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LATINO CULTURAL BELIEFS, ATTITUDES, AND UTILIZATION
PATTERNS OF MENTAL HEALTH SERVICES

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Social Work

by
Martha Sonia Garza
Araceli Bueno Powers

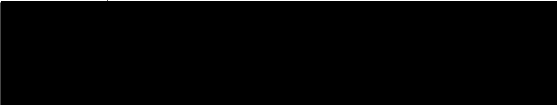
June 2001

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Approved by:


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6/5/01


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ABSTRACT

The purpose of this study was to explore the patterns of utilization of mental health services in the Latino community. Fifty male and female adult Latinos in the general population of San Bernardino County were surveyed. The questionnaire consisted of demographic information and information on beliefs and attitudes about subjects' help seeking behaviors. Unfortunately only seven out of the fifty subjects had previously utilized mental health services. Another key finding was that all fifty subjects did not prefer to seek curanderos (folk healers) as alternative resources for mental health needs. This finding is inconsistent with existing literature. Level of acculturation was not a utilization predictor for the seven subjects who have used mental health services. A key finding consistent with the literature was the belief that certain problems should not be discussed outside of one's family.

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First and foremost we would like to thank God for giving us the strength to pursue our dreams.

To our husbands Mike and Peter, for their patience through these last three years of our educational journey.

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CHAPTER ONE

INTRODUCTION

It is important to consider every aspect of a client's life when providing mental health services. In an assessment the therapist must gather information pertaining to the client's background. A biopsychosocial assessment must and take into consideration cultural information to make an accurate assessment of clients with diverse backgrounds. Cultural factors that affect a person's mental health must be considered when working with the Latino population. This may be anything from the way they express depression to cultural acceptance of the use of alcohol. Clinicians working with the Latino population must be well trained and sensitive to the client's cultural beliefs and attitudes. This can be a very demanding role for the clinician, because the Latino culture is very different from the mainstream culture. In addition to the common life stressors, Latinos also experience additional stressors related to acculturation and assimilation to mainstream society.

According to Gonzales (1997) the term Hispanic was created by the United States Census Bureau to describe Spanish-speaking people. The term Latino has been widely

used instead, to describe people of Latin descent. The term Latino was used because it is considered a more democratic term to define people whose ethnic background includes Mexico, Central and South America, and the Caribbean (Falicov, 1998; McGoldrick, Giordano, & Pearce, 1996). According to the 2000 Census Bureau, thirteen percent of the United States population consists of Latinos (United States Census Bureau, 2000). The number of Latinos in the United States is rapidly growing and like the rest of society, they also have mental health needs. This study will help understand whether cultural beliefs or stigmas affect the utilization of mental health services in the Latino population. The study also addressed whether the needs of the Latino community are being met. It is important for mental health providers to have staff that is bilingual and bicultural in order to meet these needs. Latino clients may be more willing to utilize services when bicultural and bilingual staff is available to address cultural issues that may affect their mental health status, which leads to another issue. Culturally, Latinos may be hesitant about seeking mental health services due to their lack of understanding of the mental health system.

It is a cultural norm for Latinos to deal with emotional and psychological problems on their own, without outside interventions. However, when Latinos migrate to the United States, looking for a better life, they also tend to encounter problems with the legal system. This is a common problem when Latinos are unfamiliar with social system and its norms. In extreme cases, Latinos also encounter the threat of hospitalization when their beliefs and attitudes are misperceived by the system. In addition, when Latinos are mandated to receive mental health treatment they may not take it as seriously as they should be.

Additional problems that Latinos may face, also includes a language barrier that will keep them from seeking help. Other barriers are social economic status and lack of trust in the system (Padilla, Ruiz, & Alvarez, 1989). Obstacles that professionals may encounter are language and knowledge about the culture itself. Relying on Spanish interpreters creates a situation where important details may be lost due to cultural nuances. Bilingual professionals without the cultural knowledge or experience may not easily understand these details. This is precisely why it is important to study these issues in order to inform mental health agencies about the growing

demand of bilingual/bicultural mental health professionals and the special needs of the Latino population (Padilla, Ruiz, & Alvarez, 1989).

Mental Health and counseling agencies are indeed affected by these issues because funding is based on the population of the community they serve. If clients are not utilizing the services offered by these agencies, significant funding can be lost. For example, an agency located in an area with a large Latino population may lose significant funds, if the services in place are not utilized. This issue affects both service providers and the clients they serve. Again, Latinos may be hesitant to utilize services when a bilingual/bicultural mental health professional is not available to understand their specific needs.

Social work professionals need to be concerned about this problem because they have to provide services to Latino clients that may not understand the purpose of mental health services. Therefore, social workers need to gain insight about the barriers that keep Latino clients from accessing social services. This study addressed some of the needs of the Latino population, thus social workers can learn about cultural sensitivity and empathy even if they are unable to provide the needed services. Agencies

can also benefit from this study by becoming aware of the needs of the Latino population, which can lead them to develop programs that are more culturally sensitive. In addition, agencies will not risk losing funds and will actually maximize existing funds. Professionals in the medical field are required to refer these clients to therapy; therefore they can also benefit from the findings of this study.

This study will be based on the alternate resource and barrier theories to analyze the reasons why Latinos tend to underutilize mental health services (Falicov, 1998). There have been other proposed theories, such as the family communication theory and the family structure theory that have been used to guide therapists in working with the Latino population (Ho, 1987). However, these theories will not be used because their focus is primarily on the therapeutic process. This study will focus on exploring the barriers between the mental health system and the Latino population.

Finally, it is important to understand if Latinos are utilizing mental health/counseling services, and if their cultural beliefs determine whom they prefer to seek for help. In addition to analyzing these issues it is important to understand why Latinos do not access Mental

Health services or if they are aware of available services. Barriers that interfere with the use of services are also factors in determining utilization patterns. For example, cultural beliefs, attitudes, and stigma about Mental Health/counseling services as well as economic factors can determine whether or not services are accessed. The findings of this study are beneficial to all professionals, especially social workers.

CHAPTER TWO

REVIEW OF THE LITERATURE

In researching literature on these issues, there was some existing information about the underutilization of mental health services by Latinos, and some efforts of mental health clinics to maximize their services to meet their needs (Gonzalez-Ramos, 1990; Lopez, 1999; Santiago-Rivera, 1995). Santiago-Rivera (1995) addressed the issue of how language and culture affects the therapeutic process. She did this by analyzing past literature on cultural sensitivity and the role of language and interpretation in the therapeutic process. In addition to this she discovers that although researchers are becoming more culturally sensitive, they are lacking an 'integrative framework' when working with Hispanics. What she means by this is that there are factors such as acculturation, language dominance and preference, cultural norms, values, and beliefs that have an impact on biopsychosocial assessments of Latinos. Understanding these concepts is important for the therapist to help develop a treatment plan and approach in order to provide adequate services to the Latino client. Treatment plans that do not take these issues into consideration may lead

Latino clients to terminate services prematurely because their needs are not being met. The clients are then viewed as unmotivated and resistant by mental health providers (Gonzales-Ramos, 1990; Lopez, 1999; Santiago-Rivera, 1995).

Sciarra and Ponterotto (1991) found that some mental health therapists have developed approaches that are 'culturally sensitive' to Latino experiences. It is reassuring that there are researchers that have focused on this issue and found that there are mental health services that are aware of the demands of the growing number of Latinos in the community. Before 1994, the Diagnostic and Statistical Manual of Mental Disorders (DSM) did not include cultural factors. In 1994 the DSM-IV was released; it incorporated cultural factors that needed to be taken into consideration when diagnosing clients. This was the first major step taken by mental health professionals to become more culturally sensitive in the mental health field. In addition, recently cultural awareness has been implemented into the graduate level of education within the Mental Health professions. This implementation has become a stepping stone in the field of human and health services which was long over due (Martinez, 1994).

Aranda (1990) specifically found that there is a county mental health facility in Los Angeles that addresses the issues of elderly Latinos in the community. This facility has developed a program that is tailored to the needs of elderly Latinos. Because these needs are being met, these clients are likely to deviate from practicing traditional folk healing practices. According to Landrine and Klonoff (1994); Millet, Sullivan, Schwebel, and Meyers (1996), most Latinos rely on folk, supernatural, spiritual or mystical beliefs to deal with mental illnesses and somatic symptoms (Alvidrez, 1999). Bilingual/bicultural staff at this facility is trained to provide elderly Latinos services that are based on religious, cultural, socioeconomic, and even political experiences. This is an important topic because, elderly Latinos have also migrated to the United State with hopes of a better life, and they also have a special need that sets them apart from other Latino immigrants. The elderly Latinos may have extensive experiences that have affected their way of thinking and their way of coping with problems. In addition to these issues they also have to deal with the aging process (Aranda, 1990). It is important that the elderly Latino population is not

forgotten and included when studying issues concerning Latinos.

Data gathered at the Los Angeles National Institute of Mental Health Epidemiologic Catchment Area Program specifically focused on the Mexican-American population (Wells, Hough, Golding, Burnam, & Karno, 1987). It was found that the less acculturated they were the less likely they were to use mental health services. This subgroup of less acculturated Mexican-Americans were more likely to get their mental health service needs met by a general medical provider. This means that first generation Mexican-Americans are less likely than second or third generation Mexican-Americans to utilize mental health services (Wells et al. 1987). First generation Mexican-Americans also use non-traditional healers such as curanderos to alleviate emotional, physical, and behavioral problems. During these times of need this subgroup are likely to return to their native towns for treatment (Falicov, 1998).

Wells et al. (1987) also add that more acculturated Mexican-Americans, along with non-Hispanic whites with psychiatric disorders were likely to visit a mental health specialist as opposed to a general medical provider. This data also provides information about the sub-cultural

difference in the utilization of mental health services between Mexican-Americans. It is important to note that this issue gets more complex because there are also differences between first, second, and third generation Mexican-Americans and their patterns of utilization of mental health services. The authors attributed these findings to the unfamiliarity with mental health services that are available in the community. Therefore, it is important to understand and take into account the different stages in the acculturation process and how it affects Latinos and their willingness to access mental health services.

Keefe and Casas (1980) suggest that when working with Mexican-Americans, we must take into consideration the demographic location to reflect on the needs of specific subgroups within the Mexican-American population. This means that utilization patterns are affected by economic factors and community settings. People who live close to the Mexican border tend to live in low income and impoverished communities. There is also a lack of availability of traditional mental health services to serve these communities. Therefore, these Mexican-American subgroups tend to turn to nontraditional methods.

According to Lopez (1999), Hispanics have a strong reliance on family and community to deal with social, emotional, and financial problems, which might provide an explanation for the underutilization of mental health services (Lopez, 1999). There are other data that also contribute to the idea that family affects whether or not Latino women utilize mental health services. According to Leaf, Bruce, and Tischler, (1986) if family members do not approve of seeking mental health services, Latinos are less likely to do so (Alvidrez, 1999). Despite the demanding roles that Latinos have throughout their life span, they continue to rely on their family as a support system as opposed to seeking professional help.

✓
reasons

In order to understand the reasons for underutilization of mental health services in the Latino population, it is important to analyze help seeking behavior in this group. Two theories that have assisted researchers in addressing these issues are the alternate resource theory and the barrier theory. The alternate resource theory explains that utilization is affected by resorting to other resources in lieu of using mental health services. It has been found that Hispanics who are experiencing mental health issues tend to reach out to family, friends, religion, and spirituality or other folk

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healing methods. If these resources are not effective, Hispanics then turn to utilizing mental health services as a last resort (Falicov, 1998; Rogler, Malgady, & Rodriguez, 1989).

Barrier theory suggests that there are two reasons why Hispanics underutilize mental health services. The first reason is the lack of cultural sensitivity within the mental health system. For example, some agencies lack bilingual/bicultural staff to meet the needs of the Hispanic population. The agencies' bureaucratic practices also create a culturally insensitive atmosphere, which deters Hispanics from utilizing the services. The second reason is that the Hispanic cultures' values and beliefs attach a negative stigma to using outside interventions to deal with mental health issues. The beliefs and values entail trust in the therapist as opposed to trusting the agency itself. The more trust the client has in the therapist, the more likely they are to continue to use the services (Falicov, 1998; Rogler, Malgady, & Rodriguez, 1989). Rogler, Cooney, Costantino, Earley, Grossman, Gurak, Malgady, and Rodriguez (1983) extend their explanation of the barrier theory by saying that the lack of Spanish-speaking and bicultural social workers, deter Hispanics from accessing mental health services. Bilingual

office staff and professional translators are also an essential component to providing services to the Hispanic community (Gonzales-Ramos, 1990).

Respect is another value that Hispanics take into consideration when deciding whether or not to utilize these services. Hispanics have great respect for the elderly; they are valued for their knowledge and wisdom. This is why Hispanics tend to turn to them when in need of help. These elderly Latinos could also be used as outreach workers since they are highly valued and respected (Rogler, Malgady, & Rodriguez, 1989).

Priests are also sought out in lieu of mental health services. There is a large majority of Catholic Mexican-Americans. At times priests are sought out as alternative resources in times of need. These times of need can vary from emotional, financial, and marital problems. Priests are one of four resources that Mexican-Americans seek for emotional support. Although the Catholic Church does not support nontraditional folk healing, Mexican-American Catholics disregard the doctrine. Due to the severity of their problems or lack of coping skills, they turn to nontraditional folk healers (Keefe & Casas, 1980).

Gonzales (1997) analyzed demographic variables such as immigration, language, education, family, geographic distribution, socioeconomic issue, and age in Mexican Americans to determine the implications for mental health services. He specifically discussed how health care coverage has been a barrier for Latinos in attaining mental health services. Overall, health care coverage for Latinos is lower than their non-Hispanic white counterparts. For example, he suggests that only 49.6 percent of Latinos have mental health benefits, compared to 74 percent of non-Latino whites. He suggests that this may be a barrier for Latinos in seeking and attaining mental health services. However, Alvidrez (1999) suggests that Latinos with the same health coverage, compared to whites, are still less likely to utilize mental health services. She also states that even with the absence of tangible barriers, psychological barriers can deter them from utilizing the services. Cultural attitude and stigma are other barriers that affect utilization. The Latino culture holds a negative stigma about the use of professional help. In addition, people who suffer from mental illness, tend to be viewed as inferior. Therefore, they are less likely to admit to having a mental illness and even less likely to seek help.

Padilla, Ruiz, and Alvarez (1989) explain that Spanish-speaking clients are not familiar with the purpose of mental health services. Much of this can be explained by the language barrier, and that these people may not understand the concept of treatment. This data provides some insight as to why Latinos do not take mental health treatment seriously. Another concept that is taken from this data is that Latinos may not be familiar with services because these services may have not been offered in their native land. The mental health services that are provided in their country are provided to individuals who are severely mentally ill, often described as crazy, "Loco." This is the stigma that Latinos have attached to mental health treatment, therefore contributing to the reasons for the underutilization of services.

CHAPTER THREE

METHODOLOGY

Study Design

The purpose of this study was to explore Latinos' cultural beliefs, attitudes, and influence on utilization patterns of mental health services. A Quantitative approach, utilizing a questionnaire, was used for its simplicity and timely method of gathering information from the Latino population. The questionnaire contained eighteen questions that were developed by the researchers. The first eleven questions contained demographic information such as gender, age, marital status, ethnic identification, years in the United States, language preference, ability to speak English, highest level of education completed, and income. There was a question that determined level of acculturation by asking subjects to identify with a generation level. There was also a question that asked the subjects to choose who they prefer to seek for emotional support. They were given choices from priest/pastor/minister, curandero (folk healer), doctor, teacher, family/compadres (co-parents), mental health professional, friends, and other. Another question asked about who subjects believed should seek

counseling/mental health services. They were asked to chose from people who have marital problems, people who have relationship problems with family members, people who feel sad or depressed, people who commit crimes, people that are crazy (loco), people with drug and alcohol problems, or all of the above. Subjects were also asked to use a Likert scale to rate if they believed that certain problems should not be discussed outside of ones family. The rating scale included: strongly agree, agree, neutral, disagree, and strongly disagree. There was a question that also asked if subjects had ever sought mental health/counseling services for themselves or their family. They were then asked to provide the location where they utilized services from. The subjects that had utilized services were asked if they felt comfortable speaking to a mental health professional/counselor. Finally, the subjects were asked to select their primary reason for not seeking mental health/counseling services. They were asked to chose from transportation, too expensive, don't know where to go, embarrassed or ashamed of seeking help, or other.

Sampling

There were a total of 50 Latino subjects in this study, and all resided in San Bernardino and Riverside Counties. The sampling strategy was quantitative. There were a total of fifty-one male and female subjects, however, only fifty described themselves as Latinos and one described herself/himself as Black. The questionnaire completed by this subject was grossly incomplete and did not meet the requirements for the study. Therefore it was eliminated. There were nineteen (38%) males and thirty-one (62%) females in this study sample. Fifteen questionnaires completed by subjects were done in English and the remaining thirty-five were completed in Spanish.

Data Collection and Instruments

Data was collected through an administered questionnaire. Eleven questions consisted of demographic information. All of the questions, with the exception of three consisted of multiple-choice questions. The other three were open-ended questions. The remaining seven questions were regarding satisfaction with services, beliefs, and attitudes about help seeking behavior. The questions were designed by the researchers based on the existing literature, as well as professional and personal

experiences. In order for the subjects to develop a sense of trust in the researchers, the purpose of the study was verbally explained in either English or Spanish. The questionnaires were also available in both languages.

Independent variable questions included: gender, age, ethnic background, marital status, number of years in the United States, type of employment, income level, and last grade completed. The level of measurement for the independent variables was nominal. The dependent variable was designed to determine whether or not subjects sought out or utilized mental health services. If not, are they utilizing alternate resources such as priests, curanderos (folk healers), doctors, teachers, or family? This will be measured with a nominal scale. In addition, a question was designed to determine the subjects' beliefs on who should seek mental health services when faced with different problems.

Procedures

Participants for this study were recruited from the closest and most available Latinos in the San Bernardino and Riverside counties. Initially, the subjects were informed of the purpose of the study and that the survey would only take ten to fifteen minutes of their time.

Informed consents were then given to the subjects. The subjects were required to mark an "X" on the signature line of the informed consent form, in order to maintain confidentiality. The surveys were administered by the researchers in person. In order to accommodate to clients' language preference, the surveys were available in English and Spanish (Appendices A & D). Researchers were also available to answer questions about clarification. In addition, the researchers were available to read and fill out questionnaires for the subjects that were illiterate. Five (10%) questionnaires were gathered from acquaintances that work at an elementary school in Riverside County. Three (6%) questionnaires were gathered from other acquaintances in San Bernardino County. Two (4%) questionnaires were filled out by college students from the local community. Forty or (80%) of the questionnaires were gathered from a local church, with the verbal permission of the parochial staff. Upon completing the questionnaire, the subjects were given a debriefing statement in either Spanish or English (Appendices C & F). The debriefing statement provided the researchers' names, the faculty supervisor, and telephone numbers in case they have questions or concerns. They were also informed that access to the results of the study would be available

after June 2001 if they are interested in the outcomes of the study. Finally, the debriefing statement provided the name and phone number of a counseling center if they were affected by the study or for future references.

Protection of Human Subjects

Only requiring subjects to mark an "X" instead of their signatures on the informed consent form protected the subjects' anonymity. All completed questionnaires were only available to the researchers and the faculty supervisor. Questionnaires were kept in a locked file cabinet at one of the researchers home. With the approval of the faculty supervisor, questionnaires were shredded upon the completion of this research study.

Data Analysis

This study was quantitative in nature. The concepts that were analyzed were related to the stigmas Latinos have towards seeking professional help and what attitudes and beliefs determine whether or not they will actually utilize mental health services. A bivariate analysis using chi-square was used to analyze the association between two variables. This study analyzed the relationships between level of acculturation and utilization of mental health services. There was no significant relationship between

these two concepts. Other variables that were also scrutinized were the relationship between who they turn to for emotional support and level of education. Again, there was no significant relationship between these two variables.

Descriptive statistics and frequency distributions were then used to analyze data. There were a total of fifteen questionnaires that were filled out in English and thirty-five were filled out in Spanish.

CHAPTER FOUR

RESULTS

Table 1 provides the demographic information of the data that was collected. There were a total of fifty subjects. There were nineteen (38%) males and thirty-one (62%) females. Only forty-three respondents provided their age. Ages ranged from eighteen to seventy years of age. The mean age was 37.3. All fifty subjects responded to the questions regarding marital status. Eleven (22%) of the subjects described themselves as single. Thirty-seven (74%) were married. One (2%) was widowed and one (2%) subject described himself/herself as a cohabitant.

All fifty subjects provided their ethnic background. Thirty-one (62%) identified themselves as Mexicans. Fourteen (28%) of the subjects identified themselves as Mexican-American. Five (10%) of the subjects identified themselves as other Latinos. Some of these subjects identified themselves as Central Americans and some provided their Central American country of origin. Only forty-five of the subjects responded to the number of years in the United States. Thirteen (28.9%) have been in the U.S. from 5 to 15 years. Eighteen (40%) of the subjects have been in the U.S. between 16 to 25 years.

Eleven (24.4%) of the subjects have been in the U.S. between 26 to 35 years. One (2.2%) of the subjects has been in the U.S. between 36 to 45 years. Finally, two (4.4%) of the subjects have been in the U.S. over 46 years.

All fifty subjects provided researchers with their choice of language preference. Twenty-five (50%) of the subjects preferred Spanish as their primary language. Twelve (24%) of the subjects preferred English as their primary language. The remaining thirteen (26%) subjects preferred both Spanish and English. All fifty subjects rated their ability to speak English. Twenty-four (48%) said that they could speak English very well. Sixteen (32%) of the subjects said that they could speak English fairly well. Seven (14%) of the subjects responded that they could not speak English well. The remaining three (6%) said that they could not speak English at all.

There were fifty respondents to the question regarding generation identification. Thirty-five (70%) of the subjects identified themselves as First generation Latinos. Eleven (22%) of the subjects identified themselves as second generation Latinos. Finally, four (8%) of the subjects identified themselves as third generation Latinos.

The question that measured level of education was answered by all fifty subjects. The following are statistics associated with subjects' highest level of education completed: nine (18%) completed elementary school, nine (18%) completed middle school, thirteen (26%) completed high school, ten (20%) completed Jr. college or vocational school, eight (16%) completed four years of college, and only one (2%) subject had completed graduate school.

The question regarding income level was the least answered question on the questionnaire. Only thirty-five of the subjects answered this question. Seven (20%) of the subjects' income level was lower than \$9,999.00. Eight (22.9%) of the subjects' income ranged from \$10,000.00 to \$19,999.00. Six (17.1%) of the subjects' income ranged from \$20,000.00 to \$29,999.00. Four (11.4%) of the subjects' income ranged from \$30,000.00 to \$39,999.00. Finally, ten (28.6%) of the subjects reported an income level of \$40,000.00 and over.

Table 2 provides responses to the seven questions (questions 12 through 18) regarding attitudes and beliefs about mental health services. Only seven or (14%) of the fifty subjects responded "yes" to whether or not they have sought mental health services. Only five of the subjects

provided a location of where they accessed services. One of the subjects utilized mental health services in Mexico. The other four appeared to have utilized county or community mental health facilities. All seven of the subjects were satisfied with the services they have used.

The question regarding reasons for not seeking mental health services had the lowest response rate out of all the questions in this section. Only thirty-two or (64%) of the subjects responded to this question. Five choices were given and only three were selected. About seven or (22%) of the subjects responded that they did not seek services due to economical factors (too expensive). About 38% of the subjects said that they did not know where to go for services. Of the remaining thirteen or (40.6%) of the subjects selected other reasons for not seeking mental health services. One explained that he/she would seek the "lord" in lieu of seeking mental health services. The other twelve said that they did not have a need to seek services.

A total of (98%) of the subjects answered the question regarding who they believe should seek mental health services. About (77%) of the subjects said individuals with marital problems, relationship problems, depression, criminals, people who are crazy "loco," and

people with drug and alcohol problems should all seek services. Although the subjects were asked to only select one response out of seven choices, the remaining five provided a combination of the preceding responses. One responded that only people who experience family problems and depression should seek mental health services. Another said that people with marital and family problems, depression, and criminals should all seek services. The third responded that only people who commit crimes should seek services. The fourth responded that only people with family problems should seek services. Finally, the fifth responded that people with marital and family problems, depression, people who are crazy (loco), and people with drug and alcohol problems should all seek services.

When subjects were asked whether or not they believe that family problems should not be discussed outside of the family, forty-five (90%) responded. The majority of the answers fell into two categories. There were sixteen (35.6%) subjects who agreed with the statement. There were fourteen (31.1%) subjects that took a neutral position to the question.

Subjects were asked about whom Latinos are likely to seek help from, a curandero (folk healer), a priest, a doctor, a teacher, family/compadres (co-parents), or a

mental health professional. The subjects were asked to select one response, however, there were seventeen different responses to this question. The majority of the subjects selected priest/pastor/minister (20.4%) and mental health professional (20.4%) as their preference for emotional support. Curandero (folk healer) was not selected by any of the fifty subjects as a source of emotional support.

Table 1.

Demographic Characteristics of the Subjects

Variable	Frequency (n)	Percentage (%)
Gender (N = 50)		
Males	19	38%
Females	31	62%
Age (N = 43)		
18-25	10	23.3%
26-35	9	20.9%
36-45	15	34.9%
46-55	6	13.9%
56 and over	3	6.9%
Marital Status (N = 50)		
Single	11	22%
Married	37	74%
Widowed	1	2%
Other	1	2%
Ethnic Background (N = 50)		
Mexican	31	62%
Mexican-American	14	28%
Other	5	10%

Number of Years in the U.S. (N = 45)		
5-15	13	28.9%
16-25	18	40%
26-35	11	24.4%
36-45	1	2.2%
46 and over	2	4.4%
Language Preference (N = 50)		
Spanish	25	50%
English	12	24%
Both (English & Spanish)	13	26%
Ability to Speak English (N = 50)		
Very well	24	48%
Fair	16	32%
Not so well	7	14%
Not well at all	3	6%
Ethnic Identification (N = 50)		
First generation	35	70%
Second generation	11	22%
Third generation	4	8%

Education (N = 50)

Elementary school	9	18%
Middle school	9	18%
High school	13	26%
Jr. college	10	20%
4 years of college	8	16%
graduate school	1	2%

Income (N = 35)

Up to 9,999.00	7	20%
10,000.00 to 19,999.00	8	22.9%
20,000.00 to 29,999.00	6	17.1%
30,000.00 to 39,999.00	4	11.4%
40,000.00 and over	10	28.6%

Table 2.

Attitudes, Beliefs and Help Seeking Behavior

Variable	Frequency (n)	Percentage (%)
Have you ever sought out mental health/counseling services for yourself or a family member? (N = 50)		
Yes	7	14%
No	43	86%
Location of Services used (N = 5)		
School district	1	20%
Family services	1	20%
Youth counseling	1	20%
Mexico	1	20%
County services	1	20%
Satisfaction with Mental Health Services (N = 7)		
Yes	7	100%
No	0	0%
Reasons For Not Seeking Mental Health Services (N = 32)		
Too expensive	7	21.9%
Don't know where to go	12	37.5%
Other	13	40.6%

Types of Problems deemed for Services (N = 49)

Marital problems	2	3.5%
Relationship problems	4	7%
Depression	3	5.3%
Criminals	2	3.5%
Crazy (loco)	1	1.8%
Drug and Alcohol problems	1	1.8%
All of the above	44	77.1%

Do you believe certain problems should not be discussed outside of ones family? (N = 45)

Strongly agree	10	22.2%
Agree	16	35.6%
Neutral	14	31.1%
Disagree	2	4.4%
Strongly disagree	3	6.7%

Who do you prefer to seek for emotional support (N = 49)

God	3	6.1%
Priest/pastor/minister	10	20.4%
Priest/teacher/family/friends	1	2%
Priest/friends/bible	1	2%
Priest/doctor/family/friends/ M.H. professional/ Other	1	2%
Priest/M.H. professional	5	10.2%
Priest/family	2	4.1%
Priest/doctor/M.H. professional	3	6.1%
Priest/doctor	1	2%
Doctor	2	4.1%
Family/compadres	4	8.2%
Family/M.H. professional	1	2%
Family/friends	1	2%
Mental Health Professional	10	20.4%
Friends	3	6.1%
Other	1	2%

*M.H.= Mental Health

CHAPTER FIVE

DISCUSSION

The assumption in this study was that Latinos do not seek services because they utilize alternative resources instead of mental health services. There was no significant correlation between independent variables and help seeking behaviors. However, there were other themes that were important to discuss. Most of the findings of this study were also inconsistent with the existing literature.

One of the interesting findings that was consistent with the literature was that there is a significantly low number of Latinos who underutilize mental health services. Only seven of the fifty (n=50) subjects had ever used mental health/counseling services. According to Santiago-Rivera (1995), Latinos tend to underutilize mental health services. The reasons for the patterns of underutilization of services were language barrier, level of acculturation, and cultural values and beliefs. However, these factors were non-significant in this study in explaining reasons for underutilization patterns in the Latino population. One of the main reasons why subjects in

this study did not utilize mental health services is because they did not know where to go.

The literature also states that the more acculturated Latinos are, the more likely they are to utilize mental health services. However, the seven subjects that utilized mental health services in this study were not considered to have a high level of acculturation. This was measured through their identification with generation status in the United States. Four of the seven that utilized services were first generation Latinos. This means that they migrated to the United States from a Latin American country. Two of the seven subjects were second generation Latinos. This means that these subjects were born in the United States. The last subject considered himself/herself a third generation Latino. This means that the subject and his/her parents were born in the United States.

Another interesting finding in this study was that most of the subjects could speak English well enough to communicate, although, half of all the subjects prefer to speak Spanish. This means that the findings of this study substantiate the findings by Rogler et al. (1983).

According to Rogler et al. (1983) Hispanics are deterred by the lack of Spanish speaking professionals. This study confirms that there is a need to bilingual staff because

even though Latinos may be able to communicate in English, they prefer to Speak Spanish.

Inconsistent with past research, this study shows that curanderos (folk healers) were not preferred by Latinos as an alternate source for emotional support. In addition, findings in this study revealed that first generation Latinos do not seek curanderos (folk healers) for emotional support, which is also inconsistent with existing literature. More subjects preferred to turn to their family and community for emotional support.

Finally, findings from this study continue to suggest that Latinos have a strong reliance on religion and spirituality in times of need. Regardless of level of acculturation, language preference, and education, Latinos primarily seek the church as an alternate resource for support. Therefore, religion and spirituality is an integral part of the Latino culture.

The limitations that this study faced include subjects that were resistant to complete the questionnaire. The subjects may have felt shameful about attaining mental health services and about sharing their opinions or personal experiences. The stigma that already exists in the culture may have also enticed the subjects

to answer questions according to what they believe researchers wanted to know.

In addition, the sample was not an equal representation of the whole Latino population because the majority of the Latinos in the area sampled were of Mexican-American decent. Other Latin American Countries were underrepresented by this study. Interestingly, two of the subjects were hesitant to acknowledge their ethnic background. They preferred to identify themselves as Hispanics.

There were a total of fifty subjects in this study. This small sample size limits the generalizability of the study findings. The non-probability sampling also limits the validity of the study. In addition, the majority of the sample was gathered from a local Catholic Church. The fact that these subjects were drawn from a religious Latino community results in biased findings. Since the sample was gathered from a religious community, it can be concluded that perhaps this affects the inconsistency between the outcomes of this study and the existing literature. This study scrutinized religious Latinos who are less likely to reach out to curanderos (folk healers) for emotional support. However, there were also several female subjects from the Catholic community that appeared

desperate about finding out where to find mental health services. They also shared that their needs exceeded the resources that the priests could provide them with. The collaborative work between the mental health profession and the churches would be an ideal milieu for services and resources.

In order to develop the programs to meet the growing needs of the Latino community, further studies need to be considered. Random sampling and a larger sample size would increase the validity and generalizability of future studies. Studies need to also focus on further understanding of the patterns of utilization of the Latino community. A holistic approach in studying the Latino population also needs to be considered. It will be important to emphasize on strong cultural norms, values, and beliefs. Latinos should also not be limited to Mexican-Americans, but to all Latinos from different ethnic backgrounds. Context and individual experiences also needs to be taken into account when analyzing help seeking behaviors among Latinos.

Social workers should be culturally sensitive to Latinos. Program developers need to include bilingual and bicultural staff in order to completely understand and treat Latino clients. As this study shows, level of

acculturation and knowledge of the English language do not predict whether or not they are willing to utilize mental health services. Biopsychosocial assessments should include cultural experiences as well as individual experiences. It would be a mistake for social workers to generalize or stereotype all Latino clients and their needs. A goal for social workers is that they initiate an education process to clarify the understanding of mental health services and the role of the social worker in order to help Latino clients improve their way of life.

APPENDIX A
QUESTIONNAIRE

QUESTIONNAIRE

UTILIZATION OF MENTAL HEALTH SERVICES BY LATINOS

1. Gender _____ 1. Male _____ 2. Female
2. Age _____
3. Marital Status
_____ 1. Single
_____ 2. Married
_____ 3. Divorced
_____ 4. Widowed
_____ 5. Other, specify _____
4. What is your ethnic background: (Check one)
_____ 1. Mexican
_____ 2. Mexican-American
_____ 3. Puerto Rican-American
_____ 4. Cuban-American
_____ 5. Other, specify _____
5. Number of years in the United States: _____
6. Language preference:
_____ 1. Spanish
_____ 2. English
_____ 3. Other, specify _____
7. How well do you speak English? (Check one)
_____ 1. Very well, I am fluent.
_____ 2. Fair
_____ 3. Not so well, I only know a few words.
_____ 4. Not well at all, I do not speak English.
8. Please identify with ONE of the following:
_____ 1. First generation Latino/a (born in a Latin-American Country and immigrated to the United States)
_____ 2. Second generation Latino/a (born in the United States and parents born in a Latin American Country).
_____ 3. Third generation Latino/a (born in the United States, parents born in the United States, and grandparents born in a Latin American Country).
_____ 4. Other specify _____

9. What is your highest level of education completed:
(Check one)

- 1. Elementary school (1st - 6th grade)
- 2. Middle school (7th - 8th grade)
- 3. High school (9th - 12th grade)
- 4. Junior college/vocational school
- 5. 4 years of college
- 6. Graduate/post graduate school

10. What is your occupation? _____

11. What is your annual income? (Check one)

- 1. up to \$9,999.00
- 2. \$10,000.00 to \$19,999.00
- 3. \$20,000.00 to \$29,999.00
- 4. 30,000.00 to \$39,999.00
- 5. \$40,000.00 and over

12. Have you ever sought out mental health/counseling services for yourself or a family member?

- 1. Yes
- 2. No

13. If yes, where did you go? _____

14. If yes, did you feel comfortable speaking to a mental health professional/counselor about your problems?
(If no, go to question 15)

- 1. Yes
- 2. No

15. If no, what is the primary reason for not seeking mental health/counseling services?
(Check one)

- 1. Transportation
- 2. Too expensive
- 3. I don't know where to go
- 4. I am embarrassed or ashamed of seeking help
- 5. Other, specify _____

16. Who do you believe should seek counseling/mental health services? (Check all that apply)

- 1. People who have marital problems.
- 2. People who have relationship problems with family members.
- 3. People who feel sad or depressed.
- 4. People who commit crimes.
- 5. People that are "crazy" (loco).
- 6. People with drug and alcohol problems.
- 7. All of the above.

17. Do you believe certain problems, should not be discussed outside of ones family. (Circle one)

- 1. Strongly Agree
- 2. Agree
- 3. Neutral
- 4. Disagree
- 5. Strongly Disagree

18. Who do you prefer to seek for emotional support? (Check one)

- 1. Priest/Pastor/Minister
- 2. Curandero (folk healer)
- 3. Doctor
- 4. Teacher
- 5. Family/compadres (co-parents)
- 6. Mental health professional
- 7. Friends
- 8. Other, specify _____

APPENDIX B
INFORMED CONSENT

INFORMED CONSENT

The study in which you are about to participate is intended to explore the patterns of utilization of mental health services within the Latino community. Araceli Bueno-Powers and Martha S. Garza, graduate students at California State University, San Bernardino, are conducting this study. Dr. Janet Chang, assistant professor of the Social Work Department, supervises the study. Dr. Chang and researchers may be contacted at (909) 880-5501. This study has been approved by the Department of Social Work sub-committee of the California State University of San Bernardino Institutional Review Board.

Please be assured that any information that you provide will be confidential. Results will be recorded in-group form and not individually. Your participation is completely voluntary and you are free to withdraw at any time. This survey will take approximately 15 minutes of your time.

By my mark below, I acknowledge that I have been informed of, and understand, the nature and purpose of this study, and I freely consent to participate. I acknowledge that I am at least 18 years of age.

Participant's Mark

Date

APPENDIX C
DEBRIEFING STATEMENT

DEBRIEFING STATEMENT

The study in which you have just participated will explore the prevalence of Latinos underutilizing mental health services. The goal of this study is to help mental health providers understand why Latinos are not accessing such services. This study will also try to determine if the needs of the Latino community are being met when services were accessed.

Your participation in this study and answers to the questionnaire will be held in confidence. You will not be affected in any way through your participation and responses to the study. If you have any questions or wish to know the results of the study, please call or leave a message for Martha S. Garza or Araceli Bueno-Powers at the Department of Social Work, California State University, San Bernardino (909) 880-5501.

If you become distressed as a part of participating in this study, you can contact Rancho Cucamonga Counseling Services at (909) 481-4216. The results of this study are scheduled to be available after June 2001 at the Phau library at California State University, San Bernardino.

Thank you for participating in this study. The researchers greatly appreciate the time and effort you have taken in completing this questionnaire.

APPENDIX D
QUESTIONNAIRE
(SPANISH VERSION)

CUESTIONARIO

UTILIZACIÓN DE SERVICIOS DE SALUD MENTAL POR LATINOS

1. Género _____ 1. Masculino _____ 2. Femenino
2. Edad _____
3. Estado Civil
_____ 1. Soltero(a)
_____ 2. Casado(a)
_____ 3. Divorciado(a)
_____ 4. Viudo(a)
_____ 5. Otro, sea específico _____
4. ¿Cuál es su origen étnico? (marque uno)
_____ 1. Mexicano
_____ 2. Mexico-Americano
_____ 3. Puertorriqueno-Americano
_____ 4. Cubano-Americano
_____ 5. Otro, sea específico _____
5. Número de años en Los Estados Unidos: _____
6. Preferencia de Idioma:
_____ 1. Español
_____ 2. Inglés
_____ 3. Otro, sea específico _____
7. ¿Qué bien habla usted el Inglés? (marque uno)
_____ 1. Muy bien, hablo Inglés con facilidad.
_____ 2. Regular
_____ 3. No muy bien, solamente se algunas palabras.
_____ 4. Nada bien, no hablo Inglés.
8. Por favor, Identifíquese con UNO de los siguientes:
_____ 1. Primera generación latino(a) (nacido en un país latinoamericano e Inmigrado a Los Estados Unidos).
_____ 2. Segunda generación latino(a) (nacido en Los Estados Unidos y los padres nacidos en un país latinoamericano).
_____ 3. Tercera generación latino(a) (nacido en Los Estados Unidos, los padres nacidos en Los Estados Unidos, y los abuelos nacidos en un país latino-americano).
_____ 4. Otro, sea específico _____

9. ¿Cuál es su nivel más alto de educación que ha completado? (marque uno)
1. Escuela primaria (1° - 6° grado)
2. Escuela secundaria (7° - 8° grado)
3. Escuela preparatoria (9° - 12° grado)
4. Colegio local/escuela de orientación profesional (vocación)
5. Universidad
6. Escuela para graduados/titulados
10. ¿Cuál es su profesión? _____
11. ¿Cuál es su ingreso anual? (marque uno)
1. Hasta los \$9,999.00
2. \$10,000.00 a \$19,999.00
3. \$20,000.00 a \$29,999.00
4. \$30,000.00 a \$39,999.00
5. Sobre los \$40,000.00
12. ¿A solicitado servicios de salud mental/consejero para usted o para un miembro de familia?
1. Sí
2. No
13. Si sí, ¿Adónde fue? _____
14. Si sí, ¿Se sintió usted cómodo en hablar con un profesional de servicios de salud mental/consejero?
1. Sí
2. No
15. Si no, ¿Cuál es su razón principal por no acudir de servicios de salud mental/consejero? (marque uno)
1. Transportación
2. Muy caro
3. No se adonde ir
4. Me da vergüenza o pena de pedir ayuda
5. Otro, sea específico _____

16. ¿Qué persona cree usted que debería acudir a los servicios de salud mental/consejero? (marque todos los que se apliquen)

- 1. Personas con problemas matrimoniales.
- 2. Personas que tienen problemas de relación con miembros de familia.
- 3. personas que sienten tristeza o depresión.
- 4. Personas que cometen crímenes.
- 5. Personas que están "locos" (crazy).
- 6. Personas con problemas de drogas y alcohol.
- 7. Todo lo mencionado.

17. ¿Cree usted que ciertos problemas, no deben de ser discutidos fuera de su familia? (Circule uno)

- 1. De acuerdo firme
- 2. De acuerdo
- 3. Neutral
- 4. En desacuerdo
- 5. En un desacuerdo firme

18. ¿A quién prefiere usted acudir para apoyo emocional? (marque uno)

- 1. Padre(cura)/Pastor/Ministro
- 2. Curandero (santero)
- 3. Doctor
- 4. Maestro
- 5. Familia/compadres
- 6. Profesional de salud mental
- 7. Amistades
- 8. Otro, sea específico _____

APPENDIX E
INFORMED CONSENT
(SPANISH VERSION)

CONSENTIMIENTO DE PARTICIPACIÓN

El estudio en el cual usted está a punto de tomar parte pretende explorar los patrones de utilización de los servicios de salud mental entre la comunidad latina. Araceli Bueno-Powers y Martha S. Garza, estudiantes graduadas de la Universidad Estatal de California, San Bernardino, conducen esta investigación. La Dra. Janet Chang, profesora asistente del Departamento de Trabajo Social, es la supervisora de este estudio. La Dra. Chang y los otros investigadores pueden ser contactados llamando al (909) 880-5501. Este estudio ha sido aprobado por el subcomité del Departamento de Trabajo Social de la Junta de Revisión Institucional de la Universidad Estatal de California en San Bernardino.

Por favor dé por seguro que cualquier información que usted proporcione será confidencialmente mantenida. Los resultados serán registrados en forma de grupo y no individualmente. Su participación es completamente voluntaria y usted puede retirarse en cualquier momento. Esta encuesta tomará unos 15 minutos de su tiempo.

Con una marca debajo, reconozco que se me ha informado al respecto y que comprendo la naturaleza y el propósito de este estudio, y que libremente doy mi consentimiento para participar en el mismo. Admito por este medio que tengo al menos 18 años de edad cumplidos.

Marca del/de la Participante solamente

Fecha

APPENDIX F
DEBRIEFING STATEMENT
(SPANISH VERSION)

DECLARACIÓN DE CUESTIONAMIENTO

El estudio en el cual usted acaba de participar explora la frecuencia con que los latinos subutilizan los servicios de salud mental disponibles. El fin de este estudio es ayudar a los proveedores de salud mental a comprender por qué los latinos no logran acceder a esos servicios. Este estudio intentará asimismo determinar si las necesidades de la comunidad latina son satisfechas cuando ésta utiliza tales servicios.

Su participación en este estudio y sus respuestas al cuestionario serán mantenidos confidencialmente. Usted no se verá de ninguna manera afectado/a por su participación o por las respuestas que dio. Si tiene alguna pregunta o desea conocer los resultados de esta investigación, por favor llame o deje un mensaje a Martha S. Garza o a Araceli Bueno-Powers del Departamento de Trabajo Social de la Universidad Estatal de California de San Bernardino, al (909) 880-5501.

Si se aflige como resultado de tomar parte en este estudio, puede llamar a los Servicios de Aconsejamiento de Rancho Cucamonga al (909) 481-4216. Se planea que los resultados de este estudio estén disponibles después de junio del 2001 en la biblioteca Phau de la Universidad Estatal de California, San Bernardino.

Gracias por su participación en este estudio. Los investigadores le agradecen mucho el tiempo y el esfuerzo que realizó para llenar ese cuestionario.

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ASSIGNED RESPONSIBILITIES

This research was a team effort where both authors worked collaboratively in all phases of the study.

1. Data Collection
Martha S. Garza and Araceli Bueno-Powers
2. Data Entry and Analysis
Araceli Bueno-Powers and Martha S. Garza
3. Writing Report and Presentation of findings:
 - a. Introduction and Literature
Martha S. Garza and Araceli Bueno-Powers
 - b. Methods
Araceli Bueno-Powers and Martha S. Garza
 - c. Results
Martha S. Garza and Araceli Bueno-Powers
 - d. Discussion
Araceli Bueno-Powers and Martha S. Garza



Separator Sheet

Thesis Scanning

9849

FIRST NATIONS TRIBAL LIBRARY

AND

SOCIAL RESEARCH CENTER

A Project

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

in

Interdisciplinary Studies

by

Pamelalee Bailey-Shimizu

June 2000

FIRST NATIONS TRIBAL LIBRARY

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June 2000

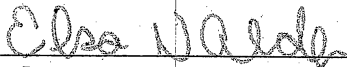
Approved by:



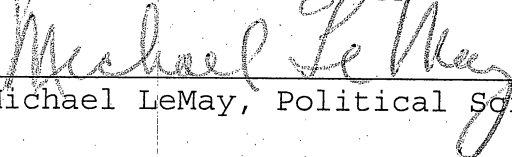
David Decker, Chair, Sociology



Date



Elsa Valdez, Sociology



Michael LeMay, Political Science

ABSTRACT

This writing covers one full year in time. The project was to establish a non-profit center for Native Americans in San Bernardino. I am describing the work and knowledge I acquired along the way. What I started has changed my life. I have in that year found a direction and goal. All the years of education will go into developing a center to enhance the educational opportunities and community cohesiveness in San Bernardino. Like everything I have done in life the center will be about Native Americans and for all people regardless of race. Shakespeare in Hamlet said "to thine own self be true" with that in mind I am a Native American and what I do; I do on the "Red Road". Aho!

ACKNOWLEDGMENTS

My husband, Mori Shimizu has supported and reminded me to finish on time. I tended in the past to linger to long at school. My oldest daughter Shelley has been my best school partner. We spent several hours on the phone talking about test and papers. My Grandchildren are my inspirations for making new family traditions. I expect every Grandchild to use education to better the lives of their Grandchildren.

I have always been blessed with the quality of people who have nurtured my dreams of education. Even those who tried to stop me made me stronger and more determined. I don't believe there was a better Sociology Department for me.

Dr. David Decker, Dr. Elsa Valdez, Dr Michael LeMay, Dr. Patty Little, Dr. Cecila Julag'ay, George Gibbs, Dr.'s Tom and Lily Rivera, Gill Navarro, Janice White, Dean Sandra Kamusikiri own a piece of my heart and my degree.

For over fifty years I have tried to be an educated Indian, and thanks to Dr. James Fenelon, I know what a

classy, well educated Indian sounds, acts and writes like,
for the betterment of Native American people and inclusive
of all people. He and his family are wonderful role models.

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CHAPTER ONE

RHYME AND REASON

When I initiated the First Nations Tribal Library and Social Research Center, the plan was to offer to the San Bernardino Valley a comfortable center where Native Americans could network and where other people could learn about Native Americans. I already understood a little about being an "Urban Indian" as I had been born and raised in the city, but I was a Native American. That is, my roots were Native American, but having been raised in an urban environment, a great deal of the dominant culture had been forced onto my family.

Because of this forced acculturation, my own roots were denied me. However, from an early age I have identified strongly with my Native American roots. Though I am an "Urban Indian" my ancestors' blood speaks to me and as an adult I have learned to listen and - finally to be comfortable with whom I am.

A respected Elder once told me Urban Indians are "Feather People." What she meant was we have no roots so we

float on each wind looking for lost roots. In a sad way she was right. We know we are not whole. As much as we may desire it, we can never regain the true essence of cultural timing and orientation. Still in heart and blood we are Native American. We may be a century removed, but we are alive and well.

Currently there are more Native Americans living off the reservation than on it. However, as Native America grows in numbers outside of the reservation, Urban Indians are becoming more involved in the urban lifestyle. Living on the fringes of mainstream America, Urban Indians have increasingly become more invested in dominant core culture. Urban Indians have lost most of their Native cultural capital and replaced it with bits and pieces of "tradition" that have been pieced together from different tribal entities. In this way, it is not unusual to find an Apache like myself who can speak a few words of Lakota and Navajo, but none of the Apache dialect.

Although there is not currently a large population of visible Native Americans functioning in the upper middle class and above, there is a growing number moving from poverty into lower middle class positions. There has been a movement among Urban Indians to become functioning members within the dominant core system - a system that is primarily foreign and hostile. For these reasons, this system is uncomfortable for Native Americans living off the reservation.

In the past the answer to the "Indian Problem" was always to make them an exception, confined to controlled areas, isolated from mainstream America. Starting in the 1950's there were thousands of Native Americans relocated into large cities, with the assumption that they would become assimilated. This government program of forced assimilation was deemed a failure by the early 1970's. By this time thousands of Native Americans were "born and raised" in the off reservation style. Relocation made Southern California the second largest state in Native American population. In the year 1999 the official

government records showed slightly over half a million Din'e (Navajo) located in Southern California. Because reservation life no longer was comfortable to these Urban Indians most chose to remain in the city.

When Native Americans find themselves in the city there are numerous problems. On Reservations reality may be rough, but there is a strong sense of community, tradition, or cultural roots. Community and tradition are left behind when Native Americans are city bound. The only obvious tradition in the city seems to be the tradition of Native Americans being unemployed or working in lower paying jobs. In California the close resemblance between Native Americans and Latinos can increase the pressure to lose the Native identity. It has been well documented that the Mexican and other Latin American countries have Euro-centric forms of government, which enforce a hierarchical society with the indigenous people on the bottom rankings.

California now has "Indian Bingo and Gaming." Though gaming has meant some Indians are no longer in poverty, those Native American groups that are involved in gaming and

making money are suffering some unforeseen problems. A large number of problems have landed square on the shoulders of the poor urban Native Americans. Even though only a very small number of Indians actually receive benefits from gaming revenues, the non-Indian public often thinks most or all Indians are rich. In the not so distant past, Native Americans were perceived and treated as wards of the federal government and not capable of managing their own fiduciary responsibilities. Today, the monies that had been held in trust are missing and our United States President has stated that there is more money missing from the Bureau of Indian Affairs than there is in the national debt. Nobody is rushing to return this money. Senator Slate Gordon from the state of Washington has written several bills denying any future fiduciary obligations of the United States government to the Native Americans for past injustices. So far, he has not been successful, but he is widely recognized by Native America as one of the most dangerous racists in Congress.

It is funny how Native America went from "vanishing" to

being expected to respond to the financial problems of all Indians in the United States. None of that is true. Today Native Americans are the fastest growing ethnic group in the United States. Some of this growth is due to the fact that, since there is now money, there is legitimacy. The more affluent Native Americans are so far small in numbers and have so much to deal with they can't possibly answer the needs of millions of Urban Indians. It is like people expecting Donald Trump to make all Euro-Americans his problem because he's rich. The new money has in many ways made the divide between "Rez Indians" (those on reservation or close to the reservation) and the Urban Indians almost impassable.

Tribal elders who are trying to write grants (for example for non-profit organizations) to better their people are being challenged by mainstream politicians as to why they would need any money. It is common knowledge that Orange County, which is arguably the richest county in southern California writes for such grants on a regular basis. All non-profit organizations that serve people

survive by writing grants. Since that is the American way, why would it be wrong for Native Americans to now follow suit?

In order to serve my community the best, I needed a center where community activists could meet and educate people. For funding and community involvement we needed the local politicians to see our center as a source of pride, a place to be identified with. Sometimes that is a tricky mix, but if successful it means we can work within the legal system to make relevant change for the community. The center needs to be a place where we can teach voting rights and political involvement. As Native America learns to assert itself, having political representatives will be important. Already there is a new and growing Native American Democratic Caucus.

My dream was to have a place that Natives Americans could go to and gain an understanding of their civil rights. I also knew that many Native Americans do not understand how to effectively use most bureaucratic systems, like Social Security or the Department of Rehabilitation. My life had

taught me how to use these systems. I knew that I could pass this knowledge on. As a child I lived in foster homes as well as an orphanage. As an adult I have been a welfare mother, and now I am on Social Security and finishing my education with the help of the Department of Rehabilitation. I know bureaucratic paper work.

At school while getting my bachelors degree in sociology I studied why Native Americans did not finish their course studies and how the education system had not been a positive influence for Native Americans. Many other cultural groups have had problems with poverty, being away from "home," and with inadequate education. However, Native Americans have all of these problems and more. In addition to the above problems Native Americans are always in such small numbers in educational communities that comradery is almost impossible. The most debilitating problem of all is probably the fact that all levels of education in the United States continues to perpetuate a racist curriculum. Columbus could not have "discovered" America if people and their cultures were already thriving. Disregarding this fact, the

United States educational system clings dearly to this myth.

I have been the Executive Director of the San Bernardino branch of the American Indian Movement since 1997. This work has given me several reasons to want to study more about the laws that govern Native Americans. The American Indian Movement is a national civil rights organization. One of the little known facts about the American Indian Movement is that it is also a religious statement in that all members are devoted "Traditionalists." The term Traditionalist refers to Native Americans who follow the spirituality of the old ways. In the old tradition "AIM'sters (hard core American Indian Movement members) are a warrior society. They have become modernized in that their weapons are political actions like demonstrations and lawsuits. If registered with a federally recognized Nation, Native Americans have a very different legal standing in America. The laws of America are so twisted and change so often for Native Americans that the common person and sometimes even well educated people have no idea what the law really says. My idea was to offer a

large range of educational opportunities and also provide a place where community activism could flourish. My personal library that includes law books on Indian law was included in order to further both education and community activism.

Instead of duplicating services some other agencies might offer I wanted to find out what services other agencies were already providing and then get the needed resources to my clients. I would do whatever was necessary to help my clients with the obligatory paperwork and other obstacles. Today most grant providers are stressing cooperation and networking amongst non-profit organizations. This is something that not only am I good at organizing, but I truly enjoy this work.

CHAPTER TWO
IN THE BEGINNING

All my life I have heard about Indian Time. Nothing in this life works so independent of rhyme or reason as Indian time. That was the first of many lessons that the project of establishing First Nations Tribal Library and Social Research Center taught me. The tribal organizations that I worked with were generous, but had no interest in real deadlines or timing I might be facing. For instance, it took six months to just get approval to allow phone lines to be installed in my office.

Luke Madrigal is the director of Indian Child and Family, a social service agency for Native Americans. Luke and I had become friends, so I had suggested that it would help us both to have offices in San Bernardino. Although Indian Child and Family services had had offices in town in the past, at the time that I was talking to Luke the agency only had one office in Temecula, which is two counties over. I felt that it

was important to offer as many services to the Urban Indians in San Bernardino as possible. That also included foster care programs, which was a specialty of Indian Child and Family Services.

I had worked with the only agency in San Bernardino that serves Native Americans. They offered some services but most services were limited to only registered Indians. That has always been a problem since so many Native Americans have relocated to cities. Often these people lose their tribal identity and their children may or may not be registered. The Bureau of Indian Affairs conveniently only allows their funding to be spent on who they recognize as being Indian. Despite acceptance by Native American community, the Bureau of Indian Affairs disallows people who are not officially registered. Even though, through the years, it has been acknowledged that some of the older rolls being used by the Bureau of Indian Affairs for identification are in error. The federal law allows the Indian community to include people they deem as Indians.

In 1997 I had the privilege of meeting and becoming friends with the then chair of San Manuel Band of Mission Indians, Henry Duro. I can't express how honored I was to know a man so dedicated to bringing self-reliance to his people. I never spoke to Henry that we were not engaged in how to enhance the struggle of Native Americans in fitting into the foreign system of government that is now over all people in the Americas.

Along with my desire to help Indian Child and Family find an office and my need to have an office to work out of, I asked Henry if Luke and I could have an office at San Manuel. Henry stated that San Manuel had just received an office building from the federal government at the disbanded Norton Air Force Base. The building was handed over to the San Manuel Nation to use to provide social services for Native Americans. Henry said we should make a formal request to the tribe. Luke and I then began a series of meetings and correspondence with the San Manuel Nation. It took over a year to get results from the San Manuel Nation.

There were several important issues facing the San Manuel Nation. This small Nation, consisting of about 70 people, had, in less than ten years gone from abject poverty to owning a large Bingo Palace, supplying them with a lot of benefits and a lot of new troubles. I was just one more person wanting something. The business committee was always nice when Luke and I saw them. However, permission to move into the office they provide took over a year. Several times we would show up at a meeting only to find out the members of the business committee were not even in town. They had been called out of town on business and had left without notifying us that our meeting had been canceled.

Luke at this point told me we should give up. However, I felt it was important for the San Manuel's to be involved because they are the local Native Americans and they should always be considered first. I got a call and was told by the person on the other end of the phone that Luke had cut a deal with a tribal member to get an office without me. That was Luke's right to fight any

way he could. He is a California Indian and I am not. For some California Indians that is an important point. California Indians were the most abused of all Native Americans. During the Gold Rush period of California's history more California Native Americans lost their lives than in any other period of American history. In the 1950's the relocation program initiated by United States government, which was an attempt at forced assimilation as well as bolstering a cheap labor market ended up bringing millions of non-California Native Americans into southern California. This relocation of Native American was a strain on resources. Currently the San Bernardino area is home to more than 125,000 Urban Indians, according to statistics gathered by Arrowhead United Way. The California Indians were pushed into an uncomfortable position of sharing meager and depleted resources with people whom they had little in common.

Although tribal entities are always sensitive about their territory and pride, this competition for

resources increased the problems between the different groups. Having been raised in California it felt like my home, but I knew that most California Indians were tired of all Indians being portrayed as one group. Hollywood and the media only seem to have one image and that is of the plains groups (like the Lakota and Dakota Nations). The true images of California groups are either missing or delegated to "diggers" (a racially charged term, used to refer to a group of unsophisticated people). The Native Americans living in southern California before the arrival of Europeans were living a very idyllic lifestyle due to the mild climate and abundant natural resources. The Europeans, who had a radically different lifestyle, choose to use the pejorative term "Digger" to refer to these peaceful family groups. Knowing this fact, it is hard to accept the derogatory term "Digger." I have given this explanation to point out the position I sometimes find my self in with California Indians. I am an Apache, Choctaw and Cherokee. In other words I am an outsider.

When I found out I was about to be cut out, I called a few friends I had that could have an influence to help me get the office. The committee meeting that made the difference was a closed session, so I will never know the whole story but I am sure that Henry Duro, and a few others were on my side. I got my office.

Laurie Green had become a great friend. Laurie's husband was a San Manuel Indian. I had sold him some American Indian Movement t-shirts. Laurie worked for the then senator Joe Baca, so she gave me a valuable contact to a strong local politician. Laurie also gave me the first office equipment and helped me acquire my business name and license. My husband and I went to a sale at the University of California at Riverside, where we got three bookcases, a table and a filing cabinet.

It took a month to move in all my furniture and log in my books. Elija was a fellow activist from Holland and was raised by a family of librarians. She and I designed a system to keep track of the books. I love my library but I am not a bookkeeping person. The focus was

never to be the books. The books were, however, useful and they did get us a lot of attention. The press and some officials liked my activism but found the library less threatening. I did a lot of press interviews and attended every group meeting I could to spread the news.

Joe Rodriguez in the County supervisors office got us more desks, as I wanted to have computers to use for those using the library. Today the World Wide Web is bringing Native American activism into a more cohesive front. Many local Native Americans from outside California have a difficult time staying in touch with their family on distant reservations. I felt that we could use computers to bridge that gap. Today most reservations, including some of the poorer reservations have a computer at the Nations' headquarters.

It took almost six months to get official approval from the business committee to have phones. They finally said we could have phones when I pointed out Luke was running the office from Temecula. In addition, the fact that my having to borrow the phone at the security desk

was an imposition to our neighbors (the marketing department for San Manuel). I have a temper and after receiving several lectures about the marketing department being on one side of the hall and my offices being on the tribal side, inferring that I was a disruption to marketing, I asked the person annoying me, if it made a difference which side of the hall they were standing on when the tribe fired them. After that I was left alone.

CHAPTER THREE

BUSINESS AS USUAL

By this time I had learned to spend several days a week networking with other agencies. I liked this part because I was able to meet people and sometimes I was the first contact these people have with the Native American community. If you open up to people you would be surprised how much they want to help you, and you will receive your backing. This was important because the office had no financial backing and I had to have my first fund-raiser. Contacts I made at Kiwanis such as Joe Rodriguez, and the gentlemen at the Gents Organization helped me with my first fund-raiser. The Gents are a wonderful club of local men who help the community. They offered their large banquet room for free.

Jamie Alvarez, a community business leader and also a Kiwanis member, offered to cater my Fund-raiser and cover all costs for the food. With the cost so low I thought we had it made. I was wrong. We sold few

tickets and if all my friends were not invited for free it would have been a disaster. Luckily enough tickets sold to pay what cost we had. I decided that all the work, and money we used for the dinner fund-raiser was not worth it so we gave up on that idea.

I had permission for phone lines to be installed around June. It was costing a little over \$300.00 a month. At this time I thought I would sell library passes. I sold around 15 at \$20.00 each, which helped with the phone bill. Money was a problem. I looked into getting a non-profit status so I might write a grant. Friends of mine who run the Fontana Native American Indian Center had a non-profit. When I learned that it cost a lot to get started, they offered to help me. Fontana Native American Indian Center actually drew up a contract to cover me with their program so I could get started. I also learned that people will check out books, but you cannot get some people to bring books back. The funny part is some of the books not returned were lent to rich people who could have bought all my

books. Humans will always be human. I learned that the people who did not return the books felt the books were not important enough to remember to return.

Two remarkable people, Carol and Ellis Ray, run Fontana Native American Indian Center. They have played very important roles in my life for several years. Carol and Ellis have given me support, answered questions and some how knew when to give me space. Hard knocks are part of the process. Every time I stumble one of them seems to be close enough to dust me off and cry or laugh with me. They fill a rare spot I value dearly.

In September of 1999 I attended a 5-day class on grant writing. After 5 days I was sure I did not have what it takes to write grants, but I had learned some basics. I now can draw up a budget, and keep enough paper work that a grant writer can help me. I have found a grant writer that is willing to work with me and we are in the process of writing for a grant that looks promising. If you allow handicaps to stop you it becomes a dull life. A handicap is just a challenge you must

answer. I can work with people and find resources but I cannot do math type problems. I was beat a lot as a child and my ability to function well in math. I face that head on and find others who I can trust to help me do that type of task.

Before the end of the first year I had learned a lot about the need to sometimes be formal. I now have an active board, six members strong. I try to surround myself with people that are pro-active, experienced in areas I am weak. I listen to their advice knowing I need them, but have them understand that in the end I am the responsible person. People allowed to show their talents always do their best. A smart leader allows that room, and then gives that talent proper notice. Awards, flowers and gifts are all important.

CHAPTER FOUR

TO EVENT OR NOT TO EVENT

Native Americans, as a community have a problem. At school and in the media Indians have been portrayed as alive and viable only in the distant past. Our children need to have current and correct images. One of the children from Fontana Native American Indian Center had come home crying about this problem. In school she had proudly told her teacher that she was an Indian. Her teacher said something that is unfortunately typical. This uninformed teacher told this child that she was sure everyone had a little Indian blood but all the real Indians died in the last century. This young child experienced what all Native American children face: do real Indians exist outside history? How about the fact that movies only show "feathers and beads" with titles like "The last of ..." or "The Vanishing" or many words that say these people are dead.

I was teaching a Japanese lady about Native Americans when she told me she had traveled all over

America. Everywhere she was she had looked for someone who looked like an Indian. In Japan many people wore traditional clothes, but in America she had never seen an Indian. What she didn't understand was that feathers and beads do not define an Indian.

Native America has an image problem; we as a people have vanished from the sight of everyday America. I decided my way to counteract that was to wear clothes that spoke about my ancestry, and be very active in the community so people would understand we are here, today. Since that time I am very careful to openly wear large amounts of silver, sometimes beadwork and oftentimes a medicine bag. I also am very proud and often wear a very expensive pair of custom-made knee length moccasins. Oddly enough, my habit of wearing cultural clothes has gotten me into a great deal of trouble. I have been written up and fired from jobs. Even at California State University San Bernardino a professor felt that it was important to single me out for negative verbal and written sanctions over my wearing of cultural

clothing. This teacher had loudly explained at every opportunity that she too was Native American. Despite her declaring that she was Native American, her attempt at lecturing on Native Americans revealed a distinct lack of actual knowledge or experience. I also acquired a letter from the Brothertown Nation (the Nation that she claimed was her background) that she was not a member.

During the first year First Nations Tribal Library and Social Research Center had several events I am proud of. The first formal event was the East Valley/ San Bernardino Area Diversity Conference. I personally feel that it is important for Native Americans to be seen as alive today. This conference gave me a chance to support a community effort. The conference opened lines of dialog between different ethnic voices in the community. We were co-sponsors and I delivered a speech.

Often I am asked where do you go to meet a real Indian. San Bernardino has had a reservation on the edge of town since the early 1900's. In the 1950's thousands

of Native Americans were either "relocated" by the government or came here for jobs such as the railroad. The official count of the county is only a little over 20 thousand but the United Way paid for a private counting and they got over 120 thousand. Both are probably off because of the problem of how you identify a Native American. There are surely 60,000 plus Native Americans in San Bernardino County. In the past, people would hide their Native American background. Today people seem to invent Native American blood where there is none. One way or the other, we are aware of a large unserved population. The latest release of numbers from the Din'e Nation say that half a million of their registered people live in Southern California and many live in San Bernardino because of the railroad jobs.

I attend the school board meetings for San Bernardino. Again I felt the Native American community needed to be represented. There are usually three of us always there to watch out for our communities: Gill Navarro from Mexican American Political association

(M.A.P.A), John Moore from the National association for the Advancement of Colored People (N.A.A.C.P.), and me, for the American Indian Movement (A.I.M.). We have all learned to watch for each other and actually work together. In addition to providing my library for use and offering free services (which were not used by the school district), I was fighting the racist mascot issue. Though the mascot issue is a huge issue for Indians, other communities generally don't understand or care about it. In San Bernardino we made a united effort with M.A.P.A., N.A.A.C.P. and A.I.M. It took a year but now there are no "Indian mascots" in San Bernardino City Unified School District. In addition many of the surrounding school districts are also changing. I never understood how it could be considered an honor to use any human images as mascots, especially when the people say they do not appreciate that "honor." A mascot is a pet; an honor is a raising of status.

My next event was to take a class about the school district's policies on suspension and/or expulsions.

After I took the class I was certified to be an educational advocate for the San Bernardino school system. I placed a sign on my wall at the library advertising my services for free.

The next event was a large community effort. It was a collaborative effort called "Uplift the Community: Empowerment Faire '99." The effort was started and run by Inland Behavioral and Health Services Inc. It was one of the largest and best community efforts I am aware of for our area. Any group that helped people get empowered was invited. There were health groups, a tobacco recovery group, drug and alcohol recovery, local politicians, voter registration, and many other community service organizations.

At this point I was staying busy but still not bringing in any regular source of money so I tried a "Read-a-thon." The idea was to get students at San Bernardino Valley College to acquire sponsors. The sponsors were to pledge a money amount for how many children the student read to during this event. The lady

in charge of the college reading lab was my contact person. There were several meetings to plan this event.

However, like earlier attempts we were not successful. I receive a donation from the lady who worked on the project with me and one student collected \$15.00.

Sharon Caballero, president of San Bernardino Valley College, and I had become friends. Sharon and I had conversations about the needs of the community. Sharon has the unique ability to challenge people to do work they have insight on, and help them to succeed. Sharon and I began to make plans to help bring the minority communities together. I designed an event to include all under represented communities. Sharon was able to provide a place to have the event. Through her we were able to encourage professors who belonged to under represented groups to be a part of this event. By this time I was learning to be more formal. I formed a committee. We then built a mission statement, sent out invitations and had a very exciting event. The feedback

has been so encouraging that we will make this a yearly event.

In November I was asked to lecture at California State University Northridge. Dr. Nava had heard about First Nations Tribal Library and Social Research Center and ask me to speak at a class. It was a good class and many students asked me to stay after and speak more on Native American issues. I really enjoy lecturing so I hope to increase these events.

I carried supplies and posters for the census. I spoke out at meetings and anywhere I could. It was important to get the community involved. I understand the urban need to count Native Americans as so many of our people avoid any contact with a government that has so disenfranchised the Native American in its system. On the other hand all reservation Native Americans are registered with the government as members of an Indian Nation. They are well documented, I don't understand the government miscounting these people. In the last census all Native Americans with Spanish surnames were counted

as Latino, denying the fact these names were forced on the people and had no basis in Latin America. The government officials we spoke to agreed this happened and promised it would not be repeated.

We closed out the year with a holiday party. It was well attended. The people we had networked with all year dropped by to share food and conversation.

CHAPTER FIVE

AT LAST A RAP-UP

It was a long and good year. I started with no idea where I would find my services valuable. I know there was a huge void of services to Urban Indians and a smaller but important need for reservation based Indians. I had no idea what I needed to have a viable resource center. I have made huge strides in learning the importance of formality and paperwork. First Nations Tribal Library and Social Research Center has a governing board now. It was formed in the later months of the year. We changed our name to First Nations Tribal Education and Resource Center. First Nations is the short and informal version of our name. The board decided that we needed to narrow our focus, improve on what we do well, and not be a lending library. As a library I could get people to borrow books but not return them. After losing several books it was decided that we would continue to have the books available to

the public, but people could not check them out and remove them from the premises.

First Nations also needed to move from San Manuel's office building. Although the San Manuel people had been generous and supplied a free office space, I was only allowed to use the office between the hours of 8a.m. to 5p.m. The people I was hoping to service often times could only use my services evenings and weekends. After months of asking the San Manuel's for additional hours I was told they could not extend the hour of availability for my office.

First Nations Tribal Education and Resource Center is now in the process of relocating and we have submitted a formal request for grants that look promising for us to be fully funded by fall 2000. Narrowing our services was key. In the mean time I am operating from home and when needed from Fontana Native American Indian Center.

APPENDIX A:
FIRST NATIONS TRIBAL LIBRARY
AND SOCIAL RESEARCH CENTER EVENTS

SOUTHWORTH
PARCHMENT DEED
100% COTTON FIBER

East Valley and San Bernardino Area
Diversity Conference

*East Valley &
San Bernadino Area
Diversity Conference*

S P O N S O R S

East Valley Building A Generation
Racism Free Coalition
University of Redlands
Loma Linda U., Office of Vice Pres. for Diversity
The Mayor and City Council, City of Yucaipa
New Hope Missionary Baptist Church
(San Bernadino)
San Bernadino Community College District
Redlands Police Department
Community Advocates for Education Equity / CAEE
Charlie's Angels: Adopt A Bike / Computer
Human Relations Commission, City of Redlands
Redlands - Yucaipa Guidance Clinic Association, Inc.
First Nations Tribal Library & Soc. Research Center
NAACP, San Bernadino Branch
IMPROVE, Business & Communication Association Inc.
Westside Action Group (WAG)
Westside Story Newspaper
The American News
The San Bernadino Community League of Mothers
Latino Impact

PARTICIPATING INSTITUTIONS

Redlands Family YMCA
Redlands East Valley High School
Redlands High School
Department of Education, U. of Redlands
Office of the Mayor & City Council, Cities of:
*Loma Linda, *Redlands, & *Calimesa

East Valley / San Bernadino Diversity Conference

CRAFTON HILLS COLLEGE Saturday, April 24TH

Morning

- *Registration* 8:00 - 8:45 a.m.
- *General Session & Keynote Address* 9:00 a.m. - 10:30
 - *Small Group Workshops* 10:30 - 11:30
 - *Closing Session* 11:30 - 12:30
- *Lunch & Individual Interaction* 12:45 - 1:45 p.m.

Afternoon

- *Registration / Sign-In & Receive Packets* 1:30 - 2:00 p.m.
- *General Session & Keynote Address* 2:00 - 3:30 p.m.
- *Small Group Workshops* 3:30 - 4:30 p.m.
- *Closing Session* 4:30 - 5:00 p.m.

DIRECTIONS TO CRAFTON HILLS COLLEGE: I-10 East pass Redlands to Yucaipa; take the Yucaipa / Crafton Hills College Exit; turn left over the freeway (you are on Yucaipa Blvd.); continue on Yucaipa Blvd. for 2 miles; turn left at the signal - Canyon Hill (there is a Crafton Hills College sign on the right); go up the hill to the entrance sign to Crafton Hills College. Handicapped Parking in lots D, E, F & G.

LOMA LINDA UNIVERSITY (Randall Visitors Center) Thursday, April 29TH

- *General Session & Keynote Address* 6:00 - 7:00 p.m.
- *Small Group Sessions* 7:00 - 8:00 p.m.
- *Closing General Session* 8:00 - 8:30 p.m.

DIRECTIONS: I-10 East From San Bernadino to the Anderson / Tippecanoe Exit; turn South on Anderson. Pass Loma Linda Academy & Stewart Street. Turn right at the next signal. Randall Visitors Center is on the right hand corner. Beyond Randall Visitors Center in the Library.

•Certificates of attendance are available upon request.

Keynote Speakers



Brenda Campbell- Five years as a classroom teacher; Eight years as a principal; Director of the S.B. County Schools School Leadership Center since 1993; served for four years on the State Chapter I Comm., served on the Ex. Bd. of the Calif. Institute of

School Improvement (CISI); received 134,000 votes as a candidate for the SBCUSS; recipient of the U. of Redlands' 1999 Outstanding Alumni Award; a highly sought after speaker.



Prof. of Sociology, Calif. State U. of San Bernardino & a member of the San Bernardino City Unified School District School Board; former president of the San Bernardino MAPA Chapter; numerous articles and publications; a highly sought after speaker.



Jim Bueermann-Chief of Police, City of Redlands; Original Ch., East Valley Building A Generation - Cries That Care.

**REDLANDS
POLICE**

Diversity Conference

Planning Committee Members

Dr. Amos Isaac, Chairman

Ms. Yolanda Contrares

Captain Tom Fitzmaurice

Mr. John Lujan

Mr Ray Quinto

Ms. Delores Coles

Ms. Vickie Jackson

Dr. Leslie N. Pollard

Mr. Mark Shepherd

Ms. Billie Daniels

Dr. Randall Lindsey

Ms. Pamelalee Bailey-Schimizu

Ms. Mary Trost



3 Keynote Addresses
18 Small Group Sessions
5 + 5 + 5 Exchanges

7 PARTICIPATING
ORGANIZATIONS / INSTITUTIONS



20 COSPONSORS



(Randall Visitors Center)

LOMA LINDA UNIVERSITY

Thursday, April 29TH



&

CRAFTON HILLS COMMUNITY COLLEGE

Saturday, April 24TH



East Valley &
San Bernardino Area
Diversity Conference

East Valley / San Bernardino Area Diversity Conference

Saturday, April 24, 1999: Crafton Hills College

Morning Session

Moderator: Mr. Wallace Allen

**Synthesizers: Dr. Randall Lindsey Dr. Clarence Goodwin
Ms. Beverly Jones Wright Dr. Patricia Little Dr. Cecelia Juliagay**

Small Group Workshops

Workshop A:

Native Americans in the Curricula of Public and Normal Schools: Formuli for Genocide Or a Valuing of Native American History, Culture, and Diversity. An examination of mission statements, preparation of school personnel, and curricula offerings.

Presenter:

Ms. Pamelalee Bailey-Shimizu, Ex. Director of the American Indian Movement San Bernardino Chapter & Founder & Ex. Director of First Nations Tribal Library and Social Research Center.

Workshop B:

How to Find Agencies & Programs That Can Help Me: Connecting with Community Resources. What agencies and services are available & how to access them.

Bilingual: Spanish / English presenters

Presenters:

Ms. Martha Amaya & Ms. Henrietta Garcia: United Way of the East Valley

Workshop C:

Assisting Students with Practical Help, Emotional Support and Encouragement. EACH ONE, TEACH ONE Learn how to establish a mentorship program.

Presenter

Mr. Lawrence L. Daniels, Mentor Program Coordinator

Workshop D:

Scholarships & Mentoring Programs

Presenter:

Ms. Clarice Richards, Scholarship Chair, New Hope Missionary Baptist Church

Up-Lift the Community, "Empowerment Faire"

Inland Behavioral and Health Services, Inc.
1963 North 'E' Street
San Bernardino, California 92405

.....
**Up-Lift the Community
"Empowerment Faire"**

October 5, 1999

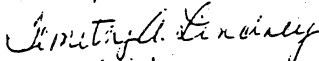
Pamela Lee Bailey-Shimizu
1st Nations Tribal Library
1482 E. Enterprise Blvd., Suite 466
San Bernardino, CA 92408

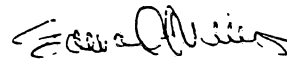
Dear Pam:

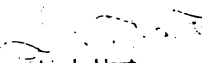
The staff and Board of Directors of Inland Behavioral and Health Services, Inc. would like to extend our heartfelt thanks to you for working and participating in the Uplift The Community First Annual "Empowerment Faire" a wonderful achievement! People like you make all the difference in an events success.

As we prepare for next year, remember that with your continued support and effort, the year 2000 faire will be even more successful. See you next year!

Sincerely,


Temetry A. Lindsey
CEO/President


Edward L. Williams, LCSW
Vice-President of Treatment


Linda Hart
Event Coordinator

Serving the health and welfare needs of our communities

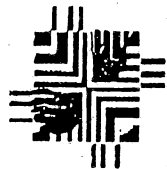
CERTIFICATE OF APPRECIATION

This certificate is awarded to

Pamela Lee Bailey-Shimizu

in recognition of valuable contributions to

Up Lift The Community: Empowerment Faire '99



Inland Behavioral and Health Services, Inc.

Edward L. Williams
Edward L. Williams, LCSW, Vice-President

10-5-99
Date

Linda Hart
Linda Hart, Event Coordinator

11-5-99
Date

First Nations Annual Read-a-thon

First Nations Tribal Library and Social Research Center's Annual Read-a-thon October 18-29, 1999

In an attempt to promote quality information and have fun with children, First Nations Tribal Library is promoting a read-a-thon. We are challenging students at Valley College to go into their own communities and find places where they can read Native American stories to children. We will provide the stories and any assistance or information needed. Each person signing up to participate in this read-a-thon will be requested to find sponsorship. Sponsorship means that a person offers to pay a certain amount of money per child read to. For example: A "reader" has five neighbors, each of whom agrees to sponsor the reader \$1.00 per child read to. The "reader" then goes to a local school, church, community center, park, etc. where he/she reads to the children. Each child initials a form, and then the "reader" counts the number of children. He/she goes back to the five neighbors and reports the number of children read to. If 10 children were read to, the "reader" would collect \$10.00 from each of the five neighbors, for a total of \$50.00. The college student will be totally responsible for keeping track of the number of children read to, and the collection of sponsorship funds.

The student who reads to the most children will receive a book grant (dollar amount to be determined based on the success of this activity) for the next semester, and there will be a book grant to the student who raises the most money. Money collected should be turned in to the First Nations Tribal Library or the SBVC Reading Lab by November 1, 1999.

First Nations Tribal Library will be happy to assist wherever needed. Students can check out a book from the SBVC Reading Lab. Students must present a valid SBVC Library Card, and will be fully responsible for the cost of the book if it is not returned in good condition. Books can be checked out for a period of no more than three days.

Each participant will receive a First Nations Tribal Library Card when funds are submitted.

**First Nations Tribal Library
and Social Research Center's
Annual Read-a-thon
October 18-29, 1999**

Child Sign-In Sheet

Participant Name Diana Cordero

Title of Book Crow & Hawk & Between Earth & Sky & Hidden Spirits

All children initial below:

Angelo Cervantes	3 yrs
Alec Cervantes	6 yrs
Isaac Chagolla	4 yrs
Heavenly Chagolla	2 yrs

Class of 21 pre-school students 4-year olds

Education Summit

San Bernardino Valley College

Office of the President

November 4, 1999

Ms. Pam Bailey-Shimizu
First Nations Library and
American Indian Movement
1482 Enterprise Avenue, Bldg. 466
San Bernardino, CA 92408

Dear Pam:

Thank you for your attendance to the First Educational Summit on October 29, 1999. The discussion was very enlightening and informative. The Summit reconfirms my belief that we need to continue discussions to increase our understanding of race, gender, class and sexual orientation to make the educational system a successful journey for all children.

Without your support, the Educational Summit would not have occurred. In addition, I would like to thank the First Nations Library and Social Research Center, and the American Indian Movement of San Bernardino County for their support of the Educational Summit. I would also like to extend a special thanks to Senator Joe Baca's Office and Assemblyman John Longville's office for their generous donation of scholarships to the Educational Summit.

Attached is a list of participants at the Educational Summit, as well as notes taken at the event. To continue the momentum of the Summit, we are instituting a monthly meeting to move the discussions forward. We would like to schedule our first meeting for the end of November. If you could please call Pam Bailey-Shimizu, First Nations Tribal Library at 382-2204 or 888-0228, and leave a message when you are available to meet between November 15-30 anytime from 8:00 a.m. to 5:00 p.m., Monday through Friday.

Again, thank you for your commitment to explore ways to increase the presence of underrepresented people in our schools' curriculum.

Sincerely,



Sharon S. Caballero, Ed.D.
President



701 South Moorpark Avenue • San Bernardino, California 92410 • (909) 888-6511
San Bernardino Community College District

October 29, 1999 Educational Summit Attendance List

First Name	Last Name	Organization	Address	Phone
Leonard	Lopez	SB Valley College	701 S. Mt. Vernon Ave San Bernardino, CA 92410	909-888-6511 X 1563
Steven	McGrew	CAPE Rainbow Council	279 E 34th Street San Bernardino, CA 92404	909-886-8533
Gil	Navarro	California Parents Assoc.	985 W. Kendall Drive San Bernardino, CA 92407 PMB357	909-787-6027
Laverne	Pine	FNAIC	365 W. Grove Rialto, CA 92376-4907	909-820-6365
Beverly	Powell	SB Community College Dist	701 S. Mt. Vernon Ave San Bernardino, CA 92410	909-307-6742
Ruby	Ramirez	Senator Joe Baca's Office	201 N. "E" Street San Bernardino, CA 92401	909-885-2222
Carol	Ray	FNAIC-SB/R NACC	PO Box 1258 Fontana, CA 92334-1258	909-823-6150
Ellis	Ray	A101 & FNAIC	PO Box 1258 Fontana, CA 92334-1258	909-823-6150
Judith	Reuther	SBCSS	601 North E Street San Bernardino, CA 92410	909-387-4433
Sara	Rubalcava	Liberia Del Pueblo	972 N. Mt. Vernon Ave San Bernardino, CA 92411	909-888-1800
Bill	Runyan	Retired Educator; Columnist	17319 Reed Street Fontana, CA 92336	909-823-4578
Sue	Runyan		17319 Reed Street Fontana, CA 92336	909-823-4578
Henry James	Vasquez	SB City Schools IMISA	660 S. 5th Street Collon, CA 92324-3303	909-825-0208
Joe	Virata	UC Riverside Asian Pacific Student Prog	104 Costo Hall Riverside, CA 92521	909-787-7272
Renea	Wickman	Holistic Healing for Youth	1405 Mills Avenue Redlands, CA 92373	909-307-6246
Nancy	Wolfe	Indian Child & Family Services	28441 Rancho Calif Rd, Suite J Termeclula, CA 92590-3618	909-676-8832 X 19

Educational Planning Committee

10/1/79

- 1 Carol King
- 2 Ellis Ray
- 3 Julia L. Bogary
- 4 [unclear]
- 5 [unclear]
- 6 [unclear]
- 7 [unclear]
- 8 [unclear]

Country Club
 2400 N. H. C. & F. Rd.
 A010 S.B. County

823-6150
 PTECHAKAM
 709-8584317
 1-8-62
 28 10/1/79

FRS

Rough Draft

Educational Summit Mission Statement

The _____ Mission is to meet and discuss issues and problems that any under-represented group feels about how they are portrayed in education.

The _____ began on
August 20th, 1999

KEY OBJECTIVES

- TO PROMOTE** curricular changes in educational institutions that will depict positive under represented groups contributions to the fabric of local, state, national and world history.
- TO PROMOTE** programs in educational institutions with linkage to industry that will encourage under-represented groups to pursue higher educational goals, professional or technical careers.
- TO IDENTIFY** exemplary multiethnic and minority programs at the elementary, secondary and university levels which can be replicated in local educational agencies.
- TO IDENTIFY** exemplary multiethnic and minority curricular materials, resources or instructional units for implementation and use at the elementary, secondary and university levels.
- TO IDENTIFY** and link with local and area minority persons who may serve as appropriate role models for multiethnic and other minority persons.

Educational Summit

Planning Meeting # 7

Friday, October 8th, 1999 - 11A.M.
First Nations Library and Social Research Center
San Manuel Business Office

M I N U T E S

The seventh planning committee meeting of the Educational Summit was held on Friday, October 8th, 1999 at the San Manuel Business and marketing office. The meeting was called to order by Chairperson Pam Bailey-Shimizu at 11:15a.m.

Present were: Nancy L. Wolfe, Julia L. Bogne, Anthony Castro, Ellis Ray, Pamelaec Bailey-Shimizu, Carol Ray and LaVern Pine.

Minutes of the October 1st meeting were accepted as presented.

OLD BUSINESS:

Handouts - AGENDA

8:30 to 9a.m.	Registration (Continental Breakfast)
9:00 to 9:15 a.m.	Welcome by Sharon Cabrillo, Valley College President
9:15 to 9:30a.m.	Educational Summit Introduction - Pam bailey-Shimizu
9:30 to 10a.m.	Key Note Speaker - Professor Ed Gomez
10 to 12 p.m.	Individual Group Workshops
Noon	Lunch
1 to 2:30 pm	Summit Outcomes and Goals

LETTER FROM FIRST NATIONS LIBRARY
DRAFT OF MISSION STATEMENT
ROLE MODELS (Tease Sheet)
NOTE FROM INDIAN FATHER TO CHILD
MAP OF CALIFORNIA TRIBES
1964 CIVIL RIGHTS PROCLIMATION
OTHER ?

MISSION STATEMENT DRAFT - see Exhibit 'A'

Thank you to San Manuel Marketing Department for donation of 100 bags, pens and notepads.
Thank you to Fontana Native American Indian Center for donation of 100 handout folders.

A REAL BIG THANK YOU TO ANTHONY CASTRO FOR SUPPLYING THIS MEETINGS REFRESHMENTS.

ADJOURNMENT: Meeting adjourned at 1:30p.m

Respectfully Submitted.

Carol Ray

Education Summit October 29, 1999 - RSVP List (Updated 10/18/99)

Last	First	Company	Yes	No	Comments
Abdulmumin	Alfred	UCR			
Adams	Willie & Evon	American Indian Church			Senator
Baca	Joe		1		
Baguley	Linda	Title IX Indian Education	1		
Bailey-Shimzu	Pam	First Nations Library & American Ind Mvmt			
Beiler	Fred	WestEd			Senator
Boxer	Barbara				
Brown	Marta	Candidate 42nd District			Senator
Brutie	Jim		1		
Caballero	Sharon	SBVC			
Castro	Anthony	SB Sexual Assault Services		1	
Caulderon	Maunce	Arrowhead Credit Union			
Cerda	Tony	Costanon Rumsen Ohlone			
Chacon	Martha	Elder San Manuel			Is sending Judie Reuther
Ciaun	Robert	Career Training & Supp Svs	1		
Cortez	Carlos	UCR			
Dalton, Ph.D	Henry	Publisher, Retired Educator			Superintendent
Deigado	Anthony	SB Cty Schhol			
Drake	Barbara	SB Title IX Indian Ed			
Duro	Henry	San Manuel Band of Indians			Senator
Fenstern	Diane		1		May be late
Feneioh Ph.D	James	CSUSB			Superintendent
Fischer	Herb	SB Cty Schhol			
Frazier	Joanne	Press Enterprise	1		
Garrett	Connie	U of C Cooperative Ext.			
Gomez	Vincent	Educator			
Grant	Dorothy	Retired Educator & Community Activist			
Hart	Linda	Inland Behavioral Sci & NAACP			
Hawkins	Maggie	Lesbian, Gay & Bisexual & Transgender Rch Ctr			
Isaac, Ph.D	Amos				
Jacobo	Robert & Eva	Azteca Traditional Research			
Jimenez	Enc & Pam	Traditional Leader	1		880-1921
Jones	Bettie	Educator			
Julagay, Ph.D	Cecelic	CSUSB			
Knapp	Robert John	Spiritual Leader			
Leroy	Lynn	San Manuel Tribal Council			Representative
Lewis	Jerry				
Little	Dr Patty	CSUSB			Pam said may pur tbi 10/5
Longville	John	Assemblyman		1	
Marx	Dr Marcia	CSUSB			
Navarro	Gil	MOPA & CA Parents Assoc			
Oyote	Rep				
Pezant	Lita	Westside Story			
Pine	Laverne	AIOIC Opr Comm Member FNAIC Adv			
Pine, Ph.D	Charles	Psychologist			Board Mbr
Powell	Beverly	SBVC			
Ramos	James	San Manuel Cultural	1		
Ray	Ellis	FNAIC & AIOIC of SB Cty	1		
Ray	Carol	FNAIC & SB/Riv Counties NACC	1		
Reuther	Judie	Career Training & Supp Svs		1	
Rivera	Thom	CSUSB			
Roberts	Jo Ann	Phoenix Bookstore		2	
Runyan	Bill & Sue	Retired Educator, Columnist			
Sisquoc	Lorene	Curator, Sherman Museum			
Sisto	Ean	NASP & EOP			
Slaughter	Roger	Native Traditionalist			Assemblywoman
Soto	Neil				
Stalley	Pam	Connection Leadership Project			
Texera	Dr	CSUSB			
Thompson	Sherry & Lloyd	Native Resources			
Thomson	Sarah	Educator			
Torres	Nana	CSUSB			
Valdez	Elsa	CSUSB			
Vaquez	Henry	Educator	1		
Virata	Joe	UCR			
Weber	Cindra	SB Title IX Indian Ed		1	NOTE Name/Org Change
Wickman	Renea	Wholistic Healing for Youth			
Wofe	Nancy	Indian Child & Fam Svs			
Totals			14	3	

2000 Census Activities



CITY OF
San Bernardino

OFFICE OF THE MAYOR
JUDITH VALLES
MAYOR

November 23, 1999

Dear Community Leader,

The purpose of this letter is to request your participation in an organizational meeting for the CENSUS 2000 "Complete Count Committee" within the City of San Bernardino. The meeting will take place at 10:00 a.m. on December 14, 1999 at 300 N. "D" St., San Bernardino. The Meeting will be held in the Council Chambers located in the Lobby. The meeting will last approximately 2 hours.

I, along with the City of San Bernardino Common Council and many other public officials are intensely concerned that every resident in our City be counted. Millions of dollars and many essential programs could be jeopardized should an "undercount" occur as in previous census.

As a community leader who daily interacts with many of our City's residents, your knowledge and organizational skills are urgently needed in this undertaking to ensure a complete count of our City's entire population. Representatives from the Bureau of the Census will be on hand to provide information and respond to questions.

If you have any questions or need any additional information, please contact Debra Daniel, Community Liaison at 384-5133. Please RSVP by December 3, 1999.

Sincerely,

Judith Valles
Mayor

JV:dld

300 NORTH D STREET SAN BERNARDINO
CALIFORNIA 92415-0001
(800) 384-5133 • FAX (909) 384-5087

Holiday Party

Happy Holiday's

First Nations Tribal Library and Social Research Center

*Would like the opportunity
to wish you in person a happy holiday!
Please come enjoy the company of others in our community.*

Friday Dec.10th 12noon to 5pm

*P.S. if you are busy we wish you to know you will be missed,
but we understand and will keep you in our thoughts for a
very good New Millennium!!!!!!!!!!!!*

RSVP Pam -382-2204 or Tribal Building 466 (Norton)

First Event with San Manuel Nation

Pamelalee Bailey-Shimizu
Exc. Director of
A.I.M. of San Bernardino Area
25220 E. 17th st.
San Bernardino, Ca. 92404
909-888-0228
aimindee@gte.net

Dear Henry Duro;

I am so excited to announce that Four Moons Pow-Wow has been moved to Cal State San Bernardino this year. I have been working on having an educational affair at Cal State for a long time now. A.I.M. is an official organization on campus and as such we would like to have a educational conference before the Pow-Wow each day. This year we would like to have Saturday morning we will be inviting Bird Singers, and a demo of Pinion players, through the help of Luke Madigral and a speech on the history of gambling among California Natives by Pamelalee Bailey- Shimizu a Native American Sociologist. On Sunday morning, we were hoping to invite musicians in to celebrate Native American music. We have a small organization with no funds so I am writing you for help in funding. The following is what we are guessing the cost to be please assist in any or all money needed. We understand you are flooded with request and would not bother you if it was not important to the local Native community.

Bird Singers	\$500.00
Pinion demo	\$200.00
Tribu	\$500.00
Native Flutes (2 or more)	\$300.00
Lecturer and M.C. at both events	\$500.00
Dinner for Dancers and participants	\$1,500.00
Sat. night at CSUSB dinning hall	

We would like any input or ideas you may have to improve our event as you are important to us. Thank you for your time and I hope to hear soon.

Pamelalee Bailey-Shimizu

APPENDIX B:

CERTIFICATE FOR TRAINING PROGRAMS

PARCHMENT DEFD
100% COTTON FIBER

San Bernardino City Unified School District
Educational Advocate Program

CHILDREN'S NETWORK



COUNTY OF SAN BERNARDINO

385 North Arrowhead Avenue, Second Floor • San Bernardino, CA 92415-0049
(909) 387-8966 • Fax (909) 387-4656

KENT PAXTON
Network Officer

July 27, 1999

POLICY COUNCIL MEMBERS

Member of the Board of Supervisors
Community Services Department
County Administrative Officer
County Counsel
District Attorney
Department of Children's Services
Library
Behavioral Health Department
Preschool Services Department
Probation Department
Public Defender
Public Health Department
Sheriff
Superintendent of County Schools
Presiding Judge, Juvenile Court
One Superintendent of a Unified School District
Children's Fund
Economic and Community Development
Designee from Local Planning Agency for the
California Early Intervention Program
County Medical Center
Transitional Assistance Department

Pamelalee Bailey-Shimizu
First Nations Tribal Library
and Social Research Center
1482 E. Enterprise, Bldg 466
San Bernardino, CA 92408

Dear Mrs. Bailey-Shimizu:

On July 23, 1999 WE MADE HISTORY !!!! The San Bernardino Unified School District was the first in San Bernardino County to train community residents to be advocates for students who are a potential candidate for suspension and/or expulsion. You were there!!!!

On the behalf of San Bernardino County Children's Network - imPACCT Program, San Bernardino Families for Youth Development Coalition and residents of the San Bernardino Unified School District, I would like to say **Thank You**. Because of your efforts students and families will be empowered while going through the process of suspension and/or expulsion.

You will receive a certificate of completion from the San Bernardino Unified School District. As stated at the training, your name and telephone number will be placed on the list of Volunteer Community Youth Advocates. This list will be distributed to parents of student who are a potential candidate for suspension and/or expulsion.

If you have any questions or concerns please contact Mr. Cardona at San Bernardino Unified School District at (909) 381-1293 or Robin McCall at San Bernardino County Children's Network-imPACCT Program at (909) 387-5361.

Together we shall develop our youth, families and community to their fullest potential.

Again **THANK YOU!**

Sincerely,

Robin McCall
Robin McCall, Community Organizer

Certificate of Achievement

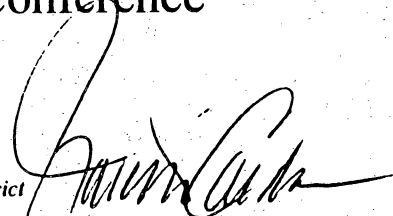
awarded to:

Pamelalee Bailey-Shimizu

Suspensions & Expulsions Conference

July 23, 1999

San Bernardino City Unified School District

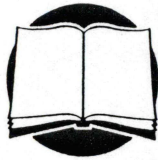


Date

Student Services Division

Signed

THE
GRANTSMANSHIP
CENTER



This is to certify that

Pamelalee Bailey-Shimizu

*successfully completed the five-day
Grantsmanship Training Program*

in Palm Springs, CA

September 13-17, 1999

Norton Kivitz
Norton Kivitz, President

APPENDIX C:
LETTERS TO THE COMMUNITY

Letter 1

*From the desk of
Pamalalee Bailey-Shimuzu
First Nations Tribal Library and Social Research Center
1482 East Enterprise Dr. Bldg. #466
San Bernardino, CA. 92408-0161*

First Nations Tribal Library and Social Research Center was started in January of 1999 with the concept that people were interested in Native America, but did not understand where to go for information. So the library is a place where books have been researched in an attempt to make sure the material is factual. We have books written by Native Americans and about Native America. We also serve as a center for community activism. First Nations has an emphasis on assisting in education whether it is for students researching specific information or providing lecture and further information to teachers.

First Nations Tribal Library is looking forward to a donation of five computers from Southern California Gas. With these computers, we hope to be able to teach people how to research tribal information and provide a place where tribal people can keep contact with their own reservations. We also will be giving free computer lessons to parties interested in Native America on the Internet.

First Nations Tribal Library is also a cultural center. In an effort to provide quality information we have decided to give classes. Our first classes will be on Native American Music, using flute and hand drum. We also are starting a beading society and beading classes. In general, we attempt to fill the gaps in our community and provide information needed about services in the Native community.

We serve the Native American community and the non-natives who are interested in learning about Native America. The only requirement for access to privileges at the library is a \$20.00 annual fee, for a library card. With that card, not only do you have free access to classes, but also you can check out books, music tapes and CDs, and a few videos. We encourage you to come, and if you don't have \$20.00, other arrangements can be made.

Letter 2

First Nations Tribal Library and Social Research Center

1482 East Enterprise Dr. Bldg. #466

San Bernardino, Ca. 92408-0161

phone 909-382-2204 fax 909-888-8840

We are pleased to offer a library dedicated to Native American (The indigenous people of all the Americas) literature, information and current issues.

The Center is not financed by any federal, state, or local organization, we rely on partnerships with the community.

We are extremely proud to announce the opening of First Nations Tribal Library and Social Research Center. This center will serve to assist individuals in locating good literature about Native America. Pam, the director is a community activist, and sociologist.

The library has plans to expand the collection of Native American children's books and language books and tapes. We expect to offer a selection of music tapes, CD's and videos. (The selection is compact at this time).

Library memberships are available for only \$20. per year, that enables the card holder to check out a maximum of two books, or one tape or video for two weeks. Plans are under way to offer Native newspapers for sale.

San Manuel has graciously allowed us to occupy space in their building "466" at the old Norton AFB. We are not funded! We cordially invite our neighbors to lend their support through memberships and in kind gifts.

For those desirous of visiting the library please call for an appointment, the staff is often in the field.

BEEPER # 909-517-0190

We are planning to add Native American music lessons, beading classes and society and computer lessons free to all members in our Fall schedule. Hurry and get your membership and be sure to sign up for our classes.

APPENDIX D:

COLLABORATION AND OPERATIONAL AGREEMENTS

Fontana Native American Indian Center Agreement

Fontana Native American Indian Center, Inc.
PO Box 1258, Fontana, CA. 92334-1258 909-823-6150
fax: 909-823-6150 e-mail: fnaic@aol.com

COLLABORATION/OPERATIONAL AGREEMENT

This Collaboration/Operational Agreement stands as evidence that - the Fontana Native American Indian Center, Inc. (FNAIC) and the First Nations Library and Social Research Center (FNLSRC) intend to work together toward the mutual goal of providing maximum available assistance for American Indians and other clients who reside in San Bernardino County. Both agencies believe that implementation of this collaborative as described herein will further this goal. To this end, each agency agrees to participate by coordinating/providing the following services:

FNAIC will closely coordinate with the collaborating agency named herein, by providing:

- Fiscal Receivership for the First Nations Library and Social Research Center under the Direction of Pamela Bailey-Shimizu, and
- First Nations Library and Social Research Center will submit to FNAIC, accurate financial records on a timely basis, and
- At least one FNAIC Board of Directors member will sit on the Board of Directors of the First Nations Library and Social Research Center, and
- Each agency agrees to share information and resources in order to impact the quality of services provided; and
- Each agency will provide the others brochures and hotline telephone numbers, hotline cards, and other materials to be distributed to their respective clients; and
- Each agency agrees to refer to the other for appropriate services; and
- Each agency agrees to provide staff training opportunities when requested; and
- Each agency agrees to participate in community awareness programs and other networking meetings.

The undersigned, as authorized representatives of the First Nations Library and Social Research Center and the Fontana Native American Indian Center, Inc. do hereby approve this document.

For FNLSRC Pamela Bailey Shimizu

For FNAIC Don G. Ray

[Signature]
Signature

[Signature]
Signature

10-22-99
Date

10-22-1999
Date

Together We Are Making A Difference

APPENDIX E:
MINUTES OF BOARD MEETINGS

SOUTHWORTH
PARCHMENT DEED
100% COTTON FIBER

Board Meeting 1

p. 1

1st Nation's Tribal Library - 10/22/99
1st Board meeting + Social Research Center

- Discussion w/ Marta Brown - Educational Summit meeting and educational reform goals.
 - Library as resource to school system
 - modern / contemporary Heros -
- Marta Brown - Summary of Experience in Education
 - UC12 - Student Affirmative Action Program Development for Early Preparation
 - History teacher
 - Sister - Crafton Hills Dean of Ed.
 - Congressional Office - Influenced Education
 - new focus on math + science development
- Ellis Rey - Discussion of educational problems in Fontana School System
 - Elimination of "Feel Good" programs -

Carel Rey - Vcc. Ed Program - Western Pine's Design

- Pam Bailey - Summary of 1st Nation's Library
- 1) motivation to promote learning as young people have resources to learn about selves.
 - 2) offer good solid information + access to culturally appropriate literature
 - 3) Goal to offer resources to the community
Info + referral Database
 - 4) Community Activism

Focus of Growth for Library -

- 1) Expand Resources (materials Development)
curriculum Development - Tools to be used in the educational process - Indian music
- Beading / leather work -
- Class in a box - The class materials
- 2) Current status -
• 5 computers -
• DeVris - Will provide programs for new computers - will come in next week.
• Internet access to community members w/out of state - distant reservations
- 3) Resource for Foster Children
Access heritage information re: tribes family trees
- 4) Stats - CSUSB
Highest # of grads per yr. = 5
Need for -
- mentoring / support / outreach to Indian students
- Need to open cultural perspective in coursework
- 5) Eric Riggs - Science Program for Indians - UCIE
Few Student Referrals to this program

Membership of Board members - Potential Board members(?)

- Henry Duro - Not in attendance
hopeful that he will participate in future
- Barbara Drake - video tape presentation - Traditionally
Modern tools
 - Marie Altu - Herbal demonstrations -
- Potential to market educational packets

Grantsmanship -

Will be umbrella'd under Curci + Ellis Riggs' Organization
Fertman Native American Indian Center, Inc.

YOUTH WORTH
PARCHMENT DEED
100% COTTON FIBER

Other Needs:

- Parenting Hotline -
- Fill gaps in services -

Ellis Ray - Documentary on S.B. County Tribes -

Fundraiser - Summary - Readathon

- Pam Bailey - Shimizu - Hoping to draw salary of \$3,000 per month once funding comes in
- Have begun Readathon efforts - will be carried 3 wks.
- Tech. Krug - CSUSB -
(Potential Resource) Tutoring program.
Financial Aid Package
- Jr. College Focus - JCC students involved in
- Valley Readathon.
- Crutten Hills - Result of funding - Scholarship Fund
- Child Development Curriculum - S.B.
Judy White - City of Readers
- Hope to expand office hrs at San Manuel - 12-7pm
- Voice Command - might be great for elders -
Voice Com - Communication - Potential
- New Computers - (5) Need (5) CD Rom Drives
Pentium Computers
- 16 mb RAM -
Riverside Computer Store - Net World (?)
Arlington / Van Buren Green Sheet Entry

Board Meeting 2

1/26/00

(1)

Board meeting - 1st Nations Tribal Library #2

- call to Order

- Ms. Bailey Shimizu -

Problems getting books returned to Library - Will create restrict. ions for book use

Rename 1st Nations Tribal Ed. + Resource Center

Functions of New Center: Change Name + Focus of Center

will look for grant resources

- Parenting Classes - Traditional

- Parent Support Hotline New mothers Target Population

- Computer Resources

- Tutoring

- In Library Use of Books

- March 1st - Goal for move to another

Reasons - Cannot get extended hours for use + access to library

- New Location - Fontana

- San Bernardino

- may leave this office partially open

- Generate letter to the tribe re: plans for library

- memberships - Approx. 15 memberships sold
Will be honored

- Ellis Ray - Sierra location - Fontana
Need commitment about move to Fontana or decline resource.

- Ideas re: resources for location for library

- County to County Support

- Downtown Location

- Old Santa Fe Station (?)

- Fontana - Carol + Ellis Rays' Center

Funding Resources

1) Grants

2) Tobacco \$

3) Childrens' Network - Donna Beverage (?)

1/26/00 (2)
1st Nations'
Board meeting

- Continue Library or Resource Center(?)
- What Location(?)
- Ms. Bailey Shimizu - Request for Discussion of the Preceding Issues.

Ellis Ray - Proposed various locations - Approx 1 yr. delay in funding on grants. cal Works Grant - Donna Beverage

Carol Ray - Consult w/ the County to assess areas of need for parenting resources -
- Dorothy Graham(?)
- school Resources for Funding(?)

Laverne Pine - Library - Small needs 1 location only
Resource Centers - Various locations possible

Pam Bailey - Parenting Classes - Hire someone to teach classes(?)

Education Grant -
Skills -
- HX of Indians -
- Tutoring w/ college work
- Beading - Not preferred
- man Hotline
- Lecture Services (sovereignty lecture)

Goal -

- Focus on Grant Resources -
- Consult w/ Michelle Curley - Bill Gates
- Private Orgs.

Move Location Decision -

Ellis Ray - Back Room - Library + Computer Network
- Computers need to be programmed - No operating system on them
- Zero net - 4 programs to make programs y2k compliant
- Need word processing programs - Network server(?)
- Need to make modifications for handicapped access to office bldg.

Pam's Hours for Office

10-11am to 2pm - not Tuesday

MWF 5pm-7

Tues/Thurs - closed

1/26/00 (3)
1st Nations
Board meeting

- Laverne + Carol to be contracted for grant writing services.

Proposal

Offer → Pam Bailey Shimizu -

- Office Duty in return for Collaboration.
- Written agreement - Proposed to Board of Indian Center Fontana -
- Define mutually collaborative agreement.
- Richard Pam + Maury will pack library to move -
- Discuss w/ Indian Center Board their terms for agreement
- Close ^{1st Nations} Library + Reopen ^{as} 1st Nations Tribal Resource Center -
- Next meeting - 2 weeks - Feb 9th - Noon -

- meeting closed -

Gary "War Eagle" Bromley - using ICFS for "Adoption" services

Board Meeting Attendance

1/26/00

Julia L. Bogany

Carol Ray

Ellen Ray

Lillian Rene

Richard Iron Elk

Emelise Pooley-Shimizu

Nancy Z. Wagon

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