



U.S. Committee for Refugees and Immigrants

Somali Bantu

Community Orientation



Somali Bantu Community Orientation

Prepared by

U.S. Committee for Refugees and Immigrants
Family and Community Outreach for Somali Bantu Refugees

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Guide to Materials

INTRODUCTION

Welcome to US Committee for Refugees and Immigrants' (USCRI) Somali Bantu Community Orientation materials! USCRI's purpose in creating these materials is to provide resettlement agency staff with a resource to use when conducting orientation classes for Somali Bantu refugees. Included in the materials is a curriculum for classroom sessions, descriptions of trips into the community, handouts for clients and service providers, and a list of other resources.

Thank you to the USCRI affiliate offices, as well as IOM, CAL, and all other organizations that contributed to the creation of these materials. USCRI particularly thanks the International Institute of St. Louis for providing a copy of their week-long Somali Bantu orientation curriculum to use as a source of ideas.

OBJECTIVES OF COMMUNITY ORIENTATION

Comprehensive community orientation is crucial to the successful resettlement of the Somali Bantu refugees. The Somali Bantu come from a rural setting, and their traditional culture is in many ways different than the culture of the communities they are resettling to in the United States. The objective of Somali Bantu Community Orientation is to facilitate a smooth transition for the Somali Bantu into U.S. communities by providing, at completion of orientation, an understanding of:

- the clients' house and community in the United States
- the role of the resettlement agency and other service providers
- the rights of refugees in the United States
- individual responsibilities in the United States

Investing time and resources into comprehensive community orientation upon arrival of Somali Bantu clients may in many situations prevent misunderstandings and inaccurate expectations at a later date, both on the side of the resettlement staff and on the side of the clients.

FACILITATION TIPS

The following are tips for facilitating Somali Bantu community orientation classes:

- Before the sessions begin, have necessary materials prepared. Requisition necessary materials as stated in the orientation curriculum. Have enough chairs, preferably in a circle. Have a watch or a clock available. Arrange transportation in advance for any trips into the community.
- Take time at the beginning of each day to review the schedule. Cover basics such as where the toilet is and at what time you will take short breaks, lunch breaks, etc.
- Confirm that clients understand your language and accent – if they do not, conduct classes with the assistance of an interpreter.
- Set a group learning atmosphere by listening to clients carefully and respectfully.

- Draw on the experience and knowledge of your clients. Adult learners build on a foundation of life experience – it is important that they connect what they are learning to this foundation. Adults also tend to be relevancy-oriented, so assist the clients in identifying objectives before the orientation sessions.
- Demonstrate new procedures, and demonstrate again.
- Take time every day for an open question and answer forum.

CONTENTS AND COURSE STRUCTURE

The Somali Bantu community orientation materials include two model schedules, a classroom curriculum, descriptions of community trips, and attachments. The classroom curriculum addresses the orientation facilitator, and contains step-by-step directions on how to conduct the orientation sessions. If text is included in a box entitled “Note to Facilitator,” this is information intended as a direct comment to the facilitator.

The materials are flexible; the schedules are meant as possible models. Agencies may wish to use certain sessions and omit other, or to use curriculum to complement existing agency materials – agencies may also wish to use the curriculum for weekly classroom sessions after initial orientation.

Finally, this is a working document. Please feel free to forward suggestions, orientation materials, stories, and best practices, for inclusion.



SESSION 1: Introduction

OBJECTIVES

1. To introduce clients to community orientation (CO) facilitator.
2. To establish expectations of clients and CO facilitator.

WHAT YOU WILL NEED:

Welcome Packages:

- Map of community
- "Map of United States" (attachment 1)
- Directory/contact list of local service providers
- List of emergency numbers
- Bus schedule
- Specific list of agency services
- Specific list of other community services
- Community orientation schedule

Flipchart

Markers

Clock

Calendar

"Issues related to Somalis and Somali Bantu" (attachment 2) (Optional)

HOW TO DO IT

INTRODUCTION

- Introduce yourself to clients, and distribute welcome packages. Ask clients to introduce themselves.

DISCUSSION

- Discuss using the following questions:

What do you know about the United States?

What are some of the differences between Somalia and the United States?

How did you obtain food/housing/employment in Somalia? In Dadaab and Kakuma?

Are you familiar with banks and bank accounts?

What can you buy with a ten dollar bill in the United States?

What items in U.S. homes may pose a danger to children?

In the United States, if there is an emergency, how do you make phone contact with emergency services?

This discussion will help you to gauge the level of knowledge that clients have about life in the United States, and to know what topics to focus on during orientation classes.

WELCOME PACKAGE

- Go through and identify the handouts in the welcome package. Explain that the local map and bus schedule are important tools in learning how to get around, and that you will explain how to use them during another orientation session. Assist your clients in locating their new community on the map of the United States.

REVIEW OF DATES AND TIME

- Ask the clients:
 - Do you know how to use a clock and a calendar?
 - Do you own a watch?
 - How did you track time in Somalia and Kenya?
- If clients are familiar with how to use a clock and calendar, then pass over this section. If clients have limited knowledge of numeracy, it may be necessary to review this section several times, both during this Introduction session and during other CO sessions.
- Explain that a calendar is used to track days. Identify the current day on the calendar, and identify on what days the clients will have community orientation sessions. Mark these days on the calendar.
- Explain that a clock is used to track hours. Identify the current time on the clock. Mark the scheduled times for community orientation sessions on the calendar.
- Explain that being on time is important in the United States, and that arriving to work late may result in loss of employment. It is important to arrive to work, to class, and for appointments on time, and to have children waiting at the bus stop or to school on time.

COMMUNITY ORIENTATION EXPECTATIONS

- Ask the clients what they hope to learn during community orientation classes, and what their expectations are of you, and write them on the flipchart.
- Explain to your clients what your expectations are (i.e. that they arrive to classes on time, etc.)

NOTE to CO Facilitator

If you are a Somali of non-Bantu origin, refer to “Issues Related to Somalis and Somali Bantu” (attachment 2).



Attachment 2

ISSUES RELATED TO SOMALIS AND SOMALI BANTU

Agencies resettling Somali Bantus (SB) are likely to hire or retain Somali caseworkers as the primary contacts for this newly resettled group. Since there is a history of enmity between these two groups, it is suggested that certain aspects be taken into consideration:

- each feels victimized by the other;
- each dehumanizes the other;
- the perceptions of Somali Bantus by Somalis may be that they are inferior to others and, thus, unable to learn as rapidly;
- the perception of Somalis by Somali Bantus may be that they are oppressive and plagued by a sense of superiority and that they look down on them and their community;
- and, more.

Deeply held beliefs are difficult to overcome but, in this case, it is vital that it be accomplished or at least an attempt is made to accomplish the goal. The easy beginning is to explain that, in the United States, everyone has equal rights and (should be) treated equally. No one group is superior to any other group. Historical grievances should be left behind.

Having said that, it is important for each side to express their own respective grievances. This should be done in a safe setting by an accomplished and objective mediator who will take no one's side. It could begin with one or two people from each group. These people could experience a session themselves and, in time, learn to help with the mediation.

During the grievance stage, each person should be encouraged to listen carefully to the other and to acknowledge the others' points and agree, when possible. Problem-solving questions should be asked, such as: "How can we best get past these stereotypical thinking?" ("What if we were to.....?")

When each side feels comfortable the building process can begin. There is something called "BATNA" in conflict resolution terms and it refers to the "Best Alternative to Negotiations." The question can be asked as to what each party thinks will happen if the negotiations don't take place. There could be many responses but some might be:

- the SB will not want to accept help readily from Somalis;
- the Somalis may have reservations about actually going out of their way for the SB....after all, it may make them feel as though they are the "servants";
- when the SB have a crisis, they may call someone at the agency other than their case worker, thereby causing more problems between the two;
- the Somalis may never really see the potential that the SB have in their new lives, thinking that they are unlikely to be able to succeed.

It is important to build partnerships between the Bantus and other Somalis in the community so that each group can develop a better understanding of the "other" which, might ultimately lead to mutual respect and admiration. It is recommended that relationships be initially facilitated between a few people who can then play a leadership role in establishing partnerships between the larger communities..

Source:

Ellen Mercer
Program Officer
US Committee for Refugees and Immigrants



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SESSION 2: Services and Rights

OBJECTIVES

1. To give an overview of the services of the resettlement agency.
2. To give an overview of the services of other local and national agencies.
3. To build an understanding of the rights of refugees in the United States.
4. To develop an understanding of client responsibilities.

WHAT YOU WILL NEED:

Flip chart
Markers
Specific list of agency services (from welcome package)
Specific list of other community services (from welcome package)
Directory/contact list of local service providers (from welcome package)
Copies of “The Rights of Refugees in the United States” (attachment 3)
Copies of “A History of the United States and Immigration” (attachment 4)
“Sample Client Resettlement Plan” (attachment 5)
Paper

HOW TO DO IT

DISCUSSION

- Discuss, using the following questions:
What government services were available to you in Somalia?
What services did you receive in the camp?
What services do you expect to receive in the United States?
What concerns do you have about providing for your family in the United States?
What are your five-year goals?

ROLE OF AGENCY

- Using the list of agency services, explain in detail the role of the resettlement agency, and the services that the agency will provide to the clients.
- Using the list of other community services, explain in detail the services that other community or national organizations will provide.

RIGHTS OF REFUGEES

- Explain the rights that a refugee has in the United States (attachment 3). Give your clients copies of the attachment.

HISTORY OF IMMIGRATION

- Explain the history of immigration in the United States (attachment 4). Give your clients copies of the attachment.

PLAN OF ACTION

- Using the following questions, discuss the concept of self-sufficiency with your clients:

What is self-sufficiency/independence?

The ability to provide for oneself and one's family without the assistance of others – not dependent on a larger entity.

Is independence valued in your community?

Do you think that the independence is valued in communities in the United States?

Explain that the concept of being independent is very valued in the United States. Explain that one of the primary roles of resettlement agencies is to assist refugees in becoming self-sufficient. Although it is expected that the refugees access government assistance upon arrival, the government expects your clients to work towards supporting themselves.

- Create a plan of action that outlines services and client responsibilities. You may want to use the “Sample Client Resettlement Plan” (attachment 5) as a model for a picture-based plan of action.



Attachment 3

THE RIGHTS OF REFUGEES IN THE UNITED STATES (Handout)

In 1968 the United States signed the 1967 Protocol relating to the Status of Refugees, binding the U.S. government to adhere to articles 2 to 34 of the 1951 Convention relating to the Status of Refugees (the Convention).

The following list of rights is an unofficial summary of some of the articles included in the Convention. This list is intended to give those with refugee status an understanding of the rights to which they are entitled in the United States.

Those with refugee status have:

The right to practice their religion (article 4)

The right to own property (article 13)

The right to free access to courts of law (article 16)

The right to wage-earning employment (article 17)

The right to public education (article 22)

The right to public relief and assistance (article 23)

The right to social security (article 24)

The right to freedom of movement within the United States (article 26)

The right to travel documents for travel outside of the United States (article 28)

The right to remain outside of their country of origin (article 33)

The right to naturalization (article 34)

A refugee also has the right to apply for refugee status for his/her spouse and unmarried children under the age of 21. This status allows the refugee's spouse and children to settle in the U.S. (Immigration and Nationality Act section 207(c)2)

Refugees do not have:

The right to travel outside of the U.S. without a refugee travel document issued by the U.S. government

The right to vote, until they become citizens

Links:

How to file for a refugee travel document: <http://uscis.gov/graphics/howdoi/travdoc.htm>

How to apply for citizenship: <http://uscis.gov/graphics/services/natz/index.htm>

How to sponsor a family member: <http://uscis.gov/graphics/howdoi/derref.htm>



A HISTORY OF IMMIGRATION AND THE UNITED STATES (Handout)

THE UNITED STATES IS A NATION OF IMMIGRANTS. EXCEPT FOR NATIVE AMERICANS, ALL Americans are immigrants or are the descendants of immigrants. Immigrants choose to come to the United States for various reasons: to live in freedom, to practice their religion freely, to escape poverty or oppression, and to make better lives for themselves and their children.



The people who founded the United States of America came from Europe about four hundred years ago.

Long before Europeans, Native Americans lived on the land that is now the United States of America.



Many immigrants from Ireland, Scotland, and Eastern Europe came to the United States during the 1800's and 1900's.

Many Africans came to the United States hundreds of years ago.



Immigrants and refugees from Asia, South America, and the Pacific have made the United States their home.

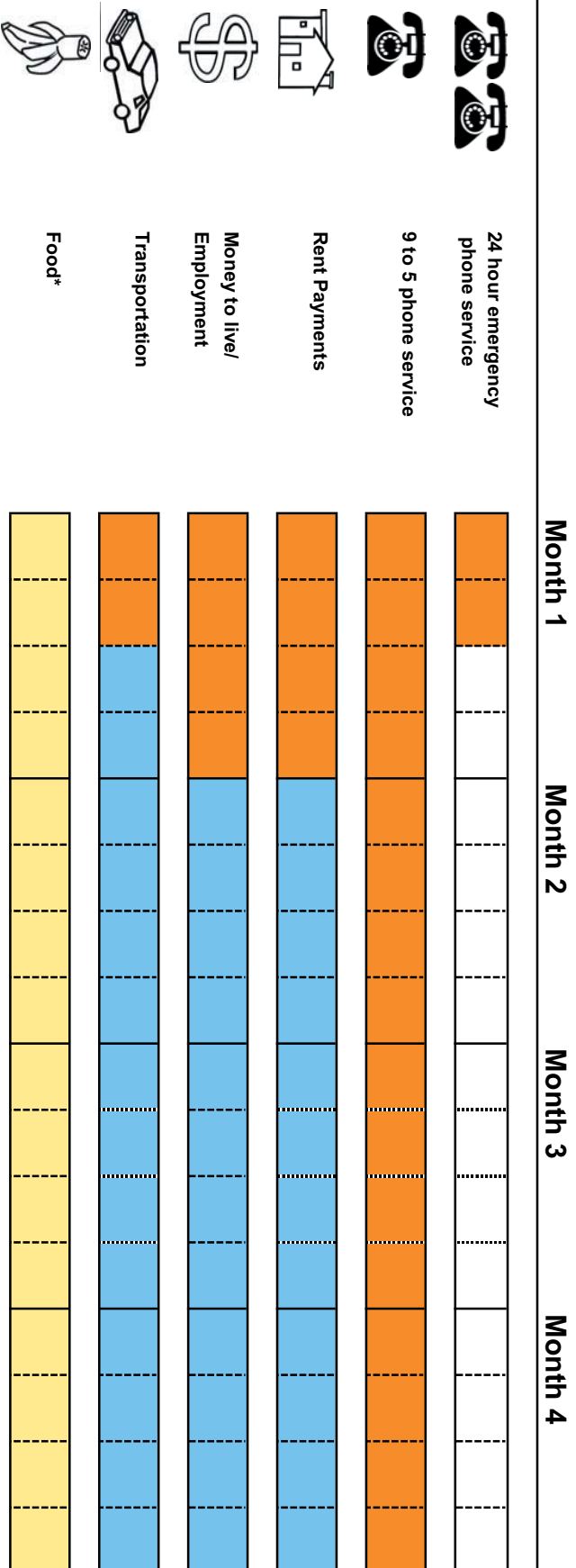


Immigrants bring to the United States a pride in their heritage, and cultural traditions and values.





Attachment 5: Sample Client Resettlement Plan



Client Responsibility

Agency Service

State Service

* As client begins to work, food stamp payments may be reduced. Clients should be aware that as their income increases, they will have to supplement state services with their own income.



SESSION 3: Housing

OBJECTIVES

1. To familiarize clients with their new home.
2. To provide an understanding of how to use household appliances.
3. To provide an overview of home safety.
4. To teach clients how to prepare for and handle emergency situations.
5. To identify the roles and responsibilities of both landlord and tenant.

WHAT YOU WILL NEED:

Flipchart

Markers

Lease agreement, or "Sample Lease Agreement" (attachment 6)

Copies of *Welcome to your New Home!* Mercy Housing publication

New Neighbors: A Place to Live Whittier Neighbors Video (optional)

Child proofing items (if applicable) including:

- Electrical outlet safety plugs
- Child proof gates
- Cabinet locks

NOTE to CO Facilitator

This session is best conducted at the clients' home or apartment

HOW TO DO IT

DISCUSSION

Discuss, using the following questions:

What type of house did you have in Somalia/Kenya?

Did you own/pay rent on this home?

Who were your neighbors?

What relationship did you have with your neighbors?

What do you know about housing in the United States?

HOME ORIENTATION

- Give a tour of the house, and identify:

Sink and garbage disposal: Identify dish soap, if applicable demonstrate garbage disposal, explain danger of putting hand into the garbage disposal while it is running.

Toilet: Explain how to use, identify toilet cleaner and demonstrate how to clean.

Bathtub and shower: Explain how to use, identify shower cleaner and demonstrate how to clean.

Refrigerator: Explain use of fridge and freezer, and necessity of proper food storage.

Stove: Explain how to use stovetop and oven, how to clean up spills, danger to children.

Washer/dryer: Demonstrate how to use the washer and dryer, identify laundry soap, explain not to overload.

Thermometer: Show how to adjust temperature, if applicable explain how using heat and air can cause an increase in utility bill.

Door and window locks: Demonstrate how to lock doors and windows, explain that locks will protect the clients' family.

Electrical outlets: Explain the use of electrical outlets and danger of touching the outlets. Give the clients child proof safety plugs.

Also identify any other appliances or items of importance. Particularly focus on identifying items that may be of danger to the clients' young children.

- Identify trash cans in the house, and identify where to put trash bags when they are full (on the curb, in a dumpster, etc.)
- Write down the clients' address and telephone number, and post it on the fridge or close to the telephone. Explain that it is important for everyone in the family to memorize the address and phone number.

HOME SAFETY

- Explain the danger of household cleaners—many household cleaners are dangerous or even fatal if ingested or if they come into contact with skin. Explain the importance of storing the cleaners properly, and explain they must be kept away from children. Cleaners and food should never be kept in the same place. With clients, find an appropriate place to store the household cleaning supplies.
- Go through the list of contact numbers – explain when it is appropriate to call the police, when to contact the health center, when to call neighbors, and when, in the case of a serious emergency, to dial 911.
- Identify the smoke alarm, and explain its function, and the importance of not removing the battery.
- Identify the fire extinguisher, and explain when and how to use it.

TENANT RIGHTS AND RESPONSIBILITIES

- Read and explain the lease, or go through a sample lease (attachment 6) with your clients – explain both the rights and responsibilities of the tenant and landlord.
- Walk through the home and the grounds with the clients, identifying any damaged items or property. Ensure that the landlord is aware of these damages, to avoid liability down the line.
- Explain monthly rent, any additional utility bills – use a calendar to explain when the rent is due, and how to pay it (i.e. write a check, put in an envelope, send it to what address).

NEIGHBORHOOD

- Take the clients for a walk around the neighborhood. Point out any grocery stores, parks, or other locations of note.
- Discuss with the clients whether it is safe for their children to play outside unsupervised, and what time they may want the children to come home in the evening.
- Explain any noises they may hear in the neighborhood, such as fire trucks, police cars, etc. Explain what noises are normal, and what noises may be cause for concern.
- Explain the importance of being respectful of neighbors. Making a lot of noise after a certain hour will not be appreciated by neighbors.

VIDEO

- Show clients “New Neighbors: A Place to Live” video. (Optional)



Attachment 6: Sample Lease Agreement (con't)

any kind, or for any purpose other than as a private single family dwelling. Tenant shall not allow any other person, other than Tenant's immediate family or transient relatives and friends who are guests of Tenant, to use or occupy the Premises without first obtaining Landlord's written consent to such use. Tenant shall comply with any and all laws, ordinances, rules and orders of any and all governmental or quasi-governmental authorities affecting the cleanliness, use, occupancy and preservation of the Premises.

5. **CONDITION OF PREMISES.** Tenant stipulates, represents and warrants that Tenant has examined the Premises, and that they are at the time of this Lease in good order, repair, and in a safe, clean and tenable condition.
6. **ASSIGNMENT AND SUB-LETTING.** Tenant shall not assign this Agreement, or sub-let or grant any license to use the Premises or any part thereof without the prior written consent of Landlord. A consent by Landlord to one such assignment, sub-letting or license shall not be deemed to be a consent to any subsequent assignment, sub-letting or license. An assignment, sub-letting or license without the prior written consent of Landlord or an assignment or sub-letting by operation of law shall be absolutely null and void and shall, at Landlord's option, terminate this Agreement.
7. **ALTERATIONS AND IMPROVEMENTS.** Tenant shall make no alterations to the buildings or improvements on the Premises or construct any building or make any other improvements on the Premises without the prior written consent of Landlord. Any and all alterations, changes, and/or improvements built, constructed or placed on the Premises by Tenant shall, unless otherwise provided by written agreement between Landlord and Tenant, be and become the property of Landlord and remain on the Premises at the expiration or earlier termination of this Agreement.
8. **NON-DELIVERY OF POSSESSION.** In the event Landlord cannot deliver possession of the Premises to Tenant upon the commencement of the Lease term, through no fault of Landlord or its agents, then Landlord or its agents shall have no liability, but the rental herein provided shall abate until possession is given. Landlord or its agents shall have thirty (30) days in which to give possession, and if possession is tendered within such time, Tenant agrees to accept the demised Premises and pay the rental herein provided from that date. In the event possession cannot be delivered within such time, through no fault of Landlord or its agents, then this Agreement and all rights hereunder shall terminate.
9. **HAZARDOUS MATERIALS.** Tenant shall not keep on the Premises any item of a dangerous, flammable or explosive character that might unreasonably increase the danger of fire or explosion on the Premises or that might be considered hazardous or extra hazardous by any responsible insurance company.
10. **UTILITIES.** Tenant shall be responsible for arranging for and paying for all utility services required on the Premises.
11. **MAINTENANCE AND REPAIR; RULES.** Tenant will, at its sole expense, keep and maintain the Premises and appurtenances in good and sanitary condition and repair during the term of this Agreement and any renewal thereof. Without limiting the generality of the foregoing, Tenant shall:
 - (a) Not obstruct the driveways, sidewalks, courts, entry ways, stairs and/or halls, which shall be used for the purposes of ingress and egress only;



Attachment 6: Sample Lease Agreement (con't)

- (b) Keep all windows, glass, window coverings, doors, locks and hardware in good, clean order and repair;
 - (c) Not obstruct or cover the windows or doors;
 - (d) Not leave windows or doors in an open position during any inclement weather;
 - (e) Not hang any laundry, clothing, sheets, etc. from any window, rail, porch or balcony nor air or dry any of same within any yard area or space;
 - (f) Not cause or permit any locks or hooks to be placed upon any door or window without the prior written consent of Landlord;
 - (g) Keep all air conditioning filters clean and free from dirt;
 - (h) Keep all lavatories, sinks, toilets, and all other water and plumbing apparatus in good order and repair and shall use same only for the purposes for which they were constructed. Tenant shall not allow any sweepings, rubbish, sand, rags, ashes or other substances to be thrown or deposited therein. Any damage to any such apparatus and the cost of clearing stopped plumbing resulting from misuse shall be borne by Tenant;
 - (i) And Tenant's family and guests shall at all times maintain order in the Premises and at all places on the Premises, and shall not make or permit any loud or improper noises, or otherwise disturb other residents;
 - (j) Keep all radios, television sets, stereos, phonographs, etc., turned down to a level of sound that does not annoy or interfere with other residents;
 - (k) Deposit all trash, garbage, rubbish or refuse in the locations provided therefor and shall not allow any trash, garbage, rubbish or refuse to be deposited or permitted to stand on the exterior of any building or within the common elements;
 - (l) Abide by and be bound by any and all rules and regulations affecting the Premises or the common area appurtenant thereto which may be adopted or promulgated by the Condominium or Homeowners' Association having control over them.
12. **DAMAGE TO PREMISES.** In the event the Premises are destroyed or rendered wholly untenable by fire, storm, earthquake, or other casualty not caused by the negligence of Tenant, this Agreement shall terminate from such time except for the purpose of enforcing rights that may have then accrued hereunder. The rental provided for herein shall then be accounted for by and between Landlord and Tenant up to the time of such injury or destruction of the Premises, Tenant paying rentals up to such date and Landlord refunding rentals collected beyond such date. Should a portion of the Premises thereby be rendered untenable, the Landlord shall have the option of either repairing such injured or damaged portion or terminating this Lease. In the event that Landlord exercises its right to repair such untenable portion, the rental shall abate in the proportion that the injured parts bears to the whole Premises, and such part so injured shall be restored by Landlord as speedily as practicable, after which the full rent shall recommence and the Agreement continue according to its terms.
13. **INSPECTION OF PREMISES.** Landlord and Landlord's agents shall have the right at all reasonable times during the term of this Agreement and any renewal thereof to enter the



Attachment 6: Sample Lease Agreement (con't)

Premises for the purpose of inspecting the Premises and all buildings and improvements thereon. And for the purposes of making any repairs, additions or alterations as may be deemed appropriate by Landlord for the preservation of the Premises or the building. Landlord and its agents shall further have the right to exhibit the Premises and to display the usual "for sale", "for rent" or "vacancy" signs on the Premises at any time within forty-five (45) days before the expiration of this Lease. The right of entry shall likewise exist for the purpose of removing placards, signs, fixtures, alterations or additions, but do not conform to this Agreement or to any restrictions, rules or regulations affecting the Premises.

14. **SUBORDINATION OF LEASE.** This Agreement and Tenant's interest hereunder are and shall be subordinate, junior and inferior to any and all mortgages, liens or encumbrances now or hereafter placed on the Premises by Landlord, all advances made under any such mortgages, liens or encumbrances (including, but not limited to, future advances), the interest payable on such mortgages, liens or encumbrances and any and all renewals, extensions or modifications of such mortgages, liens or encumbrances.

15. **TENANT'S HOLD OVER.** If Tenant remains in possession of the Premises with the consent of Landlord after the natural expiration of this Agreement, a new tenancy from month-to-month shall be created between Landlord and Tenant which shall be subject to all of the terms and conditions hereof except that rent shall then be due and owing at _____ DOLLARS (\$_____) per month and except that such tenancy shall be terminable upon fifteen (15) days written notice served by either party.

16. **SURRENDER OF PREMISES.** Upon the expiration of the term hereof, Tenant shall surrender the Premises in as good a state and condition as they were at the commencement of this Agreement, reasonable use and wear and tear thereof and damages by the elements excepted.

17. **ANIMALS.** Tenant shall be entitled to keep no more than _____ (____) domestic dogs, cats or birds; however, at such time as Tenant shall actually keep any such animal on the Premises, Tenant shall pay to Landlord a pet deposit of _____ DOLLARS (\$_____), _____ DOLLARS (\$_____) of which shall be non-refundable and shall be used upon the termination or expiration of this Agreement for the purposes of cleaning the carpets of the building.

18. **QUIET ENJOYMENT.** Tenant, upon payment of all of the sums referred to herein as being payable by Tenant and Tenant's performance of all Tenant's agreements contained herein and Tenant's observance of all rules and regulations, shall and may peacefully and quietly have, hold and enjoy said Premises for the term hereof.

19. **INDEMNIFICATION.** Landlord shall not be liable for any damage or injury of or to the Tenant, Tenant's family, guests, invitees, agents or employees or to any person entering the Premises or the building of which the Premises are a part or to goods or equipment, or in the structure or equipment of the structure of which the Premises are a part, and Tenant hereby agrees to indemnify, defend and hold Landlord harmless from any and all claims or assertions of every kind and nature.

20. **DEFAULT.** If Tenant fails to comply with any of the material provisions of this Agreement, other than the covenant to pay rent, or of any present rules and regulations or any that may be hereafter prescribed by Landlord, or materially fails to comply with any



Attachment 6: Sample Lease Agreement (con't)

duties imposed on Tenant by statute, within seven (7) days after delivery of written notice by Landlord specifying the non-compliance and indicating the intention of Landlord to terminate the Lease by reason thereof, Landlord may terminate this Agreement. If Tenant fails to pay rent when due and the default continues for seven (7) days thereafter, Landlord may, at Landlord's option, declare the entire balance of rent payable hereunder to be immediately due and payable and may exercise any and all rights and remedies available to Landlord at law or in equity or may immediately terminate this Agreement.

21. **LATE CHARGE.** In the event that any payment required to be paid by Tenant hereunder is not made within three (3) days of when due, Tenant shall pay to Landlord, in addition to such payment or other charges due hereunder, a "late fee" in the amount of _____ DOLLARS (\$_____).

22. **ABANDONMENT.** If at any time during the term of this Agreement Tenant abandons the Premises or any part thereof, Landlord may, at Landlord's option, obtain possession of the Premises in the manner provided by law, and without becoming liable to Tenant for damages or for any payment of any kind whatever. Landlord may, at Landlord's discretion, as agent for Tenant, relet the Premises, or any part thereof, for the whole or any part thereof, for the whole or any part of the then unexpired term, and may receive and collect all rent payable by virtue of such reletting, and, at Landlord's option, hold Tenant liable for any difference between the rent that would have been payable under this Agreement during the balance of the unexpired term, if this Agreement had continued in force, and the net rent for such period realized by Landlord by means of such reletting. If Landlord's right of reentry is exercised following abandonment of the Premises by Tenant, then Landlord shall consider any personal property belonging to Tenant and left on the Premises to also have been abandoned, in which case Landlord may dispose of all such personal property in any manner Landlord shall deem proper and Landlord is hereby relieved of all liability for doing so.

23. **ATTORNEYS' FEES.** Should it become necessary for Landlord to employ an attorney to enforce any of the conditions or covenants hereof, including the collection of rentals or gaining possession of the Premises, Tenant agrees to pay all expenses so incurred, including a reasonable attorneys' fee.

24. **RECORDING OF AGREEMENT.** Tenant shall not record this Agreement on the Public Records of any public office. In the event that Tenant shall record this Agreement, this Agreement shall, at Landlord's option, terminate immediately and Landlord shall be entitled to all rights and remedies that it has at law or in equity.

25. **GOVERNING LAW.** This Agreement shall be governed, construed and interpreted by, through and under the Laws of the District of Columbia.

26. **SEVERABILITY.** If any provision of this Agreement or the application thereof shall, for any reason and to any extent, be invalid or unenforceable, neither the remainder of this Agreement nor the application of the provision to other persons, entities or circumstances shall be affected thereby, but instead shall be enforced to the maximum extent permitted by law.

27. **BINDING EFFECT.** The covenants, obligations and conditions herein contained shall be binding on and inure to the benefit of the heirs, legal representatives, and assigns of the parties hereto.



Attachment 6: Sample Lease Agreement (con't)

28. **DESCRIPTIVE HEADINGS.** The descriptive headings used herein are for convenience of reference only and they are not intended to have any effect whatsoever in determining the rights or obligations of the Landlord or Tenant.
29. **CONSTRUCTION.** The pronouns used herein shall include, where appropriate, either gender or both, singular and plural.
30. **NON-WAIVER.** No indulgence, waiver, election or non-election by Landlord under this Agreement shall affect Tenant's duties and liabilities hereunder.
31. **MODIFICATION.** The parties hereby agree that this document contains the entire agreement between the parties and this Agreement shall not be modified, changed, altered or amended in any way except through a written amendment signed by all of the parties hereto.
32. **NOTICE.** Any notice required or permitted under this Lease or under state law shall be deemed sufficiently given or served if sent by United States certified mail, return receipt requested, addressed as follows:

If to Landlord to:

[Landlord's Name]

[Landlord's Address]

If to Tenant to:

[Tenant's Name]

[Tenant's Address]

Landlord and Tenant shall each have the right from time to time to change the place notice is to be given under this paragraph by written notice thereof to the other party.

33. ADDITIONAL PROVISIONS; DISCLOSURES.

[Landlord should note above any disclosures about the premises that may be required under Federal or District of Columbia law, such as known lead-based paint hazards in the Premises. The Landlord should also disclose any flood hazards.]

As to Landlord this _____ day of _____, 20_____.



Attachment 6: Sample Lease Agreement (con't)

LANDLORD:

Sign: _____ Print: _____
_____ Date: _____

As to Tenant, this _____ day of _____, 20____.

TENANT ("Tenant"):

Sign: _____ Print: _____ Date: _____

TENANT:

Sign: _____ Print: _____ Date: _____

TENANT:

Sign: _____ Print: _____ Date: _____

TENANT:

Sign: _____ Print: _____ Date: _____



SESSION 4: Financial Literacy

OBJECTIVES

1. To give an overview of the services of banks.
2. To familiarize clients with the appearance and value of U.S. currency.
3. To give an understanding of how to create a budget, and how to economize.

WHAT YOU WILL NEED:

Flipchart
Markers
U.S. currency
“Sample Check” (attachment 7)
Sample debit card
“The Bean Game” (attachment 8)
“Mock Budget” (attachment 9)

HOW TO DO IT

DISCUSSION

- Discuss, using the following questions:
Do you know how to count, add, subtract, multiply?
What were your expenses in Somalia/Kenya?
Have you ever had a bank account?
Are you familiar with strategies to save money?
What are your financial goals?

Explain to your clients that this session will give a basic overview of banking and budgeting. It is important for clients to continue learning about this subject, so that they will have financial security in the future.

BANK

- Give an overview of the bank – explain that a bank is a secure place to keep money, and that money can be deposited or removed from an account at any time. Explain that a checking account allows the client to write checks to individuals or organizations, which is often a preferred way of paying bills. Using the sample check (attachment 7) show your clients how to fill out a check. Explain that a debit card will allow the client to access money at an ATM machine. Show

your clients the sample debit card. Be sure to remind clients that when they write a check or withdraw money from the ATM, they must have enough money in their account to cover the expense.

CURRENCY

- Show your clients a dollar bill, a five-dollar bill, a penny, nickel, dime, and quarter. Explain the amount of money that each of these items represents. Give an example of what a penny can buy, what a nickel can buy, what a dollar, ten dollars, etc., can buy.

BUDGET

- Discuss possible monthly bills the clients will have, including:

Rent
Utilities
Food
Transportation
Daycare
Medical insurance
Travel loan

- Discuss what a starting salary for your clients may be.
- Discuss “good credit.”

Credit is “confidence in the truth of something.” You have good credit when lenders, based on your credit history, are confident that you will repay them. Good credit is essential to procuring a loan for a house, a car, education, etc.

Explain the importance of making payments on time, particularly the importance of making payments on the travel loan on time.

- Discuss spending priorities. Discuss sending money back to Kenya and Somalia and how to send it – explain that sending money through a middleman may result in that individual taking a cut, or the money not reaching Kenya or Somalia at all.
- Explain the concept of “best buys” – discuss items on sale, used items – identify local businesses that sell affordable items.

BEAN GAME

- Play the Bean Game (attachment 8). (optional)





CREATING A BUDGET

- Create a budget (attachment 9). (optional)



Attachment 7

SAMPLE CHECK

DATE _____		101
PAY TO THE ORDER OF _____	\$ _____	
		DOLLARS
 MoneyInstructor.com Bank 1221 Main Street Anywhere, US 10001		
FOR _____		
 74894934	 6793868122	 0101



THE BEAN GAME

This is an interactive activity designed to illustrate that the spending choices we make are based on our *values*, *goals* and *available resources*. When spenders learn this, it is often easier to distinguish between needs and wants. Once spenders see this bigger picture of financial security, it becomes easier to achieve a sustainable, even profitable, level of expenditure.

Instructions for participants:

You will be making decisions about how to spend your money. In this activity, money is represented by beans. You will be given a number of beans and fourteen cards. Each card is a type of good or service you can buy, and there are multiple options in each category. For example, in the “transportation” category, there are five options—walking, bus, buy fuel, buy used vehicle, buy new vehicle—each of which costs a different number of beans. There will be multiple rounds in which you will spend all your beans on the items of your choice.

You might be put into groups for this activity, in which case cooperation will be necessary. Please make the choices that you would make in reality, and take the activity seriously.

Spread out your fourteen cards so that everyone in the group can see them, and discuss where to put your beans. You can move beans from card to card and from choice to choice throughout the discussion until everyone agrees. Each round will last ten minutes. At the end of the round, the leader will lead a discussion about each group’s budget.

Instructions for facilitator:

This activity can be conducted on an individual or small group basis. If there are more than six people, divide into small groups of three to five people. Each group can consider itself a family. Give each a number of beans and a set of 14 cards (attached).

The number of beans each group receives is your choice. Fewer beans should probably be given if the group is of a lower-income bracket, to make the simulation more realistic. Give the groups ten minutes alone for the first round, then reconvene and analyze the choices.

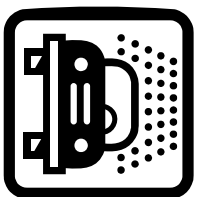
For the second round, change the scenario a bit. You might give each group fewer beans or perhaps take beans away from certain groups.

One Example:

You can start by giving each group 15 beans. On round two, everyone loses eight beans, except for those groups that had beans in savings or an “emergency fund” (left over). Those groups would have seven beans taken away if they had saved up one bean, or 6 beans taken away if they had saved up two beans, etc. You can structure the game according to the income level of your participants and how much you want to emphasize savings.

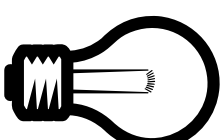
You can also start giving group with higher savings more beans as a form of interest or capital accumulation

“Play” as many rounds as you like, and then have a big discussion to talk about what strategies people developed, how they got along with other members of the group, and how the activity is like real life and different.



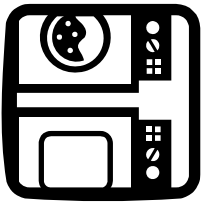
Transportation

- a. Walk or Bike
- b. Ride the bus or join a carpool
- c. Buy fuel for family or own vehicle
- d. Buy and insure used vehicle
- e. Buy and insure new vehicle

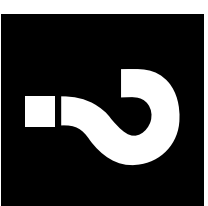


Utilities

- Heat and Light**
- a. Included in rent
 - b. Cost shared by roommates
 - c. You pay total cost
- Phone**
- a. No phone
 - b. Phone with limited long distance calls
 - c. Phone with many long distance calls



Laundry



Other

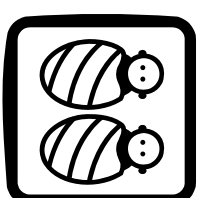
- a. Do laundry at home of friend or relative
- b. Use facilities in apartment/public housing
- c. Use Laundromat; some dry cleaning
- d. Rent or purchase washer and dryer

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____



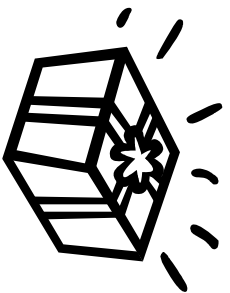
Furnishings

- a. Borrow from friends or relatives
- b. Rent or live in furnished apartment
- c. Buy at garage sale or thrift shop
- d. Buy new furniture



Childcare

- a. Provided at work
- b. Provided by family member or friend
- c. Hire sitter on limited basis
- d. Pay for full-time daycare



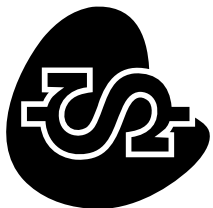
Gifts

- a. Make your own
- b. Purchase cards and small gifts and small gifts on special occasions
- c. Purchase frequent gifts for everybody

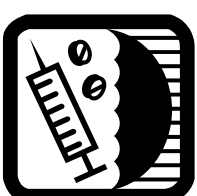
Recreation

- a. Walking, playing with kids, yard work, reading
- b. Visits with friends, picnics
- c. Cable television, sports and movies
- d. Concerts, vacations, spectator sports



Savings

- a. Change in piggy bank
- b. A set amount each month
- c. A set amount each week
- d. Other: _____



Insurance

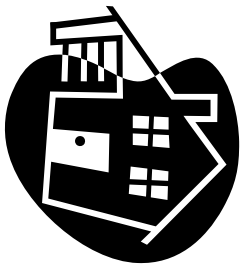
House or Apartment

- a. No coverage
- b. Covered under family or roommate's policy
- c. Pay for property and liability coverage

Health and Disability

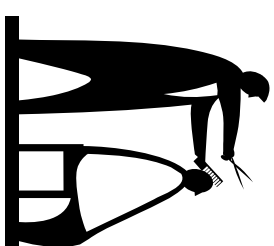
- a. No coverage
- b. Access to free public health care
- c. Fringe benefits of job
- d. Group coverage (school or job)
- e. Individual health and disability coverage

Other



Housing

- a. Live with relatives or in public housing
- b. Share apartment or house with others
- c. Rent a place of your own
- d. Buy home



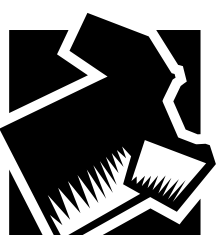
Grooming

- a. Home hair cuts
- b. Generic grooming products
- c. Haircuts, selected grooming products
- d. Hair styled and permed, name brand grooming products



Food

- a. Provided by relative or included in housing costs (room and board)
- b. Cook at home; dinner out once or twice a week
- c. Purchase frequent fast food lunches, and weekly dinner out; cook other meals
- d. Purchase all meals away from home



Clothing

- a. Wear present wardrobe
- b. Use your sewing skills
- c. Buy at discount store, thrift shop, or used clothing store
- d. Buy at a department store
- e. Shop for designer clothes



MOCK BUDGET (IOM/Nairobi)

Many African refugees come from places where the average per capita income is roughly equivalent to the monthly wages earned by a dishwasher in the U.S. Some refugees have never even held a "paid" job. Basic necessities in the U.S. are far more expensive than refugees ever imagined, and they are confronted with a cornucopia of seductive luxury items. Moreover, methods of payment are more varied and complex than in refugees' native lands. Given this situation, it is no wonder that newly arriving refugees frequently have trouble prioritizing expenditures and maintaining a stable budget.

A survey of monthly costs provides refugees with a realistic picture of what they can expect to spend, while at the same time motivating them to find a job immediately. Self-sufficiency is stressed over and over again throughout the activity. The primary message to CO participants is to take any job upon arrival to ensure that they gain the necessary on-the-job skills, work history and cultural awareness (not to mention English language skills) to ensure successful integration into U.S. society.

Objective: Given information about "fixed-monthly" expenses as well as typical salaries for new arrivals, participants will outline a family budget.

Materials: Two monthly expense charts (One with sample information and one blank);
Guidelines on expenses for trainers, if needed.

Procedure: Trainer provides handout with sample of "fixed expenses" and gives students an understanding of how much those items will cost in relation to their expected income. For sample expense ranges, see Guidelines on Expenses for Trainers. Choose a volunteer and go through the list and identify costs for the sample family of four. Remind the class that expenses will be more or less than those shown in the example, depending upon their site of resettlement. Discuss each expense, reminding all the students that these are monthly (not yearly) expenses!

If information is available (e.g., letters from refugees or local advertisements), use actual costs for a community.

Once the class has understood what all of the items and relative costs are, assign each family (or group of four) to prepare its own budget.

After the class has finished, ask several volunteers to present their individual budgets to the class. Invite the rest of the class to critique the mock budgets and to decide whether each budget is a realistic one or not.

Follow-up Activity: Ask each family to come up with a plan that shows just how their monthly expenses will be paid. Their plan may include who in the family will work, what kind of job they will have, what their hourly wage will be, whether or not they will work overtime, and also how much money they plan to save. If a family is able to put aside some money every month, ask them to explain what their long-term goals are. This may include buying a house, a car, getting an education, or travel.



Attachment 9: Mock Budget (con't)

SAMPLE: Monthly Expenses Family of Four

(Husband, wife, two daughters ages three and six)

Income Information: Both parents are working. The husband works full-time doing grounds maintenance for a resort at \$5.60 per hour. The wife is a full time housekeeper at \$6.50 per hour. The husband works Monday to Friday from 8:30 to 5:30 and some weeks he has four to five hours overtime on Saturdays with additional pay per hour (+\$2.90). The wife works Wednesday-Sunday from 7:00-3:00 at a hotel only 15 minutes from the apartment, and gets home in time to meet her daughter at the school bus stop.

TYPE OF EXPENSE	EXPLANATION	COST in US \$
Rent	2 bedroom apt.	\$615.00
Utilities (gas/electric/other)	Average monthly costs	\$65.00
Food	All meals prepared at home	\$300.00
Transportation	30 round-trip rides on public transportation	\$110.00
Telephone	Domestic & very few long distance calls	\$60.00
Routine/Miscellaneous expenses	Clothing, household supplies, toiletries, school supplies	\$100.00
Day Care	Per child under the age of 5	\$120.00
Medical Insurance/Health Care	Individual may need to buy their own or supplement existing insurance policies.	\$210.00 family plan
Travel Loan	The IOM travel loan must be paid back over 36 months. Rates are based on where travel originated.	\$100.00

BLANK: Monthly Expenses Family of _____

Income Information:

TYPE OF EXPENSE	EXPLANATION	COST in US \$
Rent	2-3 bedroom apt.	
Utilities (gas/electric/other)	Average monthly costs	
Food	All meals prepared at home	
Transportation	30 round-trip rides on public transportation	
Telephone	Domestic & international calls	
Routine/Miscellaneous expenses	Clothing, household supplies, toiletries, school supplies	
Day Care	Per child under the age of 5	
Medical Insurance/Health Care	Individual may need to buy their own or supplement existing insurance policies.	
Travel Loan	The IOM travel loan must be paid back over 36 months. Rates are based on where travel originated.	

Guidelines on Expenses: Rent is usually a family's largest expense. Although U.S. rental costs vary according to location and type/size of the unit, refugees should expect to spend at least \$450 to \$700 per month for a two-bedroom apartment. Rent is even higher in cities and some states like California.

- Utilities (gas, electric, water, garbage collection) are NOT always included in the rent, so refugees may expect to pay between \$50 and \$100 per month.
- Food – A family of four that shops carefully should expect to pay between \$250 and \$300 per month on food.



Attachment 9: Mock Budget (cont')

- Transportation costs include travel to and from work, to shops and to other routine places. Although transportation costs vary according to the location in the U.S. and family need, refugees should expect to spend between \$75 and \$150 per month on public transportation. In areas where public transportation is unavailable or inaccessible, refugees might buy a car the total cost of will include not only the initial cost of the car, but also gas, parking, registration, insurance, maintenance and parking.
- Telephone bills have two parts—local service and long-distance service. Local services vary, depending on "extras," but the base monthly fee is about \$25. Long-distance charges are dependent on the time of day, number of calls made each month, total number of minutes and location of long-distance calls. Making a minimum number of calls can easily add up to \$50.
- Routine miscellaneous expenses include costs for clothing, school supplies, laundry, hygiene products, and entertainment. Refugees can expect to spend between \$100 and \$150 per month on these routine expenses.
- Day care for children under age five varies a great deal depending on the location, age of child and number of hours in day care. Refugees can apply for subsidized care to keep expenses under \$300-\$400 per month.
- Medical Insurance/Health Care is very expensive in the U.S. Refugees may get Medicaid or RMA (Refugee Medical Assistance) for up to eight months. However, refugees should accept an employer sponsored health plan when offered. Employer plans vary a great deal, but the employee usually has a set amount deducted from his/her paycheck and he/she may or may not have to pay an additional amount for each medical visit.
- Travel Loans should be paid back within three years of arrival. Refugees usually start paying on their loans once they have been in the U.S. for three to six months. The loan amount varies considerably, depending on the cost of travel from overseas to the U.S. destination.

Source:

Cultural Orientation Resource Center
Center for Applied Linguistics



SESSION 5: Employment

OBJECTIVES

1. To familiarize clients with employment opportunities in the United States.
2. To give an overview of how to look for employment.
3. To give an overview of employer expectations and employee rights.
4. To give an understanding of the clients' paycheck and tax deductions.

WHAT YOU WILL NEED:

Flipchart

Markers

Workplace values exercise "What are your Skills?" (attachment 10)

"Sample Resume" (attachment 11)

"Sample Job Application" (attachment 12)

"Sample W-4" (attachment 13)

"Sample Paycheck Stub" (attachment 14)

"Sample W-2" (attachment 15)

The Way to Work video, Refugee Works (order form, attachment 16)

HOW TO DO IT

DISCUSSION

- Discuss, using the following questions:
What type of work did you do in Somali/Kenya?
How did you find work in Somalia/Kenya?
What are causes of unemployment in Somali/Kenya?
What do you see as possible causes of unemployment in the United States?
What type of work would you like to do in the United States immediately/in 10 years/in 20 years?

OVERVIEW OF EMPLOYMENT IN THE UNITED STATES

- Discuss the wide variety of employment opportunities in the United States; identify different fields of employment (i.e. agriculture, education, customer service, law). Give an overview of any local industries that may provide employment opportunities.

- Discuss starting level positions. When refugees enter the United States, often they must take employment outside of their chosen profession; sometimes farmers work as dishwashers, lawyers as maids, until they can build their skills or assets to move to their chosen field.

HOW TO FIND EMPLOYMENT

- Discuss where to access job listings, for example, local newspapers, the Internet, employment offices.
- Review the following interviewing tips:

Practice/role play prior to the interview

Be on time

Dress professionally

Make eye contact with the interviewer

Smile and show enthusiasm

Bring government/state-issued identification

Bring a resume

- Ask clients to identify marketable skills (attachment 10). (optional)
- Create a resume for the client, using the sample resume (attachment 11). (optional)
- Familiarize client with a job application, using sample job application (attachment 12). If client is able to write in English, have the client practice filling out the information. (optional)

EMPLOYER EXPECTATIONS

- Discuss employer expectations in the United States. Review the following:

Be on time

When on break, watch the time: Minimum break requirement vary from state to state – know what breaks the employer permits, and follow the guidelines.

Follow the dress code: In some situations, for safety reasons, women may have to wear a shorter veil tied back. Some businesses require that employees wear uniforms.

Follow safety and company rules: Know the rules and follow them.

Respect your supervisor and other employees: Businesses often have a diverse range of employees – the law considers men and women of all ethnicities and religions to be equal. It is important to respect both supervisors and colleagues.

EMPLOYEE RIGHTS

- Discuss employee rights in the United States. Laws regulating the employer/employee relationship vary from state to state. Familiarize yourself with the laws in your state, and discuss with your clients – specifically the following:

Protection from discrimination: most states have laws and regulations created by state legislatures prohibiting hiring and dismissal based on discrimination, including based on race, sex, religion, national origin, age, and disability.

Compensation: discuss state minimum wage, overtime and comp time, tips, vacation pay, and sick leave (including injury and workman's comp policies). Review what compensation is mandatory, and what benefits may vary from workplace to workplace. Also, explain the importance of understanding individual company policies.

HOW TO MOVE UP IN THE JOB FIELD

- Ask clients to identify barriers to satisfactory employment – barriers may include lack of education, work experience, certification, and knowledge of the English language.
- Develop possible strategies to overcome these barriers. Review the following strategies:

Learning English: Knowing English will greatly expand employment options.

Education: In the United States, adult education is quite common. Having a GED or college degree will greatly expand employment options.

Work hard: Work hard, regardless of whether the client likes your present job. Doing good work may result in a salary increase or a promotion, and a letter of recommendation may be a valuable tool.

PAYCHECK

- Discuss wages. The employer will determine the client's pay period – it is common for employers to write a check to their employees on a weekly, biweekly, or monthly basis.

TAXES

- Discuss taxes – the government requires all residents of the United States to contribute money – in turn, the government uses this money to provide services to residents.
- Use the sample W-4 form (attachment 13) and the sample paycheck stub (attachment 14) to review the following topics:

W-4 Employee's Withholding Allowance Certificate: When you accept a job, the employer will ask that you fill out Form W-4, The Federal Employee's Withholding Allowance Certificate. This form tells the employer how much federal income tax to withhold from the employee's wages. It is important to fill this form out properly in order to avoid having to pay out money when it is time to file taxes.

Paycheck deductions: Deductions from the paycheck will include:

Federal withholdings
 State withholdings
 Social Security and Medicare
 Benefits and health insurance premiums (if applicable)

Income tax: All residents of the United States have to file federal, state, and local taxes every year by April 15th. Explain to your clients the importance of saving the W-2 forms (attachment 15) that will come in the mail. Clients may be eligible to receive assistance in filing their taxes – they may also be eligible to receive tax credits based on income, number of children.

NOTE to CO Facilitator

Filing taxes can be a confusing procedure for new arrivals. You may wish to research the Earned Income Credit (EIC) and the Child Tax Credit (CTC), as well as other tax credits that may save your clients money. You may wish to research and connect your clients with tax assistance services – such programs as the Volunteer Income Tax Assistance (VITA) program, which provides free tax help to low income (under \$35,000) individuals, and the Tax Counseling for the Elderly (TCE) program which provides free tax help to people 60 and over. Call 1-800-829-1040 to locate local VITA and TCE sites.

Video

- Watch *The Way to Work* (*The Way to Work* order form, attachment 16) (optional)



WHAT ARE YOUR SKILLS? (ICMC/Zagreb)

Because of the war, many Bosnians have been without work for two or more years and, as a result, feel insecure about their skills and abilities. Since hiring in the U.S. is based on the skills of the job applicant, refugees should be aware of the skills they possess. In this activity, refugees identify their own skills.

Objective: Given a list of skills, participants will be able to recognize which ones they possess and categorize the skills as skills developed on the job, skills acquired in life, or time management skills

Materials: Posters or lists containing job skills according to employment sector and time management skills. Employment Skills Form.

Procedure: Divide participants into groups according to employment sectors in which they have worked. If you have a class of young people with no work experience (or housewives), ask participants to begin with the sector in which they think they might have the most skills.

Ask the groups to brainstorm a list of skills related to their employment sector. When they think they have a complete list of skills, distribute the skills posters. Ask them to use these posters to identify any skills they think are missing from their list.

Give each participant a skills form.

Participants transfer their list of skills to the skills form. Model this process by asking a participant to describe what s/he does at home and at work and ask the rest of the class to use the poster to identify and categorize this participant's skills. This technique will also assist participants who are having trouble identifying and categorizing their skills.

For participants who have already identified their skills, write a job description on a board and ask the participants to identify the skills needed. Then ask them to state which skills are related to self-management or skills they might acquire through life.



Attachment 10: What Are Your Skills? (con't)

SKILLS: SELF-MANAGEMENT
HONEST
PUNCTUAL
CONSCIENTIOUS
RESPONSIBLE
FRIENDLY
POLITE
A TEAM PLAYER
ORGANIZED
ENTHUSIASTIC
ASSERTIVE
EASY-GOING
DISCIPLINED
CREATIVE
PATIENT
DETERMINED
FLEXIBLE
OPEN
FORMAL
SENSE OF HUMOR
SPONTANEOUS
TACTFUL
TRUSTWORTHY
VERSATILE

SKILLS: AGRICULTURE
FEEDS AND WATERS CATTLE
INSPECTS AND REPAIRS FENCES
ROPES CATTLE TO BE DEHORNED
CLEANS UP BARNS
LOADS AND UNLOADS CATTLE
SADDLES AND RIDES HORSES
DRIVES FARM MACHINES
DRIVES TRUCKS
UNLOADS TOOLS
USES SCYTHES
REMOVES WEEDS
PLANTS FLOWERS, TREES
FERTILIZES LAWNS
SPRAYS PLANTS WITH PESTICIDES
PRUNES TREES
WATERS LAWNS
PAINTS PARK BUILDINGS
MAKES NEW SIDEWALKS
PLANTS VEGETABLE GARDENS
MILKS COWS
CARES FOR ANIMALS
USES LAWN MOWERS



Attachment 10: What Are Your Skills? (con't)

SKILLS: RESTAURANTS
TAKES ORDERS FOR FOOD AND DRINKS
SERVES CUSTOMERS AT THEIR TABLES
POURS DRINKS
SETS UP AND CLEARS TABLES
MAKES SALADS
MAKES COFFEE AND TEA
LOADS DISHWASHERS
UNLOADS DISHWASHERS
SWEEPS AND MOPS KITCHEN FLOORS
COOKS FAST FOOD
CUTS MEAT AND TRIMS OFF FAT
CLEANS AND PEELS VEGETABLES
CUTS VEGETABLES
COOKS FOOD
CARRIES AND STACKS DISHES
MAKES CAKES
DECORATES CAKES
MAKES SANDWICHES
MAKES BREAD
USES MIXERS
DESIGNS MENUS

SKILLS: CONSTRUCTION
REMOVES FURNITURE FROM ROOMS TO BE PAINTED
SCRAPES OFF OLD, LOOSE PAINT
CLEANS AND WASHES WALLS BEFORE PAINTING
USES SPECIAL PUTTY TO FILL IN CRACKS
SANDS ROUGH SPOTS ON WALLS, CEILINGS
PUTS PUTTY AROUND WINDOWS TO HOLD THE GLASS
CUTS PIPES WITH SPECIAL CUTTING TOOLS
BENDS PIPES INTO DIFFERENT SHAPES
FIXES LEAKS IN PIPES
DIGS DITCHES FOR PIPES
INSTALLS TOILETS, SHOWERS, TUBS, SINKS
REPAIRS SINKS, TOILETS, SHOWERS
STAPLES, PASTES, TAPES INSULATION
MEASURES, CUTS AND FITS INSULATION
WELDS SHEET METAL AROUND INSULATED PIPES
PUTS WINDOWS, GLASS DOORS, MIRRORS IN HOUSES
CUTS GLASS TO FIT WHERE IT BELONGS
BUILDS SCAFFOLDING
OPERATES MIXING MACHINES



Attachment 10: What Are Your Skills? (con't)

ADDS RIGHT AMOUNT OF PLASTER, SAND AND WATER FOR CEMENT
PUTS DESIGNS ON WALLS BY USING SPECIAL TROWELS
CLEANS UP WHEN JOBS ARE DONE
FRAMES WALLS
BUILDS ROOF RAFTERS
PUTS IN FLOOR JOISTS AND SUB FLOORINGS
BUILDS WOODEN FORMS FOR HOUSE FOUNDATIONS
DRILLS HOLES IN WALLS
REPAIRS PLUMBING
USES HAMMERS, SHEARS, DRILLS
LOADS, UNLOADS MATERIALS
OPERATES BULLDOZERS
SMOOTHES CEMENT WITH TROWELS
USES SHOVELS TO SPREAD CONCRETE
PUTS INSULATION ON ROOFS
PUTS HOT TAR ON ROOFS
SPREADS CEMENT FOR BRICKS
USES CONTROLS TO RAISE AND LOWER CABLES, BUILDING MATERIALS
PATCHES LEAKY ROOFS
PAINTS WALLS
PAINTS OUTSIDES OF HOUSES
INSTALLS CARPETING
HANGS WALLPAPER

SKILLS–AUTOMOTIVE
CLEANS, POLISHES, WASHES CARS
ADJUSTS ENGINES
CHECKS BRAKES AND POWER STEERING
MAKES SURE ENGINES ARE PERFORMING WELL
REMOVES ENGINES OR TRANSMISSIONS
CLEANS PARTS IN GAS LINES
TAKES ENGINES APART
PUTS ENGINES BACK TOGETHER
CLEANS OUT OR REPAIRS CARBURETORS
GIVES ENGINES TUNE UPS
SELECTS NEW MUFFLERS OR TAILPIPES
CUTS OFF OLD MUFFLERS OR TAILPIPES
INSTALLS NEW MUFFLERS OR TAILPIPES
CHECKS TO MAKE SURE THERE ARE NO LEAKS IN FUEL LINES
PUTS GASOLINE IN TRUCKS OR CARS
CHECKS THE OIL AND WATER LEVELS
CHECKS PRESSURE IN TIRES



Attachment 10: What Are Your Skills? (con't)

ADDS RIGHT AMOUNT OF PLASTER, SAND AND WATER FOR CEMENT
PUTS DESIGNS ON WALLS BY USING SPECIAL TROWELS
CLEANS UP WHEN JOBS ARE DONE
FRAMES WALLS
BUILDS ROOF RAFTERS
PUTS IN FLOOR JOISTS AND SUB FLOORINGS
BUILDS WOODEN FORMS FOR HOUSE FOUNDATIONS
DRILLS HOLES IN WALLS
REPAIRS PLUMBING
USES HAMMERS, SHEARS, DRILLS
LOADS, UNLOADS MATERIALS
OPERATES BULLDOZERS
SMOOTHES CEMENT WITH TROWELS
USES SHOVELS TO SPREAD CONCRETE
PUTS INSULATION ON ROOFS
PUTS HOT TAR ON ROOFS
SPREADS CEMENT FOR BRICKS
USES CONTROLS TO RAISE AND LOWER CABLES, BUILDING MATERIALS
PATCHES LEAKY ROOFS
PAINTS WALLS
PAINTS OUTSIDES OF HOUSES
INSTALLS CARPETING
HANGS WALLPAPER

SKILLS–AUTOMOTIVE
CLEANS, POLISHES, WASHES CARS
ADJUSTS ENGINES
CHECKS BRAKES AND POWER STEERING
MAKES SURE ENGINES ARE PERFORMING WELL
REMOVES ENGINES OR TRANSMISSIONS
CLEANS PARTS IN GAS LINES
TAKES ENGINES APART
PUTS ENGINES BACK TOGETHER
CLEANS OUT OR REPAIRS CARBURETORS
GIVES ENGINES TUNE UPS
SELECTS NEW MUFFLERS OR TAILPIPES
CUTS OFF OLD MUFFLERS OR TAILPIPES
INSTALLS NEW MUFFLERS OR TAILPIPES
CHECKS TO MAKE SURE THERE ARE NO LEAKS IN FUEL LINES
PUTS GASOLINE IN TRUCKS OR CARS
CHECKS THE OIL AND WATER LEVELS
CHECKS PRESSURE IN TIRES



Attachment 10: What Are Your Skills? (con't)

CHANGES TIRES AND FIXES FLATS
GREASES CARS AND TRUCKS
CHANGES SPARK PLUGS
CLEANS AND VACUUMS CARS
DRIVES MANY KINDS OF CARS
REMOVES DAMAGED PARTS OF CARS
POUNDS OUT DENTS
PUTS NEW PARTS ON DAMAGED CARS
GETS CARS READY FOR PAINTING
PAINTS CARS
PARKS CARS
DRIVES TRUCKS
USES HAND AND POWER TOOLS
JUMP STARTS BATTERIES
CHANGES SPARK PLUGS
OILS MACHINES

SKILLS: OFFICE
TYPES LETTERS
SORTS MAIL
USES PHOTOCOPIER
PREPARES BILLS
KEEPS BOOKS
USES ADDING MACHINE
ANSWERS PHONES
MAKES APPOINTMENTS
TAKES MESSAGES
KEEPS ACCURATE WRITTEN RECORDS
COUNTS MONEY ACCURATELY
USES COMPUTER
KEEPS FINANCIAL RECORDS
MAKES CONTACTS WITH BUYERS

SKILLS: HEALTH
GIVES INJECTIONS
GIVES FIRST AID
CARES FOR BABIES
HELPS PATIENTS EXERCISE
WEIGHS OR MEASURES PATIENTS
BANDAGES CUTS AND SCRAPES
CLEANS TEETH
FIXES TEETH
USES ELECTRIC DRILLS

SKILLS: SCHOOL
TEACHES CHILDREN
TEACHES ADULTS



Attachment 10: What Are Your Skills? (con't)

ORGANIZES GAMES FOR CHILDREN
COOKS FOR CHILDREN
READS STORIES TO KIDS
SINGS TO CHILDREN
PLAYS GAMES WITH KIDS
LOOKS AFTER KIDS
PLAYS A MUSICAL INSTRUMENT

SKILLS: ELECTRICAL INSTALLATION
FIXES SMALL APPLIANCES
INSTALLS TV ANTENNAS
INSTALLS AIR CONDITIONING
CLEANS AND MAINTAINS COMPRESSORS
MEASURES, BENDS, INSTALLS CONDUITS
SOLDERS WIRES TO CONNECTIONS
REPLACES PLUGS IN ELECTRIC APPLIANCES
REPAIRS ELECTRICAL SYSTEMS
REPLACES LIGHT BULBS AND FUSES
INSTALLS SWITCHES AND FUSES
PULLS WIRING OR CABLES THROUGH CONDUITS
CONNECTS WIRING TO CIRCUIT BREAKERS OR TRANSFORMERS

SKILLS: HOUSE
COOKS
IRONS
WASHES CLOTHES
CLEANS ROOMS
WASHES DISHES
MAKES CAKES
BUDGETS
USES SEWING MACHINES
WAXES FURNITURE
HEMS SKIRTS AND PANTS
KNITS, EMBROIDERS, CROCHETS OR WEAVES

SKILLS: TRADES
MAKES FURNITURE
REPAIRS FURNITURE
PAINTS FURNITURE
REUPHOLSTERS FURNITURE
REFINISHES ANTIQUES
SHAMPOOS HAIR
CUTS HAIR
GIVES PERMS
GIVES HIGHLIGHTS



Attachment 10: What Are Your Skills? (con't)

GIVES MANICURES
GIVES FACIALS
MAKES CURTAINS OR DRAPES
SEWS CLOTHES
DESIGNS CLOTHES
USES SEWING MACHINES
ALTERS CLOTHES
WELDS METAL PIECES TOGETHER
USES GAS WELDERS
DELIVERS/TRANSPORTS GOODS
UNPACKS BOXES
PACKS BOXES
MOVES GOODS
PUTS GOODS ON SHELVES
SERVES CUSTOMERS
WRAPS PACKAGES
USES CASH REGISTERS

SKILL FORM: INFORMATION FOR JOB SEARCH

PERSONAL DATA

Name Last	First	MI
Address Number	Street	Apt.
City	State	Zip
Telephone	Emergency Contact #	
Social Security Number	Date of Birth (mo/day/yr)	
Gender M/F	Marital Status Single/Married/Divorced/Widowed	

EMPLOYMENT HISTORY

Position _____	Dates _____
Skills used _____	

Position _____	Dates _____
Skills used _____	

Position _____	Dates _____
Skills used _____	

OTHER SKILLS:

Skills acquired through life _____

Self-management skills _____

EDUCATION:



Attachment 10: What Are Your Skills? (con't)

Source:

Cultural Orientation Resource Center
Center for Applied Linguistics



SAMPLE RESUME

Aden Sharif

137 S Main St
Akron, OH 44308
(350) 376-5300

OBJECTIVE: To find a position in the field of construction

WORK EXPERIENCE:

Construction Worker 1998 to 2001

Lutheran World Federation
Dadaab Refugee Camp, Kenya

- Constructed temporary and permanent buildings
- Framed walls
- Constructed roofs
- Welded sheet metal around windows
- Constructed tables, desks, chairs, beds

Loader 1996 to 1998

CARE-RAP
Dadaab Refugee Camp, Kenya

- Offloaded trucks of sand, timber, and food
- Transported materials to warehouse

ADDITIONAL QUALIFICATIONS:

Punctual
Flexible
Strong work ethic
Fluent in Somali and Maay Maay

EDUCATION:

Dadaab Secondary School in Dadaab, Kenya 1993 to 1998
Training in nutrition organized by CARE International in Kakuma, Kenya 2003

REFERENCE:

International Institute of Akron, Inc.
207 East Tallmadge Avenue
Akron, OH 44310
Phone: (330) 376-5106
Fax: (330) 376-0133



SAMPLE JOB APPLICATION

Personal Information

First Name: _____

Middle Name: _____

Last Name: _____

Social Security Number: _____

Street Address: _____

City: _____ State: _____ Zip: _____ County: _____

Home Phone: _____

Business Phone: _____

Have you ever applied for employment with us?

Yes: _____ No: _____ If yes, when?: _____

Position Desired

Title: _____

Desired Salary: \$ _____

If you prefer to work in a different zip code than where you currently live, please indicate where you would like to be located below.

City: _____ State: _____ Zip: _____

Work Eligibility

Are you eligible to work in the United States? Yes: _____ No: _____

Are you available to work holidays? Yes: _____ No: _____

When will you be available to begin work? _____ / _____ (Month/Year)

Are you 17 or older? Yes: _____ No: _____

Have you been convicted of or pleaded no contest to a felony within the last five years?

Yes: _____ No: _____

If yes, please explain: _____

Have you been convicted of, pleaded guilty to, or pleaded no contest to, an act of dishonesty, or breach of trust or moral turpitude, such as misdemeanor petty theft, burglary, fraud, writing bad checks, and other related crimes within the last five (5) years? * Yes: _____ No: _____

If yes, please explain: _____



Attachment 12: Sample Job Application (con't)

Do you have other special training or skills (additional spoken or written languages, computer software knowledge, machine operation experience, etc.)?

How did you hear of our organization?

*Conviction of a crime, or pleading guilty to a criminal charge, will not necessarily disqualify you from the job for which you are applying. Each conviction or plea will be considered with respect to time, job relatedness, and other relevant factors.

Availability

Days Available

Sun. ____ Mon. ____ Tues. ____ Wed. ____ Th. ____ Fri. ____ Sat. ____

Total Hours Available: _____ Hours Available: from _____ to _____

Education

High School: _____ City: _____ State: _____

College: _____ City: _____ State: _____

Course of Study: _____ # of Years

Completed: _____

Did You Graduate? Yes: _____ No: _____ Degree: _____

Employment History

Please give accurate and complete full-time employment record. Start with present or most recent employer. Include military experience if applicable.

Position #1

Company Name: _____ City: _____ State: _____

Company Phone Number: _____

Job Title: _____

Name of Supervisor: _____

Employed (Month and Year) From: _____ To: _____

Weekly Pay: _____

Describe your work: _____



Attachment 12: Sample Job Application (con't)

May we contact this employer? Yes: _____ No: _____

If not, why not? _____

Reason for leaving: _____

Position #2

Company Name: _____ City: _____ State: _____

Company Phone Number: _____

Job Title: _____

Name of Supervisor: _____

Employed (Month and Year) From: _____ To: _____

Weekly Pay: _____

Describe your work: _____

May we contact this employer? Yes: _____ No: _____

If not, why not? _____

Reason for leaving: _____

Position #3

Company Name: _____ City: _____ State: _____

Company Phone Number: _____

Job Title: _____

Name of Supervisor: _____

Employed (Month and Year) From: _____ To: _____

Weekly Pay: _____

Describe your work: _____

May we contact this employer? Yes: _____ No: _____

If not, why not? _____

Reason for leaving: _____

Conditions of Employment

Retail Services Corporation sets high standards for its employees, and compliance with these standards is a condition of employment. If you are offered a position with RSC, you need to carefully consider what we would require of you before you accept. As an employee, you must do everything you can to make our external and internal customers feel like customers, including:

- Following our standards of professionalism
- Smiling and making eye contact
- Arriving on time
- Maintaining a positive, enthusiastic attitude



Attachment 12: Sample Job Application (con't)

- Treating coworkers with respect
- Offering exit appreciation to clients
- Being honest and dedicated in your work
- Using proper phone etiquette
- Completing necessary training requirements
- Expediting customers' transactions/requests quickly and professionally
- Following company policies and procedures
- Assisting customers
- Following directions
- Meeting standards of work quality and quantity
- Maintaining a professional appearance and complying with the company dress code
- Accepting a work schedule that may require holiday work

Are you willing and able to comply with all the requirements listed? Yes: _____ No: _____

If your answer is no, or if you have concerns about being able to comply with any of these requirements, please explain:

Agreement of the Transfer of Information

I declare the information provided by me in this application is true, correct, and complete to the best of my knowledge. I understand that if employed, any falsification, misstatement, or omission of fact in connection with my application, whether on this document or not, may result in immediate termination of employment. I authorize you to verify any and all information provided above.

I acknowledge that employment may be conditional upon successful completion of a substance abuse screening test as part of the Company's pre-employment policy.

I acknowledge that if I become employed, I will be free to terminate my employment at any time for any reason, and that RSC retains the same rights. No RSC representative has the authority to make any contrary agreement.

I understand it is unlawful to require or administer a lie detector test as a condition of employment or continued employment. An employer who violates this law shall be subject to criminal and/or civil liabilities.

Signature: _____ Date: _____

Printed Name: _____



Form W-4 (2004)

Purpose. Complete Form W-4 so that your employer can withhold the correct Federal income tax from your pay. Because your tax situation may change, you may want to refigure your withholding each year.

Exemption from withholding. If you are exempt, complete only lines 1, 2, 3, 4, and 7 and sign the form to validate it. Your exemption for 2004 expires February 16, 2005. See **Pub. 505**, Tax Withholding and Estimated Tax.

Note: You cannot claim exemption from withholding if: (a) your income exceeds \$800 and includes more than \$250 of unearned income (e.g., interest and dividends) and (b) another person can claim you as a dependent on their tax return.

Basic instructions. If you are not exempt, complete the **Personal Allowances Worksheet** below. The worksheets on page 2 adjust your withholding allowances based on itemized

deductions, certain credits, adjustments to income, or two-earner/two-job situations. Complete all worksheets that apply. **However, you may claim fewer (or zero) allowances.**

Head of household. Generally, you may claim head of household filing status on your tax return only if you are unmarried and pay more than 50% of the costs of keeping up a home for yourself and your dependent(s) or other qualifying individuals. See line **E** below.

Tax credits. You can take projected tax credits into account in figuring your allowable number of withholding allowances. Credits for child or dependent care expenses and the child tax credit may be claimed using the **Personal Allowances Worksheet** below. See **Pub. 919**, How Do I Adjust My Tax Withholding? for information on converting your other credits into withholding allowances.

Nonwage income. If you have a large amount of nonwage income, such as interest or dividends, consider making estimated tax payments using

Form 1040-ES, Estimated Tax for Individuals. Otherwise, you may owe additional tax.

Two earners/two jobs. If you have a working spouse or more than one job, figure the total number of allowances you are entitled to claim on all jobs using worksheets from only one Form W-4. Your withholding usually will be most accurate when all allowances are claimed on the Form W-4 for the highest paying job and zero allowances are claimed on the others.

Nonresident alien. If you are a nonresident alien, see the **Instructions for Form 8233** before completing this Form W-4.

Check your withholding. After your Form W-4 takes effect, use **Pub. 919** to see how the dollar amount you are having withheld compares to your projected total tax for 2004. See **Pub. 919**, especially if your earnings exceed \$125,000 (Single) or \$175,000 (Married).

Recent name change? If your name on line 1 differs from that shown on your social security card, call 1-800-772-1213 to initiate a name change and obtain a social security card showing your correct name.

Personal Allowances Worksheet (Keep for your records.)

A Enter "1" for **yourself** if no one else can claim you as a dependent **A** _____

B Enter "1" if:
 { • You are single and have only one job; or
 • You are married, have only one job, and your spouse does not work; or
 • Your wages from a second job or your spouse's wages (or the total of both) are \$1,000 or less. } . . . **B** _____

C Enter "1" for your **spouse**. But, you may choose to enter "-0-" if you are married and have either a working spouse or more than one job. (Entering "-0-" may help you avoid having too little tax withheld.) **C** _____

D Enter number of **dependents** (other than your spouse or yourself) you will claim on your tax return **D** _____

E Enter "1" if you will file as **head of household** on your tax return (see conditions under **Head of household** above) . . . **E** _____

F Enter "1" if you have at least \$1,500 of **child or dependent care expenses** for which you plan to claim a credit . . . **F** _____

(**Note:** Do **not** include child support payments. See **Pub. 503**, *Child and Dependent Care Expenses*, for details.)

G **Child Tax Credit** (including additional child tax credit):
 • If your total income will be less than \$52,000 (\$77,000 if married), enter "2" for each eligible child.
 • If your total income will be between \$52,000 and \$84,000 (\$77,000 and \$119,000 if married), enter "1" for each eligible child plus "1" **additional** if you have four or more eligible children. **G** _____

H Add lines A through G and enter total here. **Note:** This may be different from the number of exemptions you claim on your tax return. **H** _____

For accuracy, complete all worksheets that apply.
 { • If you plan to **itemize or claim adjustments to income** and want to reduce your withholding, see the **Deductions and Adjustments Worksheet** on page 2.
 • If you have **more than one job** or are **married and you and your spouse both work** and the combined earnings from all jobs exceed \$35,000 (\$25,000 if married) see the **Two-Earner/Two-Job Worksheet** on page 2 to avoid having too little tax withheld.
 • If **neither** of the above situations applies, **stop here** and enter the number from line H on line 5 of Form W-4 below.

Cut here and give Form W-4 to your employer. Keep the top part for your records.

Form W-4		Employee's Withholding Allowance Certificate		OMB No. 1545-0010
Department of the Treasury Internal Revenue Service		▶ Your employer must send a copy of this form to the IRS if: (a) you claim more than 10 allowances or (b) you claim "Exempt" and your wages are normally more than \$200 per week.		2004
1 Type or print your first name and middle initial		Last name		2 Your social security number
Home address (number and street or rural route)		3 <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Married, but withhold at higher Single rate. <i>Note: If married, but legally separated, or spouse is a nonresident alien, check the "Single" box.</i>		
City or town, state, and ZIP code		4 If your last name differs from that shown on your social security card, check here. You must call 1-800-772-1213 for a new card. <input type="checkbox"/>		
5 Total number of allowances you are claiming (from line H above or from the applicable worksheet on page 2)		5		
6 Additional amount, if any, you want withheld from each paycheck		6		\$
7 I claim exemption from withholding for 2004, and I certify that I meet both of the following conditions for exemption: • Last year I had a right to a refund of all Federal income tax withheld because I had no tax liability and • This year I expect a refund of all Federal income tax withheld because I expect to have no tax liability. If you meet both conditions, write "Exempt" here		7		
Under penalties of perjury, I certify that I am entitled to the number of withholding allowances claimed on this certificate, or I am entitled to claim exempt status.				
Employee's signature (Form is not valid unless you sign it.) ▶		Date ▶		
8 Employer's name and address (Employer: Complete lines 8 and 10 only if sending to the IRS.)		9 Office code (optional)	10 Employer identification number (EIN)	



Deductions and Adjustments Worksheet

Note: Use this worksheet only if you plan to itemize deductions, claim certain credits, or claim adjustments to income on your 2004 tax return.

- 1 Enter an estimate of your 2004 itemized deductions. These include qualifying home mortgage interest, charitable contributions, state and local taxes, medical expenses in excess of 7.5% of your income, and miscellaneous deductions. (For 2004, you may have to reduce your itemized deductions if your income is over \$142,700 (\$71,350 if married filing separately). See Worksheet 3 in Pub. 919 for details.)
2 Enter: \$9,700 if married filing jointly or qualifying widow(er); \$7,150 if head of household; \$4,850 if single; \$4,850 if married filing separately
3 Subtract line 2 from line 1. If line 2 is greater than line 1, enter "-0-".
4 Enter an estimate of your 2004 adjustments to income, including alimony, deductible IRA contributions, and student loan interest
5 Add lines 3 and 4 and enter the total. (Include any amount for credits from Worksheet 7 in Pub. 919)
6 Enter an estimate of your 2004 nonwage income (such as dividends or interest)
7 Subtract line 6 from line 5. Enter the result, but not less than "-0-".
8 Divide the amount on line 7 by \$3,000 and enter the result here. Drop any fraction
9 Enter the number from the Personal Allowances Worksheet, line H, page 1
10 Add lines 8 and 9 and enter the total here. If you plan to use the Two-Earner/Two-Job Worksheet, also enter this total on line 1 below. Otherwise, stop here and enter this total on Form W-4, line 5, page 1

Two-Earner/Two-Job Worksheet (See Two earners/two jobs on page 1.)

Note: Use this worksheet only if the instructions under line H on page 1 direct you here.

- 1 Enter the number from line H, page 1 (or from line 10 above if you used the Deductions and Adjustments Worksheet)
2 Find the number in Table 1 below that applies to the LOWEST paying job and enter it here
3 If line 1 is more than or equal to line 2, subtract line 2 from line 1. Enter the result here (if zero, enter "-0-") and on Form W-4, line 5, page 1. Do not use the rest of this worksheet

Note: If line 1 is less than line 2, enter "-0-" on Form W-4, line 5, page 1. Complete lines 4-9 below to calculate the additional withholding amount necessary to avoid a year-end tax bill.

- 4 Enter the number from line 2 of this worksheet
5 Enter the number from line 1 of this worksheet
6 Subtract line 5 from line 4
7 Find the amount in Table 2 below that applies to the HIGHEST paying job and enter it here
8 Multiply line 7 by line 6 and enter the result here. This is the additional annual withholding needed
9 Divide line 8 by the number of pay periods remaining in 2004. For example, divide by 26 if you are paid every two weeks and you complete this form in December 2003. Enter the result here and on Form W-4, line 6, page 1. This is the additional amount to be withheld from each paycheck

Table 1: Two-Earner/Two-Job Worksheet

Table with 8 columns: Married Filing Jointly (wages from HIGHEST, AND wages from LOWEST, Enter on line 2 above), Married Filing Jointly (wages from HIGHEST, AND wages from LOWEST, Enter on line 2 above), All Others (wages from LOWEST, Enter on line 2 above). Rows show wage brackets and corresponding numbers.

Table 2: Two-Earner/Two-Job Worksheet

Table with 4 columns: Married Filing Jointly (wages from HIGHEST, Enter on line 7 above), All Others (wages from HIGHEST, Enter on line 7 above). Rows show wage brackets and corresponding withholding amounts.

Privacy Act and Paperwork Reduction Act Notice. We ask for the information on this form to carry out the Internal Revenue laws of the United States. The Internal Revenue Code requires this information under sections 3402(f)(2)(A) and 6109 and their regulations. Failure to provide a properly completed form will result in your being treated as a single person who claims no withholding allowances; providing fraudulent information may also subject you to penalties. Routine uses of this information include giving it to the Department of Justice for civil and criminal litigation, to cities, states, and the District of Columbia for use in administering their tax laws, and using it in the National Directory of New Hires. We may also disclose this information to Federal and state agencies to enforce Federal nontax criminal laws and to combat terrorism.

You are not required to provide the information requested on a form that is subject to the Paperwork Reduction Act unless the form displays a valid OMB

control number. Books or records relating to a form or its instructions must be retained as long as their contents may become material in the administration of any Internal Revenue law. Generally, tax returns and return information are confidential, as required by Code section 6103.

The time needed to complete this form will vary depending on individual circumstances. The estimated average time is: Recordkeeping, 46 min.; Learning about the law or the form, 13 min.; Preparing the form, 59 min. If you have comments concerning the accuracy of these time estimates or suggestions for making this form simpler, we would be happy to hear from you. You can write to the Tax Products Coordinating Committee, Western Area Distribution Center, Rancho Cordova, CA 95743-0001. Do not send Form W-4 to this address. Instead, give it to your employer.



SAMPLE PAYCHECK STUB

Payroll Check Stub

Jane's Business
814 Rusk Ave
Milwaukee, WI 53207

Week of August 24-31, 2004
Hawa Employee
153-64-2004

Salary	\$500.00
1. Federal Withholding.....	68.00
2. Social Security (6.2%).....	31.00
3. Medicare (1.45%).....	7.25
4. State Disability Insurance (0.9%).....	4.50
5. State Withholding.....	13.47
Net-----	\$375.78



Attachment 15: Sample Form W-2

a Control number		22222		Void <input type="checkbox"/>		For Official Use Only ▶ OMB No. 1545-0008		
b Employer identification number				1 Wages, tips, other compensation \$ 12,723.36	2 Federal income tax withheld \$ 856.11			
c Employer's name, address, and ZIP code XYZ Shop 18934 Altamonte Blvd Burlington, VT 05401				3 Social security wages \$.00	4 Social security tax withheld \$.00			
				5 Medicare wages and tips \$ 13,755.00	6 Medicare tax withheld \$ 199.45			
				7 Social security tips \$.00	8 Allocated tips \$.00			
				9 Advance EIC payment \$	10 Dependent care benefits \$			
e Employee's first name and initial		Last name		11 Nonqualified plans \$		12a See instructions for box 12 \$		
f Employee's address and ZIP code				13 Statutory employee <input type="checkbox"/> Retirement plan <input type="checkbox"/> Third-party sick pay <input type="checkbox"/>	12b \$			
				14 Other	12c \$			
					12d \$			
15 State	Employer's state ID number 85-7058694	16 State wages, tips, etc. \$ 12,929.79	17 State income tax \$ 200.98	18 Local wages, tips, etc. \$	19 Local income tax \$	20 Locality name		
		\$	\$	\$	\$			

Form **W-2** Wage and Tax Statement (99)

2003

Department of the Treasury—Internal Revenue Service

For Privacy Act and Paperwork Reduction Act Notice, see separate instructions.

Copy A For Social Security Administration—Send this entire page with Form W-3 to the Social Security Administration; photocopies are not acceptable.

Cat. No. 10134D

The following information may be found on your W-2

Box a: Employee Number, Unique to each employee

Box b: Employer's Federal ID#

Box c: Employer's name and address

Box d: Employee social security number

Box e: Employee's name

Box f: Employee's address

Box 1: Total amount of money earned during the year

Box 2: Amount of employees earnings were taken out and paid to government as income tax (*called: "withholding"*)

Box 3: Amount of your overall wages subject to Social Security taxes

Box 4: Amount of wages "withheld" and applied toward Social Security Trust fund

(After paying into this fund for several years of paying into this fund, you are entitled to collect benefits when you are eligible.)

Box 5: Wages and tips subject to Medicare tax are the same as those subject to social security tax (Boxes 3 & 7)

Box 6: Wages withheld and applied towards Medicare Trust Fund

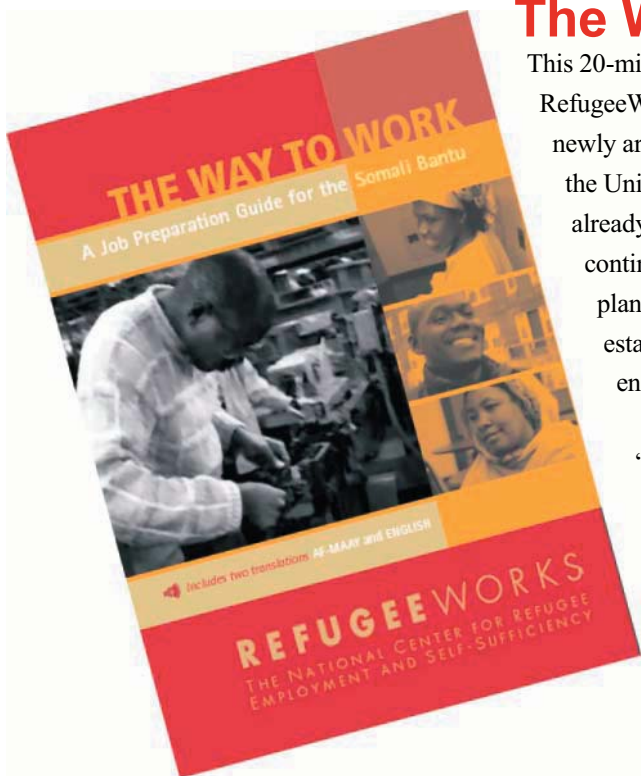
Box 9: Total paid to employee as advanced earned income credit (EIC) payments

Box 18: Amount of wage withheld going toward state income tax

Box 19: Amount of wage withheld going towards the state Disability Insurance Fund (Workers Compensation). If you are injured on the job and have been paying into this fund, you can draw down from this account to help cover expenses while you are unable to work.



The Way to Work Order Form



The Way to Work

This 20-minute employment orientation video, produced by LIRS's RefugeeWorks program in both Af-Maay and English versions, helps newly arrived refugees navigate the path to economic self-sufficiency in the United States by sharing the experiences of Somali Bantu who are already employed or actively seeking work. The video covers the continuum of steps on the way to work from individual employment planning, through career laddering. Somali Bantu who are establishing their lives in the United States offer guidance and encouragement to newer arrivals.

“The Way to Work” is appropriate for a variety of audiences, including new arrivals, job readiness and cultural orientation classes, service providers, employers, and other groups interested in learning more about the Somali Bantu and the employment process. “The Way to Work” was produced with funding from the U.S. Office of Refugee Resettlement and is available in DVD and VHS, with both language versions on each recording.

To order, complete the form below and mail to

The Way to Work
Lutheran Immigration and Refugee Service
700 Light Street
Baltimore MD 21230

Order Form

Please send me ____ VHS tapes and ____ DVDs of “The Way to Work” at \$15 per copy, for a total cost of \$_____

Enclosed is my check money order made payable to LIRS

I would prefer to pay by Visa MasterCard

My card number is _____ The expiration date is _____

Signature *(for credit card orders only)* _____

Date of authorization *(for credit card orders only)* _____

The video(s) should be sent to

Name _____

Organization _____

Address _____

City _____ State _____ ZIP _____

If there is a problem or question regarding my order, you can contact me at

Daytime phone, including area code _____



SESSION 6: Education

OBJECTIVES

1. To give both adults and school-age clients an overview of the U.S. educational system.
2. To give students an understanding of U.S. school environment and teacher expectations.
3. To give parents an understanding of their responsibilities in relation to their children's education.

WHAT YOU WILL NEED:

Flip chart

Markers

Example Report Card

"Somali Bantu Resettlement: Background Information" (attachment 17)

Copies of "A Teacher's Guide to Religion in the Public Schools" (attachment 18)

Copies of "A Parent's Guide to Religion in the Public Schools" (attachment 19)

"Classroom Simulation" (attachment 20)

You Can Talk to Your Child's School video (optional)

You Can Help Your Child in School video (optional)

HOW TO DO IT

NOTE to CO Facilitator

Include children as participants in this session. Discuss with your clients' school the possibility of arranging a mentorship program for Somali Bantu students, with classmates, community members or teachers acting as mentors. Also discuss the possibility of having a Somali Bantu community member acting as a liaison in the school for Somali Bantu students. Distribute copies of "Somali Bantu Resettlement: Background Information" (attachment 17) to the teacher, as well as "A Teacher's Guide to Religion in the Public Schools" (attachment 18) and a list of the resources included in "Resources: Session 6: Education."

DISCUSSION

- Discuss, using the following questions:
What are schools like in Somalia/Kenya?
Do students/parents have a lot of interaction with the schoolteacher?
What subjects are taught in Somalia/Kenya?
Do boys and girls attend school in Somalia/Kenya?
Do you place a high value on education?
What do you know about education in the United States?

TYPES OF SCHOOLS

- Give clients a copy of “A Guide to your Children’s School”
- Explain that public education is free from kindergarten to twelfth grade, although parents must pay for school supplies, lunch, school trips, and other incidental costs.

Review some of the different kinds of schools in the United States:

Pre-school (ages 3 to 4, optional)

Kindergarten (age 5)

Elementary School (age 6 to 11)

Middle School (age 12 to 13)

High School (age 14 to 17)

(Age categories are estimations; they will vary from district to district). Some schools also offer before and after school programs, and summer school.

GED Classes: In many communities there are classes to help adults study for the General Education Development (GED) test. A GED certificate acts as a high school diploma.

College/University: Students may continue to study after graduating from high school. There are both private and public colleges and universities in the United States, and students may apply for scholarships and loans to help pay for tuition.

ENROLLMENT

- Explain that your clients will attend a meeting at the school to enroll their children. School administration will record information about the clients and the children.
- Explain that all children entering U.S. schools must have a physical examination and certain immunizations. It is important that parents retain vaccination documentation and other health records.

TRANSPORTATION

- Explain to your clients that children who live close to their school usually walk to school. Children that do not live within walking distance generally ride a bus or take public transportation.

SCHOOL DAY/SCHOOL YEAR

- Explain that school often begins in late August or early September, and ends in early June. The school day is usually between five and a half and seven hours long. Schools usually break for approximately two weeks in winter, and students will also have national holidays off.

WHAT TEACHERS EXPECT OF THEIR STUDENTS

- Discuss possible cultural differences between schools in Somalia and Kenya and schools in the United States. Education in the United States places a lot of emphasis on problem solving, whereas many countries place more emphasis on rote learning. Identify some other possible differences.

- Explain that there may be hundreds or even thousands of students in a school. School may seem overwhelming to a new student. Middle school and high school may seem especially chaotic, where halls are crowded and loud, bells ring on and off, and students shift to a new classroom at the end of every class period. However, every student has a set schedule, and a place to be during each period of the day, and your school-age clients will soon learn their schedule. Explain that bells usually signal a move from one period, or classroom, to another. Also discuss the following guidelines that apply at most schools:

Be on time: It is very important to arrive at school on time. If a student is late, they may receive some sort of penalty. If there is an emergency, and a student is going to arrive late to school, the parent should call the school or send a note.

Raise your hand before you speak: Teachers in the United States generally expect students to raise their hands before they speak in a classroom setting.

Ask for permission before you leave the classroom: If a student wishes to leave the classroom during the class period, a teacher will usually expect the student to ask for permission. The student may need to take a hall pass from the classroom with them.

Complete your homework: A teacher may assign homework – this is an assignment that the student completes at home, and returns to the teacher on a certain day. It is important for a student to complete their homework, as it will affect their grade.

SCHOOL AND RELIGION

- Give clients a copy of “A Parent’s Guide to Religion” (attachment 19).
- Discuss religion in school. The first amendment of the U.S. Constitution gives everyone in the United States the right to practice their religion. Public schools are to protect the religious liberty rights of all students.

Clients’ children may pray in school, as long as they do not leave regularly scheduled classes to do so and are not disruptive. Girls are generally permitted to wear headscarves in school – if a school has a “no head coverings” policy, parents may request an exemption on grounds of conscience. Parents may also request that their children are excused from school for Muslim holidays, and schools will generally try to accommodate these requests.

If parents wish their children to follow a *halaal* (prepared according to Muslim dietary restrictions) diet at school, they may wish to speak with school faculty to determine if the school is able to provide *halaal* food. During the month of Ramadan students who are fasting may need signed permission from their parents to leave the cafeteria (Muslims fast during the month of Ramadan from sunrise to sunset).

In many schools, children change into a gym uniform in the locker room before gym class. Your school-age clients or their parents may feel uncomfortable with wearing shorts or changing in front of their classmates. Parents may wish to speak to school administration about having their children wear modest clothing during gym, and changing in a separate room. Parents may also wish to request that their children participate in less strenuous exercise during Ramadan.

PARENT INVOLVEMENT

- Explain to clients that parent involvement in their children’s education is strongly encouraged in the United States. Parent involvement results in higher grades and test scores, higher graduation rates, and greater enrollment in college and university.

Discuss ways for your clients to involve themselves in their children’s education. These ways may include:

Meet your child’s teacher: Either attend parent-teacher conferences at the school, or schedule your own meeting. If you do not speak English, have an interpreter accompany you. Have specific questions for the teacher. Let the teacher know about your child’s specific strengths and interests. Also, give the teacher your contact information.

Join the PTA or other parent group: Many schools have a Parent Teacher Association (PTA) or another group for parents – joining this group is an excellent way of staying actively involved in your child’s education.

Discuss your child’s school day and homework daily: When your children come home from school, ask them about their day. What did they learn? Ask them about any homework assignments.

Develop a consistent daily routine and time for studying and homework: Homework not only helps your child to learn, but it also affects their grade. Make sure that your child has the space and time to do their homework in the evening.

- Discuss report cards, using the sample report card. Students will receive report cards from their schools at regular intervals, two to four times per year. Schools may use the following grading system:

A (Excellent)

B (Good)

C (Average, Fair)

D (Poor, Pass)

F (Failure)

Some schools use a pass/fail system of grading. Children will receive a grade for each of their classes. Teachers may also provide other useful comments about a child’s progress in class.

It is important for clients to read report cards and to discuss the grades with their children, congratulating them for work well done, and offering help with the classes that they are not doing well in. If the clients see that their child is not doing well in a class, they should contact the teacher to discuss what you can do to assist your child with this subject.

- Simulate a classroom experience (attachment 20) (optional).

VIDEO

- Show the videos, *You Can Talk to Your Child’s School* and *You Can Help Your Child in School* (optional).

Somali Bantu Background Resettlement Information

Who are the Somali Bantu?

The Somali Bantu are a distinct group of refugees among the hundreds of thousands who fled the civil war in Somalia in the 1990s. The descendants of slaves taken from southeastern Africa in the Indian Ocean slave trade, they represent several Bantu-speaking tribes with origins in Tanzania, Mozambique and Malawi. Their ancestors were those who managed to escape or were freed in the late 18th and early 19th centuries, settling in villages in the Juba River valley near the Somali-Kenya border.

In their new home the Bantu constituted the backbone of southern Somali agriculture as peasant farmers and plantation workers, and in many cases were exploited as cheap labor. Since Somalia's independence in 1960 the Bantu people were increasingly denied land tenure, educational and political opportunities, and civil rights. Attendance in middle and high schools was limited to those who could afford to send their children to the cities, and as a result, few Somali Bantu have been able to pursue university studies.

When civil war broke out in Somalia, the Bantu were terrorized by militia groups. Because of the tradition of discrimination against the Bantu people, and because they had food stocks, they became targets for looting. As plantations and state farms were destroyed the Bantu in the Juba River valley lost all means of survival.

Between 1992 and 1993 more than 9,000 Somali Bantu fled to refugee camps in Kenya where they continued to endure discrimination and bandit attacks at a disproportionately high rate compared to other refugee groups.

The Somali Bantu have nevertheless managed to thrive in the Dadaab and Kakuma refugee camps by drawing on their agricultural skills and community cooperation. Although they made up only 10 percent of the 130,000 refugees in Dadaab, they held over 90 percent of the heavy labor, construction, cooking, cleaning and other manual labor jobs. As a community the Somali Bantu have gained a reputation for being both industrious and adaptable.

Why are the Somali Bantu being brought to the United States?

The United States is a leader in refugee resettlement. The Somali Bantu were recognized by the U.S. government as an extremely vulnerable refugee population, unable to safely return to their homes in Somalia even if peace should be restored there. To the credit of the U.S. State Department, and with the help of Americans living in the communities where these refugees will come to make their homes, the Somali Bantu will get a fresh chance to live their lives in peace and freedom. Accepting and welcoming the Somali Bantu extends the vital American tradition of opening its doors to people fleeing persecution. In addition the Somali Bantu have made conscious decisions to be resettled in the United States with the understanding and expectation of becoming productive members of society.

How many Somali Bantu refugees will be resettled in the United States?

About 13,000 individuals will be resettled in the United States by nine non-governmental organizations over the course of a couple years. Bantu refugees began arriving in May 2003.

What services are provided to refugees and who pays for it?

Federal and state governments have already allocated resources for refugee assistance. This includes assistance with short-term basic needs and services like housing, food, health checkups and clothing. Resettlement organizations fill in the gaps through grants and private donations, and continue to provide support after government funding ends.

We are thankful to live in a generous and welcoming community. Dedicated volunteers help newly arriving refugee families settle in and adjust, and local businesses and community members consistently exhibit goodwill by providing jobs and donating material items and services.

Destination communities across the country have existing capacity to meet the needs of the Somali Bantu refugees, so their arrival should not be a burden locally. And time and time again we have seen that in a short period of time refugees gain self-sufficiency and contribute immensely to their communities.



Immigration and Refugee Services of America

1717 Massachusetts Avenue NW, Suite 200
Washington DC 200036
Phone: (202) 797-2105, Fax: (202) 347-2460
www.refugeesusa.org



*or law' respecting an
establishment of religion*

**A Teacher's Guide to Religion
in the Public Schools**

*first
amendment*





A Teacher's Guide to Religion in the Public Schools
is published by the First Amendment Center.

The guide has been endorsed by the following organizations:

American Association of School Administrators
American Federation of Teachers
American Jewish Committee
American Jewish Congress
Association for Supervision and Curriculum Development
Baptist Joint Committee on Public Affairs
Christian Educators Association International
Christian Legal Society
Council on Islamic Education
National Association of Elementary School Principals
National Association of Evangelicals
National Association of Secondary School Principals
National Council of Churches of Christ in the U.S.A.
National Council for the Social Studies
National Education Association
National PTA
National School Boards Association
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America



A Teacher's Guide to Religion in the Public Schools

*"Congress shall make no law respecting an establishment of religion,
or prohibiting the free exercise thereof ..."*

RELIGION CLAUSES OF THE FIRST AMENDMENT TO THE U.S. CONSTITUTION



A Teacher's Guide to Religion in the Public Schools



Written by: Charles C. Haynes Editor: Natilee Duning Graphic Design: S.Watson

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615/727-1600
www.freedomforum.org

Publication No. 99-FO2A



Each day millions of parents from diverse religious backgrounds entrust the education of their children to the teachers in our nation's public schools. For this reason, teachers need to be fully informed about the constitutional and educational principles for understanding the role of religion in public education.

This teacher's guide is intended to move beyond the confusion and conflict that has surrounded religion in public schools since the early days of the common school movement. For most of our history, extremes have shaped much of the debate. On one end of the spectrum are those who advocate promotion of religion (usually their own) in school practices and policies. On the other end are those who view public schools as religion-free zones. Neither of these approaches is consistent with the guiding principles of the Religion Clauses of the First Amendment.

Fortunately, however, there is another alternative that is consistent with the First Amendment and broadly supported by many educational and religious groups. The core of this alternative has been best articulated in "Religious Liberty, Public Education, and the Future of American Democracy," a statement of principles issued by 24 national organizations. Principle IV states:

*Public schools may not inculcate nor inhibit religion. They must be places where religion and religious conviction are treated with fairness and respect. Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths or none. Schools demonstrate fairness when they ensure that the curriculum includes study **about** religion, where appropriate, as an important part of a complete education.ⁱ*

The questions and answers that follow build on this shared vision of religious liberty in public education to provide teachers with a basic understanding of the issues concerning religion in their classrooms. The advice offered is based on First Amendment principles as currently interpreted by the courts and agreed to by a wide range of religious and educational organizations. For a more in-depth examination of the issues, teachers should consult *Finding Common Ground: A First Amendment Guide to Religion and Public Education*.ⁱⁱ This guide is not intended to render legal advice on specific legal questions; it is designed to provide general information on the subject of religion and public schools.

Keep in mind, however, that the law alone cannot answer every question. Teachers and administrators, working with parents and others in the community, must work to apply the First Amendment fairly and justly for all students in our public schools.



Teaching about Religion in Public Schools

1. Is it constitutional to teach about religion?

Yes. In the 1960s’ school prayer cases (that prompted rulings against state-sponsored school prayer and Bible reading), the U.S. Supreme Court indicated that public school education may include teaching about religion. In *Abington v. Schempp*, Associate Justice Tom Clark wrote for the Court:

[I]t might well be said that one’s education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment.

Because religion plays a significant role in history and society, study about religion is essential to understanding both the nation and the world. Omission of facts about religion can give students the false impression that the religious life of humankind is insignificant or unimportant. Failure to understand even the basic symbols, practices, and concepts of the various religions makes much of history, literature, art, and contemporary life unintelligible.

Study about religion is also important if students are to value religious liberty, the first freedom guaranteed in the Bill of Rights. Moreover, knowledge of the roles of religion in the past and present promotes cross-cultural understanding essential to democracy and world peace.

A number of leading educational groups have issued their own statements decrying the lack of discussion about religion in the curriculum and calling for inclusion of such information in curricular materials and in teacher education.

Three major principles form the foundation of this consensus on teaching about religion in public schools:

1. As the Supreme Court has made clear, study about religion in public schools is constitutional.
2. Inclusion of study about religion is important in order for students to be properly educated about history and cultures.
3. Religion must be taught objectively and neutrally. The purpose of public schools is to educate students about a variety of religious traditions, not to indoctrinate them into any tradition.

3. Is study about religion included in textbooks and standards?

“Knowledge about religions is not only characteristic of an educated person, but is also absolutely necessary for understanding and living in a world of diversity.”

National Council for the Social Studies

2. Why should study about religion be included in the curriculum?

Growing numbers of educators throughout the United States recognize that study about religion in social studies, literature, art, and music is an important part of a well-rounded education. “Religion in the Public School Curriculum: Questions and Answers,” issued by a coalition of 17 major religious and educational organizations—including the Christian Legal Society, the American Jewish Congress, the National Education Association, the American Federation of Teachers, the American Association of School Administrators, the Islamic Society of North America, the National Council for the Social Studies, the Association for Supervision and Curriculum Development, the Baptist Joint Committee on Public Affairs, the National Association of Evangelicals, and the National School Boards Association—describes the importance of religion in the curriculum thus:



Agreement on the importance of teaching about religion has begun to influence the treatment of religion in textbooks widely used in public schools, as well as state frameworks and standards for the social studies. The current generation of history textbooks mention religion more often than their predecessors, and, in world history, sometimes offer substantive discussions of religious ideas and events.

State frameworks and standards are also beginning to treat religion more seriously. Most state standards in the social studies require or recommend teaching about religion through specific content references and general mandates, and many also include such references in fine arts and literature standards. In California, for example, the History-Social Science Framework and the new History-Social Science Content Standards require considerable study of religion. Students studying U.S. History in California are expected to learn about the role of religion in the American story, from the influence of religious groups on social reform movements to the religious revivals, from the rise of Christian fundamentalism to the expanding religious pluralism of the 20th century.

Teaching about religion is also encouraged in the *National Standards for History*, published by the National Center for History in the Schools. The elaborated standards in world history are particularly rich in religious references, examining the basic beliefs and practices of the major religions as well as how these faiths influenced the development of civilization in successive historical periods. While the U.S. history standards include religion less frequently, many historical developments and contributions that were influenced by religion are nevertheless represented.

Geography for Life: The National Geography Standards, published by the Geography Standards Project, and the *National Standards for Civics and Government*, published by the Center for Civic Education, include many references to teaching about religious belief and practice as historical and contemporary phenomena. Study of religion in the social studies would be expanded considerably if curriculum developers and textbooks writers were guided by these standards.

4. How should I teach about religion?

Encouraged by the new consensus, public schools are now beginning to include more teaching about religion in the curriculum. In the social studies especially, the question is no longer “Should I teach about religion?” but rather “How should I do it?”

The answer to the “how” question begins with a clear understanding of the crucial difference between the teaching *of* religion (religious education or indoctrination) and teaching *about* religion. “Religion in the Public School Curriculum,” the guidelines issued by 17 religious and educational organizations, summarizes the distinction this way:

- >The school's approach to religion is *academic*, not *devotional*.
- >The school strives for student *awareness* of religions, but does not press for student *acceptance* of any religion.
- >The school sponsors *study* about religion, not the *practice* of religion.
- >The school may *expose* students to a diversity of religious views, but may not *impose* any particular view.
- >The school *educates* about all religions; it does not *promote* or *denigrate* religion.
- >The school *informs* students about various beliefs; it does not seek to *conform* students to any particular belief.ⁱⁱⁱ

Classroom discussions concerning religion must be conducted in an environment that is free of advocacy on the part of the teacher. Students may, of course, express their own religious views, as long as such expression is germane to the discussion. But public-school teachers are required by the First Amendment to teach about religion fairly and objectively, neither promoting nor denigrating religion in general or specific religious groups in particular. When discussing religion,



many teachers guard against injecting personal religious beliefs by teaching through attribution (e.g., by using such phrases as “most Buddhists believe ...” or “according to the Hebrew scriptures ...”).

5. Which religions should be taught and how much should be said?

Decisions about which religions to include and how much to discuss about religion are determined by the grade level of the students and the academic requirements of the course being taught.

In the elementary grades, the study of family, community, various cultures, the nation, and other themes and topics may involve some discussion of religion. Elementary students are introduced to the basic ideas and practices of the world's major religions by focusing on the generally agreed-upon meanings of religious faiths—the core beliefs and symbols as well as important figures and events. Stories drawn from various faiths may be included among the wide variety of stories read by students, but the material selected must always be presented in the context of learning *about* religion.

On the secondary level, the social studies, literature, and the arts offer opportunities for the inclusion of study about religions—their ideas and practices. The academic needs of the course determine which religions are studied. In a U.S. history curriculum, for example, some faith communities may be given more time than others but only because of their predominant influence on the development of the American nation. In world history, a variety of faiths are studied in each region of the world in order to understand the various civilizations and cultures that have shaped history and society. The overall curriculum should include all of the major voices and some of the minor ones in an effort to provide the best possible education.

Fair and balanced study about religion on the secondary level includes critical thinking about historical events involving religious traditions. Religious beliefs have been at the heart of some of the best and some of the worst develop-

ments in human history. The full historical record (and various interpretations of it) should be available for analysis and discussion. Using primary sources whenever possible allows students to work directly with the historical record.

Of course, fairness and balance in U.S. or world history and literature are difficult to achieve, given the brief treatment of religious ideas and events in most textbooks and the limited time available in the course syllabus. Teachers will need scholarly supplemental resources that enable them to cover the required material within the allotted time, while simultaneously enriching the discussion with study of religion. Some schools now offer electives in religious studies in order to provide additional opportunities for students to study about the major faith communities in greater depth.

6. May I invite guest speakers to help with study about religion?

When teaching about religions in history, some teachers may find it helpful to invite a guest speaker for a more comprehensive presentation of the religious tradition under study. Teachers should consult their school district policy concerning guest speakers in the classroom.

If a guest speaker is invited, care should be taken to find someone with the academic background necessary for an objective and scholarly discussion of the historical period and the religion being considered. Faculty from local colleges and universities often make excellent guest speakers or can make recommendations of others who might be appropriate for working with students in a public-school setting. Religious leaders in the community may also be a resource. Remember, however, that they have commitments to their own faith. Be certain that any guest speaker understands the First Amendment guidelines for teaching *about* religion in public education and is clear about the academic nature of the assignment.



7. How should I treat religious holidays in the classroom?

Teachers must be alert to the distinction between teaching about religious holidays, which is permissible, and celebrating religious holidays, which is not. Recognition of and information about holidays may focus on how and when they are celebrated, their origins, histories and generally agreed-upon meanings. If the approach is objective and sensitive, neither promoting nor inhibiting religion, this study can foster understanding and mutual respect for differences in belief. Teachers may not use the study of religious holidays as an opportunity to proselytize or otherwise inject personal religious beliefs into the discussion.

The use of religious symbols, provided they are used only as examples of cultural or religious heritage, is permissible as a teaching aid or resource. Religious symbols may be displayed only on a temporary basis as part of the academic lesson being studied. Students may choose to create artwork with religious symbols, but teachers should not assign or suggest such creations.

The use of art, drama, music or literature with religious themes is permissible if it serves a sound educational goal in the curriculum. Such themes should be included on the basis of their academic or aesthetic value, not as a vehicle for promoting religious belief. For example, sacred music may be sung or played as part of the academic study of music. School concerts that present a variety of selections may include religious music. Concerts should avoid programs dominated by religious music, especially when these coincide with a particular religious holiday.

This advice about religious holidays in public schools is based on consensus guidelines adopted by 18 educational and religious organizations.^{iv}

8. Are there opportunities for teacher education in study about religion?

Teacher preparation and good academic resources are needed in order for study about religion in public schools

to be constitutionally permissible and educationally sound.

The First Amendment Center supports initiatives in several regions of the country designed to prepare public-school teachers to teach about religion. The most extensive of these programs is the California 3Rs Project (Rights, Responsibilities, and Respect). Co-sponsored by the California County Superintendents Educational Services Association, the project has created a network of resource leaders and scholars throughout the state providing support for classroom teachers. Teachers trained by the project give workshops for their colleagues on the constitutional and educational guidelines for teaching about religion. Religious studies scholars from local colleges and universities are linked with school districts to provide ongoing expertise and periodic seminars on the religious traditions that teachers are discussing in the curriculum.

The Utah State Office of Education co-sponsors a Utah 3Rs Project that is currently building a network of resource leaders in all of the state's school districts. Other states and districts have similar programs in various stages of development.^v

Harvard University and the University of Pennsylvania offer master's level programs that are excellent opportunities for both current and prospective public- and private-school teachers interested in learning more about the study of religion and religious-liberty issues in American public life.^{vi}

Other colleges and universities offer assistance to teachers, including in-service programs focused on teaching about religion. A notable example is the Religion and Public Education Resource Center at California State University – Chico. This center provides resources, including curriculum guides and sample lessons in several subject areas.^{vii} Other organizations, such as the Council on Islamic Education, offer academic resources and workshops on teaching about specific religious traditions.^{viii}



9. What are good classroom resources for teaching about religion?

Teaching about religion in the public schools requires that sound academic resources be made readily available to classroom teachers. Fortunately, good classroom resources, especially in the social studies, are now available for helping teachers integrate appropriate study about religion.

Finding Common Ground: A First Amendment Guide to Religion and Public Education, published by the First Amendment Center, provides an extensive list of organizations and publishers that offer classroom resources for teaching about religion in public schools.

Two recent publications are examples of what is now available for study about religion in a secondary school classroom:

Religion in American Life is a 17-volume series written by leading scholars for young readers. Published by Oxford University Press, the series includes three chronological volumes on the religious history of the U.S., nine volumes covering significant religious groups (Protestants, Catholics, Jews, Orthodox Christians, Mormons, Muslims, Hindus, Buddhists, Native Americans and others), and four volumes addressing specific topics of special importance for understanding the role of religion in American life (women and religion, church-state issues, African American religion, and immigration).^{ix}

Columbia University Press has published a CD-ROM entitled *On Common Ground: World Religions in America*. This multimedia resource uses text, primary sources, photographs, music, film, and the spoken word to bring alive the extraordinary religious diversity in the United States. Fifteen different religions in various regions of America are represented, from the long-established Christian, Jewish, and Native American traditions to the more recent arrivals such as Hinduism and Buddhism.^x

10. What is the relationship between religion and character education?

As discussed previously, the First Amendment prohibits public-school teachers from either inculcating or inhibiting religion. Teachers must remain neutral concerning religion, neutral among religions and neutral between religion and non-religion. But this does not mean that teachers should be neutral concerning civic virtue or moral character.

Teachers should teach the personal and civic virtues widely held in our society, such as honesty, caring, fairness, and integrity. They must do so without either invoking religious authority or denigrating the religious or philosophical commitments of students and parents.

When school districts develop a plan for comprehensive character education, they should keep in mind that the moral life of a great many Americans is shaped by deep religious conviction. Both the approach to character education and the classroom materials used should be selected in close consultation with parents and other community members representing a broad range of perspectives. When care is taken to find consensus, communities are able to agree on the core character traits they wish taught in the schools and how they wish character education to be done.

For guidance on how to develop and implement a quality character education program, contact the Character Education Partnership in Washington, D.C.^{xi}

The Personal Beliefs of Teachers

11. May I pray or otherwise practice my faith while at school?

As employees of the government, public-school teachers are subject to the Establishment Clause of the First Amendment and thus required to be neutral concerning religion while carrying out their duties as teachers. That means, for example, that teachers do not have the right to pray with or in the presence of students during the school day.



Outside of their school responsibilities, public-school teachers are free like other citizens to teach or otherwise participate in their local religious community. But teachers must refrain from using their position in the public school to promote their outside religious activities.

Teachers, of course, bring their faith with them through the schoolhouse door each morning. Because of the First Amendment, however, teachers who wish to pray or engage in other religious activities—unless they are silent—should do so outside the presence of students. If a group of teachers wishes to meet for prayer or scriptural study in the faculty lounge during their free time in the school day, we see no constitutional reason why they may not be permitted to do so as long as the activity is outside the presence of students and does not interfere with their duties or the rights of other teachers.

Teachers are permitted to wear non-obtrusive jewelry, such as a cross or Star of David. But teachers should not wear clothing with a proselytizing message (e.g., a “Jesus Saves” T-shirt).

12. How do I respond if students ask about my religious beliefs?

Some teachers prefer not to answer the question, stating that it is inappropriate for a teacher to inject personal beliefs into the discussion. Other teachers may choose to answer the question straightforwardly and succinctly in the interest of an open and honest classroom environment.

Before answering the question, however, teachers should consider the age of the students. Middle and high school students may be able to distinguish between a personal view and the official position of the school; very young children may not. In any case, the teacher may answer at most with a brief statement of personal belief—but may not turn the question into an opportunity to proselytize for or against religion. Teachers may neither reward nor punish students because they agree or disagree with the religious views of the teacher.

Religious Expression of Students

13. May students express religious views in public schools?

In “Religion in the Public Schools: A Joint Statement of Current Law,” 35 religious and civil liberties organizations give the following summary of the rights of students to express their faith in a public school:

Students have the right to pray individually or in groups or to discuss their religious views with their peers so long as they are not disruptive. Because the Establishment Clause does not apply to purely private speech, students enjoy the right to read their Bibles or other scriptures, say grace before meals, pray before tests, and discuss religion with other willing student listeners. In the classroom, students have the right to pray quietly except when required to be actively engaged in school activities (e.g., students may not decide to pray just as a teacher calls on them). In informal settings, such as the cafeteria or in the halls, students may pray either audibly or silently, subject to the same rules of order as apply to other speech in these locations. However, the right to engage in voluntary prayer does not include, for example, the right to have a captive audience listen or to compel other students to participate.^{xii}

14. May students express religious views in their assignments?

“Religious Expression in Public Schools,” guidelines published by the U.S. Department of Education, offers the following guidance about religious expression in student assignments:

Students may express their beliefs about religion in the form of homework, artwork, and other written and oral assignments free of discrimination based on the religious content of their submissions. Such home and classroom work should be judged by ordinary academic standards



of substance and relevance, and against other legitimate pedagogical concerns identified by the school.^{xiii}

15. How should public schools respond to excusal requests from parents?

In “A Parent’s Guide to Religion in the Public Schools,” the National PTA and the First Amendment Center give the following advice concerning excusal requests:

Whenever possible, school officials should try to accommodate the requests of parents and students for excusal from classroom discussions or activities for religious reasons. If focused on a specific discussion, assignment, or activity, such requests should be routinely granted in order to strike a balance between the student’s religious freedom and the school’s interest in providing a well-rounded education.

If it is proved that particular lessons substantially burden a student’s free exercise of religion and if the school cannot prove a compelling interest in requiring attendance, some courts may require the school to excuse the students.^{xiv}

16. May public schools accommodate students with special religious needs?

Public schools are sometimes asked to accommodate students with special religious needs or practices. Sensitive and thoughtful school officials may easily grant many of these requests without raising constitutional questions. Muslim students, for example, may need a quiet place at lunch or during breaks to fulfill their prayer obligation during the school day. Jehovah’s Witnesses ask for their children to be excused from birthday celebrations. As long as honoring these requests is feasible, school officials should do so in the spirit of the First Amendment.

Administrators and teachers should not, however, be placed in the position of monitoring a child’s compliance

with a particular religious requirement. Enforcing religious obligations such as prayer, dietary restrictions, or wearing a head covering is the responsibility of parents, not teachers.^{xv}

17. May students form extracurricular religious clubs?

The Equal Access Act passed by Congress in 1984 ensures that students in secondary public schools may form religious clubs, including Bible clubs, if the school allows other “noncurriculum-related groups.” The Act is intended to protect *student-initiated* and *student-led* meetings in secondary schools. According to the Act, outsiders may not “direct, conduct, control, or regularly attend” student religious clubs, and teachers acting as monitors may be present at religious meetings in a nonparticipatory capacity only.^{xvi}

The U.S. Department of Education in “Religious Expression in Public Schools” gives the following guidance for interpreting the Equal Access Act:

The Equal Access Act is designed to ensure that, consistent with the First Amendment, student religious activities are accorded the same access to public school facilities as are student secular activities. Based on decisions of the Federal courts, as well as its interpretations of the Act, the Department of Justice has advised that the Act should be interpreted as providing, among other things, that:

> Student religious groups at public secondary schools have the same right of access to school facilities as is enjoyed by other comparable student groups. Under the Equal Access Act, a school receiving Federal funds that allows one or more student noncurriculum-related clubs to meet on its premises during noninstructional time may not refuse access to student religious groups.

> A meeting, as defined and protected by the Equal Access Act, may include a prayer service, Bible read-



ing, or other worship exercise.

> A school receiving Federal funds must allow student groups meeting under the Act to use the school media—including the public address system, the school newspaper, and the school bulletin board—to announce their meetings on the same terms as other noncurriculum-related student groups are allowed to use the school media. Any policy concerning the use of school media must be applied to all noncurriculum-related student groups in a nondiscriminatory manner. Schools, however, may inform students that certain groups are not school-sponsored.

> A school creates a limited open forum under the Equal Access Act, triggering equal access rights for religious groups, when it allows students to meet during their lunch periods or other noninstructional time during the school day, as well as when it allows students to meet before and after the school day.

18. May students distribute religious literature in school?

An increasing number of students are requesting permission to distribute religious literature on public-school campuses. According to the guidelines issued by the U.S. Department of Education:

Students have a right to distribute religious literature to their schoolmates on the same terms as they are permitted to distribute other literature that is unrelated to school curriculum or activities. Schools may impose the same reasonable time, place, and manner or other constitutional restrictions on distribution of religious literature as they do on nonschool literature generally, but they may not single out religious literature for special regulation.



endnotes

ⁱ This shared vision of religious liberty in public education is remarkable both for who says it and for what it says. The National Education Association, the American Federation of Teachers, the National School Boards Association, the Association for Supervision and Curriculum Development, the National PTA and the American Association of School Administrators join with the Christian Legal Society, the American Center for Law and Justice, and Citizens for Excellence in Education in asserting these principles. People for the American Way, the Anti-Defamation League and the Union of American Hebrew Congregations are on the list, as are the Council on Islamic Education and the Christian Educators Association International, and the Christian Coalition. Free copies are available through the First Amendment Center.

ⁱⁱ *Finding Common Ground* by Charles C. Haynes and Oliver Thomas is available at cost from the First Amendment Center. Web site: www.freedomforum.org.

ⁱⁱⁱ Based on guidelines originally published by the Public Education Religion Studies Center at Wright State University.

^{iv} "Religious Holidays and Public Schools: Questions and Answers" may be found in *Finding Common Ground*, available through the First Amendment Center.

^v For details about the "Rights, Responsibilities and Respect" programs, contact Charles Haynes, Senior Scholar, Freedom Forum First Amendment Center, 1101 Wilson Boulevard, Arlington, VA 22209, (703) 284-2859. E-mail address: chaynes@freedomforum.org.

^{vi} For more information about the Program in Religion and Secondary Education at Harvard University, contact The Divinity School, 45 Francis Ave., Cambridge, MA 02138. Attention: Nancy Richardson, Director. Inquiries about the Religion in Public Life Certificate Program at the University of Pennsylvania should be addressed to Janet Theophano, Associate Director, Master of Liberal Arts Program, College of General Studies, University of Pennsylvania, 3440 Market St., Suite 100, Philadelphia, PA 19104-3335.

^{vii} Contact the Religion and Public Education Resource Center by writing to Dr. Bruce Grelle, Dept. of Religious Studies, California State University – Chico, Chico, CA 95929.

^{viii} The Council on Islamic Education may be reached by calling (714) 839-2929.

^{ix} For more information about the Oxford University Press series Religion in American Life, call (800) 451-7556.

^x For more information about the CD-ROM *On Common Ground: World Religions in America*, call (800) 944-8648.

^{xi} The Character Education Partnership is located at 918 16th St., NW, Suite 501, Washington, DC 20006. Call (800) 988-8081. Web site: www.character.org

^{xii} "Religion in the Public Schools: A Joint Statement of Current Law" may be obtained by writing: "Religion in the Public Schools," 15 East 84th St., Suite 501, New York, NY 10028.

^{xiii} Copies of the U.S. Department of Education guidelines may be obtained by calling 1-800-USA-LEARN.

^{xiv} Copies of "A Parent's Guide to Religion and the Public Schools," published by the National PTA and the First Amendment Center, are available free from the First Amendment Center.

^{xv} A good resource for understanding the religious needs and practices of students is *America's Religions: An Educators Guide to Beliefs and Practices* by Benjamin J. Hubbard, John T. Hatfield, and James A Santucci. It is available from Teacher Ideas Press by calling (800) 237-6124.

^{xvi} The requirements of the Equal Access Act are described in detail in "Equal Access and the Public Schools: Questions and Answers," a pamphlet sponsored by 21 religious and educational groups. The full text is contained in *Finding Common Ground*, available through the First Amendment Center.



FIRST AMENDMENT CENTER

The First Amendment Center works to preserve and protect First Amendment freedoms through information and education. The center serves as a forum for the study and exploration of free-expression issues, including freedom of speech, of the press and of religion, the right to assemble and to petition the government.

The First Amendment Center, with offices at Vanderbilt University in Nashville, Tenn., and Arlington, Va., is an independent affiliate of The Freedom Forum and the Newseum, the interactive museum of news. The Freedom Forum is a nonpartisan foundation dedicated to free press, free speech and free spirit for all people.

Through its Religious Freedom Programs, the center helps schools and communities throughout the nation address issues concerning religion and values in public education. *A Teacher's Guide to Religion in the Public Schools* is one of a series of consensus documents on religious liberty and public education published by the center. For more information about the work of the Religious Freedom Programs, contact Dr. Charles C. Haynes, Senior Scholar, Freedom Forum First Amendment Center, 1101 Wilson Blvd., Arlington, VA 20009. E-mail address: chaynes@freedomforum.org



A Teacher's Guide to Religion in the Public Schools
is published by the First Amendment Center.

The guide has been endorsed by the following organizations:

American Association of School Administrators
American Federation of Teachers
American Jewish Committee
American Jewish Congress
Association for Supervision and Curriculum Development
Baptist Joint Committee on Public Affairs
Christian Educators Association International
Christian Legal Society
Council on Islamic Education
National Association of Elementary School Principals
National Association of Evangelicals
National Association of Secondary School Principals
National Council of Churches of Christ in the U.S.A.
National Council for the Social Studies
National Education Association
National PTA
National School Boards Association
Union of American Hebrew Congregations
Union of Orthodox Jewish Congregations of America

For more information, please contact:



1207 18th Avenue South Nashville, TN 37212 615/727-1600

www.freedomforum.org

For additional copies, call 800/830-3733 or
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Congress shall make
A Parent's
no law respecting an
Guide to
establishment of religion
Religion
or prohibiting the free
in the
exercise thereof; or
Public
abridging the freedom
Schools
of speech, or of the press,
or the right of the people
peaceably to assemble,
and to petition the

National PTA

Government for a redress
of grievances.

FIRST AMENDMENT CENTER
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 and to petition the Government
 for a redress of grievances.
 —First Amendment
 United States Constitution

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Government for a redress
of grievances.



Parents are recognized as having the primary responsibility for the upbringing of their children, including education. For this reason, parents need to be fully informed about school policies and practices, including all issues concerning religion and religious liberty in public education.

The following questions and answers are intended to help parents understand the religious liberty rights of students and the appropriate role for religion in the public school curriculum. A number of recent documents represent a growing consensus among many religious and educational groups about the constitutional and educational role of religion in public schools.¹ This pamphlet is designed to build on these agreements and to encourage communities to find common ground when they are divided.

The following questions and answers provide general information on the subject of religious expression and practices in schools. The answers are based on First Amendment religious liberty principles as currently interpreted by the courts and agreed to by a wide range of religious and educational organizations. For a more in-depth examination of the issues, parents should consult the guide listed at the end of this publication. If parents have specific legal questions, the services of a qualified attorney should be sought.

Keep in mind, however, that the law alone cannot answer every question. Parents in each community must work with school officials to do not only what is constitutional, but also what is *right* for all citizens. The religious liberty principles of the First Amendment provide the civic framework within which we are able to debate our differences, to understand one another, and to forge school policies that serve the common good in public education.



Finding Common Ground

1 In our community we want to work together to address religion in schools issues. How do we go about finding common ground?

Parents and school officials in many local communities have had success finding common ground using the following strategies:

Include all of the stakeholders.

Because public schools belong to all citizens, they must model the democratic process and constitutional principles in the development of policies and curricula. Policy decisions by officials or governing bodies should be made only after appropriate involvement of those affected by the decisions and with due consideration of those holding dissenting views.

Listen to all sides.

If we are to build trust and to truly listen to one another, school officials must acknowledge what is valid about criticism of school policies and practices, particularly concerning the treatment of religion and religious perspectives. At the same time, parents with deep religious convictions need to acknowledge that the vast majority of public school administrators and teachers do not intend to be hostile to religion and want to be fair in their treatment of parents and students.

Work for comprehensive policies.

Many school districts contribute to confusion and distrust by having no policies concerning many of the issues addressed in this pamphlet. By working with parents to develop comprehensive policies, schools demonstrate the importance of taking religious liberty seriously.



Be pro-active.

School districts unprepared for controversy fare poorly when a conflict arises. Where there are no policies (or policies are not known or supported by parents), there is a much greater likelihood of lawsuits, shouting matches at school board meetings, and polarization in the community. A pro-active approach takes seriously the importance of articulating the proper role for religion and religious perspectives in the public schools. The resulting policies and practices create a climate of trust in the community and demonstrate the public schools' active commitment to the guiding principles of our democracy.

Commit to civil debate.

Conflict and debate are vital in a democracy. Yet, if we are going to live with our deepest differences, then *how* we debate, and not only *what* we debate, is critical. Personal attacks, name-calling, ridicule, and similar tactics destroy the fabric of our society and undermine the educational mission of our schools. All parties should treat one another with civility and respect and should strive to be accurate and fair. Through constructive dialogue, we have much to learn from one another.

Religious Liberty and Public Schools

2 Is there general agreement on how religious faith should be treated in public schools under the First Amendment?

Yes. In a recent statement of principles, a broad range of religious and educational groups agreed to the following description of religious liberty and public schools within the First Amendment framework:

Public schools may not inculcate nor inhibit religion. They must be places where religion and religious conviction are treated with fairness and respect.

Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths or none. Schools demonstrate fairness when they ensure that the curriculum includes study *about* religion, where appropriate, as an important part of a complete education.²

Student Religious Expression

3 Does this mean that students may express their faith while in school?

Yes. Schools should respect the right of students to engage in religious activity and discussion.

Generally, individual students are free to pray, read their scriptures, discuss their faith, and invite others to join their particular religious group. Only if a student's behavior is disruptive or coercive should it be prohibited. No student should be allowed to harass or pressure others in a public school setting.

If doing so is relevant to the subject under consideration and meets the requirements of the assignment, students also have the right to express their religious views during a class discussion or as part of a written assignment or art activity.



Student Prayer

4 May students pray together in public schools?

Yes. Students are free to pray alone or in groups, as long as the activity is not disruptive and does not infringe upon the rights of others. These activities must be truly voluntary and student-initiated. For example, students are permitted to gather around the flagpole for prayer before school begins, as long as the event is not sponsored by the school and other students are not pressured to attend. Students do not have a right to force a captive audience to participate in religious exercises.

5 Didn't the Supreme Court rule against student prayer in public schools?

No. The Supreme Court has struck down *state-sponsored* or *state-organized* prayer in public schools. The Court has interpreted the First Amendment to mean that government must be *neutral* among religions and between religion and nonreligion. This means that school officials may not organize, mandate, or participate in student religious activities, including prayer. A moment of silence, however, may be led by school officials, as long as it does not promote prayer over other types of quiet contemplation.

6 Does this mean that students may offer prayers at graduation ceremonies?

Not necessarily. Lower courts are divided about whether a student may offer prayers at graduation exercises. Parents should seek legal advice about what rules apply in their state.

Some schools create a "free speech forum" at school-sponsored events, during which time students are free to express themselves religiously or otherwise. Such a forum, however, would have to be open to all kinds of speech, including speech critical of religion or the school.

Baccalaureate Services

7 What about baccalaureate services?

Although a public school may not sponsor religious baccalaureate ceremonies, parents, faith groups, and other community organizations are free to sponsor such services for students who wish to attend. The school may announce the baccalaureate in the same way it announces other community events. If the school allows community groups to rent or otherwise use its facilities after hours, then a privately sponsored baccalaureate may be held on campus under the same terms offered to any private group.

Teaching about Religion

8 Is it constitutional to teach about religion in public schools?

Yes. The Supreme Court has indicated many times that teaching about religion, as distinguished from religious indoctrination, is an important part of a complete education. The public school's approach to religion in the curriculum must be academic, not devotional.

Study about religion belongs in the curriculum wherever it naturally arises. On the secondary level, the social studies, literature, and the arts offer many opportunities for the inclusion of information about religions—their ideas and practices. On the elementary level, natural opportunities arise in discussions of the family and community life and in instruction about festivals and different cultures.

Religion may also be studied in special courses. Some secondary schools, for example, offer electives in "World Religions," "Bible as/in History or Literature," and "Religion in America."



Religious Holidays

9 How should religious holidays be treated in the schools?

Religious holidays offer opportunities to teach about religion in elementary and secondary schools. Teaching about religious holidays, which is permissible, is different from celebrating religious holidays, which is not. Study of holidays serves academic goals of educating students about history and cultures as well as about the traditions of particular religions.

The use of religious symbols as examples of religious or cultural heritage is permissible as a teaching aid or resource. Religious symbols should only be displayed on a temporary basis as part of the academic program.

Sacred music may be sung or played as part of a school's academic program. School concerts that present a variety of selections may include religious music. The use of music, art, drama, or literature with religious themes is permissible if it serves a sound educational goal in the curriculum, but not if used as a vehicle for promoting religious belief.

Excusal Requests

10 May students be excused from parts of the curriculum for religious reasons?

Whenever possible, school officials should try to accommodate the requests of parents and students for excusal from classroom discussions or activities for religious reasons. If focused on a specific discussion, assignment, or activity, such a request should be routinely granted in order to strike a balance between the student's religious freedom and the school's interest in providing a well-rounded education.

If it is proved that particular lessons substantially burden a student's free exercise of religion and if the school cannot prove a compelling interest in requiring attendance, some courts may require schools to excuse the student.

Student Religious Clubs

11 May students form religious clubs in public schools?

Under the federal Equal Access Act,³ secondary public schools receiving federal funds must allow students to form religious clubs if the school allows other noncurriculum-related clubs to meet during noninstructional time. "Noncurriculum-related" means any club not directly related to the courses offered by the school. Student religious clubs may have access to school facilities and media on the same basis as other noncurriculum-related student clubs.

The Equal Access Act protects the rights of students to form religious clubs. Outside adults may not direct or regularly attend meetings of such clubs. Teachers may be present at religious club meetings as monitors, but they may not participate in club activities.

Public schools are free to prohibit any club activities that are illegal or that would cause substantial disruption of the school.⁴



Student Religious Garb

12 May students wear religious garb and display religious symbols in public schools?

Yes. Students who must wear religious garb such as head scarves or yarmulkes should be permitted to do so in school. Students may also display religious messages on clothing to the same extent that other messages are permitted.

Distribution of Religious Literature

13 May students distribute religious literature in the schools?

Generally, students have a right to distribute religious literature on public school campuses subject to reasonable time, place, and manner restrictions imposed by the school. This means that the school may specify at what times the distribution may occur (e.g., lunch hour or before or after classes begin), where it may occur (e.g., outside the school office), and how it may occur (e.g., from fixed locations as opposed to roving distribution). These restrictions should be reasonable and must apply evenly to all non-school student literature.

Public schools may prohibit the distribution of some literature altogether. Some examples would be materials that are obscene, defamatory, or disruptive of the educational environment.

Released Time

14 May students be released for off-campus religious instruction during the school day?

Yes. The Supreme Court has long recognized that public schools may choose to create off-campus, released-time programs as a means of accommodating the needs of religious students and parents. The schools may not encourage or discourage participation or penalize students who do not attend.

Character Education

15 What is the relationship between religion and character education in public schools?

Parents are the first and most important moral educators of their children. Thus public schools should develop character education programs only in close partnership with parents and the community. Local communities need to work together to identify the core moral and civic virtues that they wish to be taught and modeled in all aspects of school life.⁵

In public schools, where teachers may neither promote nor denigrate religion, the core moral and civic values agreed to in the community may be taught if done so without religious indoctrination. At the same time, core values should not be taught in such a way as to suggest that religious authority is unnecessary or unimportant. Sound character education programs affirm the value of religious and philosophical commitments and avoid any suggestion that morality is simply a matter of individual choice without reference to absolute truth.



Endnotes

¹ One of these documents is a directive sent to school superintendents from the U.S. Department of Education. Copies of the U.S. Department of Education guidelines may be obtained by calling 1-800-USA-LEARN. Another document, *Religion in the Public Schools: A Joint Statement of Current Law*, has been endorsed by a broad range of religious organizations. It is available by writing: "Religion in the Public Schools," 15 East 84th St., Suite 501, New York, NY 10028.

² For free copies of *Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles*, contact the First Amendment Center at Vanderbilt University.

³ See 20 United States Code Section 4071 to 4074.

⁴ For comprehensive guidelines on how to interpret the Equal Access Act, consult chapter 11 of *Finding Common Ground: A First Amendment Guide to Religion and Public Education*, available from the First Amendment Center.

⁵ The Character Education Partnership provides complete information on how to start a character education program and a clearinghouse of character education resources. Contact the Character Education Partnership, 918 16th St., NW, Suite 501, Washington, D.C. 20006. Telephone: (800) 988-8081. www.character.org.

The National PTA encourages its nearly 7 million members to be involved in key child education, health, and welfare issues. The organization serves as an advocate for children and families in schools, the community, and before government agencies.

First Amendment Center at Vanderbilt University in Nashville, Tenn., is an independent operating program of The Freedom Forum. The Center was established on Dec. 15, 1991, the 200th anniversary of the ratification of the Bill of Rights to the U.S. Constitution. The Center's mission is to foster public understanding of and appreciation for First Amendment rights and values, which comprise freedom of religion, speech and the press, the right to petition the government and to assemble peacefully. The Center serves as a forum for dialogue and debate on free-expression and freedom-of-information issues.

The Freedom Forum is a nonpartisan, international foundation dedicated to free press, free speech and free spirit for all people. The foundation pursues its priorities through conferences, educational activities, publishing, broadcasting, online services, fellowships, partnerships, training, research and other programs.

The Freedom Forum funds only its own programs and related partnerships. Unsolicited funding requests are not accepted. Operating programs are the Newseum at The Freedom Forum World Center headquarters in Arlington, Va., the First Amendment Center at Vanderbilt University in Nashville, Tenn., the Media Studies Center in New York City and the Pacific Coast Center in San Francisco. The Freedom Forum also has operating offices in Cocoa Beach, Fla., Buenos Aires, Hong Kong, Johannesburg and London.

The Freedom Forum was established in 1991 under the direction of Founder Allen H. Neuharth as successor to the Gannett Foundation, which was created by Frank E. Gannett in 1935. The Freedom Forum does not solicit or accept financial contributions. Its work is supported by income from an endowment now worth more than \$1 billion in diversified assets.



Resource Guide

For in-depth discussion of the religious liberty rights of students, the Equal Access Act, religion in the curriculum and other issues addressed in this pamphlet see *Finding Common Ground: A First Amendment Guide to Religion and Public Education*. This publication is available at cost (\$9.50 includes mailing) from The First Amendment Center, 1207 18th Ave. S., Nashville, TN 37212.



For more information and additional free copies of this pamphlet, please contact:



1207 18th Avenue South
Nashville, TN 37212
(615) 321-9588

www.freedomforum.org



CLASSROOM SIMULATION

This is a short role playing activity in which school-age children will familiarize themselves with standard U.S. academic practices, particularly those in the classroom.

WHAT YOU WILL NEED

- Sample scholastic materials, i.e. textbooks, stationery, chalk, etc.
- Chairs arranged in typical classroom formation

HOW TO DO IT

Explain to the adults that the simulation is mainly for the children's benefit, but they might also want to know how their children will be taught. They should stand aside and allow the children to take the floor.

Ring a bell or make a similar noise, explaining to the children that this generally is a sign that class is beginning. As they take their seat, assume a non-authoritarian, non-intimidating tone and posture. Begin by saying hello and welcoming them. Then you can improvise learning material either from the textbooks or from your own memory. As you begin the lesson, you might choose to do the simulation in English to give the students a feel for what it is like to be in a foreign language classroom setting; it is up to you. Make sure to ask questions here and there, and call on students only if they raise their hand. Write something on the board and allow the children to copy it, explaining that note-taking is a common practice in the classroom and that it is acceptable not to look at the teacher while they are talking. It is also acceptable to excuse oneself to go to the bathroom, but one should raise one's hand to ask for permission. Often, students will need a hall pass to walk the halls during class, so write one out and give it to a volunteer. Other points to mention is that the teacher is usually called Mr. or Mrs. X, and that it is not necessary to stand while talking, but it is important to remain quiet while the teacher is talking and participate when a question is asked. Teachers cannot use corporal punishment but can revoke privileges and can send misbehaving students to detention or to the office. Ask if anyone has further questions, assign some pseudo-homework, and then ring the bell again for class to be dismissed.



SESSION 7: Health

OBJECTIVES

1. To familiarize clients with health services in the United States.
2. To give an understanding of what to expect during a medical exam.
3. To give an understanding of the importance of exercise.
4. To give an overview of some cultural hygienic practices in the United States.

WHAT YOU WILL NEED:

Flip Chart
Markers
Copies of “Planning your Family” (attachment 21)
Copies of “What Kind of Birth Control is Best for You” (attachment 22)
Copies of “Nine Core Competencies for an Interpreter in Community or Health Care Settings” (attachment 23)
Copies of “Information for Health Care Provider when dealing with a Muslim Patient” (attachment 24)
Copies of “Guidelines for Interpreted Visits” (attachment 25)

HOW TO DO IT

DISCUSSION

- Discuss using the following questions:
Describe healing/medicine in Somalia.
Describe healing/medicine in Kenya.
What do you know about healing/medicine in the United States?
What differences are there between medical practices in these three locations?
Do you have any concerns about health services in the United States?
What is your favorite type of exercise?

HEALTH SERVICES IN THE UNITED STATES

- Discuss the difference between a “doctor’s office,” and a “hospital.” A doctor’s office is where an individual may go if they feel sick or need a routine medical exam. A hospital is where an individual may go if they feel very sick and the doctor’s office is closed. A doctor may refer an individual to a hospital for tests such as x-rays or for surgery. If a patient is very sick or recovering from an illness, and needs constant medical surveillance by medical staff, they may stay for several days in a hospital.

- Discuss how to make a doctor's appointment. Explain to the client that, if they or a family member is sick, they should call the doctor's office during office hours to make an appointment. They will receive a time and date to come in. Often an appointment will not be available for several days, or even weeks, so it is best to call for an appointment before feeling seriously ill.
- Discuss emergency procedures. If a client feels seriously ill or badly injures them self they should go to the hospital. If the client does not have access to transportation or cannot be moved, they should call 911.

NOTE to CO Facilitator

According to Title VI of the Civil Rights Act of 1964, any organization that receives financial assistance from the federal government (i.e. hospitals, HMO's, health service providers) is required to provide free interpretation services to persons with limited English proficiency. (see attachment "Know Your Civil Rights"). Ensure that your clients are receiving medical services from a facility that provides interpretation services.

- Discuss the importance of understanding what the doctor says. If the client does not understand the doctor, they will not know if they have an illness or how to treat it. If the client does not understand the doctor/interpreter, they should ask the doctor/interpreter to repeat themselves. Emphasize to your client that they should feel free to ask questions. If your client does not clearly understand the interpreter, they may request another interpreter; if the client does not feel comfortable with their doctor, they may look for another doctor.
- Explain to your client the importance of understanding what to do with the medicine a doctor prescribes, and knowing what the medicine is for. Medicine may be in the form of a lotion or cream, for the patient to apply topically, or may be in the form of liquid or pills, for the patient to swallow. The doctor may ask a patient to take the medicine once, twice, three, etc. times a day. The client should store medicine in a locked cupboard or up out of the reach of children, as ingesting medicine can make a child very ill.
- Discuss holistic medicine. Certain physicians in the United States practice types of medicine that the Somali Bantu may traditionally use – herbal medicine, relaxation training, spiritual attunement, etc. The American Medical Holistic Association publishes a directory of holistic physicians.
- Explain that some types of medical practices – burning, cutting, or any practice that leaves a mark on the patient – are not legal in the United States unless performed by a licensed physician.
- Explain to the client that they must take their health card to every medical appointment/hospital visit. Explain the details of coverage – what payments the client is responsible for, such as co-pays and pharmaceutical payments, and what costs the insurance provider will cover. If the client changes health providers, it is important that they confirm that the new doctor's office accepts their insurance.
- Discuss childbirth. Explain that it is possible to give birth at home with the assistance of a midwife, but home births are not always covered by health insurance. Home births may also be dangerous for the mother and child if the pregnant woman is circumcised. If clients want more information on giving birth at home, have them speak with their health care provider.
- Discuss "family planning" – family planning is a way to plan the number of and spacing between children. There are many family planning options – distribute "planning your family" (attachment 21) and "what kind of birth control is best for you" (attachment 22) and encourage clients to discuss birth control further with their doctor.

MEDICAL EXAM

- Discuss "preventive medicine."

Preventive medicine is averting and avoiding disease – this can mean using tests to look for signs of a disease, even if the patient feels healthy, or encouraging the patient to eat healthy foods and exercise in order to avoid disease in the future. Preventive medicine is a proactive approach.

- Discuss preventive medicine in Somalia/Kenya. Discuss how practices like exercise, eating well, and vaccinations are examples of preventive medicine.
- Discuss why U.S. states require medical screenings for refugees entering the United States. U.S. states require refugees to have a medical exam when they enter the country to look for signs of illness, and to treat any sicknesses already found during the overseas medical exam. Medical screenings are required for all residents of the United States at different times –children typically have medical exams when they enter certain grades and before they join a sports team – adults will sometimes have a medical before they take a certain job, etc. Many residents of the United States choose to have a medical exam every year.

NOTE to CO Facilitator

Refugee/immigrant health screenings requirements vary from state to state. Review your states' requirement and familiarize yourself with the tests that your clients will be having.

- Discuss with your clients some of the tests that they will have at the doctor's office.

The nurse will draw blood, and test the blood for signs of sickness. This is a very common test in the United States – almost every person who has a health exam has blood taken. This test is not just for refugees and immigrants. Although it may look like the nurse is removing a lot of blood, the human body is able to handle the loss, and there should be no side effects.

The nurse will also do a test that measures blood pressure – this involves putting a cuff around the client's arm and then using a pump to increase the tension of the cuff. The cuff will be tight for a few seconds, but this test should not cause pain.

The doctor may ask for stool and urine samples.

If, during any exam, the client has questions about the tests, or about what the doctor is looking for, encourage the client to ask the doctor questions.

NOTE to CO Facilitator

Doctors will often do a gynecological exam for female patients during the health screening – this may prove a traumatic and invasive experience. Caseworkers should speak with female clients about this procedure before the appointment – if the caseworker is a man, they may wish to ask a woman to talk with the client. The caseworker can explain that this is a common exam in the states for all women of child bearing age – it is common for women to have this exam once a year. Also speak with the health provider – ensure that the doctor examines the female patient in the presence of another female (see attachment Information for Health Care Providers).

NOTE to CO Facilitator

Distribute “Somali Bantu Resettlement: Background Information” (attachment 17), “Nine Core Competencies for an Interpreter in Community or Health Care Settings” (attachment 23), “Information for Health Care Provider when Dealing with a Muslim Patient” (attachment 24), and “Guidelines for Interpreted Visits” (attachment 25) to your clients' health providers.

EXERCISE

- Discuss exercise. Exercise leads to a longer life and improved health – it can prevent heart disease and many other problems. It also makes people stronger, more energetic, and less stressed. It is very important for children to exercise, because habits formed early on will often stay with a child through their life. Active children often become active adults – and play is very important to a child’s development. Identify local parks.

CULTURAL HYGIENIC PRACTICES IN THE UNITED STATES

- Discuss cultural hygienic practices in the United States. Explain to your clients that U.S. residents generally put a high emphasis on cleanliness.

Residents of the United States generally:

Bathe or shower once a day or every other day.

Change to a different outfit every morning, and wash their clothing often, after every wear or every other wear.

Wash their hands with soap several times a day, particularly after using the bathroom or changing a diaper, and before cooking or eating. This practice can prevent illness, and it is particularly important for children to learn this practice, as through their play and social interactions they are exposed to a lot of germs.

Use deodorant under their arms, to cover the odor of perspiration.

Wear underwear – school faculty will expect the clients’ children to wear underwear to school.

PLANNING YOUR FAMILY



Every couple has the right to decide how many children they want to have in their family.

The man and woman should decide after talking about it.





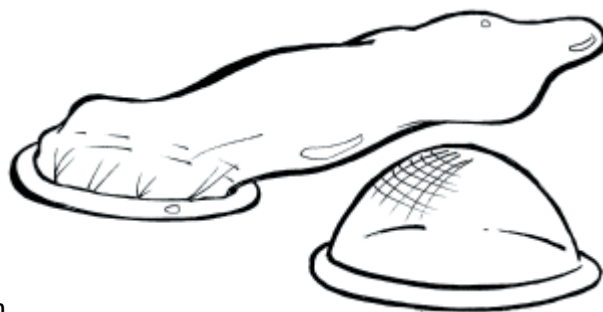
Birth Control Methods



1. Natural family planning method



2. Birth control pill



3. Condom for men. Diaphragm for women



Attachment 21: Planning Your Family (con't)

4. Norplant™: hormones implanted under the skin of the upper arm offering protection for up to 5 years.
5. DepoProvera™: a hormone that is injected into the arm or buttock every 12 weeks.
6. Sterilization:
 - a. Vasectomy for men.
 - b. Tubal ligation for women.

Contact your health clinic for help with planning your family.

Source:

National Center for Farmworker Health, Inc.



WHAT KIND OF BIRTH CONTROL IS BEST FOR YOU?

Department of Health and Human Services
Food and Drug Administration
5600 Fishers Lane (HFI-40)
Rockville, MD 20857
March 2000
(FDA) 00-1298

What Kind of Birth Control Is Best for You?

The Food and Drug Administration (FDA) is part of the United States Government. It is FDA's job to make sure drugs and other medical treatments work and are safe.

Many Products Can Help Prevent Pregnancy

If you and your partner don't want to have a baby at this time, there are many different products that can help prevent pregnancy.

The types of birth control that are most reliable for preventing pregnancy are birth control pills, injections, implants, IUDs, and sterilization. Of every 100 women who use one of these types of birth control for a year, about 1 to 5 women will become pregnant.

Latex condoms for men and diaphragms with spermicide are less effective. Of every 100 women who rely on them for a year, about 14 to 20 will become pregnant. Other methods of birth control, such as spermicide alone, female condoms, and natural family planning, don't work as well.

Birth Control You Can Get Without a Prescription

Some types of birth control are available without a doctor's prescription. They have no side effects for most people. But some people may be allergic to them and get rashes if they use them.

Condoms for Men

People sometimes call condoms for men rubbers, safes, or prophylactics. You can buy condoms without a prescription at drugstores, supermarkets, and many other places.

To use, put the condom on the erect penis before having sex. Use each condom only once. Most condoms are made from latex rubber. Others are made from lamb intestines and are often called lambskins. Some condoms are made from polyurethane. If you aren't allergic to latex, you should use latex condoms because they are best at preventing pregnancy and they also protect best against AIDS, herpes, and other sexually transmitted diseases (STDs). Condoms shouldn't be used with Vaseline or other brands of petroleum jelly, lotions, or oils. But they can be used with lubricants that don't have oil, such as K-Y jelly.

Female Condom

The Reality Female Condom is made of polyurethane. You can buy female condoms at drugstores without a prescription. To use, insert the condom into the vagina right before sex and use each only once. Don't use it at the same time as a male condom. If you have a choice, it's better for the man to use a latex condom because it's better than the female condom at preventing pregnancy and protecting you against STDs.



Attachment 22: What Kind of Birth Control Is Best For You? (con't)

Spermicide Alone

Spermicides are available without a prescription in drugstores and some other stores. They contain a chemical that kills sperm. Spermicides are sold in several forms including foam, cream and jelly.

To use, put the spermicide into the vagina at least 10 minutes before having sex. One dose of spermicide usually works for one hour, but you must use another dose every time you have intercourse even if less than an hour has passed. You should not douche or rinse your vagina for at least 6 to 8 hours after having sex.

Birth Control You Need to See Your Doctor For

The risks and benefits of different forms of birth control are different for each person. So it's best to decide with your doctor which form of birth control is best for you.

Diaphragm

The diaphragm with spermicide is put into the vagina before sex so that it covers the cervix, or neck of the womb. Put the spermicide into the dome of the diaphragm before inserting it. You must be fitted for a diaphragm at a doctor's office or clinic because diaphragms come in several different sizes. The diaphragm must stay in place at least 6 hours after intercourse, but not for more than 24 hours. If you have sex more than once while wearing the diaphragm, you must add more spermicide without taking the diaphragm out. Spermicide is available without a prescription at drugstores.

Cervical Cap

The cervical cap is a soft rubber cup with a round rim that is put into the vagina to fit over the cervix, or neck of the womb. The cap is smaller than the diaphragm, but sometimes more difficult to insert. You must go to your doctor or clinic to be fitted for the cervical cap. It comes in several different sizes. The cervical cap must be used with spermicide, which is available in drugstores without a prescription. You can leave it in place for 48 hours.

Birth Control Pills

You need a doctor's prescription to get birth control pills, also called oral contraceptives. There are two types of birth control pills: "combined oral contraceptives" and "minipills."

Combined oral contraceptives have a combination of two hormones--estrogen and progestin. They work by keeping the ovaries from releasing an egg. The pill must be taken every day.

Minipills contain only one hormone, progestin. They work by thickening the cervical mucus to keep sperm from reaching the egg. Sometimes they also keep the ovaries from releasing an egg. You must take one pill every day. Minipills are slightly less effective than combined oral contraceptives.

Depo-Provera

Depo-Provera is a form of progestin, similar to the hormone in the minipill. Depo-Provera must be injected with a needle into the woman's buttocks or arm muscle by a doctor. You must get an injection every three months for the birth control to continue to work.



Attachment 22: What Kind of Birth Control Is Best For You? (con't)

Norplant

Norplant is a form of progestin that is placed under the skin. Norplant is made of rubber rods that look like matchsticks. A doctor places the rods under the skin of the woman's upper arm, where they slowly release progestin. A doctor must also remove the rods. There are two types of Norplant. The six-rod Norplant gives birth control for up to five years. The two-rod Norplant gives birth control for up to two years.

IUDs

An IUD (Intrauterine Device) is inserted into the womb by a doctor. Two types of IUDs are now used in the United States: the Paragard Copper T 380A, which releases copper, and the Progestasert Progesterone T, which releases progesterone, a form of progestin. The Paragard IUD can stay in place for 10 years. The Progestasert must be replaced every year. A doctor must remove it.

Male Sterilization (Vasectomy)

Outpatient surgery is necessary to make a man sterile, or unable to produce enough sperm to make a woman pregnant. This is done by sealing, tying or cutting the tube through which sperm travel to the penis from the testicles. The operation usually takes less than 30 minutes and is done under local anesthesia. Men who have vasectomies must be sure they will *never* want to father children in the future.

Female Sterilization

Female sterilization is usually a longer operation than a vasectomy, though it may sometimes be done as outpatient surgery. It is usually done under general anesthesia. The surgery involves tying, cutting or blocking the fallopian tubes so eggs can't reach the womb. Women who have this surgery must be sure they will *never* want to have a baby in the future.

Natural Family Planning

This is also known as fertility awareness or periodic abstinence. For this method to work, a man and woman cannot have sex on the days the woman can become pregnant unless using another form of birth control. These days usually include from seven days before the woman ovulates (releases an egg) to three days after she ovulates. A woman can ask her doctor how to tell when she ovulates. This is done by taking into account when the last menstrual period began, changes in body temperature, and changes in vaginal mucus.

Preventing Sexually Transmitted Diseases

The only kind of birth control that is also highly effective in preventing AIDS and other sexually transmitted diseases is the latex condom worn by the man. The female condom can also give some protection, but it's not as good as the latex condom for men. If you use other forms of birth control but also want protection against AIDS and other sexually transmitted diseases, the man should also use a latex condom.

Do You Have Other Questions About Birth Control?

FDA may have an office near you. Look for their number in the blue pages of the phone book.

You can also contact FDA through its toll-free number, 1-888-INFO-FDA (1-888-463-6332). Or, on the World Wide Web at <http://www.fda.gov/default.htm>.



Nine Core Competencies for an Interpreter in Community or Health Care Settings

The Competent Interpreter:

1. Introduces self and explains role.

Ideally, the interpreter consults first with the provider to learn the goals of the medical encounter. Then, the interpreter explains their role to both the patient and the provider, emphasizing the professional obligation to transmit everything that is said in the encounter to the other party and maintain confidentiality.

2. Positions self to facilitate communication.

The competent interpreter should be seen and heard by both parties, but should find the position that is least disruptive to direct communication between provider and patient.

3. Reflects the style and vocabulary of the speaker.

The competent interpreter attempts to preserve the style, dialect, and formality of speech, as well as the depth and degree of emotion expressed by the speaker.

4. Uses consecutive interpretation mode and speaks in first person.

The competent interpreter selects the mode that best enhances comprehension, which will usually be to interpret for the patient and the provider alternatively.

The interpreter encourages direct communication between patient and provider by using “I” rather than “he said that...” or “she said that...”

5. Accurately and completely relays the message between patient and provider.

The competent interpreter re-expresses information conveyed in one language into its equivalent in the other language, so that the interpreted message has the potential for eliciting the same response as the original. The interpreter does not alter or edit statement from either party, or comment on their content. The goal is for the patient and the provider to feel as if they are communicating directly with one another.

6. Respects the patient’s privacy.

The ethical interpreter respects the patient’s physical privacy. In addition, the interpreter refrains from becoming personally involved in a patient’s life.

7. Maintains professional distance.

The ethical interpreter understands the boundaries of the professional role, promotes patient self-sufficiency and monitors their own personal agenda.

8. Knows limits.

The ethical interpreter refrains from interpreting beyond their training, level of experience, and skill.



Attachment 23: Nine Core Competencies for Interpreters (con't)

9. Demonstrates professionalism.

The ethical interpreter clearly understands their role and refrains from delivering services that are not part of the role. In addition, the interpreter avoids situations that might represent a conflict of interest or may lead to personal or professional gain.

Source:

Journey of Hope
Immigration and Refugee Services of America



Information for Health Care Providers When Dealing with a Muslim Patient

Your Muslim Patient

With the growing Muslim Population in the USA, the encounter between a Muslim patient and American Hospitals and physicians is likely to increase. Knowing the religion of your patient will improve the communication and health care.

Islam means peace and submission to the will of God (Allah). Muslims believe in one God (Allah) and the last Messenger, Mohammed. They also believe in all the other prophets from Adam to Jesus, all the revealed books; the angels and the last day.

The *Five Pillars of Islam* are Faith, Prayer, Fasting, Charity, and Hajj (Pilgrimage to Mecca).

How Muslims View Illness

Muslims receive illness and death with patience and prayers. They consider an illness atonement for their sins. They consider death as part of a journey to meet their Lord. However, they are strongly encouraged to seek treatment and care.

Some Islamic Health Practices

Cleanliness is considered "half of the faith". Qur'an, the holy book, prohibits eating pork or pork products, meat of animals dead before slaughter, blood and blood by-products, and all intoxicants. Fasting from dawn to dusk daily for one month a year brings rest to the body and has many medical values. Meditation and prayers bring psychological tranquility.

Additional Islamic Health Practices

- Regard for sanctity of life is an injunction.
- Circumcision of male infants is recommended.
- Blood transfusions are allowed after proper screening.
- Assisted suicide and euthanasia are not permitted.
- Autopsy is not permitted unless required by law.
- Maintaining a terminal patient on artificial life support for a prolonged period in a vegetative state is not encouraged.
- Abortion is not allowed except to save the mother's life.
- Transplantation in general is allowed with some restrictions.
- Artificial reproductive technology is permitted between husband and wife only during the span of intact marriage.
- Muslims can have a living will or a case manager.
- Genetic engineering to cure a disease is acceptable.

What the Health Care Providers Can Do For Their Muslim Patients

- Respect their modesty and privacy. Some examinations can be done over a gown.
- Provide Muslim or Kosher meals.



- Inform them of their rights as patients and encourage a living will.
- Take time to explain test, procedures, and treatment. Many Muslims are new immigrants and may have language problem.
- Allow their Imam to visit them.
- Allow the family to bring food if there are no restrictions.
- Do not insist on autopsy or organ donation.
- Always examine a female patient in the presence of another female.
- Allow the family and Imam to follow the Islamic guidelines for preparing the dead body for an Islamic funeral. The female body should be given the same respect and privacy as she was when living.
- Identify Muslim patients with word Muslim in the chart, nametag, or bracelet.
- Provide same sex health care person (M.D. or R.N.) if possible.
- Preferably no male in the delivery room except the husband.

References

1. Athar, Shahid: 25 Most Frequently Asked Questions About Islam. Published By Dawa Information Group, Indianapolis.
2. Athar, Shahid: Health Concerns For The Believers. Published By Kazi Publications, Chicago.

Source:

Islamic Medical Association of North America



GUIDELINES FOR INTERPRETED VISITS

Ethno Med

Ethnic Medicine Guide

Harborview Medical Center, University of Washington

Ellie Graham, MD

March 1, 1995

1. **Introduce yourself to the family and to the interpreter.**
2. **Write down the interpreter's name and the interview language on the progress note.**
3. **Do a pre-visit conference with the interpreter.** This can be done in the room with the family unless sensitive issues need to be discussed. The following should be covered.
 - *Establish the style of interpretation.* Phrased interpretation where the provider interviews in short phrases that are translated as accurately as possible by the interpreter, is usually the easiest to use. Simultaneous interpretation is often confusing to both patient and provider but useful for short statement like how to take medicines. Summary interpretation, where the provider or the patient make long statements and the interpreter tries to summarize them can be used for simple problems and to explore sensitive areas such as sexuality but can lead to errors...use with caution.
 - *Ask the interpreter for feedback.* Ask them to tell you if they don't understand terms you use or the terms aren't easily translated. Tell them to also tell you if it seems that the patient is expressing a cultural related idea or concept that they think you may not understand.
 - *Tell the interpreter where you want them to sit.* Beside the provider or just in back of them is best because the patient looks at both the provider and the interpreter.
 - *Establish the context and the nature of the visit.* "Nasara is coming in to see me today for a follow-up visit. She has been depressed and I will be discussing this first"..."Anh is a new patient to our clinic. I will be asking him many questions about his past health and his family and then will do a complete physical examination"...
 - *Determine if there are any time constraints on the interpreter.*
 - *Ask the interpreter if they have any concerns that they want to share with you before the visit* and step out into the hallway to talk with them.
4. **Direct questions to the patient, not to the interpreter unless they are meant for the interpreter.** If you are going to pause and ask the interpreter a question in English, tell the patient that this is what you will be doing.



5. **Do a post-visit conference with the interpreter outside the room if you have concerns about the interview.** This is particularly helpful if the history seems very vague and unclear. It can help determine if there was a language problem...the patient and the interpreter speak different dialects or have accents that are hard for each to understand, or if the patient is mentally ill or has some other problem that clouds communication.
 6. **Gender and age of the interpreter may be very important.** In many ethnic groups, women and girls prefer a female interpreter and some men and boys prefer a male. Older patients may want a more mature interpreter. Don't use children as interpreters. This distorts power relationships within families and diminishes parents in the eyes of their children. It often provides poor quality interpretation because children may have limited native language skills.
-



SESSION 8: Nutrition

OBJECTIVES

1. To give an overview of basic nutrition for adults and children.
2. To prepare clients for a trip to the grocery store.

WHAT YOU WILL NEED:

Flip Chart
Markers
Copies of “Food Guide Pyramid” (attachment 26)
Copies of “Food Guide Pyramid for Young Children” (attachment 27)
Sample food stamps
List of grocery stores and farmers markets in the community, names and locations
The Supermarket Game (attachment 28)

HOW TO DO IT

DISCUSSION

- Discuss using the following questions:
What foods did you eat in Somalia/Kakuma?
What are your favorite dishes?
What foods do you consider to be healthy?
What foods are good for children?
In Somalia/Kenya, where did you buy food?

NUTRITION

- Distribute copies of the food pyramid for adults (attachment 26) and for children (attachment 27) and review. Together, identify where foods such as *soor*, (corn meal porridge) beans, meat, vegetables, fruit, milk, and oil fall on the pyramid. Explain that large amounts of oil and other fatty foods can cause obesity – obesity can lead to diabetes, stroke, cancer, and disease. It is necessary for the body to consume some fat, but it is important to limit the amount. It is also important to limit sugar, particularly for children – if children fill up on sugar, they won't be hungry for healthy foods. Sugar can also cause tooth decay. Explain to your clients that they will find that oil and sugar are plentiful in the United States –plentiful to the extent that many U.S. residents have serious health problems.

- Discuss breastfeeding. Explain that it is good that Somali Bantu women traditionally breastfeed their children. Breastfeeding is the most natural food for babies, and breastfeeding gives the child a much better chance of being healthy (reduces incidences of diarrhea, respiratory infection, sudden infant death syndrome, etc). The American Academy of Pediatrics recommends that mothers breastfeed babies for at least 12 months, unless the mother has a serious illness, in which case she should consult her doctor. No other supplements should be given to breastfeeding newborns under the age of about six months unless the doctor instructs the mother to do so. (In East Africa, mothers sometimes give their young children small amounts of water to prevent dehydration.) Your clients may wish to consult their doctor for advice on a “best bet” diet for their children.

PURCHASING FOOD

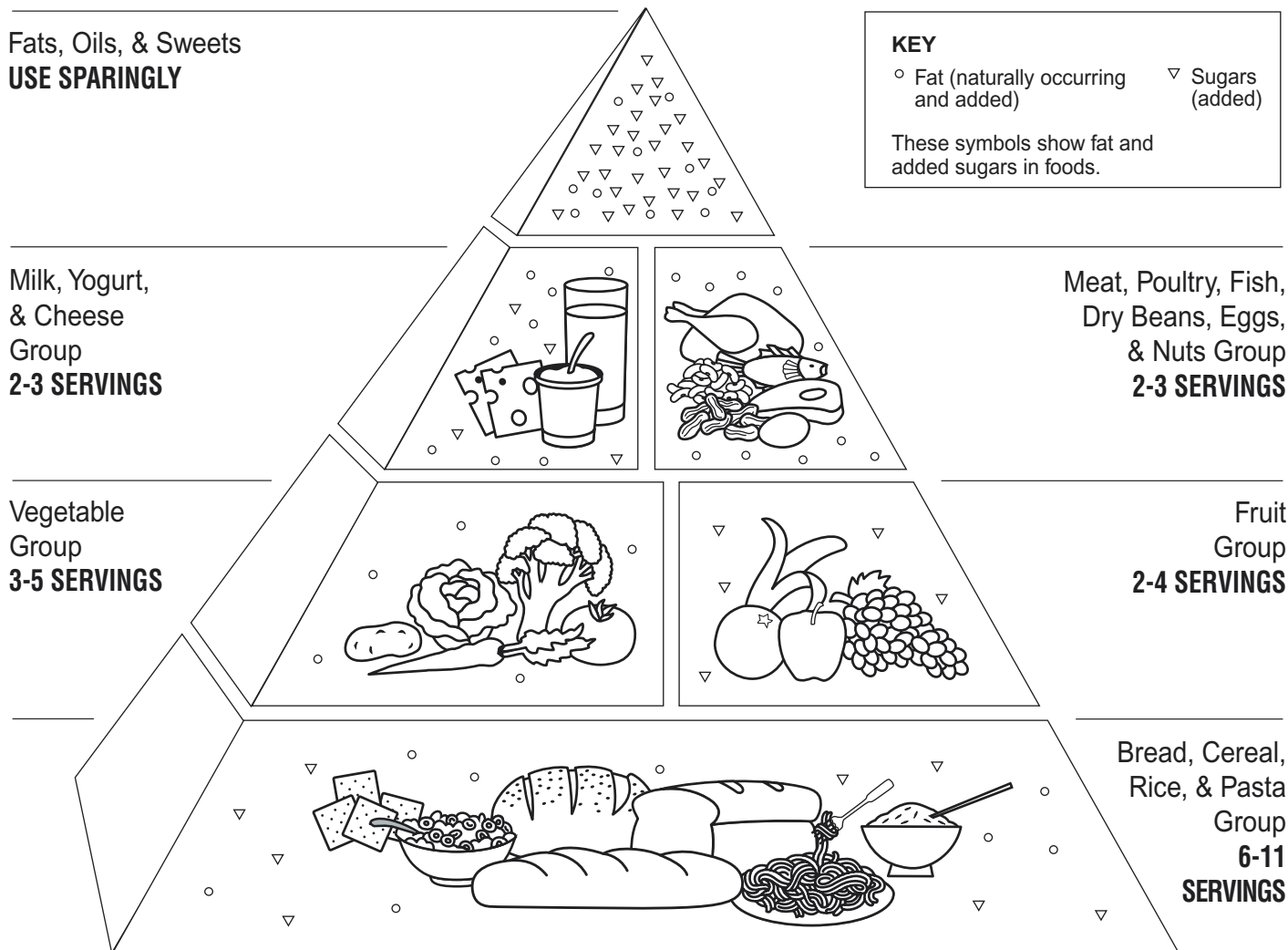
- Discuss places to buy food in the United States. Families in the United States commonly go to grocery stores to shop for food, and these stores may range in size from a small corner store to a huge Wal-Mart-style store, and will contain fresh, frozen, canned fruits and vegetables, meat and packaged foods from all over the world. Often, communities will also have farmer’s markets, particularly in the spring, summer, and fall, where local farmers will sell fresh produce. Distribute and review the list of grocery stores in your community.
- *Halaal* meat is available in the United States, but cannot always be found at the grocery store. Clients may wish to contact the local Muslim community for information on where to purchase halaal meat.
- Discuss food stamps. The U.S. government gives food stamps to low income families to help them buy nutritious foods. Food stamps vary from state to state, but generally come in either plastic card or coupon form. Clients can spend food stamps like cash at most stores that sell food. Clients may not use food stamps to buy household items, or items such as alcohol, tobacco, or foods that are ready to eat. Clients may not sell, trade, or give away food stamps.
- Discuss WIC, the National School Lunch Program, the Nutrition Services Incentive Program, and any other nutritional assistance programs that your clients may qualify for.
- Play the supermarket game (attachment 28). (optional)

NOTE to CO Facilitator

The U.S. government has various nutrition assistance programs that clients may qualify for. See the USDA Food and Nutrition Service website for more information.

Food Guide Pyramid

A Guide to Daily Food Choices



Source: U.S. Department of Agriculture/U.S. Department of Health and Human Services, August 1992

Use the Food Guide Pyramid to help you eat better every day...the Dietary Guidelines way. Start with plenty of Breads, Cereals, Rice, and Pasta; Vegetables; and Fruits. Add two to three servings from the Milk group and two to three servings from the Meat group.

Each of these food groups provides some, but not all, of the nutrients you need. No one food group is more important than another—for good health you need them all. Go easy on fats, oils, and sweets, the foods in the small tip of the Pyramid.



How to Use the Daily Food Guide

What counts as one serving?

Breads, Cereals, Rice, and Pasta

- 1 slice of bread
- 1/2 cup of cooked rice or pasta
- 1/2 cup of cooked cereal
- 1 ounce of ready-to-eat cereal

Vegetables

- 1/2 cup of chopped raw or cooked vegetables
- 1 cup of leafy raw vegetables

Fruits

- 1 piece of fruit or melon wedge
- 3/4 cup of juice
- 1/2 cup of canned fruit
- 1/4 cup of dried fruit

Milk, Yogurt, and Cheese

- 1 cup of milk or yogurt
- 1-1/2 to 2 ounces of cheese

Meat, Poultry, Fish, Dry Beans, Eggs, and Nuts

- 2-1/2 to 3 ounces of cooked lean meat, poultry, or fish
- Count 1/2 cup of cooked beans, or 1 egg, or 2 tablespoons of peanut butter as 1 ounce of lean meat (about 1/3 serving)

Fats, Oils, and Sweets

LIMIT CALORIES FROM THESE especially if you need to lose weight

The amount you eat may be more than one serving. For example, a dinner portion of spaghetti would count as two or three servings of pasta.

How many servings do you need each day?

	Women & some older adults	Children, teen girls, active women, most men	Teen boys & active men
Calorie level*	about 1,600	about 2,200	about 2,800
Bread group	6	9	11
Vegetable group	3	4	5
Fruit group	2	3	4
Milk group	**2-3	**2-3	**2-3
Meat group	2, for a total of 5 ounces	2, for a total of 6 ounces	3, for a total of 7 ounces

*These are the calorie levels if you choose lowfat, lean foods from the 5 major food groups and use foods from the fats, oils, and sweets group sparingly.

**Women who are pregnant or breastfeeding, teenagers, and young adults to age 24 need 3 servings.

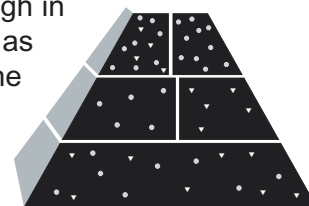
A closer look at fat and added sugars



The small tip of the Pyramid shows fats, oils, and sweets. These are foods such as salad dressings, cream, butter, margarine, sugars, soft drinks, candies, and sweet desserts. Alcoholic beverages are also part of this

group. These foods provide calories but few vitamins and minerals. Most people should go easy on foods from this group.

Some fat or sugar symbols are shown in the other food groups. That's to remind you that some foods in these groups can also be high in fat and added sugars, such as cheese or ice cream from the milk group, or french fries from the vegetable group.



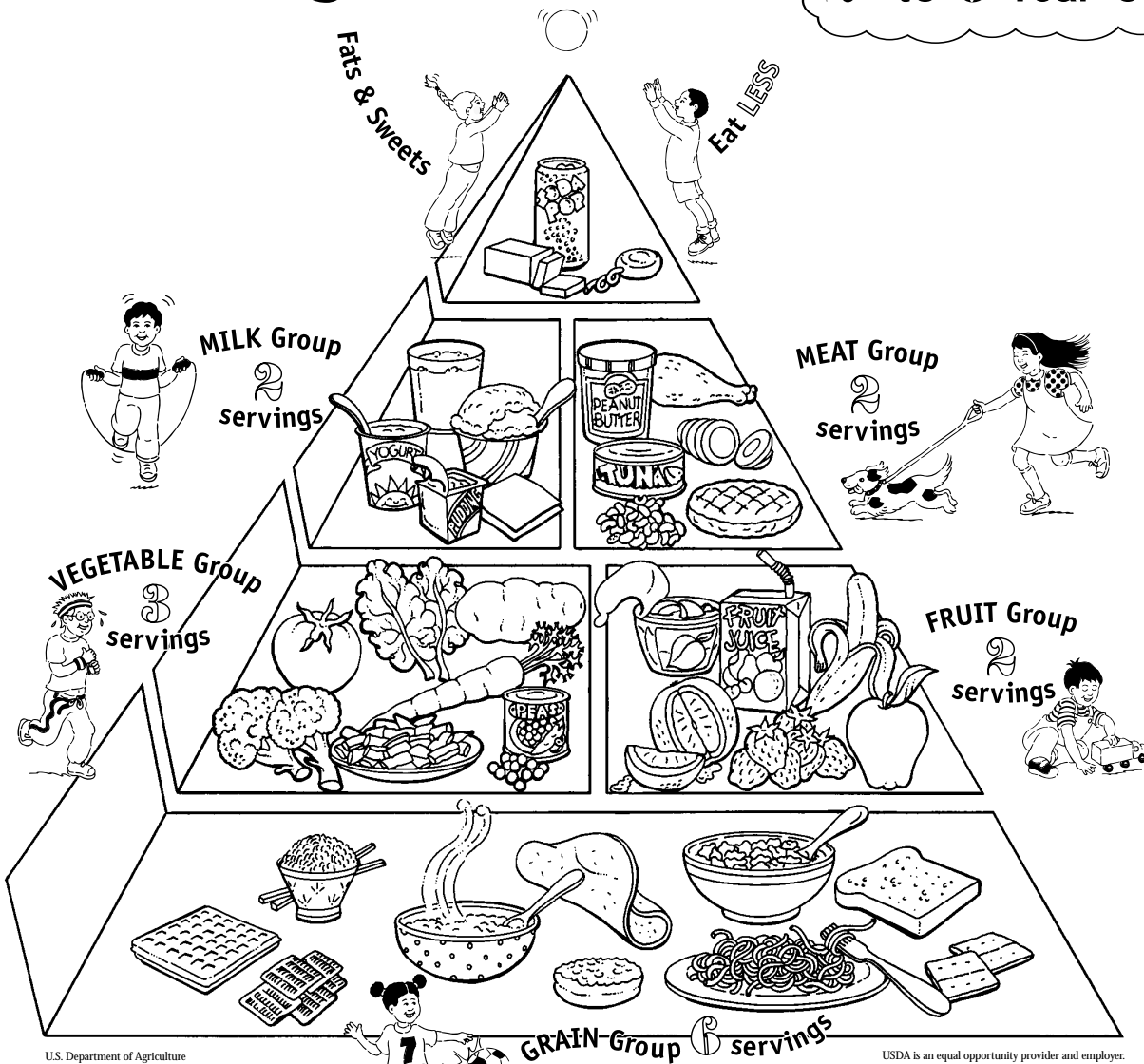
When choosing foods for a healthful diet, consider the fat and added sugars in your choices from all the food groups, not just fats, oils, and sweets from the Pyramid tip.



FOOD Guide PYRAMID

for Young Children

A Daily Guide for 2- to 6-Year-Olds



U.S. Department of Agriculture
Center for Nutrition Policy and Promotion

January 2000
Program Aid 1651

USDA is an equal opportunity provider and employer.

FOOD IS FUN and learning about food is fun, too. Eating foods from the Food Guide Pyramid and being physically active will help you grow healthy and strong.

WHAT COUNTS AS ONE SERVING?

GRAIN GROUP

- 1 slice of bread
- 1/2 cup of cooked rice or pasta
- 1/2 cup of cooked cereal
- 1 ounce of ready-to-eat cereal

VEGETABLE GROUP

- 1/2 cup of chopped raw or cooked vegetables
- 1 cup of raw leafy vegetables

FRUIT GROUP

- 1 piece of fruit or melon wedge
- 3/4 cup of juice
- 1/2 cup of canned fruit
- 1/4 cup of dried fruit

MILK GROUP

- 1 cup of milk or yogurt
- 2 ounces of cheese

MEAT GROUP

- 2 to 3 ounces of cooked lean meat, poultry, or fish.
- 1/2 cup of cooked dry beans, or 1 egg counts as 1 ounce of lean meat. 2 tablespoons of peanut butter count as 1 ounce of meat.

FATS AND SWEETS

Limit calories from these.

Four- to 6-year-olds can eat these serving sizes. Offer 2- to 3-year-olds less, except for milk. Two- to 6-year-old children need a total of 2 servings from the milk group each day.

EAT a variety of FOODS AND ENJOY!



Attachment 28

THE SUPERMARKET GAME

This purpose of this activity is to simulate a grocery store experience, which will help clients to feel more comfortable when going to buy food in the United States for the first time. The simulation will address such subjects as nutrition and financial literacy.

MATERIALS:

Paper

Marker

A variety of groceries (for example):

Milk (brand name)

Milk (generic)

Corn meal

Vegetable (fresh)

Vegetable (frozen)

Fruit

Oil

Can of Coke

Juice (100% juice)

Fruit drink

Household cleaners

Food pyramid for adults (attachment 26)

Food pyramid for children (attachment 27)

HOW TO DO IT:

Before class, create price tags for each item with the paper and marker, with items ranging in value from \$1 to \$5. Mark some items as “on sale.” Display items with their tags. Also create fake \$10 bills and \$1 bills, or have play money on hand.

Activity One: “Best Buy”

Have participants identify what items are “good buys” and what items are “bad buys.” Discuss the concept of buying fruits and vegetables in season, and how frozen vegetables are sometimes more affordable than fresh vegetables (and frozen vegetables retain much of their nutritional value). Discuss the benefits of buying item on sale. Discuss how, often, a store will carry two items that are roughly the same quality, but the generic item will be less expensive, and thus the better buy. Also, look at the labels. Although some fruit drink is very cheap, the drink will contain little or no fruit juice, and will not be a best buy. Also, some items will cost less if purchased in bulk, but this is only a wise purchase if the item has a long shelf life.

Activity Two: “Fill the Shopping Cart”

Distribute the fake currency to participants. Have the participant “buy” products of choice. Calculate bill and distribute change.

Activity Three: “Storing the Food”

Have participants place their items into one of four categories, either 1. fridge, 2. freezer, 3. shelf, or 4. locked or out of reach. After the participants have chosen where to store the items, discuss why they chose that storage location.



Attachment 28: The Supermarket Game (con't)

Activity Four: “Nutrition”

Distribute food pyramids. Discuss the food groups, and recommended servings per day. Explain why a correct diet is particularly important for children (a proper diet will help children grow, develop, do well in school, and stay healthy). It is particularly important for families to avoid eating too much fat and too much sugar – if children have too much oil or sugar (i.e. candy and Coke) they will not be hungry for healthy foods, and may become obese (obesity can lead to diabetes, stroke, cancer, and disease). Have participants place every food item into a food group.



SESSION 9: Social Adjustment

OBJECTIVES

1. To give an understanding of social guidelines in the United States.
2. To give an understanding of phases of adjustment.
3. To assist clients in developing adjustment strategies.

WHAT YOU WILL NEED:

Flipchart
Markers
Copies of “Refugee Adjustment and Adaptation” (attachment 29)
“Simulated Culture Clash” (attachment 30) (optional)

HOW TO DO IT

DISCUSSION

- Discuss, using the following questions:
What is the social structure of your community?
What is the role of each family member in your community?
Do you think that the social structure of families and communities in the United States may be different?
What traditions and ceremonies are important to you?
What are some of the rules in your community?

Discuss “culture”: a community’s language, art, attitudes, practices, etc.—everything that makes a community unique. Having a cultural heritage is important – a strong culture helps children build identity; cultural traditions are a way of passing down generations of knowledge. In the United States, there are many different cultures. For example, communities in the Midwest will have different stories, art forms, and ways of talking than people in the Northeast.

SOCIAL GUIDELINES

- Discuss rules and customs in Somalia, Kenya and the United States; identify similarities and differences.
- Review the following guidelines set by the U.S. government. Some of the following social guidelines may vary from those of Somalia and Kenya; however, they are set by U.S. law, and it is important to follow them. If U.S. residents break these laws, they may be arrested or deported.

Parents are held directly responsible for supervising their children: Although the exact definition of child abuse

varies from state to state, at minimum it is “any act or failure to act on the part of a parent or caretaker, which results in death, serious physical or emotional harm, sexual abuse or exploitation, or an act or failure to act which presents an imminent risk of serious harm,” as defined in the Child Abuse Prevention and Treatment Act.

In Somalia and Kenya, families may send their young children out to play knowing that others in the community will help to watch them. In the United States, individuals often do not feel a responsibility for other families’ children. The neighborhood may be a very dangerous place for young children to play unsupervised – they may be injured or killed by a passing car, they may become lost. You may hear stories of kidnapping in the United States, where children are hurt or killed. Young children must be under competent supervision at all times.

Parents may not injure their children: A spanking or beating is considered child abuse if it results in an injury such as a bruise, a scar, a broken bone, etc. Many people in the United States choose to use non-physical forms of discipline – such as a “time out,” where everyone is given the opportunity to think about what happened, and to cool down before moving to a physical form of violence. Many parents fear that spanking will teach their children to use violence.

Women are equal to men: It is not legal to discriminate against someone on the basis of their sex. In the United States, women have rights equal to men – in the workplace, a woman may supervise men.

Family members may not injure each other: Men may not beat their wives; wives may not beat their husbands. Domestic violence is physical or mental harm between family members – this is a very serious offense in the United States.

Men may have only one wife: Polygamy, or the practice of a man having more than one wife, is not legal in the United States. Refugees in polygamous relationships must choose one union to legally recognize before entering the United States. If a man has had children with more than one woman in Somali and Kenya, he may be required to provide financial support for all of his children.

Men over the age of 18 are not permitted to have sex with women under the age of 18: Statutory rape varies from state to state, but generally a man over the age of 18 may not have sex with a woman under the age of 18. The same is true for women; generally a woman over the age of 18 may not have sex with a man under the age of 18.

Persons of different ethnicities are equal: It is not legal to discriminate against someone on the basis of their race or country of origin.

- Discuss the “good and bad of life in the United States.” Computers, televisions, magazines, etc. are wonderful tools for communication and learning, but parents should limit children’s access. There are pornographic websites, videos, and magazine; many movies and television programs are violent. Children may have access to drugs and guns in school. Clients should watch for “get-rich quick” scams.

CULTURAL TRANSITION

- Distribute “Refugee Adjustment and Adaptation” (attachment 29), and review.
- Discuss what your clients may feel as they go through phases of social adjustment:

Parent and Child: Parents may feel frustrated and angry that their children are adapting Western ways – children may disrespect their elders, they may want to go out on dates, they may not want to help with chores at home, they may think that it is “not cool to be smart” (a common attitude among U.S. schoolchildren). Parent may also feel a role reversal when their child learns English more quickly than they do, and interprets for them, rather than the parent communicating for the child.

Children may feel frustrated and ashamed to be so different from their peers at school, and they may feel pressure to adapt. Children may feel as if they have to be one person at school, one person at home – they may feel that they have to choose between the two cultures. They may feel overwhelmed by their new role

in this country and by their future and all of the career options available to them. Being a child in school is difficult, particularly if a child is going through a stressful period of cultural adjustment.

Husband and Wife: Men and women may feel sad if a husband has had to choose one legal wife, and the family unit is no longer together. Men may feel frustrated if they made a legal commitment to more than one wife, and now these unions are not recognized in the United States. Men also may feel discouraged if they cannot support all of their wives and children in the United States. They may be unsure of their new social role in the United States.

Men may also find it difficult for their wives to work outside of the home. In the United States the majority of working-age women do work outside of the home – women sometimes make more money than men. This is common in the United States, and is not shameful.

Women may feel scared if they are no longer legally married, and now do not know how to support their children. They may feel overwhelmed if they were previously sharing household responsibilities with co-wives. They may feel surprised that they must leave their home to go and work. They may be unsure of their new social role in the United States.

Community: The community, after being physically moved to a new place and a new culture, with geographic distance between families, may not be as close. Elders may not feel as respected, leadership roles may change. Some cultural practices once considered integral to the community – such as female circumcision – will be abandoned while others – such as dance and ceremony – may not be practiced as often.

NOTE to CO Facilitator

Often, a Somali Bantu nuclear family will consist of Aunts, Uncles, and Grandparents – be aware of this extended social structure. Recognize that extended family or community members may wish to take part and may be able to assist in solving family disputes.

Do not use children as interpreters – this may interfere with the quality of interpretation, as parents may be uncomfortable with sharing information with children. This also reverses the usual parent-child role within families.

- Emotions that often appear during this adjustment period include sadness and loss, uncertainty and anxiety, and worry that one will not be able to adequately adjust in a new culture. Clients may feel more tired than usual, and may not eat or sleep well. These are normal emotions that will fade to a degree as clients adjust to the culture. If the difficult emotions continue, however, there is no shame in talking to someone about them. People in the United States often talk to their families, friends, and others when confronting new challenges and concerns.

ADJUSTMENT STRATEGIES

- Discuss adjustment strategies. Many of the strengths of the Somali Bantu community will be very important in adjusting to life in the United States – for example, the Somali Bantu are known to value family and community, education, and hard work. The Somali Bantu are also admired for being able to overcome obstacles, and for being able to adapt to new environments. Ask your clients to identify other community and individual strengths that will help them to adjust. Also review the following strategies:

Learn English

Identify specific goals, and pursue them

Pursue education and encourage your children to do the same

Encourage your children to identify their strengths and to pursue their goals

Eat nutritious foods that your family enjoys

Exercise, both individually and as a family

Gather as a community to practice traditional ceremonies

If an important ceremony is not legal in the United States, observe the occasion with a different, legal ceremony

Connect with the local Muslim community

Pray and meditate

Introduce yourself to your neighbors

Acknowledge that this is a difficult period of time

SIMULATION

- Simulate a culture clash (attachment 30). (optional)



REFUGEE ADJUSTMENT AND ADAPTATION

Refugees experience many stressors before they leave their home countries or camps, during their flights to “safety,” and after arrival in their new country; in this case, the United States.

These stressors include:

Pre-flight

- Imprisonment
- Death or disappearance of family member(s)
- Malnutrition
- Loss of home and other personal property
- Loss of livelihood
- Repeated relocation
- Physical assault (beatings, rape, torture)
- Fear of unexpected arrest
- Living in “underground” with false identity

During Flight and Processing

- Illness
- Robbery
- Physical Assault/Rape
- Witnessing others being beaten or killed
- Malnutrition
- Long waits in refugee camps
- Anxiety over the future
- Interviews and other pressure from resettlement countries to justify refugee status

After Arrival in the United States

- Unmet expectations
- Low social and economic status
- Language barriers
- Identity
- Role loss/ambiguity/reversal
- Bad news from home
- Transportation limitations
- Discrimination/racial insults
- Values conflict
- Joblessness/underemployment
- Social isolation
- Family reunification
- Sex ratio
- Inadequate housing
- Legal status
- Secondary migration
- Intergenerational conflicts
- Neighborhood violence
- Poor physical and mental health and lack of adequate treatment

Stressors Experienced by Refugee Children After Arrival in the U.S.

Children also experience unique stressors that are only exacerbated by the adjustment difficulties of their parents and older family members. These stressors include:



Attachment 29: Refugee Adjustment and Adaptation (con't)

- Intergenerational value conflict
- Role reversal/ambiguity
- Inadequate educational preparation
- Language barriers
- Bad news from home
- Peer pressure
- Residency in low income/high crime area
- Pressure to excel in school
- Exploitation/abuse
- Family conflict
- Inadequate parental figures
- Racial discrimination
- Family reunification
- Surrogate family issues
- Unpredictability of life events
- Rejection by family or sponsor
- Feelings of physical inadequacy
- Cognitive limitations

Phases of Refugee Adjustment

Normally, refugees go through specific adjustment phases upon their arrival in the U.S. and, as time goes by, each person, for a variety of reasons, often takes either of two tracks (see Phase III A and B). These phases are:

Phase I – Arrival

- Excitement
- Relief
- Bewilderment
- Confusion
- Enthusiasm
- Sense of safety
- Fascination

Phase II – Reality

- Awareness of challenges
- Disappointment
- Anger
- Fear/sense of abandonment
- Feeling overwhelmed
- Preoccupation with losses
- Plagued with memories of traumatic events
- Confusion/frustration

At this stage in the adjustment process, a refugee may take either of two directions, depending on individual personality/family stability/physical and psychological health/degree of support. These two directions result in the following:

Phase IIIA – Negotiation

- Takes Initiative
- Action to move ahead (ESL classes, training, job)
- Development of support network
- Beginning to accept losses



Attachment 29: Refugee Adjustment and Adaptation (con't)

- Beginning to heal from trauma
- Determination to succeed
- Defining new roles and identity

This path leads to:

Phase IIIB - Integration

- Good psychological and social adjustment
- Self-sufficiency/self-confidence
- Well-defined roles and identity
- Sense of power and control
- Language competence
- Good social support system
- Well-functioning family/kids

At the other end of the adjustment spectrum, refugees may take the following path:

Phase IIIB – Alienation

- Withdrawal
- Isolation
- Despair/sadness
- Apathy
- Poor physical health
- Mental health problems
- Lamenting loss of old roles

Phase IVB – Marginalization

- Dependence
- Unemployment
- Legal involvement
- Rolelessness/negative roles
- Minimal social support system
- Family dysfunction/break-up
- Acting out in children

Possible Interventions

Each stressor causes certain physical and psychological consequences and outcomes...and calls for certain interventions. Without going into details as to specific stressors and their accompanying consequences, we list possible interventions that can be explored:

Depending on the particular stressor and the psychological and physical reaction, one should consider the following:

- Vocational rehabilitation services
- Individual and group therapy and medication
- Family and individual counseling before and after reunification
- Support group for youths going through reunification process
- Providing structured activities in safe, supportive environments, such as classes in life skills, nutrition, parenting, ESL, exercise in order to build a sense of competency and control in their new living environment and to strengthen their social support system.
- For children, art/play therapy is very useful, as well as support groups, consultation with teachers, tutors, and after school programs.



Attachment 29: Refugee Adjustment and Adaptation (con't)

- For physical stressors, one needs a thorough physical exam and medical treatment as well as education about medical resources, use of medications, nutrition, and the purchase, preparation, and storage of American food products.
- Screen for hearing and vision problems and offer corrective measures
- Support groups and activities to provide a sense of control over destiny
- Life skills training
- Parents should be educated about the actual risks and safety issues and use of police as a resource

- Experiences can be offered to provide interaction with police
- Sponsor community social activities to connect with other residents in any given housing complex
- On site after school programs are always helpful.
- Parenting skills program
- Cluster similar refugees together and connect with familiar religion systems, such as linking Muslims with a local mosque
- Link with ethnic markets where traditional food can be purchased
- Facilitate involvement in traditional celebrations
- Involvement in activities that recognize value of native culture
- Train employees and school staff to respect ethnic traditions of refugees
- Teach refugees how to deal with discrimination/ethnic insults in the school and/or work environment
- Provide ESL classes and cultural orientation and life skills groups to instill sense of competency in dealing with life in the U.S.
- Help acquire TV and radio, dictionaries, walkman for English tapes
- Match with volunteer tutors
- Provide incentives for increased English competency
- Provide literacy classes
- Link with organizations that help track displaced populations, such as the Red Cross, UNHCR, Amnesty International, etc.
- Offer opportunities to become involved with well functioning mainstream peers and supportive community activities, e.g. boy scouts, sports, after-school tutorial programs, etc.

For further information see the September 2001 issue of *Connections* in the Resource section, or contact Ellen Mercer (emercer@irsa-uscr.org) at IRSA at 202-797-2105 or visit the website at: http://www.refugeesusa.org/who/prog_info_sp.cfm.

The authors express appreciation for resource materials provided by Dennis Hunt, Ph.D., Executive Director of the Center for Multicultural Human Services, in Falls Church, Virginia – an IRSA affiliate agency.



SIMULATED CULTURE CLASH

This is a simulation activity in which the clients will form two groups representing different cultures. They will not be aware that they are operating under different rules. These contradictory rules will get in the way of their cooperating and arriving at a peaceful solution. Rules and guidelines are as follows:

WHAT YOU WILL NEED

Name tags (or other form of personal label) for everyone
One small, unimportant, inexpensive item for everyone (i.e. small toy, piece of food)
Two separate rooms or enclosures

PREPARATION

Explain to the clients that they will be learning more about how to resolve a conflict because they will be engaging in a simulation. They will split into two groups that have never seen each other. Convince the clients that in order to make things more realistic, they have to split up into different rooms so that it is like they are meeting each other for the first time. Designate one room as the “triangle” room and the other as the “square” room, and let them choose as they will, but try to keep the number of people in each room fairly similar.

SEPARATE GROUP BRIEFINGS

Brief each group separately. The groups will receive different instructions but should think that they are being given the same instructions as the other group. To achieve this effect, explain the following behavioral norms as if they were not special but absolutely natural and logical.

To the “Squares”:

Explain that they must follow these rules of the game

Behavior which is polite and respectful (always do these):

- Speak with a loud, clear voice
- Look directly at someone when speaking
- Call people either by their name or “Mr.,” “Mrs.,” etc.

Behavior which is rude and disrespectful (never do these):

- Calling someone by their shape (triangle or square)
- Looking away or not answering while someone speaks to you
- Touching someone who has not touched you first

Have the group interact for a moment with these behaviors so that they can learn them.

To the “Triangles”:

Explain that they must follow these rules of the game.

Behavior which is polite and respectful (always do these):

- Speak softly and using few words, or none at all.
- Call people by their shape (square or triangle)
- Touch peoples’ hands or shoulders while talking to them

Behavior which is rude and disrespectful (never do these):

- Making eye contact with people you are talking with
- Speaking loudly and often
- Calling people by their name or “Mr.,” “Mrs.,” etc.



Have the group interact for a moment with these behaviors so that they can learn them.

To both groups:

Give each person a name tag on which they should draw their shape and write their name beside it. Also give each person some small unimportant item; if possible, give each person some different simple food item, toy, or any other trinket which they might actually desire rather than an uninteresting, non-unique token.

Explain that they are all going to be trading. Anyone can trade with anyone else. The object is for the most people to be satisfied with what they get in the end.

CULTURE CLASH

Bring both groups back together when you are sure they understand the rules and have memorized the appropriate behaviors. Tell them they should act as if you are not there, and let the “trading” begin.

Observe behaviors closely, noting points of conflict and sources of resolution.

Do not intervene unless the simulation is on the verge of disaster. When the situation is about to break down, you can prematurely terminate the simulation.

DISCUSSION

When the simulation has been declared finished, tell everyone to take off their name tags and to forget their shape and others' shapes. Ask the clients what happened, how it happened, if they suspected that both sides had been given different rules. Then discuss what caused problems and how, if at all, these problems were settled. Allow the conversation to go where it will, but make sure to emphasize some key points:

Simple differences in behavior can cause major conflicts.

Communication about rules (i.e. personal beliefs and values) is vital in any interaction. An action has little meaning without a cultural context.

Resolving conflicts has many more advantages than living in isolation.



SESSION 10: Legal System

OBJECTIVES

1. Give an understanding of the legal system in the United States.
2. Give an understanding of laws that protect civil rights.
3. Give an understanding of possible consequences of breaking the law

WHAT YOU WILL NEED:

Flip Chart
Markers

“Immigration Consequences of Convictions Summary Checklist” (attachment 31)
A Tool for Building Positive Partnerships between New American Communities and the Justice System,
published by the National Crime Prevention Council

HOW TO DO IT

DISCUSSION

- Discuss, using the following questions:

In Somalia/Kenya, who is responsible for protecting individuals from violence?

In Somali/Kenya, describe the police, the courts, and other aspects of the legal system.

What do you know about the legal system in the United States?

OVERVIEW OF THE LEGAL SYSTEM IN THE UNITED STATES

- Discuss “law,” “police,” and “courts”:

Laws: Rules of conduct or procedure established by custom, agreement, or authority. In the United States, there are federal laws and state laws.

Police: Police in the United States generally consider their mission to “protect and serve” communities – they are responsible for enforcing law.

Courts: In the United States, there are also federal courts, and state courts. Courts are responsible for interpreting the law.

- Discuss the legal system in Somalia, Kenya, and the United States. Identify similarities and differences. Discuss the following:

Fear of law enforcement and the judicial system: In many countries, individuals in uniform and other authority figures represent a threat, sometimes to life itself. Clients' past experiences with these authority figures may have resulted in deeply rooted fear. This may make it difficult to have a positive view of the legal system. Those who created the U.S. government in the 18th century had fought against oppressive rule, and they attempted to build many U.S. laws to protect the rights of those who live in the United States.

Bribery and perjury: In many countries it is common practice to bribe authority figures, or to avoid telling the truth to authority figures for fear of repercussion. In the United States, bribery and perjury are against the law, and can result in serious consequences.

LAWS THAT PROTECT CIVIL RIGHTS

- Discuss the Bill of Rights. The U.S. government adopted the U.S. Constitution as law in 1788 –within two years, the government added ten amendments to the constitution to guarantee individual liberties. These ten amendments are the “Bill of Rights.” Review the following amendments:

1st Amendment: grants freedom of speech

2nd Amendment: gives the right to bear arms

4th Amendment: gives protection from unlawful search and seizure

5th Amendment: provides a number of important protections for those accused of crimes, including protection against “deprivation of life, liberty or property without due process of law”; and protection against the taking of private property without just compensation.

6th Amendment: gives the right to a speedy and public trial

7th Amendment: gives the right to a trial by jury

8th Amendment: prohibits excessive bail and “cruel and unusual punishment”

10th Amendment: gives power to state governments.

- Discuss the Civil Rights Act of 1964, which prohibits employment discrimination based on one’s race, religion, national origin or sex (including pregnancy).
- Discuss Miranda Rights. The police must read the following to a defendant before asking the defendant questions. It is important for clients to understand these rights:

“You have the right to remain silent.”

“Anything you say can be used against you in a court of law.”

“You have the right to have an attorney present now and during any future questioning.”

“If you cannot afford an attorney, one will be appointed to you free of charge if you wish.”

Defendants also have the right to an interpreter.

CONSEQUENCES OF BREAKING THE LAW

- Review the Consequences of Immigration Convictions Summary Checklist (attachment 31). Offenses such as theft, violent crimes, rape, abuse of a minor, drug charges, domestic violence, etc. may put the client at risk of deportation, or have other undesirable effects on the clients’ immigration status.

NOTE to CO Facilitator

Refugees and immigrants leave their countries to escape from violence – but often come face to face with crime, violence, and victimization in the United States. A refugees' positive relationship to the U.S. legal system may be at risk because of factors including cultural differences, linguistic barriers, effects of trauma, and a lack of understanding of U.S. laws. In addition, many refugees and immigrants, particularly since the attacks of 9/11, experience physical and emotional abuse and discrimination in their new communities.

Understand causes that can place stress on the relationship between refugees/immigrants and the justice system. Work towards the creation of a system of communication between new arrivals and the justice system. Communicate with the local police and courts about the history and culture of the Somali Bantu and other refugee populations.

Use the publication, *A Tool for Building Positive Partnerships between New American Communities and the Justice System*, published by the National Crime Prevention Council, to develop strategies for your community.



IMMIGRATION CONSEQUENCES OF CONVICTIONS SUMMARY CHECKLIST*

GROUNDS FOR DEPORTATION [apply to lawfully admitted noncitizens, such as a lawful permanent resident [LPR] – greencard holder]	GROUNDS OF INADMISSIBILITY [apply to noncitizens seeking lawful admission, including LPRs who travel out of US]	INELIGIBILITY FOR U.S. CITIZENSHIP
Aggravated Felony conviction > <i>Consequences</i> (in addition to deportability): <ul style="list-style-type: none"> ◆ Ineligibility for most waivers of removal ◆ Ineligibility for voluntary departure ◆ Permanent inadmissibility after removal ◆ Subjects client to up to 20 years of prison if s/he illegally reenters the U.S. after removal > <i>Crimes covered</i> (possibly even if not a felony): <ul style="list-style-type: none"> ◆ Murder ◆ Rape ◆ Sexual Abuse of a Minor ◆ Drug Trafficking [probably includes any felony controlled substance offense; may include misdemeanor marijuana sale offenses and 2nd misdemeanor possession offenses] ◆ Firearm Trafficking ◆ Crime of Violence + 1 year sentence** ◆ Theft or Burglary + 1 year sentence** ◆ Fraud or tax evasion + loss to victim(s) > \$10,000 ◆ Prostitution business offenses ◆ Commercial bribery, counterfeiting, or forgery + 1 year sentence** ◆ Obstruction of justice offenses + 1 year sentence** ◆ Certain bail-jumping offenses ◆ Various federal criminal offenses and possibly state analogues [money laundering, various federal firearms offenses, alien smuggling, etc.] ◆ Attempt or conspiracy to commit any of the above 	Conviction or <i>admitted commission</i> of a Controlled Substance Offense , or DHS (formerly INS) has reason to believe individual is a drug trafficker > No 212(h) waiver possibility (except for a single offense of simple possession of 30g or less of marijuana)	Certain convictions or admissions of crime will statutorily bar a finding of good moral character for up to 5 years: > Controlled Substance Offense [except in case 30g of marijuana]
Controlled Substance conviction > EXCEPT a single offense of simple possession of 30g or less of marijuana	Conviction or <i>admitted commission</i> of a Crime Involving Moral Turpitude [CIMT] > This category covers a broad range of crimes, including: <ul style="list-style-type: none"> ◆ Crimes with an <i>intent to steal or defraud</i> as an element [e.g., theft, forgery] ◆ Crimes in which <i>bodily harm</i> is caused or threatened by an intentional act, or <i>serious bodily harm</i> is caused or threatened by a reckless act [e.g., murder, rape, some manslaughter/assault crimes] ◆ Most sex offenses > <i>Petty Offense Exception</i> —for one CIMT if the client has no other CIMT + the offense is not punishable > 1 year (e.g., in New York can't be a felony) + does not involve a prison sentence > 6 months	> Crime Involving Moral Turpitude > 2 or more offenses of any type + aggregate prison sentence of 5 years > 2 gambling offenses > Confinement to a jail for an aggregate period of 180 days
Firearm or Destructive Device conviction	Prostitution and Commercialized Vice Conviction of 2 or more offenses of any type + aggregate prison sentence of 5 years	Aggravated felony may bar a finding of moral character forever, and thus may make your client <i>permanently</i> ineligible for citizenship
Crime Involving Moral Turpitude [CIMT] conviction > For crimes included, see Grounds of Inadmissibility > An LPR is deportable for 1 CIMT committed within 5 years of admission into the U.S. and for which a sentence of 1 year or longer may be imposed > An LPR is deportable for 2 CIMT committed at any time “not arising out of a single scheme”	INELIGIBILITY FOR LPR CANCELLATION OF REMOVAL	
Domestic Violence conviction or other domestic offenses, including: <ul style="list-style-type: none"> > Crime of domestic violence > Stalking > Child abuse, neglect or abandonment > Violation of order of protection (criminal or civil) 	> Aggravated Felony Conviction > Offense covered under Ground of Inadmissibility when committed within the first 7 years of residence after admission in the U.S.	
CONVICTION DEFINED “A formal judgment of guilt of the alien entered by a court or, if adjudication of guilt has been withheld, where: (i) a judge or jury has found the alien guilty or the alien has entered a plea of guilty or nolo contendere or has admitted sufficient facts to warrant a finding of guilt, AND (ii) the judge has ordered some form of punishment, penalty, or restraint on the alien’s liberty to be imposed.” THUS: <ul style="list-style-type: none"> ◆ A drug treatment or domestic violence counseling alternative to incarceration disposition could be considered a conviction for immigration purposes if a guilty plea is taken (even if the guilty plea is or might later be vacated) ◆ A deferred adjudication disposition without a guilty plea (e.g., NY ACD) will not be considered a conviction ◆ A youthful offender adjudication will not be considered a conviction if analogous to a federal juvenile delinquency disposition (e.g., NY YO) 	INELIGIBILITY FOR ASYLUM OR WITHHOLDING OF REMOVAL BASED ON THREAT TO LIFE OR FREEDOM IN COUNTRY OF REMOVAL	
	“Particularly serious crimes” make noncitizens ineligible for asylum and withholding. They include: > Aggravated felonies <ul style="list-style-type: none"> ◆ All will bar asylum ◆ Aggravated felonies with aggregate 5 year sentence of imprisonment will bar withholding ◆ Aggravated felonies involving unlawful trafficking in controlled substances will presumptively bar withholding > Other serious crimes—no statutory definition [For sample case law determinations, see Appendix F in NYSDA Immigration Manual]	

*This summary checklist was originally prepared by former NYSDA Immigrant Defense Project Staff Attorney Sejal Zota. Because this checklist is frequently updated, please visit our Internet site at <http://www.nvsda.org> (click on Immigrant Defense Project page) for the most up-to-date version.



SESSION 11: Evaluation

OBJECTIVES

1. To evaluate the strengths of the community orientation.
2. To determine CO areas which need improvement.
3. To identify what follow-up orientation & services are needed.

WHAT YOU WILL NEED:

Flipchart
Markers
Copies of “Somali Bantu community orientation evaluation form” (attachment 32)
Pen/pencil

HOW TO DO IT

EVALUATION

- Explain that the evaluation is a way to give feedback to the Community Orientation class. Explain that the feedback will be used solely for making the orientation better for refugees in the future. Explain that it is important to answer the questions fully and honestly.
- Evaluate the orientation using the evaluation form (attachment 32). If clients are literate, ask them to complete the forms. If clients are not literate, then ask your clients the questions on the evaluation form and note their answers. Use this information to plan necessary follow up orientation and other services.



Somali Bantu Community Orientation Evaluation

Name of Agency: _____

Case Number: _____

Name of Facilitator: _____

Case Size: _____

Names of Case Members Involved in Orientation: _____

Dates of Orientation: _____

PLEASE ANSWER THE FOLLOWING QUESTIONS:

1. CLASSROOM SESSIONS

What did you like about the classroom sessions? Was there information that you did not understand, or found unnecessary? What classroom sessions would you like to add to community orientation?

2. COMMUNITY TRIPS

What community trips did you like? What community trips did you not like, or found unnecessary? What community trips would you like to add to community orientation?

3. FACILITATION

What did you like about the facilitator? What would you like the facilitator to improve upon? Were you able to understand the facilitator/interpretation?

4. FOLLOW UP

What follow-up orientation sessions would you like to have? What follow-up information and services do you most need?



Community Trips

Trips into the community will complement classroom orientation sessions, and will fulfill the U.S. Office of Refugee Resettlement's core resettlement and placement requirements. These trips also provide an excellent opportunity to introduce clients to the public transportation system. Particularly consider using public transportation to travel to the grocery store and ESL provider, as it is important that clients are able to return to these locations independently.

SOCIAL SERVICE PROVIDERS

Facilitator will assist clients in registering for social security cards and applicable federal and state social services.

HEALTH DEPARTMENT

Facilitator will introduce clients to local health facility and will ensure that clients receive satisfactory interpretation services, if necessary. Clients will have a health screening, and will receive immunizations.

ESL PROVIDER

Facilitator will show clients how to travel to ESL site; clients will register for ESL classes.

GROCERY STORE

Facilitator will show clients how to travel to grocery store, how to find familiar foods, and how to use food stamps.

THRIFT STORE

Facilitator will assist clients in using U.S. currency to buy clothing.

BANK

Facilitator will assist clients in opening a bank account.

SCHOOL (IF APPLICABLE)

Facilitator will assist parents in registering children for classes. Client will receive a tour of the school.



Model Community Orientation Schedule

SAMPLE FIVE DAY SCHEDULE

Day 1		Day 2		Day 3	
Session 1: Introduction Session 2: Services & Rights Session 3: Housing Trip 1: Social Service Provider		Session 4: Financial Literacy Session 5: Employment Trip 4: Grocery Store Trip 5: Thrift Store		Session 6: Education Session 7: Health Trip 2: Health Department Trip 3: ESL Provider	
Day 4		Day 5			
Session 8: Nutrition Session 9: Social Adjustment Trip 7: School		Session 10: Legal System Session 11: Evaluation Trip 6: Bank			

SAMPLE ONE MONTH SCHEDULE

Day 1		Day 2			
Session 1: Introduction Session 2: Services and Rights Trip 1: Social Service Provider Trip 3: ESL Provider Trip 4: Grocery Store		Session 3: Housing Session 7: Health Trip 2: Health Department Trip 5: Thrift Store			
Follow Up Session: Week 1		Follow Up Session: Week 2		Follow Up Session: Week 3	
Session 5: Employment Session 6: Education Trip 7: School		Session 4: Financial Literacy Session 8: Nutrition Trip 6: Bank		Session 9: Social Adjustment Session 10: Legal System Session 11: Evaluation	



Resources

SESSION 1: Introduction

The Somali Bantu: Their History and Culture
Cultural Orientation Resource Center
Center for Applied Linguistics
4646 40th Street, NW
Washington, DC 20016-1859

Telephone: (202) 362-0700

www.culturalorientation.net > Publications >The Somali Bantu: Their History and Culture

National Somali Bantu Project
Portland State University
Post Office Box 751
Portland, Oregon 97207
Telephone: (503) 725-8358
www.somalibantu.org

SESSION 2: Services and Rights

The 1951 Refugee Convention
United Nations High Commissioner for Refugees
Case Postale 2500
CH-1211 Genève 2 Dépôt
Suisse

Telephone: 41 22 739 8111

<http://www.unhcr.ch> >The 1951 Refugee Convention

Office for Civil Rights
U.S. Department of Health and Human Services
200 Independence Avenue, SW
H.H.H. Building, Room 509-F
Washington, D.C. 20201
Telephone: (202) 619-0403
<http://www.hhs.gov/ocr/knowcivilrights.html>

First Amendment Center
1101 Wilson Blvd.
Arlington, VA 22209
Telephone: (703) 528-0800
<http://www.firstamendmentcenter.org/>

Office of Refugee Resettlement
Administration for Children and Families
370 L'Enfant Promenade, SW
6th Floor /East
Washington, DC 20447
Telephone: (202) 401-9246
<http://www.acf.dhhs.gov/programs/orr/>

The American Family Immigration History Center
The Statue of Liberty-Ellis Island Foundation, Inc.
Attention: History Center
292 Madison Ave
New York, NY 10017-7769
Telephone: (212) 561-4588
<http://www.ellisland.org/Immexp/indexframe.asp>

Immigration... The Changing Face of America
The Library of Congress
101 Independence Ave, SE
Washington, DC 20540
Telephone: (202) 707-5000
http://memory.loc.gov/learn/features/immig/immigration_set1.html

SESSION 3: Housing

Mercy Housing
1999 Broadway, Suite 1000
Denver, Colorado 80202
Telephone: (303) 830-3300
<http://www.mercyhousing.org>

The Mercy Housing Refugee Housing Initiative
601 E. 19th Avenue, Suite 150
Denver, CO 80203.
Telephone: (303) 830-3300

Fannie Mae Foundation
4000 Wisconsin Ave., NW, North Tower, Suite One
Washington, DC 20016-2804
Telephone: (202) 274-8000
<http://www.fanniemaefoundation.org>

U.S. Department of Housing and Urban Development
451 7th Street S.W.
Washington, DC 20410
Telephone: (202) 708-1112
<http://www.hud.gov>

NeighborWorks
1325 G St., NW, Suite 800
Washington, DC 20005-3100
Telephone: (202) 220-2300
<http://www.nw.org>

Habitat for Humanity International
121 Habitat St.
Americus, GA 31709-3498
Telephone: (229) 924-6935, ext. 2551 or 2552
<http://www.habitat.org>

SESSION 4: Financial Literacy

Institute for Social and Economic Development
1900 L Street NW
Suite 705
Washington DC 20036
Telephone: (202) 223-3288
<http://www.ised.org/Consulting/Refugees.asp>

Corporation for Economic Development
777 N Capitol St NE Suite 800
Washington DC 20002
Telephone: (202) 408-9788
<http://www.cfed.org>

IDANetwork
123 West Main Street
Third Floor
Durham NC 27701
Telephone: (919) 688-6444
<http://www.idanetwork.org/>

United States Small Business Administration
409 Third Street, SW
Washington, DC 20416
Telephone: 800-U-ASK-SBA
http://www.sba.gov/starting_business/startup/guide.html

The JumpStart Coalition for Personal Financial Literacy
919 18th Street, N.W. Suite 300
Washington, DC 20006
Telephone: 888-45-EDUCATE
<http://www.jumpstart.org>

National Endowment for Financial Education
5299 DTC Boulevard, Suite 1300
Greenwood Village, CO 80111
Telephone: (303) 741-6333
<http://www.nefe.org/hfspportal/includes/main/webtraining.asp>

VISA's Practical Money Skills for Life
Attn: Corporate Relations
P.O. Box 194607
San Francisco, CA 94119-4607.

Telephone: 800-Visa-511
<http://www.practicalmoneyskills.com>

Credit Talk
Mastercard International
<http://www.creditalk.com>

SESSION 5: Employment

RefugeeWorks
Lutheran Immigration and Refugee Services
700 Light Street
Baltimore MD 21230
Telephone: (410) 230-2700
<http://www.lirs.org/What/RefugeeWorks/intro.htm>

Internal Revenue Service
Telephone: 800-829-1040
<http://www.irs.gov>

Workplace Fairness
44 Montgomery Street, Suite 2080
San Francisco, CA 94104
Telephone: (415) 362-7373
<http://www.workplacefairness.org>

"Best Practices"
Cultural Orientation Resource Center
4646 40th Street, NW Washington, DC 20016-1859
Telephone: (202) 362-0700
<http://www.culturalorientation.net> >Best Practices

America's Career InfoNet
Telephone: 877-348-0502 (Toll free)
TTY: 877-348-0501 (Toll free)
<http://www.acinet.org>

U.S. Bureau of Labor Statistics
Postal Square Building
2 Massachusetts Ave., NE Washington, DC 20212-0001
Telephone: (202) 691-5200
<http://www.bls.gov>

SESSION 6: Education

You Can Talk to Your Child's School (Video – Available in English and Somali);
You Can Help Your Child in School (Video – Available in English and Somali)

Minnesota's Bookstore
660 Olive Street
St Paul, MN 55155
Telephone: 800-357-3757
<http://www.comm.media.state.mn.us/bookstore/>

Mental Health of Refugee Children: A Guide for the ESL Teacher;
The Bantu in Our Midst: A Resource for ELT Classrooms;
Somali Youth Report
Spring Institute for Intercultural Learning
1610 Emerson St, Denver, CO 80218
Telephone: (303) 863-0188
<http://www.springinstitute.com>

Bridging Refugee Youth and Children's Services
Telephone: 888-572-6500
www.brycs.org

UNHCR Teaching Tools
United Nations High Commissioner for Refugees
Case Postale 2500
CH-1211 Genève 2 Dépôt
Suisse
Telephone: 41 22 739 8111
<http://www.unhcr.ch> >Publications>Teaching Tools

Tolerance.org
<http://www.tolerance.org>

National Parent Teacher Association
330 N. Wabash Avenue Suite 2100 Chicago, IL 60611
Telephone: 800-307-4PTA
<http://www.pta.org/>

A Child Becomes a Reader
National Institute for Literacy
1775 I Street, NW; Suite 730
Washington, DC 20006-2401
Telephone: (202) 233-2025
<http://www.nifl.gov/> >Publications>A Child Becomes a Reader

SESSION 7: Health

EthnoMed
<http://ethnomed.org/ethnomed/>

OGHA's Office of Humanitarian and Refugee Health Affairs
Telephone: (301) 443-6279
<http://www.acf.dhhs.gov/programs/orr/tehasst/globalhealthaffairs.htm>

Healthy Roads Media (Website in English and Somali)
<http://www.healthyroadsmedia.org>

The Female Genital Cutting Education and Networking Project
PO Box 46715
Tampa, FL 33647-6715
<http://www.fgmnetwork.org>

Research Action and Information Network for the Bodily Integrity of Women
Suite 5A, Queens Studios 121 Salusbury Road
London NW6 6RG UK
Telephone: +44-20-7625-3400
<http://www.rainbo.org>

MedLine Plus
<http://www.nlm.nih.gov/medlineplus/>

Familydoctor.org
American Academy of Family Physicians
11400 Tomahawk Creek Parkway
Leawood, KS 66211-2672
<http://familydoctor.org/>

The American Academy of Pediatrics
141 Northwest Point Boulevard Elk Grove Village, IL 60007-1098
Telephone: (847) 434-4000
<http://www.aap.org>

KidsHealth
<http://kidshealth.org>

American Holistic Medicine Association
12101 Menaul Blvd., NE, Suite C
Albuquerque, NM 87112
Telephone: (505) 292-7788
<http://www.holisticmedicine.org>

American College of Nurse-Midwives
8403 Colesville Rd, Suite 1550
Silver Spring MD 20910
Telephone: (240) 485-1800
<http://www.midwife.org/find/>

SESSION 8: Nutrition

United States Department of Agriculture
1400 Independence Ave., S.W.
Washington, DC 20250
www.usda.gov

The Food and Nutrition Information Center
Agricultural Research Service, USDA
National Agricultural Library, Room 105
10301 Baltimore Avenue
Beltsville, MD 20705-2351
Telephone: (301) 504-5719
<http://www.nal.usda.gov/fnic/>

Food, Nutrition and Consumer Services
United States Department of Agriculture
Telephone: (703) 305-2286
www.fns.usda.gov

For other resources, see Session 7: Health > Resources

SESSION 9: Social Adjustment

Somali Bantu Refugees: Cultural Considerations for Social Service Providers
Bridging Refugee Youth and Children's Services
Telephone: 888-572-6500
www.brycs.org

Lessons from the Field: Issues and Resources in Refugee Mental Health;
Connections
US Committee for Refugees and Immigrants
1717 Massachusetts Ave NW Suite 200 Washington DC 20036
Telephone: (202) 797-2105
www.refugeesusa.org

Mental Health of Refugee Children: A Guide for the ESL Teacher
Spring Institute for Intercultural Learning
1610 Emerson St,
Denver, CO 80218
Telephone: (303) 863-0188
<http://www.springinstitute.com>

CMHS/SAMHSA
5600 Fishers Lane, Room 17C-05
Rockville, MD 20857
Telephone: (301) 443-1761
www.samhsa.gov

Center for Victims of Torture
717 East River Road
Minneapolis, MN 55455
Telephone: (612) 436-4800
www.cvt.org

National Clearinghouse on Child Abuse and Neglect Information
330 C Street, SW
Washington, DC 20447
Telephone: 800-394-3366
<http://nccanch.acf.hhs.gov/>

National Coalition Against Domestic Violence
P.O. Box 18749
Denver, CO 80218
Telephone: (303) 839-1852
<http://www.ncadv.org/>

SESSION 10: Legal System

Outreach to New Americans
National Crime Prevention Council
1000 Connecticut Avenue, N.W., 13th Floor
Washington, DC 20036
Telephone: (202) 466-6272
www.ncpc.org/ >ONA (New Americans)

McGruff.org
<http://www.mcgruff.org/>

U.S. Department of Justice
950 Pennsylvania Avenue, NW
Washington, DC 20530-0001
<http://www.ojp.usdoj.gov/>

Bureau of Justice Assistance
810 Seventh Street NW., Fourth Floor
Washington, DC 20531
Telephone: (202) 616-6500
<http://www.ojp.usdoj.gov/BJA/>

Office of Juvenile Justice and Delinquency Prevention
810 Seventh Street NW.
Washington, DC 20531
Telephone: (202) 307-5911
<http://www.ojjdp.ncjrs.org/>

Office of Community Oriented Policing Services
U.S. Department of Justice
1100 Vermont Avenue, NW
Washington, DC 20530
Telephone: 800-421-6770
<http://www.cops.usdoj.gov/>

Center on Juvenile and Criminal Justice
1622 Folsom Street
San Francisco, CA 94103
Telephone: (415) 621-5661
<http://www.cjcj.org/>

American Civil Liberties Union
125 Broad Street, 18th floor
New York, NY 10004
<http://www.aclu.org>

Open Society Institute
400 West 59th Street
New York, NY 10019
Telephone: (212) 548-0600
<http://www.soros.org/initiatives/justice/about>