugees were resettled state-wide (Twin Cities World Refugee Day, 2016). In 2015, one local agency resettled 465 refugees from Afghanistan, Bhutan, Burma, Congo-Brazzaville, Democratic Republic of Congo, Eritrea, Ethiopia, Iran, Iraq, Liberia, Somalia, Sri Lanka and Vietnam, most being from Burma and Somalia. The organization states that refugees spend an average of 17 years in camps before resettlement (International Institute of Minnesota, 2016). An informal poll of my students found that the majority were in camps for 20 to 25 years, and some were born there. The local school district is the state's largest, serving over 39,000 students who speak over 125 languages. Approximately 78% are students of color, 72% qualify for free

or reduced cost lunch, and 34% are ELs (St. Paul Public Schools, n.d.). The organization attended by the participants has been providing services for the past thirty years.

Data Collection Technique 1

The first data collection technique I used was a survey about prior experiences with the police. See Appendix B for the survey questions. This common method of data collection allows respondents to provide information about themselves. They are asked a series of questions. Closed items list answers that the participant must choose from, while open-ended items allow for writing in an answer (Mackey & Gass 2016). The survey in Appendix B uses open-ended questions. Mackey and Gass (2016) state that potential problems with this format include answers being inaccurate or incomplete, especially if respondents are not answering in their primary language or if their writing skills aren't strong enough to express what they would like to say. They suggest surveys be taken in participants' primary languages and that those with limited literacy skills be allowed to verbally respond. There was a Karen interpreter available who explained the scope of the project to Karen speaking participants. The organization has Karen, Nepali, and Spanish interpreters on staff. However, the students' English language levels are advanced enough to understand the explanation in English or a classmate's interpretation. Mackey and Gass (2016) also mention that questions which are hypothetical, for example, may lead to answers that may or may not be accurate representations of what would happen in a real situation. They recommend that the format be simple, the questions be unambiguous, that several researchers review them, and that pilot studies be conducted. The survey methods attempted to fulfill these suggestions.

Data Collection Technique 2

The second data collection technique was semi-structured individual interviews (Appendix C) with a sub-sample of respondents who have expressed having negative or complicated experiences with the police. In this part of the study, I spoke with only those students who voluntarily described incidents with the police that they didn't mind discussing in further detail. Mackey and Gass (2016) state that semi-structured interviews use a standard set of questions, but allow the interviewer the freedom to ask other questions as the conversation proceeds. The method of interviewing offers advantages such as a more comfortable format for students who are reluctant to speak or share personal stories in front of a group, providing information that isn't otherwise observable, and allowing for conversation and clarification, which can be easier for participants who are not using their primary language, though L1 can also be used. Disadvantages can include possible selective or inaccurate recall or retelling, subjectivity in the recording and interpretation of data, and miscommunication. The researchers recommend trying to have the age, gender, and cultural background of the interviewer and interviewee match, refraining from commentary during and after answers except for asking if there's anything else, learning how to be mindful of and address communication problems, using relaxation techniques beforehand, such as small talk or L1 use, asking key questions in the middle of the interview, and repeating answers back to participants. I used the communication techniques mentioned to create as optimal an environment as possible for the interviews. For practical reasons, I was not able to match the age, gender, and cultural background of participants.

Procedure

Students were informed about the study and subject matter and invited to participate. A Karen interpreter was available to explain the details, and translate questions and answers between. All students opted to participate and signed consent forms (Appendix D) which covered the expectations and parameters of the research and participation. Students completed the survey on their experiences with police with the assistance of available staff. Those who expressed having negative or complicated incidents with police officers spoke more about their experiences individually. This was documented in writing for the purposes of recall and discussion later. Interviews took under 30 minutes each.

Based on the surveys, I designed a language-modified, trauma-informed Know Your Rights training, taking into account the unique dynamics of this group, including language skills, ethnic, cultural, religious, and racial background, gender identity, beliefs, and social preferences, and knowledge of or expressed traumatic experiences. This will be implemented after the completion of this curriculum project. Discussion time was built into each step, which provided learners with numerous opportunities to ask questions and give feedback, and for me to try to ensure that the group members felt safe and comfortable. I have compiled information on rights trainings and attended some myself, and organized the information into steps that can be practiced, simplified the language, and only used legal terminology that is absolutely necessary. I have also attended a number of trainings on trauma and healing methods, and in accordance with this, split the information into manageable pieces that are as neutrally-toned as possible and focused on empowering actions we can take. Other measures include built-in breaks, no graphic

videos or graphic descriptions of violence, freedom of movement, circle and small group seating where possible, and other provisions to increase physical and emotional comfort. Role plays will be voluntary or done by facilitators. I will present information in PowerPoint slides that include video links, and I will also have multilingual printed materials.

Materials

Students were given a pre-training survey (Appendix B) and an oral interview (Appendix C), where appropriate. The pre-training survey had open-item questions and was administered to inform what is included in the Know Your Rights training and in what way. It included yes/no questions as well as questions with written answers and space for additional comments. There was no time limit and respondents finished within the class time. I provided help in understanding the questions and how to write answers. It was not anonymous due to students needing assistance, but the forms were shredded following the use of the information in the paper.

The interview questions (Appendix C) consisted of semi-structured questions. Discussion of extended stories took under half an hour to complete. I assisted with understanding the questions, but kept comments to a minimum during response time in an effort to reduce researcher influence.

Data Analysis

The pre-training survey (Appendix B) asks for information about prior contact with the police. I summarize and discuss the results in Chapter 4. The interview (Appendix C) provided an opportunity for one-to-one discussion of the details of police encounters. It was a chance to look in depth at particular situations and the ways they

were handled, which can expose where community needs may be. I looked at overall themes of the encounters, such as the reasons for the interaction, whether weapons were brought out, if rights violations occurred and if so, what types, if a mutually understood language was used and if not, if there was an attempt for that to happen. It also asked for perceptions of the police, perceptions of the inevitability of these occurrences or if/how the situation could be improved. This helped me as I put considerable thought into the components of the Know Your Rights training, to make it as specific and useful for the participants as possible.

According to Mackey and Gass (2016), qualitative data analysis can be ongoing, rather than a stage, and often uses a process called cyclical data analysis. This involves developing guiding questions, data collection, and analysis which is repeated in increasingly focused ways, leading to a “rich and full picture of the data” (p. 230). It also uses inductive data analysis where results become apparent from “frequent, dominant, or significant themes within the raw data... [it] is determined by multiple examinations and interpretations of the data in the light of the research objectives, with the categories induced from the data” (Mackey & Gass, 2016, p. 231). I used both of these techniques in my analysis and they fit well with the process of data collection in this study, which has a very experience-driven, sociological context that involves sensitive, empathetic perception, guidance, and response on the part of the researcher. I also anticipated that as the study proceeded, there would be some modification to my methods of analysis, based on findings and the way the process was going. My study helped to indicate that participating in a language-accessible and trauma-informed training will help participants to feel better prepared and more empowered to interact with law enforcement in society.

To address reliability, Mackey and Gass (2016) cite research suggesting that qualitative researchers conduct studies over a long enough period of time to ensure that participants are comfortable with them, and to collect data in multiple contexts. Though the survey and interviews were conducted in one afternoon, future Rights trainings may take place in multiple parts to cover different types of interactions with the police, depending on the group size and need. I have also worked with many of these students over the past one to two years, and have consulted with other professionals at community organizations, in addition to my university advisors and peers. The study is replicable in that survey questions and training materials can be used in multiple settings and adapted for various groups. I provide specific descriptions of my methods so that others can replicate them.

Verification of Data

Several steps were taken to ensure internal validity. The study used triangulation, by incorporating discussions, open and closed-item surveys, and oral interviews to gather data. The open items and interview questions encouraged participants to express themselves in their own words, and the researcher minimized commentary during the interview in an effort to not influence responses. The study took place in the students' classroom, which was a familiar setting. In addition, expertise from local and national community organizations was incorporated into the design of the study and training. This also helped to address the issue of individual researcher bias.

Ethics

The following safeguards were taken to protect participants' rights:

- A Human Subjects Review of the study was approved by the affiliated university, including permission to conduct this study at the organization (See Appendix E);
- The research objectives and participation requirements were shared with participants in English and in their primary languages where possible;
- Participation was optional and participants signed informed consent documents;
- If any participants experienced difficult emotions due to the subject matter, mental health and social services were available to them at no cost, within the organization;
- After the study began, participants could opt out at any time with no adverse effects;
- Written identifying information was used only for the purpose of accurate recall and discussion by the researcher, after which notes were destroyed; and
- No identifying personal information is used in the study.

Chapter Overview

This chapter describes the research methodologies that were used in the study and provides the rationale for its design. I discussed the qualitative paradigm, how data was collected, analyzed, and verified, and ethical considerations of the research. Data collection tools are attached in the appendices.

Conclusion

In Chapter Three, I discussed the research methods I used to gather data on students' personal experiences with police in the U.S. and how they felt about interacting

with police officers. I described how this information impacted the design of my Know Your Rights training, and the ways I collected data to assess the effectiveness of the training. I explained the provisions of the study to safeguard reliability, validity, and ethical conduct. Chapter Four will present the results of the survey and the context for the tailored Know Your Rights curriculum.

CHAPTER FOUR

Curriculum

Guiding Questions

The purpose of this research was to learn more about the experiences that refugees in a mid-sized Midwestern city have with law enforcement, the main question being:

What components should be used to design a language-modified, trauma-informed Know Your Rights training to prepare and empower refugees with beginning to intermediate English language skills to interact with the police?

Additional questions I considered in this process include:

- What types of experiences do refugees in this community have with the police? (Have they been stopped while walking, in a car, or have police come to the home? Have the police offered to provide or located an interpreter?)
- How do participants feel about the police?
- How do they feel about talking to the police?
- Do they trust the police?
- Do they think the police are helpful or would help them?
- Do they feel safer or less safe when the police are around?
- Would they call the police for help?
- If there were other options for emergency responders, would they prefer to call the police or an alternative help?

Adapting Curriculum Material

Curriculum material in this training was compiled from information I received by attending trainings, meeting with lawyers and community workers, gathering resources from organizations, and conducting research. I prioritized the critical points and summarized them, modifying the language to make it appropriate for English Learners at the beginning to intermediate level. Based on the trainings I've attended about trauma and healing and other resources I've found on those topics, I adapted the teaching methods and approach to the facilitator's role to reflect trauma-informed practices. This training differs from others in the level of English used, presenting information to address multiple learning styles (seeing, hearing, active role play, realistic examples, small and whole group work, choice in individual level of participation, and providing community and multilingual resources for follow up assistance), and in the trauma-informed framework which focuses on awareness of and sensitivity to the needs of the group and individuals for maximized comfort and freedom.

Survey Results

On the day of the survey, nine students were present. The group included two Somali women, two Somali men, one Karenni woman, and four Karen women. All students were at the Intermediate level of English language skills and could understand the directions in English. A Karen interpreter was available and assisted me by explaining the questions in Karen. Another teacher was present and helped answer individual questions that the Somali students had. I greeted the students and explained my research. I projected the letter of consent on the overhead and read through each line, asking comprehension questions and providing additional explanations. Students signed

the forms and all opted to participate. Next, I projected the survey form and we completed each question together.

Trauma-informed practices that were used in the survey include providing both a verbal and written explanation of the project on the permission form which we reviewed together, time for questions and discussion, statement and reminders that participation is optional and opting out of the survey or certain questions has no academic, social, or personal consequences, regular check-ins to see how participants were feeling, freedom to take breaks, get a drink, use the restroom, and move around, assistance by caring staff known by students, help with comprehension, and outlining how many questions there were, the time frame, and what would happen afterwards. The process went smoothly, and students spoke openly. None exhibited signs or symptoms of triggering or trauma during the survey.

A summary of participant responses are below:

1. How do you feel about the police?

All students expressed that they thought the police were “good” or “okay.” One Somali woman said she thought they were good, but “sometimes you feel bad [when] you get something wrong.”

2. How do you feel about talking to them?

Five students said they felt “good” or “okay.” One Karen woman said, “I feel comfortable because they are different from my country.” The two Somali women and one of the Somali men said they felt scared sometimes. One Somali man and one Somali woman said they sometimes felt safe or good.

3. **Do you trust them?**

All students said yes.

4. **Do you feel that they are helpful?**

All students said yes. One Karen woman said the police helped her with her car in the winter. Another Karen woman said the police drove her home once.

5. **Do you feel safer or less safe when they are around?**

All students said they felt safer. One Karen woman said that seeing them made her wonder if they came to make sure the place was okay.

6. **Do you think the police would help you in an emergency?**

Eight students said yes. One Karen woman said she wasn't sure because she hadn't asked them for help, but heard from others that when they called the police in an emergency, the police didn't come on time.

7. **Would you call the police in an emergency?**

All students said yes.

8. **Have you ever called the police for help?**

Six students said no. One Karen woman and the two Somali women said yes. One Somali woman stated that she had called them twice related to the delivery of her baby.

9. **Did they help you?**

The three people who had called for help said that the police helped them.

10. **Have you ever been stopped by the police while walking or out in public?**

Eight students said no. One Somali man said yes, at a downtown Minneapolis train station. The officers approached and spoke to him, but he said he didn't speak English and they left.

11. Have you ever been stopped by the police while in the car?

All students said no.

12. Have the police ever come to your home?

Six students said no. Two Karen women and one Somali woman said yes. The Somali woman said they came as a result of her calling. One Karen woman said sometimes the police have come to her home when family was there. She didn't state a reason for this.

13. If you've been stopped by the police or have called them, have they ever offered to provide interpreting in a language you speak?

Seven students said no and one answer was invalid. The Somali woman who had called them to help her said that they asked if she spoke English, and when she said no, they used her six year-old son as the interpreter.

14. If yes, did they provide someone who interpreted for you in that instance?

Eight students said no or skipped the question as not applicable. One Karen woman said police should provide interpreters so that everything would be clear for both sides.

15. If there were other emergency responders in the community, would you feel more comfortable calling the police or other people to help you?

Six students (two Karen women, one Karenni woman, two Somali women, and one Somali man) said they would prefer to call someone who speaks their language instead of or before having to call the police. Two Karen women said they would call the police first. One felt that the police know more than others. One thought the police could help more, but it would depend on the situation.

Two students shared more detailed stories. One Somali woman described an incident where neighbors said another female Somali student hit their car in a parking space and called the police. The student hadn't hit the car. When the police came, they said, "Don't talk to me" to the Somali residents and would only talk to the African-American residents. The police towed the car without having spoken to the students about what happened. A Karen woman said that at her apartment building, when the police come around, a young African-American boy whistles and waves his hand to warn a group of teenagers to disperse. These anecdotes are examples of racial, cultural, and language barriers and mistrust between communities and police that when left unaddressed, lead to larger problems.

Discussion

In this instance, it is difficult to pull the data apart by singular criteria such as race, ethnicity, gender, and age because of the ways that the combination of demographics function together. With a larger sample size, it would be easier to make group observations based on these categories. In this small study, I would note that the only student stopped in person by the police was Somali, a Black, Muslim, young man, and the two more extensive stories involved were about Somali refugees and African-Americans. As discussed in this paper, this is unsurprising due to United States history and practice of rampant anti-Black racism and discriminatory policy. Add to that anti-Muslim sentiment and the criminalization of young men of color, including immigrants, which leads to the likelihood of these groups being targeted. I am confident that a larger study of participants at this organization, who are largely Karen and Nepali, would yield more negative encounters with police. Students have told me about incidents in the past

and these groups and Hmong participants have had the same issues with police using violence, intimidation, pulling weapons, chasing them down, and accusing them of crimes when they were innocent. Logically, this seems to increase the more time people spend outdoors or in public, in heavily policed areas, whether it's our communities, shopping malls, transit stations, or other such places. Sometimes newly arrived refugees move between home and appointments for a bit or are mostly at home for various reasons, but those who are out more are often viewed as suspect. One limitation of this study was that several of the nine students were older women who would be less likely to have police encounters in their daily lives. Two-thirds of the participants stated that they would prefer to call a community group or party other than the police to help them in an emergency, as they would like to be assisted by people who speak their languages for better, more comfortable help. These resources would be especially important when someone is having a mental health crisis. Interacting with someone experiencing those symptoms requires specialized training in traumas, de-escalation, and care protocols that are not a staple of police officer training. There is much-needed future work in increasing awareness of currently existing emergency culturally-based and general community resources and developing more to build that network. Concurrently, we also need to fortify ourselves on the preventative end by supporting each other and public policy initiatives to increase our overall health and well-being.

As the results of the study showed that overall, participants had a generally neutral impression of the police, it is useful to keep in mind that knowing our rights is important whether or not we have had a negative experience. The UN Declaration of Human Rights and the U.S. Constitution referenced above state provisions for our safety

and dignity to be upheld. It is critical and empowering for us to understand our rights when stopped by police, and also how to access emergency services when we need help. For those new to the country or unfamiliar with the protocol, knowing what to say and how to say it, as well as what to expect, can increase feelings of safety and security. People often call 911 if they witness or are involved in a car accident, a crime, a fire, or a medical emergency. In those cases, it is important to know how to have a conversation about those topics. The caller should be able to expect polite dialogue, and an appropriate and timely response by authorities. Following the Know Your Rights training in Appendix F, the second component, Accessing Emergency Services in Appendix G, practices these questions.

Context for a Language-Modified, Trauma-Informed Know Your Rights Training

The following context for the Know Your Rights training is for facilitators to use as foundational information as they plan their trainings. It is based on Hofstrand's (2016) categories of organizational development.

Vision. Safe communities where human rights are respected; culturally-based physical, mental, and emotional health care and emergency services are widely available and accessible; and people's basic needs are met and supported through racial, gender, economic, education, and environmental justice measures.

Mission. This language-modified, trauma-informed Know Your Rights Training is placed in the context of the vision. It seeks to provide a democratic, human-centered learning experience that empowers individuals and communities and provides connection to physical, material, and human resources.

Core values. (Foundational principles for the facilitator to approach the training with and to guide the formation of the collective agreements among the group)

- Respect for each person in the group and their perspective and experience
- Confidentiality for what is expressed and commitment to not share other people's stories outside of the training space
- Compassion for difficult experiences and assuming the best in a person
- Knowing that historical, racial, gender, sexual, religious, language, ability, and other types of bias, persecution, and trauma can create symptoms of Post-Traumatic Stress Disorder or general anxiety and stress. Many of us commonly live with these stressors and may openly acknowledge them in discussion and expect a supportive environment. Some may not recognize their experience as PTSD, and listening with compassion and without judgment is necessary to create an inclusive space.
- Commitment to facilitating an understanding of the material with existing or new resources that center self-determination and safety
- Freedom to be optimally comfortable physically, emotionally, and mentally in ways that also respects that freedom for others
- It takes courage to be vulnerable and the facilitator sets the tone for creating an affirming space
- Questions and feedback are encouraged

Strategies. The facilitator works with a group to learn about their specific needs, goals, and social location. They determine whether interpreters are needed and available to assist for greater understanding. The training curriculum is modified specifically for

the group participants, focusing on their highest needs. The facilitator provides information and activities on interacting with police, and leaves written materials and resources. The facilitator brings a partner (or more than one) to help with role plays and assist, if available.

Goals for the Training.

- Be prepared by learning about the group beforehand (history, demographics, treatment by police, general challenges for the group, needs assessment responses) and thinking through what aspects of the training and resources are most needed and requested, and who can assist you, if helpful
- Provide language-modified, trauma-informed instruction and role plays on interacting with police during foot stops, vehicle stops, home and workplace appearances, and accessing emergency services
- Provide language-accessible resources for participants to take home or be aware of in their communities
- Be flexible and open to the process of co-creating the experience together and adjusting to be responsive to what is happening in the moment, as each training is unique and unexpected things may transpire;
- Facilitating this curriculum with vulnerable communities requires intuitive observation and judgment in sensitive situations. In the event that someone displays severe trauma symptoms or becomes extremely upset, do not put them on the spot or ask what's wrong in front of the group. You can announce a short break and speak to the person privately if continuing on doesn't seem

appropriate. If they came with a friend or family member, it's helpful to include that person.

- It is also important to ensure that people's stories are listened to respectfully. The facilitator is responsible for intervening in and redirecting victim or survivor blaming or accusatory, probing questions about someone's experience, and reframing the discussion in a clarifying and affirming way. Moments of misunderstanding or differing perspectives can be important opportunities for learning, connection, and resolution.

Planning Logistics.

- Meet with the group coordinator at the local setting and set a schedule for the training and plan logistics. Confirm plans at least a week before the training to make sure you're both clear on what to expect.
 - Will this take place in one session or multiple sessions? The group size and needs can determine that. Multiple shorter sessions are better for more highly traumatized people, but access to space and times when people can attend are also factors.
 - Will you be asking interpreters to assist you? This can be helpful with larger groups or groups of newcomers/very beginning ELs of only one or two language backgrounds. It becomes more difficult with multiple languages, but can be done with seating by language.
 - Let the group coordinator know if you will have assistants of any kind and what your needs are for technology and space/seating/tables/equipment/lighting.

- Check out the facility: Find the bathrooms, water fountains, vending machines, and rest areas. See whether it's quiet or noisy and what accommodations you may need to make for a comfortable experience. If you are bringing snacks, make sure you have permission to eat in the room. Make sure all foods and drinks are Halal if you have Muslim participants and abide by other restrictions appropriate for your group.
- Ask what rules the facility has that you and the group should be aware of. If the training is on a weekend or after business hours, find out if you need to unlock and lock the doors and who will be the point person at that time.
- Plan to make copies ahead of time, but if you need access to certain equipment, make sure it's available in advance.
- Are you able to offer any childcare? This requires additional coordination, but can increase accessibility and attendance.
- Give yourself enough time to think through the training step by step. Make a list of materials and equipment, and assemble it in advance. Rehearse the PowerPoint and practice the transitions in the training.
- Make sure breaks are built in, especially after information has been more intense.
- Practice a warm and welcoming introduction and think about the space set up and how to make it the most inclusive for people to be able to see and hear you and each other.

- Arrive in plenty of time to set up and have a relaxed, prepared environment for participants. If you can have a food table with water and snacks, that is always appreciated. You may be able to apply for funding or request donations from outside parties for this. Funding may also be available for the training in general.
- Familiarize yourself with the following objectives and design activities with them in mind. After the training, participants will be able to:
 1. Have dialogues in English where they can ask for help in an emergency;
 2. Understand typical police encounters and questions, and begin answers with “Yes, Officer” and “No, Officer”;
 3. Say and spell their name, contact information, birth date, the languages they speak, and know how to ask for an interpreter;
 4. Ask permission to get their ID or any other item, and state where it is before reaching for it;
 5. Ask if they are free to go or are being detained;
 6. Ask why they are being detained;
 7. Say that they wish to remain silent and speak to a lawyer and know when to say it;
 8. Access a person or a hotline/organization that can provide immediate assistance if they are detained in jail;
 9. Say that they take medication or if children are waiting for them;
 10. Ask to see a warrant signed by a judge, held up to a window or passed under a door;

11. Say they do not consent to being searched;
12. Show understanding of the language and actions being demonstrated in the training through their participation and communication

They will leave with Know Your Rights materials in English and in their first or primary languages where possible, and information on community resources.

Action plans.

- Outreach planning:
 - Think about who in your community is experiencing high levels of vulnerability, targeting by law enforcement, arrests, detainment, jailing, and incarceration. What organizations are serving these groups? They could be civic, grass-roots, religious, educational, political, social, or others. Do you have connections to leaders or coordinators in these groups? When you identify a group that you think would benefit from the training and resources, reach out to a contact person to talk through it. Make sure you are committed to addressing the group's needs, as each may vary in what they are experiencing as a priority.
 - Think about what safety and security means for your group and make a concrete plan to address it. For example, in promotional materials, sign-up and sign-in sheets, note that the training is not intended for law enforcement officers, state or federal Immigration agents, or members of the media, and ask that they contact

organizations such as the ACLU or National Lawyer's Guild about rights information. On the forms, ask attendees to indicate whether they belong to any of those professions. Ask again at the start of the training for these individuals to identify themselves. If they are present, redirect them to the other organizations. It will only be and feel safe for participants in vulnerable situations if they can be comfortable speaking openly in the ways that they choose.

- Pre-training planning:
 - Discuss your plan with the coordinator and enact the strategies to set up the logistics.
 - If possible, conduct a needs assessment with participants before the training to plan for the most relevant content. Questions from Appendix B or a subset of these questions may be used. If it is not possible to do this ahead of time, choose some questions to discuss in the opening of the training to get a better sense of priorities among the group.
- Post-training planning:
 - At the close of the training, ask for verbal feedback and provide a written evaluation form.
 - Hand out Know Your Rights cards, information sheets, and lists of local community resources.
 - Stay a little longer for questions and comments after the training.

See Appendix F for the training curriculum. Next steps would include review by trainers working in various community settings, piloting of the training and appropriate modifications, and conducting outreach to groups who may be interested in implementing it.

Chapter Summary

Chapter Four presented the Guiding Questions for the study, along with the survey results and discussion, and the context for facilitating the language-modified, trauma-informed Know Your Rights training. Chapter Five reviews the questions explored in this project, challenges encountered in this study and in the larger societal context, future implications for this work, resources and alternatives to police, and some historical background for community self-education. It concludes with thoughts on how we can move forward together in this complex, multifaceted climate.

CHAPTER FIVE

Conclusions

Guiding Questions

The purpose of this research was to learn more about the experiences that refugees in a mid-sized Midwestern city have with law enforcement, the main question being:

What components should be used to design a language-modified, trauma-informed Know Your Rights training to prepare and empower refugees with beginning to intermediate English language skills to interact with the police?

Additional questions I considered in this process include:

- What types of experiences do refugees in this community have with the police? (Have they been stopped while walking, in a car, or have police come to the home? Have the police offered to provide or located an interpreter?)
- How do participants feel about the police?
- How do they feel about talking to the police?
- Do they trust the police?
- Do they think the police are helpful or would help them?
- Do they feel safer or less safe when the police are around?
- Would they call the police for help?
- If there were other options for emergency responders, would they prefer to call the police or an alternative help?

Challenges in This Study

There were a few challenges in this study. Adult Education programs often have irregular attendance, a high turnover rate, and new students starting frequently. This means that flexibility in planning and curricula is essential. There were forty-three students on the class list and nine were present on the day of the survey. The fluctuating numbers are often due to participants finding new jobs or having to work, taking care of children or relatives, and having various health, county, and job counselor appointments or citizenship class. Students need to schedule appointments when interpreters are free, so they don't always have much choice in timing. While there were fewer students than I anticipated, we had a productive and engaging discussion.

Another factor was having a Karen interpreter and no Karenni or Somali interpreters. The organization does not have interpreters for all of the languages spoken, and had all of the students attended, many would have not had a bilingual first language speaker to help. However, the English skills of the group were advanced enough that they understood without interpreting. I still like to provide those resources when possible, because it provides greater opportunities for explanation, clarity, and fuller expression of thoughts. We spent extra time going over each question to ensure comprehension.

Finally, a number of the students were relatively new to the U.S. having been here for a year or less. There was also a group of older Karen women who are generally among family and friends in their ethnic community. The combination of these circumstances decreased the likelihood of substantial or prolonged experiences with

police. Participants described singular encounters and calls for help. One described being stopped at a train station but was unable to speak to the officers in English and the officers left. Sometimes those incidents go differently if an officer takes silence as defiance. I have found that the longer students live here and the more their lives become entrenched in U.S. systems, the more stories they have about run-ins with the police. However, as discussed in Chapter 2, Novak and Chamlin (2012) found that new refugees can be targeted for looking out of place. I believe that further examination of the practice of stopping people who look like they don't belong in an area based on the racial composition of the area would yield an indication of racial and class bias, assumptions, and inequities. Newly arrived refugees can sometimes appear out of place for a number of reasons, but being a racial minority in a neighborhood, having a broken car, being afraid of the police, being jobless, having nontraditional work hours, being around children, or wearing clothing deemed inappropriate for the season, are not criminal behaviors, and shouldn't be a reason to be stopped by police. This study was a snapshot of refugee experiences, and acknowledges the wide range of how those experiences can vary. If replicated, having a larger group to survey would likely yield more of a variety of responses, and having interpreters for as many languages as possible can enable more complete answers.

Challenges in the Larger Context

In 2017, it is infrequent to go even a day without seeing news related to police and community incidents, whether it's a shooting, brutality, protests, lack of indictment, faulty investigation, a moved trial, a hung jury, a grand jury, a lesser or dismissed charge, an acquittal, or even accolades given to officers for their role in killing a civilian or

departmental promotions. Officer Jason Andersen was awarded a Medal of Valor for his “self-sacrifice” in killing Fong Lee (Moua 2009), the Hmong teenager from Minneapolis discussed earlier who was shot by Officer Andersen “eight times, in the back, side, and then five more shots into Lee’s chest as he lay on the ground” (Phi, 2010, para. 23). Officer Kenneth Boss, one of the four officers who fired a total of 41 shots at Guinean immigrant Amadou Diallo in the Bronx, was promoted to Sergeant in 2015 (Paranscandola & McShane, 2015). He previously killed another man in Brooklyn, but remained on the force (Fried, 1999). Though these issues have been longstanding, they have become a marker of our times.

I have followed police brutality cases for the last twenty years, and it is a pervasive systemic problem in our society that is showing no signs of stopping. With the increase in private prisons and detention facilities, there are financial incentives to find reasons to lock people up. According to Michelle Alexander, author of *The New Jim Crow*, “More African American men are in prison or jail, on probation or parole than were enslaved in 1850, before the Civil War began” (in Lu, 2011, para. 2). Other developed countries do not share in these rates of incarceration or police violence. They either have a minute fraction of police shootings or years go by with none at all (Lartey, 2015).

Even countries with the highest crime rates in the world see significantly lower numbers of fatal deaths by police. British officers shot their guns just 51 times between 2003 and 2013. Canada averaged 12 fatal police shootings each year between 1999 and 2009. In Japan, no one has been shot by the police since 2012. (Taibi, 2015, para. 4)

What accounts for the vast difference between the U.S. and other developed countries?

The issues require us to delve into the deepest roots of human problems; where the traumas lie that allow dehumanization to fester, and the particularities of the development of the United States, which has yet to come to terms with its past. Its history and foundation are based in racial and gendered violence: mass genocide, colonialism, enslavement, exploitation, settler violence, militarized theft of land and resources, rape and degradation of women, forced conversion of religion, culture, and language, exclusion, and expulsion. The capitalist systems and mentality of profit at any cost, combined with racism, led to an elite body enforcing social hierarchies with armed forces to protect the unethically acquired property of this ruling class. This practice defined people as both property and profitable. By nature, these institutions maintain exclusivity - borders, walls, bars, barbed wire, behavior codes and punishment, an us vs. them school of thought, a good vs. bad dichotomy. And on the outside are the many, varied groups whose rights and livelihoods were taken in different ways for the same purpose, those who would gain basic human rights from a more equitable society, those whose exploited labor and bodies hold these systems up. The U.S.'s drive to acquire more leads us into wars over other countries' resources that it wants for its own consumption, extreme military spending, and efforts to control the leadership of other countries. The cost of this is exorbitant financially, environmentally, and in human capital. We don't invest in the needs of people or communities or infrastructure or environmentally critical shifts in living. The effect is that our most vulnerable populations are considered usable and disposable and their suffering from being disenfranchised and disregarded is by design. This is the prominent challenge of the U.S.

and of this project, which attempts to engage participants in an empowering process of knowledge and skill building. The acknowledged underlying truth is that it may or may not help, depending on the situation. People continue to be killed by the police, and saying and doing everything right provides no guarantees of safety. And sometimes, insecure or unstable police choose to see self-advocacy as resisting an officer.

Sometimes they use their weapons or power to violate regardless of anything a civilian does. This led to a moral dilemma for me in thinking about my students' vulnerability. I considered a topic change towards the beginning of the research when Philando Castile (who followed all of the right protocols for the situation) and Alfred Olango (who had his hands in the air) had just been killed (DemocracyNow!, 2016). There are numerous other examples, but Mr. Castile worked in my community and was killed on a road I regularly drive on, and Mr. Olango was a refugee from Uganda, like some of my students, and I thought about the possibility of them trying to follow all the directions and use their new knowledge, only to end up shot. Through reflection and consultation with others, I concluded that many parts of life are beyond our control and that it is a practice of freedom to engage with community in this kind of educational practice. It is my hope that it's never needed, but if it is, any measure of protection it provides or any piece of dignity it keeps intact makes this endeavor worthwhile.

Future Implications

Where does this leave us? In the current climate under the 45th presidential administration, it's with an especially challenging amount of work to do. With a seemingly endless stream of local, national, and international atrocities taking place, we are thrust into a constant state of converging exploding issues. It is impossible to

separate all of the interwoven impacts. In Minneapolis this summer (2017), a transit police officer resigned after facing criticism for asking a Metro Transit rider whether he was “here illegally.” A fellow passenger verbally intervened and recorded the incident, later posting it on social media where it went viral. Even though transit police have no authority to act as immigration agents, Officer Andy Lamers set the deportation proceedings in motion for the passenger (Ali, 2017). This situation exposed the overlap of police and ICE roles and the lack of safety in public spaces for our community members who don’t have citizenship.

In August of this year, the Neo-Nazis, KKK, and white supremacists marching in force in Charlottesville, Virginia, sent a direct and chilling statement of their newly more emboldened existence and intent to use deadly violence. Police on the scene were criticized for not taking action when those who had gathered for peace and justice were attacked by the mob of racists. The violence led to the death of a young white woman, Heather Heyer, who was a peace activist. She was hit by the car intentionally driven into the crowd by James Fields, Jr. Two state police officers also died when their helicopter crashed as they were traveling to the site. The President took his time to comment, uncharacteristic of his usually frenetic and sensationalized Twitter activity, finally issuing a general remark and later speaking about “hatred, bigotry and violence on many sides” (Heim et al., 2017). He declined to respond when a reporter asked him whether he wanted the support of white nationalists.

There has also been a glaring silence from him on the August 2017 terrorist bombing of the Dar Al-Farooq Islamic Center in Bloomington, Minnesota. Minnesota Governor Mark Dayton declared it “‘wretched’ terrorist act” and Democratic National

Committee deputy chairman and Minnesota Representative Keith Ellison called it “an outrage” that the President had not responded (Associated Press, 2017):

“The President’s failure to condemn the terrorist attack on the Bloomington Islamic Center is an outrage. It suggests that his oath to protect and defend the Constitution of the United States, including the right to equal protection under the law, only extends to people who meet certain racial and religious criteria,” Ellison said. (para. 4)

According to the *Washington Post*, “Trump adviser Sebastian Gorka said during a Tuesday interview on *MSNBC* that the White House would withhold comment until the investigation is complete, suggesting that it may have been a hoax orchestrated ‘by the left.’ Ellison also called on Trump to condemn Gorka’s comments” (Associated Press, 2017, para. 6 & 7). The *Washington Post* noted that the Dar Al-Farooq mosque mainly serves the Somali community in the Twin Cities, which is the largest concentration of Somalis outside of East Africa.

Another noteworthy recent event was the current President’s speech addressing law enforcement officers in Long Island, NY, where he encouraged use of force and violent conduct towards people they arrest. This was met by “approving laughter” from the crowd, though a number of police departments have since issued statements distancing themselves from the President’s encouragement and condoning of police brutality (Caplan & Hoyos, 2017; Cobb, 2017).

The climate that continues to emerge under the current administration is fascist, oppressive, repressive, and highly dangerous. As referenced above, it supports open displays of hate and violence in numerous areas. Policy decisions strip us of freedoms,

rights, and basic needs and ramp up militarized policing and the criminalization of our communities. Refugees, immigrants, Indigenous communities, communities of color and other vulnerable populations are at increased risk of hate crimes, discrimination, and targeting. United States' immigration and racial policies towards "Blacks, American Indians, Asians, Filipinos, and Puerto Ricans" inspired the Nazis during their creation of the Nuremberg Laws (Parry, 2017, para. 1 & 3) and the Nazis continue to have a strong hold in the ideology of some fringe factions in the United States who are emerging from the shadows with the support of a president who conspicuously fails to condemn white nationalism. All of these instances are illustrations of those with a colonizer mentality deciding whose country this is, under what criteria people can stay or enter, and how everyone else will be blocked from entry, ejected from the country, or made use of as clearly defined second class citizens.

It is imperative that we push back against all of these measures, the process, and the outcomes, and many of us are. It is critically important that each of us examine, understand, and leverage our privilege to increase equity in society (Kim & Cole, 2013). The responsibility to advocate and support lies with those of us who cannot be deported, not members of vulnerable populations. In one example of this, a white teacher was detained by Customs and Border Patrol in San Diego when she refused to state that she was a citizen at a random checkpoint that was not located on a border. She did this in solidarity with people of color who are regularly targeted and detained due to race, ethnicity, language, documentation status, and other demographics (Murdock, 2017). She recorded the encounter while stating her rights and questioning the detainment and policy for 90 minutes before she was released without ever stating her citizenship. Many in that

situation could be detained or abused. Her example is a model for more of us whose identities belong to various dominant cultures to expose and fight injustice when it doesn't impact us as directly.

Community Safety Resources and Alternatives to Police

Regarding the institution of policing, it is grassroots community organizations who are leading the way in imagining a future beyond the police. They are developing alternative systems of community protection. Martín (2014) outlines six measures we can take in this direction for a healthier society:

1. Unarmed mediation and intervention teams: These exist in multiple cities such as Los Angeles and Detroit. One patrol of women in Brooklyn works on reducing cat-calling, partner violence, and homicide.
2. The decriminalization of almost every crime: Most offenses are nonviolent and fall under crimes of poverty. Marijuana is now legal in some places and businesses are profiting after decades of mostly people of color being arrested and locked up for small transactions.
3. Restorative justice: Used in cities such as New York, Philadelphia, and in communities around the world, this process practices accountability by restoring the party who committed the offense to the community. This method is effective and humane, and keeps people out of the conventional court system.
4. Direct democracy at the community level: When people have resources to meet their needs and engage with each other, anti-social behavior decreases.

5. Community patrols: Martín offers this as a temporary solution. He warns that groups like these have included racist organizations, but they can also be protective and justice-oriented.
6. Mental health care: Martín notes the staggering rates of mental illness in jails and prisons, and society in general. He recommends “shifting toward preventative, supportive and independent living care” for better personal and social health outcomes. (para. 8)

On their blog, SURJ-MN describes and provides the link to their Beyond Policing Circles community building opportunity to delve into these issues. The circles “give members an opportunity to explore our own relationship to the concepts of safety, authority and compliance. Small groups (5-9 participants & 2 facilitators) will meet for 4 sessions, 2.5 hours each, following a curriculum designed to: 1. Facilitate a deeper understanding of the history and harm of current policing models; 2. Build connection between individuals who are committed to shrinking the power of police in our community 3. Empower members to take action together, and offer opportunities to line up with local BIPOC leadership in development of community safety alternatives to policing” (SURJ-MN, 2017, para. 4).

The Praxis Center at Kalamazoo College describes the compilation of resources called “What to Do Instead of Calling the Police: A Guide, A Syllabus, A Conversation, A Process” and provides the link to the Google Doc. It is another useful resource which provides informational links to alternatives to calling the police, alternatives to the institution of police, community accountability, transformative justice, community

medics, the history of police, apps for community-based crisis responding, and articles on race and racism (Praxis Center, 2017).

Through the community organization Equality for Flatbush, Ortega-Williams et al. (2017) also offer alternative suggestions to calling the police.

1. Get involved with your Community/Neighborhood Group or your Tenant/Block Association: Studies have shown that strong cohesive communities help to deter crime and gun violence.
2. Join a CopWatch team: Cop watching is a tactic to document police interactions in our community, as well as make sure community members have access to legal and political resources.
3. Call on your neighbors or community leaders to intervene or mediate before a situation escalates: Many landlords tell tenants who have disputes with their neighbors to call the police on each other. Ortega-Williams et al. (2017) suggest turning to resourceful people that we know or offering to be a neighborhood, building, or community mediator.
4. Get trained in mental health first aid. Learn what you can do to support yourself, family, and community if there are signs of escalating mental health needs.
5. Ask a mental health or medical care worker to assess if 911 is even needed: Depending on the circumstances of your situation, a mental health or medical care worker may be able to assess whether a loved one or community member needs emergency assistance (Ortega-Williams et al., 2017).

If someone decides to call 911, Ortega-Williams et al. (2017) recommend that the following steps be taken for increased safety.

1. Tell the 911 operator that “It is a medical emergency and I need an ambulance.” Mental health emergencies legally fall under the category of medical emergencies. On the call, carefully describe the physical issues going on for your loved one or community member.
2. Reach out and gather other community members and/or your local CopWatch team to support you when the first responders arrive.
3. If you can, go out and meet the police or first responders before they encounter the community or loved one. Continue to say that it is a medical emergency and that you need an ambulance, especially if the police arrive first. Make sure you're calm when interfacing with the police, so that in whatever way possible you are able to make your presence unthreatening.
4. If it is safe and ok with the community member or loved one for you to accompany them to the ER, please consider doing so (Ortega-Williams et al., 2017).

Both of these resources contain more information on the suggestions outlined.

Community groups continue to provide leadership on finding and creating solutions as a means of responding to the needs of the people when the systems that should aid and protect aren't effective or are causing harm. They emphasize that self-reliant communities don't depend on or contact the police as often, so it is imperative to build up our resourcefulness.

Another example of a community response to police violence is NFL player Colin Kaepernick's peaceful protest for justice and the Know Your Rights camp for youth that he developed. "Know Your Rights Camp is a free campaign for youth fully funded by Colin Kaepernick to raise awareness on higher education, self-empowerment, and instruction to properly interact with law enforcement in various scenarios" (Know Your Rights Camp, 2017). While Know Your Rights trainings have taken place for decades, Kaepernick has helped move them into popular discourse. He provides training to youth on interaction with law enforcement, but his "I Know My Rights" t-shirt covers the broader human rights to be "free, healthy, brilliant, safe, loved, courageous, alive, trusted, educated, and to know your rights" (Know Your Rights Camp, 2017). It is important to keep in mind that the conventional Rights trainings exist because our human rights are not always honored, and that these larger principles are the goal that we strive for. His website also has information on immigration reform, ICE raids, what steps to take if you or a loved one is arrested, and other resources, and makes these necessary connections between issues.

Community Self-Education

It is important to place this work in a historical context within an ever-changing continuum of time. The tradition of African-American freedom schools, popular education, and Paulo Freire's philosophy of education are some examples of community development and empowerment which value the participants, basing the content in current sociopolitical realities, and involving the teacher as a learner and community member.

The Freedom Schools of the 1960s were part of a long line of efforts to liberate people from oppression using the tool of popular education, including secret schools in the 18th and 19th centuries for enslaved Africans; labor schools during the early 20th century; the Citizenship Schools formed by Septima Clark and others in the 1950s; and more. The Freedom Schools of the 1960s were first developed by the Student Nonviolent Coordinating Committee (SNCC) during the 1964 Freedom Summer in Mississippi. They were intended to counter the “sharecropper education” received by so many African Americans and poor whites. Through reading, writing, arithmetic, history, and civics, participants received a progressive curriculum during a six-week summer program that was designed to prepare disenfranchised African Americans to become active political actors on their own behalf (as voters, elected officials, organizers, etc.). Nearly 40 freedom schools were established serving close to 2,500 students, including parents and grandparents. (Teaching for Change, 2017, para. 7)

Similarly, Brazilian educator Paulo Freire states,

“Liberating education consists in acts of cognition, not transferrals of information ... Problem-posing education, breaking the vertical patterns characteristic of banking education, can fulfill its function of being the practice of freedom ... Through dialogue, the teacher-of-the-students and the students of the teacher cease to exist ... The teacher is no longer merely the-one-who-teaches, but one who is him [or her] self taught in dialogue with the students, who in their turn while being taught also teach. They become jointly responsible for a process in which all grow ...” (New Learning, n.d., para. 5)

His methodology led to the broader implementation of Popular Education, “education as a practice (or praxis) of freedom. It is an approach to education where participants engage each other and the educator as co-learners to critically reflect on the issues in their community and then take action to change them” (Practicing Freedom, n.d.).

Rights trainings fall into this category of critical education that exists outside of institutions for the benefit of local communities and especially for marginalized groups. They originated from the recognition of a problem and an attempt to provide a solution through sharing information and resources. The trainings are often led by legal or grassroots community organizations which provide relevant, tailored information to attendees. They also tend to employ nontraditional education methods such as role plays, perspective taking from the vantage point of protestors, youth, individuals without housing, people of color, those without documentation, and other likely targets of law enforcement, and discussing local community resources. Trainers often present and engage participants in dialogue around a critical perspective on societal systems and issues which is generally not found in institutional curricula or teaching methods.

Next Steps

The findings of this study indicate the desire and need for multilingual and culturally-based community resources and emergency services. Further explorations could examine local institutions currently addressing these issues and how they might be better supported and expanded, as well as what new processes and services would be beneficial. The project survey would be most useful as a tool for learning about experiences and observing patterns if taken by larger groups of participants. The Know Your Rights training can be adapted for use by those working with vulnerable

populations in schools, organizations, or other institutions that serve the community. It would also be important to develop curricula on interacting with ICE and other immigration officials, using these facilitation methods. These trainings could be presented as multiple parts in a more comprehensive curriculum. This project could also be presented at conferences for educators and community workers. In both the trainings for community members and for facilitators, it is helpful to have access to lawyers for consultation or co-presentation, who can address specific or complex questions.

Philosopher and human rights activist Grace Lee Boggs often spoke of the need for us to build parallel structures at the local level and make use of the wealth of knowledge and skills that we collectively possess. Community trainings are part of this vision of building a new society from the ground up, relating to each other in intentionally equitable ways and redefining the purpose and methods of education. These efforts help us to build foundations where we are and to connect with other struggles and movements, creating a network of support. There are many new possibilities open to us to redefine the ways we live and connect to each other and to our environment, as we look at how to move forward together amidst change that is beyond our control and that which we must enact.

APPENDIX A

WIDA Performance Definitions for the Levels of English Language Proficiency in

Grades K-12 (Park Forest Middle School, n.d.)


Performance Definitions for the Levels of English Language Proficiency in Grades K-12

At the given level of English language proficiency, English language learners will process, understand, produce, or use:

6 Reaching	<ul style="list-style-type: none"> specialized or technical language reflective of the content areas at grade level a variety of sentence lengths of varying linguistic complexity in extended oral or written discourse as required by the specified grade level oral or written communication in English comparable to English-proficient peers
5 Bridging	<ul style="list-style-type: none"> specialized or technical language of the content areas a variety of sentence lengths of varying linguistic complexity in extended oral or written discourse, including stories, essays, or reports oral or written language approaching comparability to that of English-proficient peers when presented with grade-level material
4 Expanding	<ul style="list-style-type: none"> specific and some technical language of the content areas a variety of sentence lengths of varying linguistic complexity in oral discourse or multiple, related sentences, or paragraphs oral or written language with minimal phonological, syntactic, or semantic errors that do not impede the overall meaning of the communication when presented with oral or written connected discourse with sensory, graphic, or interactive support
3 Developing	<ul style="list-style-type: none"> general and some specific language of the content areas expanded sentences in oral interaction or written paragraphs oral or written language with phonological, syntactic, or semantic errors that may impede the communication, but retain much of its meaning, when presented with oral or written, narrative, or expository descriptions with sensory, graphic, or interactive support
2 Beginning	<ul style="list-style-type: none"> general language related to the content areas phrases or short sentences oral or written language with phonological, syntactic, or semantic errors that often impede the meaning of the communication when presented with one- to multiple-step commands, directions, questions, or a series of statements with sensory, graphic, or interactive support
1 Entering	<ul style="list-style-type: none"> pictorial or graphic representation of the language of the content areas words, phrases, or chunks of language when presented with one-step commands, directions, WH-, choice, or yes/no questions, or statements with sensory, graphic, or interactive support oral language with phonological, syntactic, or semantic errors that often impede meaning when presented with basic oral commands, direct questions, or simple statements with sensory, graphic, or interactive support

APPENDIX B**Pre-training Survey**

Name: _____

Ethnic background: _____

Language(s) you speak: _____

Gender: _____

Are you a refugee? _____

All questions are asking you about the police in the U.S., not in other countries.

There are no right or wrong answers. Answers can be as long or as short as you want. If you don't want to answer a question, that is okay. Thank you!

1. How do you feel about the police?

2. How do you feel about talking to them?

3. Do you trust them?

4. Do you feel that they are helpful?

5. Do you feel safer or less safe when they are around?

6. Do you think the police would help you in an emergency?

7. Would you call the police in an emergency?

8. Have you ever called the police for help?

9. Did they help you?

10. Have you ever been stopped by the police while walking or out in public?

11. Have you ever been stopped by the police while in the car?

12. Have the police ever come to your home?

13. If you've been stopped by the police or have called them, have they ever offered to provide interpreting in a language you speak?

14. If yes, did they provide someone who interpreted for you in that instance?

15. If there were other emergency responders in the community, would you feel more comfortable calling the police or other people to help you? Why?

APPENDIX C**Interview Questions**

Name: _____

Ethnic background: _____

Language(s) you speak: _____

Gender: _____

Are you a refugee? _____

If you have experienced a rights violation by police or had a negative or extensive encounter, you may describe it below:

1. What happened? (This should include who, when, and where.)

2. Did you or the people involved understand the officer(s) when s/he/they were speaking?

3. Did you or the people involved feel you could communicate in English and say what you needed to say or ask?

4. Did the police ever offer to locate an interpreter to help with communication (if applicable)?

5. Did you or someone helping you report it to anyone afterwards? Why or why not?

6. If you reported it, was there any follow-up action taken by the party to whom it was reported? Did you follow up after that?

7. Why do you think the police reacted the way they did?

8. Did you feel there was any bias against you or the people you were with in this encounter? (Race, ethnicity, culture, color, language, gender identity, sex, sexual orientation, faith/religion, disability, age, national origin, pregnancy, genetic information, marital status, or status as a U.S. veteran) If yes, why?

9. How did you feel when you were interacting with the police?

10. Why do you think you felt that way?

11. Have other people you know had similar experiences with the police?

12. How frequently do you think these incidents happen?

13. Do you think there is anything that can be done to help it not happen again or occur less often? If so, what would that be?

14. Any other thoughts/questions/comments? (Continue on back)

APPENDIX D
Letter of Consent

August 24, 2017

Dear Student,

I am studying at Hamline University. To get my Master's degree, I would like to do research in your classroom. [Organization name] and Hamline University have given permission for this research. I also need your permission to participate. Participating is optional and it is okay to leave the study at any time.

During class we will answer questions on a survey. It is about your experiences with the police and what you know about their job. Any answer you provide is appreciated. It is okay if you don't know the answer to a question. We will go over the questions together to make sure you understand the words and what to write. It will take one afternoon class time to finish. If there are students who want to talk more about an experience, I will come back the next day to meet with students one-to-one. I will use the information from the surveys to help me create a Know Your Rights training for refugees and immigrants.

Talking about our experiences can help us feel empowered. Sometimes, memories can make us feel emotions. That is normal. It is okay to talk about how you feel during the survey. Also, students can make an appointment with [Lead Therapist] at [organization]

[telephone number] to talk about big feelings and emotions. Appointments are free and interpreters are available if necessary.

No one will know that you are part of the research or what you said. After I compile the information, I will shred the forms. No names will be used in the training or research paper.

If you do not want to be in the research, that is okay. You can still participate in the lessons. You can stop doing the survey or talking about your experience after you start. You just need to tell me or another teacher and there is no penalty for not participating.

If you have questions, you can contact me at [telephone number]. You can also contact [name of Chair] at the Hamline Institutional Review Board (IRB) at (651) 523-2430 or [email address].

If you want to participate in the research, please sign and date both letters. Return one to me and keep one for yourself.

I agree to participate in research on my knowledge of and experiences with local law enforcement.

Signature _____

Date _____

APPENDIX E



TO: LIZ KAUFMAN

**FROM: HAMLINE UNIVERSITY INSTITUTIONAL REVIEW BOARD (IRB)
(8/15/17)**

RE: IRB APPROVAL

Your proposal entitled "EXPERIENCES OF REFUGEE COMMUNITIES WITH THE POLICE: THE IMPACTS OF A LANGUAGE-MODIFIED, TRAUMA-INFORMED KNOW YOUR RIGHTS TRAINING ON PERCEPTIONS OF SOCIETAL ACCULTURATION AND PERSONAL EMPOWERMENT" is exempt from review and therefore approved.

Thank you for registering with the IRB.

Good Luck with your project.

APPENDIX F

Know Your Rights Curriculum

KNOW YOUR RIGHTS

If You are Stopped by the Police:

A Language-Modified, Trauma-Informed Training

By Liz Kaufman (sources cited) 2017

Gather everyone together and sit in a circle, if possible.

Introduce yourself and explain the topics that will be covered. Posting and referring to a visible agenda with times is also helpful. Discuss agreements to create a safer space with participants and collectively agree to abide by these, modifying as needed. Decide on actions that participants may take if they need assistance or a break. Ask for general questions and comments. Ask any media, law enforcement officers, and immigration officials to identify themselves. If they are present, ask them to consult with the ACLU or National Lawyers Guild for information instead of attending the present training. State that no audio or video recording or photos are allowed. Remind participants not to discuss any open cases or their documentation status at any time during the training. If you have a lawyer available for

consultation, you can direct participants to that person for individual appointments later.

Ask a few opening questions, such as, "When you see a police officer in your neighborhood or walking towards you, what do you think? How do you feel?" You can discuss a few questions from the needs assessment to confirm the priorities of the group prior to starting the presentation.

Curriculum content for PowerPoint presentation, to be adapted by the trainer to best address participants' needs and priorities:

GENERAL IMPORTANT POINTS FOR SAFETY:

* STAY STILL. Make sure your voice and body language are calm and call police "Officer" when speaking to them. The police want to control the situation. They can get upset if they don't feel in control.

Do not touch the police or their animals or equipment. They can charge you with Assault.

* KEEP YOUR HANDS WHERE THE POLICE CAN SEE THEM. Ask the police BEFORE you move or reach for your ID or any other item. You can move your hands AFTER the police say it is okay. Only move ONE TIME unless you ask again and the police say it's okay. For example: "My license is in my back right pocket. I am going to use my

right hand to reach back and get it. Is that okay?" "My registration is in the glove compartment. I am going to take off my seat belt and lean over and look for it. I have to take everything out to find it. Is that okay?" "My insurance card is in my purse on the floor of the passenger side. I am going to take off my seat belt and get my wallet out of my purse. Is that okay?"

* People who are differently-abled, who may have involuntary movements or seizures, or who have a hearing or visual impairment, etc., should tell the police right away to lessen the chances of it being interpreted as disobeying orders or an attack.

* If you are afraid and do not understand, say you would like to **REMAIN SILENT AND SPEAK TO A LAWYER**. It is okay to say this more than once. Do not say anything else until you talk to a lawyer.

* Try to see the officer's name, badge number, and squad car number, if possible. If you are in the car, a passenger could write it down. If this is not possible, write down the date, time, location, and description of the police vehicle, to help you identify the officer later on.

* Do not consent to a search. Do not open your bag, door, or car trunk. The police will say you gave them permission. At your home, ask to see a warrant. They can slide it under the door or put it on a window. It must have your correct name and address on it, and be SIGNED by a judge. They are not supposed to come in your home without that. If they want to speak to you, try to talk from behind a door or window for as long as possible. Going outside to talk to them is better than them coming in. If you open the door in front of them, they will come in. Use a different door if possible and lock it behind you.

* If the police search you, do not try to stop them. Just say clearly and in a louder than normal voice, "I do not consent to this search." They may not stop, but it is important to say it. Witnesses may hear or record it which can help you. Cooperate with them and you can take legal action later.

* If the police say they are detaining you, you can ask, "Why am I being detained?" Do not ask about being arrested even if you are in handcuffs, unless the officer says you are under arrest. If the police say you are under arrest, you can ask, "Why am I being arrested?" They should talk about arrest first, not you.

- * Note to facilitator: Women and LGBTQ individuals are subjected to specific kinds of harassment and violence by law enforcement. Andrea Ritchie's book *Invisible No More: Police Violence Against Black Women and Women of Color* provides an excellent context for understanding how these issues intersect. The article "When your stalker is a cop: Where do you go for help when the people who are meant to keep you safe are the real danger?" (<https://psmag.com/news/stalker-cop-police-protection-danger-crime-harassment-93995>) lists several resources for assistance with an incident from non-police professionals. The National Center for Victims of Crime may be accessed at: <http://victimsofcrime.org/our-programs/stalking-resource-center> and <http://victimsofcrime.org/help-for-crime-victims>
- * Participants should know that it is never okay for police to make sexually harassing remarks or gestures, or touch you in a sexual way. Whether these actions are framed as complimentary or derogatory, they are not appropriate. They should not ask for sexual acts to bargain with you or force you to do anything of a sexual nature. It is assault and is a crime.
- * Male officers can pat down women outside of their clothing. If you are asked to remove more than outer garments, you have

the right to an officer of the same sex. It is never okay for officers to touch you in order to determine your gender. Please see the attachment "Know Your Rights for Women of Color and Trans People of Color" (http://www.incite-national.org/sites/default/files/incite_files/resource_docs/6095_toolkitrev-knowyourrights.pdf) and "Stop Law Enforcement Violence Toolkit" (<http://www.incite-national.org/page/stop-law-enforcement-violence-toolkit>) for more information and resources. Trans people are often not placed in jails and prisons of their gender identity which puts them in danger. The National Center for Transgender Equality has resources which may be helpful for those facing incarceration: (<https://transequality.org/issues/police-jails-prisons>)

* The facilitator should review this information and tailor it to the participants' needs and language level.

Foot Stops

Key knowledge:

- Do not run, resist, or argue with the police. Do not touch the police or their equipment.
- Keep your hands where the police can see them and do not move them.

- If you need to reach for something, ask the police before moving your hands. Wait until they say you can. See “General Important Points for Safety” above for examples.
- The police need to say it is okay for you to move. If you ask first, they are not surprised, and this can improve your level of safety.
- You have the right to remain silent.
- If you speak, the police can use your words against you, so it is best to say you want to speak to a lawyer and then be quiet.
- You do not need to show ID unless you’re being arrested.
- If the police ask for ID, ask if you are being detained or if you’re free to go. If you are being detained, you can show it. If you don’t show them ID, they can keep you until they can identify you. If you are not being detained, you can leave without showing ID and should do so immediately.
- Do not sign anything.
- You can say you do not consent to the police searching you or your belongings. They may still search you, but state it clearly so others can hear you. If you are detained or arrested, the police can pat down the outside of your clothing

and search your possessions. Do not ever carry anything illegal on you.

Key phrases:

1. Am I free to go or am I being detained?
2. Why am I being detained?
3. My ID is in_____. May I get it now?
4. I speak _____. I need an interpreter, please.
5. I am going to remain silent. I would like to speak to a lawyer.
6. I do not consent to a search.
7. I would like to make a phone call, please. (At jail)
8. I take medication. It is _____. It is in _____.
9. There are children waiting for me. I need to call _____.

Vehicle Stops**Key Knowledge:**

- Stop the car in a safe place, as quickly as you can. If there isn't a place to pullover right away, put your hazard lights on so the police know you intend to stop.
- Turn off the car. If the police are not at your window yet, turn on the inside light if it's night time. If the police are at your window, roll the car window down 2-3 inches. KEEP YOUR

HANDS ON THE STEERING WHEEL and do not reach for the light or anything else.

- The police may ask, "Do you know why I stopped you?" You can say, "No Officer, why was I stopped?" Do not start guessing reasons.
- The police will ask for your driver's license, registration, and proof of insurance. Tell them where those items are and ask if you may get them. DON'T MOVE UNTIL AFTER THE OFFICER SAYS IT IS OKAY. See "General Important Points for Safety" above for examples.
- Give the officer the license and documents through the small space where the window is down. Keep the doors locked.
- If the police ask you to get out of the car, take your keys and lock the doors behind you.
- If the police want to search your car, you can say, "I don't consent to a search." Say it clearly and in a louder than normal voice. Don't just shake your head. If they ask why, you don't have to have a reason and can say, "I don't want to be searched." If they think there is evidence of a crime, they can search without your permission and won't ask you first. Don't resist. You can get hurt for not cooperating.

- Only the driver should speak to police. Passengers should sit quietly.
- The driver and passengers have the right to remain silent. Passengers can ask if they are free to leave. If the police say yes, you can stay in your seat quietly or leave calmly. If the police say no, you can remain silent.
- You may answer questions with questions. For example, "Do you know why you were stopped?" "No Officer, why was I stopped?"

Key phrases:

1. No Officer, why was I stopped?
2. You may be asked whose car it is, so you should know how to say, "It's my car" or whomever it belongs to.
3. License, insurance, and registration
4. My ID is in_____. May I get it now?
5. The police will usually tell you if they're giving you a ticket or want you to do something. If it's unclear and taking a long time, you can ask, "Am I free to go or am I being detained?" Don't get out to go ask the officer. Just wait for them to return to your vehicle.
6. Why am I being detained?

7. I am going to remain silent. I would like to speak to a lawyer.
8. I take medication. It is _____. It is in _____.
9. There are children waiting for me. I need to call _____.
10. I speak _____. I need an interpreter please.
11. I do not consent to a search.

Home Appearances

Key Knowledge:

- If the police come to your home, they are often looking for someone. They should identify themselves as police and not just bang on the door.
- You don't have to answer the door or open it. If they don't have a warrant, they will often eventually leave. Sometimes, they may try to forcefully convince you to let them in by sounding scary or making up stories (e.g. they are responding to a 911 call). After the incident, write down if they said things that weren't true. If you take legal action later, you will need that information. If they do have a warrant, they will be willing to show you or come in anyway. See <http://www.uscourts.gov/sites/default/files/ao093.pdf> and <https://www.justice.gov/archive/amerithrax/docs/08-431-m-01.pdf> for sample warrants that you can show and distribute

copies of. State warrants may vary in appearance but will have the same basic information.

- Stand near the door if you are communicating from behind it, but don't stand right up against it. If the police break the door to come in, you could get hurt.
- It is okay to talk to them with the door shut and ask for the warrant.
- You can say, "Do you have a warrant signed by a judge? I would like to see it. Please slide it under the door." They can also put it up to a window if you have one where you can clearly see the writing.
- Make sure you see the signature, as well as your correct name and address.
- The police often do not have a warrant and cannot legally come in. It **MUST** be signed by a judge. If they don't show you a signature, do not give permission for them to come in.
- They may lie or try to scare you to get in the home. ICE agents often pretend to be police and make up stories to gain entrance and search or make people be informants.
- If the police want to talk to you, talk from behind the door or window for as long as possible. If there is a different door, you should use it instead and walk around to meet them

outside if you need to. Shut and lock the door behind you. If you open your door where they are, the police think they have your permission to come in.

- If you are at work when the police talk to you, go to a place away from your workspace so you have some privacy.

Key phrases:

1. Do you have a warrant signed by a judge?
2. I would like to see it. Please slide it under the door.
3. I do not consent to a search.
4. I do not consent to you entering my home.
5. Am I free to go or am I being detained?
6. Why am I being detained?
7. My ID is in_____. May I get it now?
8. I am going to remain silent. I would like to speak to a lawyer.
9. I take medication. It is _____. It is in _____.
10. There are children waiting for me. I need to call _____.
11. I speak _____. I need an interpreter please.

If you are arrested

- When you are handcuffed, do not make sudden movements.
If you are not handcuffed, keep your hands where the police

can see. If they handle you roughly, say, "I am not resisting arrest."

- You have the right to a lawyer if you are arrested and you should ask for one right away.
- Do not sign anything.
- Be truthful with your name, ID, and address. It is a crime to lie to the police.
- Don't show an expired ID.
- Cooperate with the arrest and be polite. Say you want to speak to a lawyer and don't give any other information.
- If you are asked to submit DNA or a retina scan to the police database: it may vary by state whether it is required. You may be able to say no, but it may have other consequences such as longer detention or higher bail.
- The police might be recording you or listening to your conversations any time you are in their custody. Do not talk about your case or any immigration matters with other inmates or jail staff. Only talk about it with your lawyer in a private room.
- If an immigration agent talks to you in jail, do not answer questions or sign anything. Say you want to speak to a lawyer. If you do not understand what the officers are saying

or written documents that they give you, ask for an interpreter and a lawyer.

- Tell jail staff if you have medication that you need to take. They will likely allow family members to drop it off.
- Tell the police or jail staff if unsupervised children are waiting for you or need to be picked up.
- If another person is being arrested and you are not, don't interfere. Watch from a distance and take notes if you can. Get the officer's name, badge number, and squad car number. If this is not possible, write down the date, time, location, and description of the police vehicle. This can also help you identify the officer.
- Get names and contact information of witnesses.
- Police do not have to tell you why they are arresting you. If you ask, they may see this as having a bad attitude, so it can be risky to ask. You should only ask after being told you are under arrest. If arrest has not come up, you should only ask if you are being detained.

Immigration questions

- Do not lie about your immigration status or show any fake papers.

- If police question you: You do not have to answer questions about where you were born or your citizenship status or how you entered the U.S. There are different rules at international borders and airports, and for business travelers and tourists. If you are not at the airport or a border, you do not have to answer these questions.
- If ICE officers question you: If you are not a U.S. citizen and an immigration officer asks for immigration papers, you must show them if you have them. If you don't have them, say you want to remain silent and speak to a lawyer.
- "The law requires that you carry many types of official immigration papers with you at all times. This includes your green card, I-94, Employment Authorization Card, Border Crossing Card and/or other required Immigration papers that prove you have registered with the USCIS. If you do not have these papers with you, you could be charged with a misdemeanor crime. The government does not always enforce this law, but could at any time." (Office of NY State Assemblyman N. Nick Perry and the ACLU:
http://nyassembly.gov/member_files/058/20101216/)

If you are taken to Immigration or ICE custody

- You have the right to a lawyer, but the government does not have to provide one. Ask for a list of free or low cost legal services.
- You have the right to contact your consulate or have an officer tell the consulate about your arrest.
- Do not sign anything without speaking to a lawyer.
- You have the right to have a lawyer with you during any interview with the INS or at an immigration hearing.
- You have the right to a hearing with an immigration judge.

Practicing the language and content

Repetition and engaging in actual usage of the information is critically important for everyone, especially English Learners. It helps us create physical and mental habits that we can recall in situations where we need to stay calm and think quickly. Participants with more beginning levels of English will benefit immensely from repetition and different ways of interacting with the same content. When our responses become second nature through practice, we are more likely to remain composed and make the best decisions for ourselves in the moment.

In all parts of the PowerPoint presentation and training, the trainer will need to stop throughout to check for comprehension by asking if participants know vocabulary words and understand the content. The trainer should ask comprehension questions in each section to make sure everyone understands.

Trauma-informed practices should include flexible as well as scheduled breaks, role plays explicitly having no physical contact, providing advance notice about topics before they are discussed, and having the group decide on a small non-verbal indicator for needing a break. It is also helpful to find a community counselor with an understanding of the topic and background of the participants whose contact information can be provided if people need ongoing support. In addition, the trainer should be available after the training for an hour or so.

- Language:
 - Participants should practice saying and writing their contact information and date of birth, if they don't know it without looking at their ID. They need to be able to spell everything correctly. They should keep or shred these papers at the end of the session.

- Participants should repeat key phrases multiple times to get used to them. Talk about the meanings. Have them practice saying them as a whole group, half to the other half of the group, and in circles where one moves inside the other. People need to say these phrases many times in order to remember them and be comfortable saying them.
- The trainer should go over typical phrases that police say and questions they ask, such as to provide ID, etc.
- Other activities may be used to help with language practice.
- Behavior:
 - Police expect to be treated very formally and called "Officer." Saying "Officer" is a way to indicate respect. They expect complete compliance and quiet politeness in tone of voice, and neutral facial expression, eye contact, and body language. This is something people don't always know and have to learn and get used to. They are easily triggered and can panic quickly and fire a weapon. It is

best to be as calm and neutral looking and sounding, as possible.

- If you have two trainers, you should model different types of appropriate interactions to show this kind of behavior.
- Discuss these expectations and ask for questions.
- Scenarios:
 - Create several brief written scenarios that are appropriate for the language level of your group. Make sure to not stereotype any groups who are represented in these scenarios. However, in the examples, you can note that the police may make stereotypical assumptions and take actions based on those assumptions, even though they are not accurate. Hand out a copy to each person. Read the situation out loud or have participants read. Ask what the person should say or do. Go over some possibilities of things that might happen and talk with participants about what would be best to do. Repeat this with all of the scenarios. Alternatively, with a higher-level language group, they could work in pairs or small groups and then

bring their thoughts to the whole group. Affirm the responses and ask questions, clarify, and add new ideas, etc.

- The Immigrant Defense Project has some short videos, and the Center for Constitutional Rights has one where excerpts may be used as part of the training, if screened beforehand and the facilitator feels they would be beneficial. Some language used in the parts showing protests and street stops could be triggering, and it is recommended to use parts where individuals are talking, if the language level is appropriate. It can be helpful to see other people talking about their experiences and giving advice.
 - https://www.youtube.com/watch?v=yYqbqFoPG_o
 - <https://www.youtube.com/watch?v=yZ0yuv4yNAQ>
- This “Flex Your Rights” video referenced by Communities United Against Police Brutality has some examples of interactions with appropriate responses that could be useful. The trainer should select scenes ahead of time to show dialogues that serve as positive models, and omit parts with physical or verbal aggression. The trainer should

use discretion about the parts with just the attorney talking, as the English level may be too advanced.

- https://www.youtube.com/watch?time_continue=2136&v=s4nQ_mFJV4I

- Role Play:

- Ask for volunteers to act out these scenes. Do not call on anyone. Only people who volunteer should be in these roles or facilitators can do the role play. Help participants model these potential situations. Talk about what happens and practice again so that it's more second nature.
- In a higher level group, participants can then do these role plays in pairs or small groups.
- Ask for feedback on how people felt and what questions or comments they have.

Police Misconduct

If police violence occurs, take the following steps:

- Try to write down officers' names, badge numbers, and squad car numbers, but don't ask the officers during the encounter. If

this is not possible, write down the date, time, location, and description of the police vehicle, to help you identify the officers later on.

- Get names and phone numbers of witnesses.
- Get care for medical injuries and tell the caregiver that they were caused by police. Make sure it's written in your medical record. Take a copy of your medical record when you leave.
- Have the Doctor's office or someone else take good quality photos of your injuries right away. Make sure you have access to the photos.
- Find a lawyer and do not share any evidence (photos, videos, etc.) without talking to a lawyer.
- Drive or go somewhere safe first, and then write down everything you remember about the incident (or have someone write for you). You may also video or audio record yourself recounting the details of what happened.
- Speak with a lawyer before filing any complaints with state or city groups.
- Helpful organizations to contact include the National Lawyers Guild, the ACLU, and local law or community organizations that can provide language appropriate services and assistance in

documenting incidents, advocacy, and connections to further support.

Resources

- Depending on where you are, there may be different state or local laws. Find resources on free or low-cost attorneys, law clinics, and hotlines, so participants know whom to call if they need a lawyer. Discuss what documents or forms of ID to carry (never show foreign or expired ID), what may be a photo copy, and what should be the original. Give participants hard copies of this information.
- Help them make a plan of whom to call if they have one call to make. It should be someone who can contact their family as well as get them some legal help or go down to the jail to see them. Talk about what topics in the training will come next.
- Other useful materials may include how to verbally and physically distinguish the police from ICE and other law enforcement officers, while acknowledging that there can be overlap in duties, resources in the participants' first languages, information on supportive cultural community organizations, and Know Your Rights cards and information sheets. The more the information is reinforced and practiced, the more likely it is to be remembered in an emergency situation.

Apps and other support services

The National Lawyers Guild: <https://www.nlg.org/>

<https://www.nlg.org/chapters/>

The ACLU: <https://www.aclu.org/>

<https://www.aclu.org/about/affiliates?redirect=affiliates>

The National Domestic Violence Hotline: 1-800-799-7233 / 1-800-787-3224 (TTY), Spanish available, 24 hours/day, 365 days/year

<http://www.thehotline.org/>

The National Sexual Assault Hotline: 800.656.HOPE (4673)

<https://hotline.rainn.org/>

Contact information for many national organizations that support those looking for help in violent situations:

<http://www.feminist.org/911/crisis.html>

National Suicide Prevention Hotline: 1-800-273-8255, Spanish and Deaf/Hard of Hearing assistance available

<https://www.womenshealth.gov/mental-health/hotlines/> : Hotlines for support with a variety of crises

Bambuser App: Videos you take through this app get stored in a cloud right away so they are safe, even if the police take your phone.

Cell 411 App: Issues emergency alerts to your friends and other social circles.

ACLU Mobile Justice App: Allows you to record incidents, inform others of your location if you are a witness, and submit a report with the ACLU without recording.

Closing Procedures

Closing procedures should include verbal and written feedback, printed materials for participants to take home, and community resource information.

Review the following information and stay for questions.

- These are recommendations to keep you safe, but the law might not follow it and it may not keep you safe. It is always your choice in the moment to decide what is best to do.
- Laws are always changing and police conduct does, too.
- You have Constitutional rights and also have to follow state laws.
- People who are undocumented have rights to due process. They should keep silent and say they want to speak to a lawyer. Police legally need a reason to stop someone that is not because of

race, ethnicity, religion, language, or perceived citizenship status. Discrimination happens, but people still have rights that they can exercise.

Special thanks to the ACLU-MN, Michelle Gross (Communities United Against Police Brutality), Malcolm X Grassroots Movement, Frances A. Pérez-Rodríguez, Shaun Lin, The Midnight Special Law Collective, Jerry Guardado, Ana Garcia, Kathie Cheng, Council on American-Islamic Relations Minnesota, Center for Constitutional Rights, Immigrant Defense Project, and Creating Law Enforcement Accountability & Responsibility for information provided in this training (see Acknowledgements section for organizational affiliations).

To maintain relevancy, this training should be reviewed and updated by trainers, piloted in different settings, and be part of outreach initiatives to organizations that might be interested in implementing it.

APPENDIX G

Accessing Emergency Services Curriculum

Accessing Emergency Services

Fire:

- Key knowledge:
 - Leave the building or house immediately.
 - Call 911
 - You need to know the address.
 - You need to know if anyone is in danger and whom.

- Key phrases:
 1. Hi, I need help.
 2. My house/apartment is on fire.
 3. I am inside. I am outside.
 4. I am safe.
 5. Family member names: children, mother, father, sister, brother, friend, neighbor, etc.
 6. My address is _____ .

Medical help:

- Key knowledge:
 - You need to know who needs help and what the problems or symptoms are.
 - You need to know the address.
 - You need to stay on the phone until help arrives.
 - You need to follow directions from 911.

- Key phrases:
 1. There is an emergency.
 2. Someone is hurt.
 3. Someone is sick.
 4. I need an ambulance. I don't need police or a fire truck.
 5. Yes, I understand.
 6. No, I don't understand.
 7. I need an interpreter.
 8. I speak _____.

Car accident:

- Key knowledge:
 - Pull your vehicle over to a safe place.
 - Call 911

- Answer police questions about your information and what happened.
- Provide insurance information.
- Call a tow truck, if necessary.
- Call a friend or family member to help you.
- Key phrases:
 1. I need to report a car accident.
 2. I need an ambulance.
 3. Someone is hurt.
 4. I need a tow truck.
 5. I have/don't have insurance.
 6. I don't have my insurance card.
 7. Direction vocabulary

Crime:

- Key knowledge:
 - Go somewhere safe.
 - Call 911 if someone has hurt or is hurting you, if you are in danger, or someone has broken into your home or stolen a valuable possession.
 - Be able to describe what happened, including who, what, when, and where.

- Key phrases:
 1. I am reporting a crime.
 2. Someone is hurting me.
 3. Someone is in my home.
 4. Someone stole my _____.
 5. Someone has a gun near me and I don't feel safe.

How to practice:

- Each category should be discussed by the trainer, beginning with comprehension questions such as, "What do you do first when there is a fire?" "How do you keep yourself and others safe?" "What information do you need to know?" Beginning level students can look at pictures and describe what they see to indicate knowledge of vocabulary.
- Next, phrases may be practiced out loud in the methods mentioned in Appendix F.
- The trainer can design some scenarios to act out in front of the group or other activities. Dialogue should be simple and empowering, with a resolution at the end.
- Participants can practice dialogues in partners or small groups.
- The trainer can then facilitate a whole group discussion to check for comprehension.

- The trainer and group should collectively make a list of problematic situations where you call 911 and those where you don't.
- The trainer should provide information on other places that help in emergency situations.

Resources:

- Poison Control: (800) 222-1222
- Safe housing: 211
- Crisis hotlines:
https://www.allaboutcounseling.com/crisis_hotlines.htm
- 24/7/365 Crisis Hotline: (775) 784-8090
Text: "ANSWER" to 839863
- Crisis Counselor: Text 741741

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