

BUILDING

REBUILDING, AND MAINTAINING TRUST BETWEEN GRASSROOTS ORGANIZERS AND THE IMMIGRANT COMMUNITY IN THE INLAND EMPIRE

Written as part of the CASA Program

*shania sharma
melanie andreo*



Acknowledgements

We want to thank Professor Erich and Barbara and Jessica for their support and guidance on our research project, & our amazing classmates for keeping us going through this hard semester.

We also want to thank Araceli and Lyzzeth for allowing us to work virtually with them in a topic that we think is very important to us on a personal level.

This project is dedicated to the amazing people at ICIJ, and the Spring 2021 CASA cohort.



About Us



melanie

shania

Melanie Andreo
Pitzer College
Pomona, California

I am from Pomona, the place I call home, but it did not always feel like home for my family and community members of immigrant background. It wasn't always a safe space, and we felt as though we had to live in fear. I started getting involved with my community in December of 2016 when Donald Trump was elected into the presidency. It was a very difficult time for my family. There was a lot of fear that was created, also due to past experiences with ICE and police authorities in Pomona. With my involvement in community organizing, I have had the privilege of being the voice for my family, but also for my community when it came to ordinances and laws to protect the immigrant community in Pomona. It was also a privilege as a first-generation born in the United States to continue working towards these issues. With this in mind, I dedicate all my community work to my parents because both came to the United States from Mexico for "el sueño americano". Coming to the United States was a challenge due to the systems and laws in place that limit their success and abilities in the country they pour their hearts into, such as all the immigrant people that have made a positive impact in my life.

Shania Sharma
Claremont McKenna College
Mumbai, India

In July of 2020, in the midst of the COVID-19 pandemic, ICE announced that international students taking online classes would lose their visa status and have to leave the US. Being an international student, my phone was filled with panicked calls and an outpour of anger on twitter. Abolish ICE was trending. Within a week, the law was rescinded and the anger died down.

If the above incident proves anything, it is that international students have a strong voice that can affect change. As documented residents, we hold a lot of privilege. At the same time, we are also at the mercy of systems and organizations, such as ICE, that oppress other immigrant groups. And we will not be free until these systems are destroyed and undocumented immigrants are treated with dignity and respect. I want to use my privilege to work towards the collective liberation of immigrants in the US, and my work with ICIJ is the first step in this journey.

In the spring semester of 2021, we both found ourselves in a program named "CASA" (Critical Action & Social Advocacy). As part of this program, we interned with the Inland Coalition for Immigrant Justice (ICIJ). This report is a part of that program, and was conducted during our internship.



Our stories are tied together by shared feelings of fear, uncertainty, and helplessness at the hands of a powerful state. They are also tied by our sense of moral responsibility to exercise our privilege to make social change.

Our work is a call for solidarity between different groups of immigrants, along lines of oppression and privilege, to rise above those that try to separate us and the systems that try to oppress us.

It is also an expression of our gratitude to those already doing the work - the inspiring organizers at ICIJ. We hope that this research can amplify their work and their mission.

introduction



...in working with people who are undocumented, there are a lot of crucial steps that need to be taken in order to approach a person in a way that will not put them in fear of their life, or the lives of others.

What is this booklet?

This booklet is a report of our findings during the research project that was a part of our internship. It includes strategies on building trust as organizers. It aims to articulate and reflect on the complexities of trust and its role in organizing, along with the different areas in which it is important: between organizers and the community, immigrants and non-immigrants, and the local government and the community.

Why trust?

We focus on trust because it came up at every meeting with our supervisors at ICIJ, and it is a key part of organizing. Additionally, the US state is currently viciously attacking the trust in immigrant communities and replacing it with fear, anxiety, and skepticism. Therefore, our research is not only about supporting ICIJ in engaging with the community, but also about how organizers can fight back against this attack and protect the trust within their communities.



Who is this booklet for?

While anyone who would like to read this booklet is welcome to, and we would love for more people to learn about organizing in the IE, our main audience is the organizers at ICIJ that welcomed us into their work. In the following pages, we use our observations during our internship to do the work of **articulating** the trust-building strategies of ICIJ and organizing them in written word to make them accessible as a community resource.

key terms:

trust, distrust, nonprofits, community organizations, street vendors

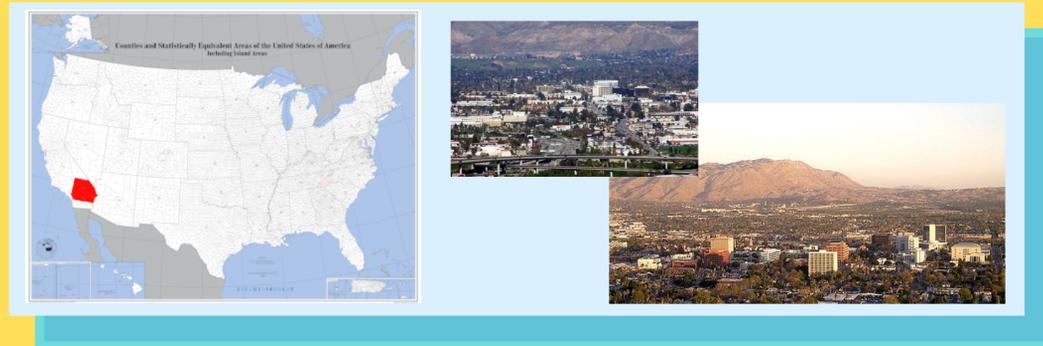


The Inland Empire

The Inland Empire consists of cities in the Riverside and San Bernadino counties and the high desert communities. Overtime, it has come to be known as the land of mountains and warehouses: as it looks over the beautiful San Bernadino and Santa Ana mountains and is also a major shipping hub in the US, housing some of the largest warehouses in the country.

There is a rich history of street vending in the Inland Empire (IE), and how vital it is for communities. In order to understand the importance of street vending or sidewalk vending in the Inland Empire, we must learn about the demographics of the Inland Empire.

There are more than 4,000,000 people living in the IE and 972,476 (4.6%) of the population are immigrants. In Riverside County, there are more than 2,000,000 people and 520,760 of the population are immigrants. In San Bernardino County there are more than 2,000,000 residents, and 451,716 are immigrants.



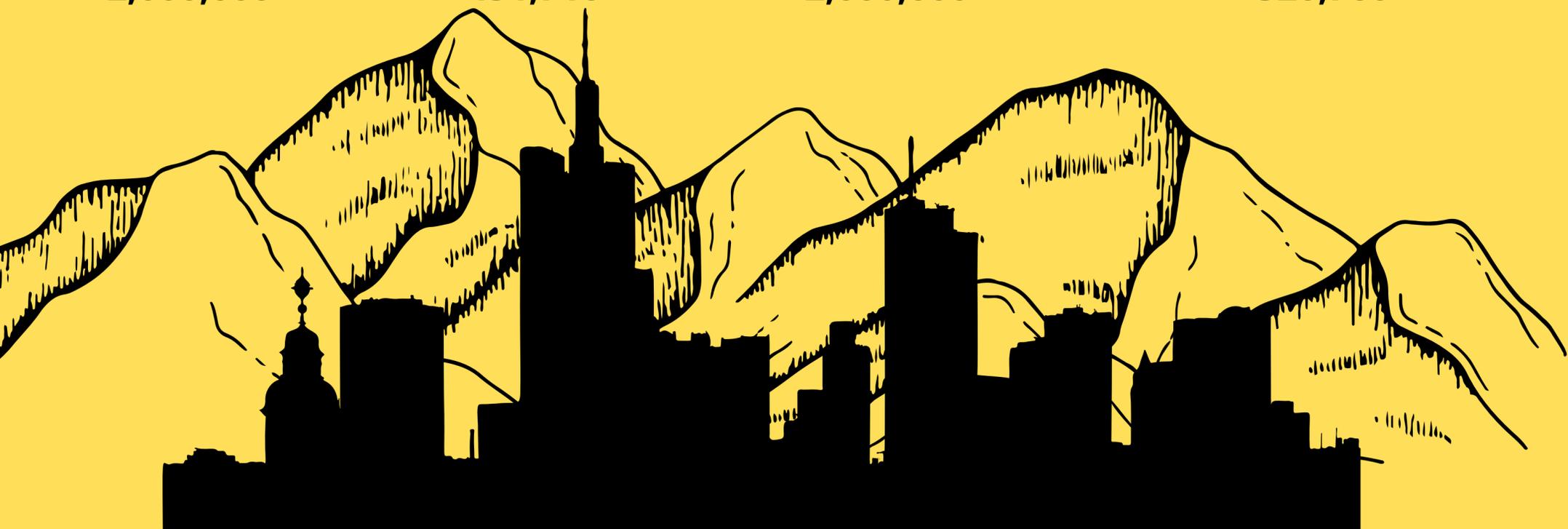
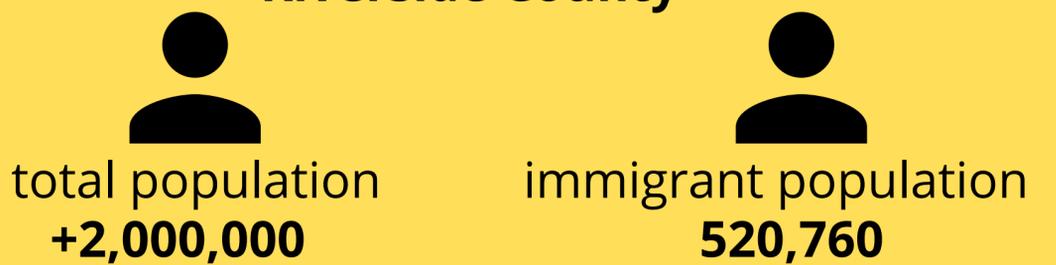
These statistics are important because we are able to see how diverse the Inland Empire is when it comes to ethnicity and culture. Going more in-depth we acknowledge that there are immigrants that come from different places around the world, most originating from Mexico, Philipines, El Salvador, Vietnam, Guatemala, and other places.

The IE has become a place for immigrants to be able to grow in hopes of providing for their own families. This can be through education and work. We focus on the work aspect, specifically street vending. Street Vending in the Inland Empire is important for the success of the community, but it can be limiting. There are laws and regulations that restrict street/sidewalk vending causing harm to those who depend on vending to be able to survive.

San Bernadino County



Riverside County



INLAND COALITION FOR IMMIGRANT JUSTICE

www.ic4ij.org

ICIJ's Purpose

Inland Coalition for Immigrant Justice (IC4IJ) is an organization that works closely with the immigrant community in the Inland Empire (IE). The purpose of this coalition focuses on building a collective action to protect, provide, and serve the immigrant communities in the IE.

ICIJ's Mission

On their website, there are information about the organization's mission and vision and their goal with the work they are doing. Their mission consists of the following:

Being informed about your rights

There are bills that will allow the community to know their rights being in the United States, such bills are the following The California Values Act (SB 54), Immigrant Worker Protection Act (AB 450), and Truth Act (AB 2792).

"The Inland Coalition for Immigrant Justice is dedicated to convening organizations to collectively advocate and work to improve the lives of immigrant communities while working toward a just solution to the immigration system." (IC4IJ)

These are some examples of the State and Assembly bills provided to allow for community members to know their rights as students, parents, workers, and people living in the United States, specifically the Inland Empire.

Emergency Response Network

Emergency Response Network, is a network that is accessible for community members to make a call 24/7. It consists of a group of trained Emergency Responders to "respond to immigration enforcement activity and support the affected persons in the community." This resource allows for community members to make calls to a hotline number that is available 24/7, when they witness someone in their community being targeted by immigration officers and enforcements in a work or home setting. When the call is made, a hotline responder is responsible for making sure they document any activity that may result in rights violation and confirming whether there is immigration activity happening in that region.



Street Vendors & MEKHOS

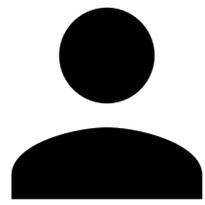
During the course of our internship, ICIJ was working closely to fight for street vendors & owners of MEKHOS (micro kitchen enterprises) in the IE, a majority of whom are immigrants. They fought for decriminalization of street vending & MEKHOS and lower permit fees and ran a hotline for street vendors. Due to this, some of our research is focused on street vendors, while still being representative of the community in general.



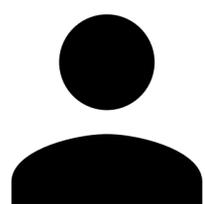
WHAT HAS BEEN DONE BEFORE



BEFORE WE BEGIN TALKING ABOUT OUR FINDINGS ABOUT TRUST, WE MUST ACKNOWLEDGE THE "GIANTS WHOSE SHOULDERS WE STAND ON". THIS PAGE IS DEDICATED TO THE QUESTION: WHO HAS INVESTIGATED THIS SUBJECT BEFORE US?



ORGANIZERS & THE COMMUNITY



Aujean Lee (2019) 

Engaging Non-Citizens in an Age of Uncertainty

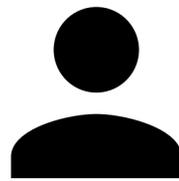
Strategies to build trust

- Provide a tangible resource to community members before they are open to receiving other services
- Offer small incentives for public participation or attending meetings to build trust
- Spend extra time communicating confidentiality
- Hold meetings in anticipation of policy changes

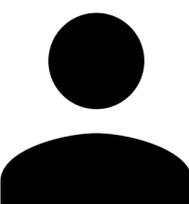
Kondo (2019) 

Immigrant Organizations in the Pursuit of Inclusive Planning: Lessons from a Municipal Annexation Case

- Organizers were viewed with skepticism when speaking on behalf of the community in public forums, but they did not want to ask community members to participate in these taxing processes so that they could sustain trust
- They built engagement by providing \$25 gift cards for people attending meetings



TRUST AMONGST STREET VENDORS



Fazila Bhimji (2010) 

Struggles, Urban Citizenship, And Belonging: The Experience Of Undocumented Street Vendors And Food Truck Owners In Los Angeles

"In MacArthur park, the women all sold between the hours of 6 and 9 in the morning, they collectively left at the same hour, they collectively negotiated with the businesses, and they all respected each other's selling spots. In South Central Los Angeles, where they sold from varying spaces and during different hours, they all negotiated the city inspectors and police in similar ways, such that there was an unspoken solidarity amongst the street vendors."

Karen Carceres (2019) 

The Legalization of Street Vending in Los Angeles: Exploring the Impact on Vendors and their Livelihoods

"...collaboration is not always the case for vendors. She stated that in the Piñata District, there is a lot of envy among vendors, and people are often distrustful of each other. That being said, vendors tend to build alliances, especially to avoid police. Sandra was never fined because she said by the time police would make it down to where her cart usually is, word had already travelled that they were coming, and she would have enough time to put everything away."

OUR THOUGHTS ON THE PAST WORK

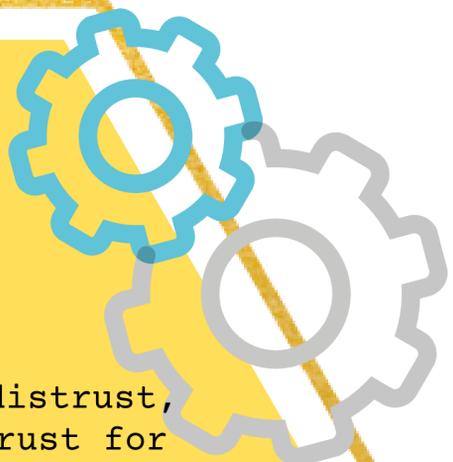


What we love

- A focus on practical strategies to build trust
- An acknowledgement of the fragile nature of trust
- Bhimji and Carceres both center the stories of street vendors in their research
- There is a running theme on how the political climate/policy changes can influence trust at every level

emerging question #1

Is there is a preexisting level of trust in the immigrant community that the organizers at ICIJ can tap into by reinforcing their identity as **members** of the community?



What needs reworking

- A missing focus on sources of distrust, why distrust is a natural distrust for some people, & how our society breeds mistrust
- There is a focus on trust-building between local government or outside non-profits, but grassroots organizers are either assumed to have trust in the community or are missing from the conversation altogether (& some authors advise external organizations to build trust through working with nonprofits and capitalize on their hard work!)
- Trust is treated as transactional (something that can be bought with a target gift card)

emerging question #2

How can we best conduct this research with organizers who already have intuitions about trust building from years of experience? and for whom trust is not transactional but a long term relationship?

THAT'S WHERE WE COME IN!

OUR METHODS

Due to the pandemic and our work being entirely virtual, our access to community members was limited. In adjusting to this situation - we adopted our methods and focused on collecting observations and insights from our work on the 'virtual' field and and interview with our supervisor, Lyzzeth Mendoza. We want our work to be an exploratory analysis of trust & distrust in ICIJ's organizing.

Our work is centered in the approach of Undocumented Critical Theory written by DACademic and scholar Carlos Aguilar. This approach has 4 main tenets:

1. Fear is endemic among immigrant communities.
2. Different experiences of liminality translate into different experiences of reality.
3. Parental *sacrificios* become a form of capital.
4. *Acompañamiento* is the embodiment of mentorship, academic redemption, and community engagement.

[click here to learn more](#)

We believe that his approach allows us to center the community assets of immigrant communities and view trust as a form of social capital.

Creating this report is our attempt at honoring *acompañamiento*, the practice of creating knowledge that is accessible, created with the community, and belonging to the community.

trust & social capital

Social capital is defined as "networks together with shared norms, values and understandings that facilitate co-operation within or among groups".

Our ontological framework, undocumented critical theory by Carlos Aguilar, centers social capital of undocumented communities in the form of *parental sacrificios*. Following his footsteps, we look at trust between the community as another form of social capital.

We honor trust as social capital by trying to center the trust that exists between community members, and also by **articulating** the strategies that organizers **already** use to build and sustain trust with the community.

Political Science & sociology scholars James Coleman and Robert Putnam define say that , "Returns from social capital are of four categories: **shared norms** which generate trustworthiness, **improved information flow** which creates trust..., trust that **facilitates group sanctions against deviations**, and trust that **overcomes collective political action problems.**"

We will explore the sites and types of trust more on the next page!

COMMUNITY SOCIAL CAPITAL MODEL

Bridging Networks

Residents have broad connections that help them expand opportunities.

trust between immigrant communities & other residents of the IE

Residents with different social backgrounds engage with each other.

Residents with different social backgrounds trust each other.

Engagement

Trust

Efficacy

Residents believe they can make a difference

Residents with a common social background trust each other.

Residents with a common social background engage with each other.

Bonding Networks

Residents have close connections that give a sense of belonging and help them get by.

trust between community members (eg. trust between street vendors selling in the same area)

Linking Networks

Residents have connections to organizations and systems that help them gain resources and bring about change.

Residents engage with organizations and systems.

Residents trust organizations and systems.

trust between immigrant communities & ICIJ AND trust between IE residents and ICIJ AND trust between immigrants (including immigrant organizers) and local government

The above model was created by the University of Minnesota Extension as an attempt to summarize research on trust and social capital.

Each type of trust is important in creating a just world. The trust between residents and systems is key for creating social change, but the trust between residents of common and different backgrounds is also a relevant part of the healing of our communities.

All and all, trust is located in many different intersections. Because of our desire to have an exploratory analysis of the dynamics of trust, we will refer to trust in all these different spheres and share our findings about each of them.



Our findings

Based on the field notes taken during our internship and an interview with Lyzzeth, here are the 6 themes that arose.

01 Distrust towards immigrants

02 Sources of Distrust

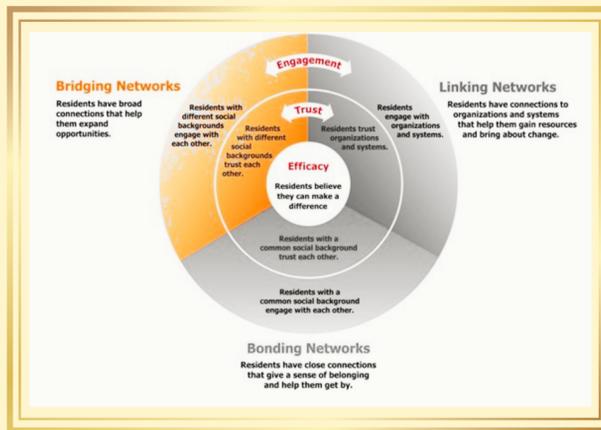
03 Examples of Distrust

04 Distrust during COVID -19

05 Building Trust

06 Sustaining Trust

Distrust towards immigrants



How does the general anti-immigration climate play into this?

Because organizers often speak on behalf of community members in public forums, non-immigrant community members often view them with skepticism

“I don’t support this. What I see is special interest groups pushing their agenda. I don’t see how this could be beneficial to everyday residents”

There is still a widespread equation of immigrants with criminal activity and the posing of them as a threat to the safety of the community. In many public meetings, residents of the IE expressed sentiments that suggested that they viewed all immigrants as threats and have a strong *orientation of distrust towards immigrants*.

Immigrant residents are not considered a part of the community, but are looked at as outsiders.

Who is the "our" in this quote from a non-immigrant IE resident?

If we do allow MEHKOS, I am concerned that there will be "Meth labs blowing up & the growing of marijuana taking a toll on the water assets"

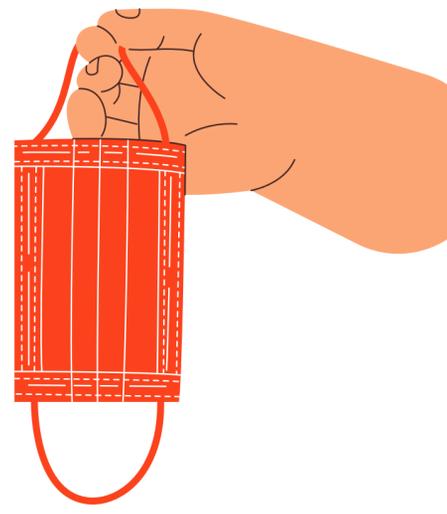
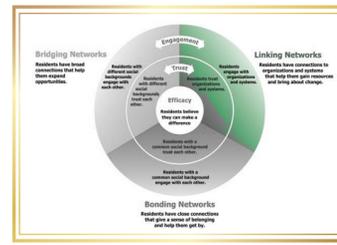
"I definitely think there needs to be more regulation. The vendor that I saw had no mask on and no gloves on and I was really concerned about this. I prefer not to have roaming vendors or sitting vendors. Its not a good look for our community"



Any street vendor in your neighborhood "could be a pedophile...making shaved ice and selling them to children. Mothers out there.." do you want a "pedophile selling shaved ice" on your street?

distrust during the pandemic

because our research took place during the covid-19 pandemic, it is important to acknowledge how this context made building trust even harder...



An added challenge when approaching street vendors

When asked to wear a mask, a street vendor responded saying masks don't work, and that she knew that because she used to be a nurse. This prevented the organizers from having a conversation with her.

Asking individuals to wear a mask so that initial conversations can be safe for both them and the organizer has led to an extra layer of skepticism towards the organizers during this time.

Dehumanization in the Virtual World

During the course of our internship, we attended several public forums that were held online. In these online spaces, people are generally made to keep their cameras off - which can affect the formation of trust between individuals. At a city council meeting of the City of Victorville, the mayor said:

"We find that it is best when all non-council and non-staff members have their screens blank."

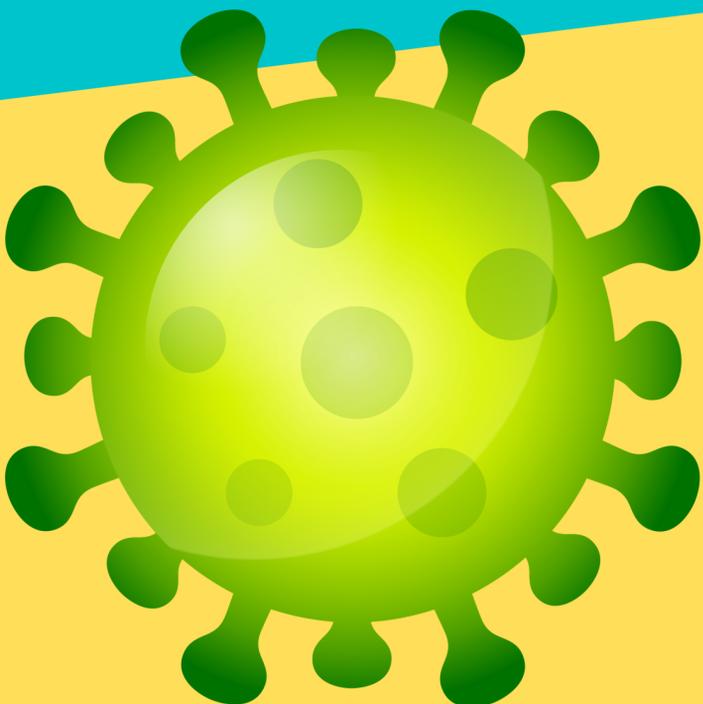
When people are floating voices instead of faces and bodies, government officials and other community members present are less likely to trust them.

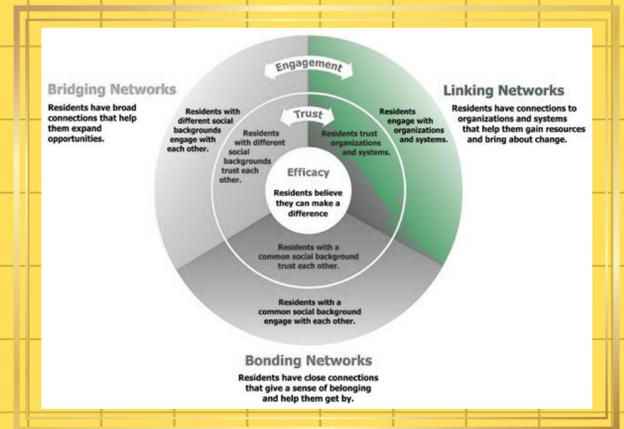


ICE's Health Violations

During the pandemic, there have also been several health violations in ICE's detention facilities that have also constituted violations of trust.

"The guards were not taking care of themselves...then, they would touch me" ... because of this "I got sick with the virus"





DISTRUST & THE LOCAL GOV



“30 per day, that’s what the state law dictates as a maximum but it may be hard to regulate”,
 “yeah that’s taking them on their word that they’ve only sold 5 or 10 that day”
 -Victorville Councilmember

The *orientation of distrust* that non-immigrant residents have towards immigrants is also mirrored in the representatives that they elect. This quote from a Victorville city council meeting displays how it is assumed that immigrant street vendors' word is not to be trusted.

B**** Go*** is our ally but we don’t want to associate with her too much
 - ICIJ organizer

This distrust goes both ways. While local governments have low trust in immigrants, immigrant organizers also hesitate to put their trust in politicians. This is encapsulated in the quote above, where an ICIJ organizer shares that although a local politician is their ally, they still try to distance themselves from her.



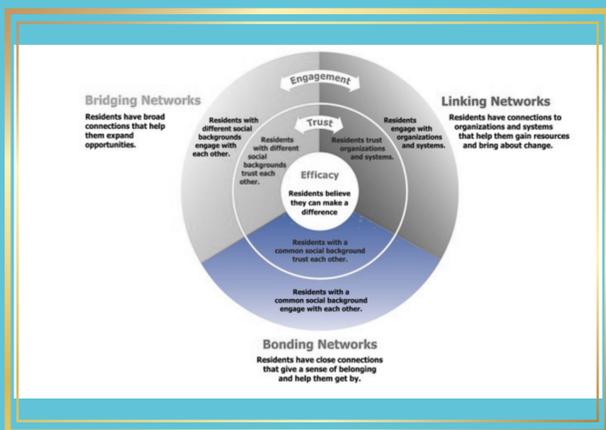
DISTRUST WITHIN THE COMMUNITY (AMONGST STREET VENDORS)



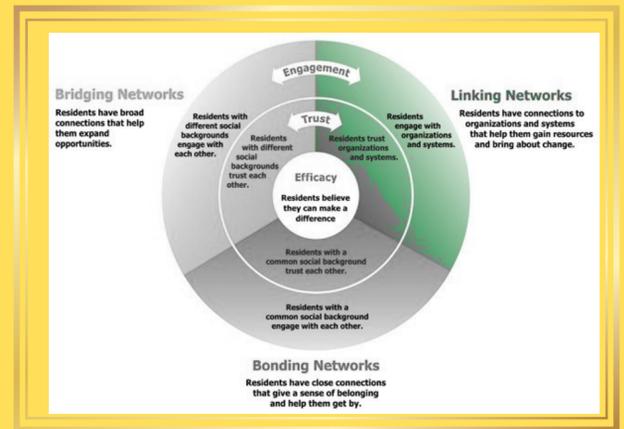
A CASE STUDY

During our interview with an ICIJ organizer, a case study was highlighted that displayed trust and mistrust amongst street vendors. Within the group of street vendors that ICIKJ had formed, an issue came up where a vendor was selling illegal substances and being generally violent. The other street vendors did not like this, and considered three different solutions: reporting it to the sheriff anonymously, creating a moral contract, and bringing in an external organization to educate them better. Here are some of the insights from that example:

1. When the county went with the sheriffs to investigate they asked other vendors if they knew anything about this illegal vending. "But no one wanted to say anything because it's like snitching"
2. They said that they didn't want to add it to the moral contract. "People are going to know it came out of this group on this corner and then there are going to be consequences."
3. They considered educational rather than punitive options, Right, "so like through education versus like throwing the police at them."
4. Vendors are afraid that other vendors might snitch on them. "so that's when I realized oh so no wonder we try to do XYZ and some people don't even voice their opinion because they're scared for who's going to tell on them with the other vendors that are sometimes, you know not the vendors that should be there, or the ones that are a little bit more violent"
5. Distrust is a major obstacle in enabling street vendors to organize. "because then there's like rumors at start or people don't even trust within the the vendors like they'll probably trust the vendors within their corner within their area, but to like cross organize with somebody across the city. Like that is another factor of time that we need to be aware of because they don't open up easily"



Sources of distrust towards organizers



ICE, Threats of Deportation, & Surveillance

In a know your rights workshop led by ICIJ, an organizer shared some of ICE's tactics that contribute to the erosion of trust in immigrant communities.



In detention, "they lock you up without access to water, a phone, or a toilet. There's no trust...you can't depend on anyone to file a grievance."

- Community Member

"...ICE uses tactics like pretending to be civilians...spend days following someone to get to know their daily routine...drive a Ford or other American cars...they are trying to dress more and more discreetly"

The physical experience of "safe zones" where ICE cannot question you and "unsafe zones" too can be a form of psychological warfare where people are prevented from feeling trusting and at ease in public spaces.

Experiences & Fear of Violence

According to Lyzzeth, there has been a rise in acts of violence against street vendors by vigilantes in the past month. Violence and fear of violence is undoubtedly a way in which the trust of people is replaced with fear and skepticism.

I think some of the problems that people have highlighted are because historically street vendors are criminalized... I remember as a kid seeing sheriff and police officers raiding street vendors...if we speak with some of the vendors...a lot of them have already been assaulted, attacked for no reasons other than being street vendors or latino or immigrants.

- Luis Cabrales, ICIJ

For people who have had interactions with ICE or have been detained, the violence of those interactions can have lasting effects on your ability to trust outsiders.

The trauma experienced by detainees is one example of how the state is attacking the trust within immigrant communities.

Approaching a street vendor & initial interactions

Due to the safety threats of fieldwork, organizers often travel in groups which may be intimidating to community members when they are being approached. Additionally, Lyzzeth believes that sometimes organizers can come off as "too polished", which can also lead to initial skepticism.

EXAMPLES OF DISTRUST IN INITIAL INTERACTIONS

"Some people do not trust you and do not want to talk. They believe that any help you offer is too good to be true and ask what the membership fee for the organization is."

- Lyzzeth Mendoza

Distrust towards organizers makes community members less willing to accept resources. During the pandemic, several people were even unwilling to accept aid because they were afraid it would be a scam.

BUILDING TRUST

Trust and being able to work as a collective is important in the work of organizing and creating transformative change. This is also true for ICIJ, that has been working for years to build trust with the community.

Thus, in this section we will try to build a better understanding of the organizers' perspective of gaining trust and what strategies they use. The strategies listed on this page come from a conversation from an ICIJ organizer & from our observations.



PRESENTING YOURSELF IN A SPECIFIC MANNER

"IT ALL DEPENDS ON HOW WE INTRODUCE OURSELVES...SO WE HAVE TO BE CAREFUL ABOUT THAT."

WEARING ICIJ UNIFORMS (POLO SHIRTS) WHEN REACHING OUT TO VENDORS

SAYING HI FROM FAR AWAY BEFORE GETTING CLOSE TO THE VENDOR IN ORDER TO BUILD RAPPORT

CHOICE OF WORDS

"HOW DO WE STRIKE A LONGER CONVERSATION WITH THEM, HOW DO WE GAUGE THAT?"

"AND IF YOU SAY, I ACTUALLY WORK FOR AN ORGANIZATION THAT WORKS WITH STREET VENDORS , WHICH COULD TRIP THEM OUT, OR TWO, YOU CAN SAY, I ACTUALLY COORDINATE WITH VENDORS UP THE STREER AS THIS AREA."

BEING COMMUNITY ORIENTED

"IF YOU REALLY SEE TRUST, THEN YOU SAY, YOU KNOW I LIVE HERE A BLOCK AWAY, TO **SHOW PROXIMITY** TO THE LOCATION."

"THESE ORGANIZERS ARE ADVOCATES, ACTIVISTS, WHO ARE PART OF THE COMMUNITY."

HAVING A CUSTOMER MINDSET AND HAVE A PERSONALIZED CONNECTION

PAINTE A PICTURE FOR THE VENDORS, ALLOW THEM TO SEE WHO YOU ARE AND YOUR PURPOSE IN WHY YOU ARE REACHING OUT TO THEM

"WE ARE THE CUSTOMER RIGHT..BUT WE ALSO HAVE OUR ORGANIZER HAT ON...SAY THINGS LIKE I REALLY LIKE YOUR PRODUCT"

"OH YEAH THAT ONE PERSON WAS KINDA SHY...OR THIS ONE PERSON IS GOING TO BE RESISTANT...WE HAVE THESE MENTAL NOTES THAT WE KEEP."

SUSTAINING TRUST

“ I THINK IT'S LIKE THAT FIRST INTERACTION, HOW DO WE MAKE IT SUPER SUCCESSFUL SO THAT BY THE SECOND ONE, THEY STILL UNDERSTAND OUR PURPOSE? WHAT'S THE LONG TERM GOAL, WE CAN STILL PRESENT TO THEM IN THAT SHORT INTERACTION ”

- Lyzzeth Mendoza

ICIJ'S STRATEGIES TO SUSTAIN TRUST

- Campaigns that demonstrate your investment in the wellbeing of the immigrant community (eg. sending commissary funds to detained people on valentines day)
- Language asserting that organizers are **part of** the community ("this is a form of mutual aid to care for **each other**")
- Conducting know your rights workshops periodically
- Focusing on the issues that are important to the day to day lives of community members (eg. prices of street vending permits)



Conclusion

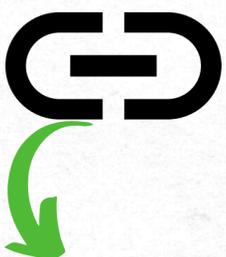
In our exploratory analysis of trust and distrust surround immigrants and immigrant organizing, we were able to identify six themes and analyse our observations to articulate some of the challenges around trust, but also the hard work that ICIJ puts in to building and sustaining trust. We hope that putting their strategies in this report format will allow them to be seen as a community resource, but also honors the work organizers put into trust building.

We are proud of this work and honored that ICIJ and CASA supported us in conducting this research, because trust and being able to work as a collective is important in the work of organizing and creating transformative change. Although there has been past research on how *researchers* approach people who are not from their own cultural backgrounds or communities, there is limited research on how to approach community members an *organizer*. In fact, oftentimes the way we communicate and interact with one another can get overlooked, but there are a lot of crucial steps that need to be taken in order to approach a person in a way that will not put them in fear of their life, or the lives of others.

THANK YOU

During our research, we were able to discuss trust as a community asset, and a long term relationship that is at the core of how humans relate to each other in the imagined just world we are working towards. Moreover, it allowed us to create our own table at the "cocktail party" of researchers that our professor, Barbara, described to help us with our literature review. At our table, trust cannot be bought. In our research, unlike some past work, it is a relationship, rather than a transaction. It is also part of our complex and interconnected networks within our communities, with those outside of our communities, and with organizations - with each type of trust connected to the others.

We loved our internship at ICIJ and our experience in the CASA program, and we hope that we can further our involvement with ICIJ after this program. We also hope to be able to continue this research as the threat of COVID decreases, so that we can engage directly with community members to tell their side of the story and what they believe are the most successful ways for organizers to build trust. Lastly, in future research, we would aim to highlight more of the intersectionality with gender, race, sexual orientation, ability, and more in the immigrant community and how that influences trust, distrust, and trust building.



See the list of sources that inspired and informed our work here!

