

**Spanish-Speaking Community of Asheboro  
Randolph County, North Carolina**



**An Action Oriented Community Diagnosis:  
Findings and Recommendations for Future Action**

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## **Executive Summary**

Asheboro, a small textile-manufacturing city in the southern Piedmont region of North Carolina, is considered a desirable place to live by most of its adult residents. However, the small city has been struggling to keep up with rapid population growth due in part to an influx of Latino immigrants. From 1990 to 2000 the Asheboro Latino population increased by well over 2,000%<sup>1</sup>. This rapid growth has put a strain on social services in the region, as well as on the incoming residents who encounter difficulty accessing needed services.

The authors of this document are six graduate students from the University of North Carolina at Chapel Hill School of Public Health who were invited by Randolph Health Improvement Partnership (RHIP) to Asheboro, North Carolina to perform an Action-Oriented Community Diagnosis (AOCD) on the Latino population residing in Asheboro. The AOCD was intended to help inform the RHIP's assessment for the Healthy Carolinians project. This document presents the methodology, results and possible future steps that emerged from the AOCD.

One aim of AOCD is to form a partnership between the community and the student practitioners doing the assessment<sup>2</sup>. A goal of this AOCD was to gain an understanding of life in Asheboro, including both good aspects as well as challenges, in order to recommend steps for planned social change within Asheboro. However, the process has many limitations, and this document should not be considered a comprehensive evaluation of Latino residents in Asheboro.

The AOCD of Latino residents in Asheboro consisted of five phases. In the first phase, secondary data was gathered from census data, newspapers, and previous assessment documents to gain a perspective on Asheboro demographics, housing, history and current events. The second phase involved getting personally familiar with Asheboro through frequent visits and volunteering in the community. In the third phase, interviews and focus groups were conducted with adult and

youth Latino residents and service providers in Asheboro. The interviews were analyzed for common themes and ideas in the fourth phase, and a community forum, called “Reunión Hispana,” was planned and implemented in the fifth phase. In all, 68 people were interviewed, and many other people participated in planning, supporting, and implementing Reunión Hispana.

The interviews brought up many topics that affect life in Asheboro for Latinos. Documentation and racism issues pervade nearly all aspects of life, including employment, housing, transportation, academics, and social services, to name a few. On the other hand, many positive aspects about life in Asheboro for Latinos also emerged. Among strengths mentioned were the people, the churches, the agencies, the businesses, and the personal interactions within Asheboro’s communities. Overall, Latinos regard Asheboro as a desirable place to live. Both Latinos and service providers provided insight into valuable social structures such as family and church that create a sense of community for Asheboro’s Latino residents.

Like many families and recent immigrants in this country, Latinos in Asheboro are often linguistically isolated. The lack of English proficiency, given the paucity of Caucasian residents who speak Spanish, has a huge impact on the lives of both Latino community members and service providers. The language barrier between Spanish speaking and non-Spanish speaking residents of Asheboro worsens both social and service interactions. In addition, the issue of interpreters was commented on uniformly in that there are more than there used to be, but it is still not sufficient and there are those who abuse that need by overcharging for interpretation services.

In addition to language barriers, Latino residents’ ability to navigate what, to many of them, is a new and complicated system of services was an often-expressed perspective. There is an informal communication network among Latino residents consisting of family members, co-workers, and friends, which is often used to communicate information about accessing services.

When asked specifically about health care, the vast majority of Latinos responded that the cost of health care in Asheboro is too high for them and low cost options involve too much red tape. There is a need for health education opportunities and more widely available interpretation services in all medical settings. Specific health concerns are drug and alcohol use, motor vehicle occupant injuries, diabetes, and sexually transmitted infections including HIV/AIDS.

Two closely linked themes concerning youth emerged during the AOCD process: Many people in Asheboro are concerned with the development of gangs and the drugs and violence that come with gangs, and many people in Asheboro think the Latino youth need more activities and opportunities. Several times the lack of activities for youth in Asheboro or youth boredom was cited as a reason for youth involvement in gangs.

At Reunión Hispana many of these topics were addressed, and participants in the community forum came up with various action steps, including: Learning more about personal rights, attending ESL classes, forming a group of volunteer interpreters, and providing information about what services are offered and how to obtain them. Participants also were introduced to the Latino Coalition and learned about some services provided in Asheboro.

Based upon views expressed at Reunión Hispana, interview data, and team observations, it is recommended that Latino and non-Latino residents and service providers work together to do the following: Increase outreach by the Latino Coalition, integrate Latino youth into activities, provide more support for youth sports, give educational health workshops in Spanish, improve ESL Programs, hire more bilingual staff and interpreters, and decrease cost of interpreter services.

Far more recommendations are discussed in the following document, along with a much richer, though certainly not comprehensive, description of the information about life in Asheboro that was generously shared by Latino residents and service providers.



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<sup>1</sup> US Census Bureau. P008 Persons of Hispanic Origin. *1990 Summary Tape File 1 (STF 1) – 100-Percent Data*, Asheboro City.

<sup>2</sup> Steckler et al. “Community Health Development: An Overview of the Works of Guy W. Steuart.” *Health Education Quarterly*. Supplement 1:S3-S20 (1993).

## **I. Introduction**

An Action Oriented Community Diagnosis (AOCD) is a solution-based process that involves community members and service providers in recognizing both the strengths and the challenges of a given community so the community can then conceptualize and prioritize actions to take to capitalize on strengths and overcome some challenges.<sup>3</sup> A basic tenet in the field of public health holds that health improvement programs are more successful if they begin where the people are ready to begin<sup>4</sup>. By forming a partnership between practitioners and community members, the AOCD process seeks to understand what the community thinks is important and to build the capacity to change and improve health through community member involvement and participation.

During the 2003-2004 school year, eight student teams from the Department of Health Behavior and Health Education at the School of Public Health of the University of North Carolina at Chapel Hill performed Action Oriented Community Diagnoses in the areas surrounding the Chapel Hill. The authors of this paper compose one team of six individuals assigned to perform an AOCD of the Latino population in Asheboro, North Carolina for the 2003-2004 school year.

A goal of this AOCD was to involve Latino residents and service providers in identifying adverse social influences on health, as well as positive social institutions, so that the community can begin to prioritize steps for planned social change within Asheboro. This goal carries with it the recognition that social change is necessary, but not sufficient, to improve health. From January 2004 through April 2004 we conducted interviews and focus groups with 68 individuals in and around Asheboro. We analyzed the interviews and focus groups, and identified issues and concerns regarding this population and its interaction with the rest of Asheboro. We recognized racism and documentation as issues present in all aspects of life in the interviewees; these issues

drastically impacted quality of life. Additionally, we prioritized health, youth, language, and navigation of the system as important issues in the interviewees. We then held an event, Reunión Hispana, in which we reflected these issues to the 120 people in attendance. After presenting our findings at Reunión Hispana, we held discussions with the attendees in efforts to create recommendations for action.

This document presents the process and findings the AOCD of the Asheboro Latino community, including the happenings at Reunión Hispana. We hope this document serves as a resource to the Latinos of Asheboro and all those who work with or for them. The document has been organized into eight sections: the first is an introduction to the team and the terms used in the document; the second section is an explanation of the AOCD process; the third contains background information on Asheboro; the fourth discusses the overarching themes of racism and legal documentation; the fifth section presents in detail the overarching issues and prioritized topics from the interviews; including many of the recommendations that came out of the community forum; section six is a discussion of the many limitations in this process; the seventh section highlights recommendations from both the forum and from our perspective; and the eighth section is a conclusion.

## **Introduction to EquipoAsheboro**

The six members of the student team *EquipoAsheboro* (“Team Asheboro”), as we came to call ourselves, consists of six Caucasian, first-year Masters in Public Health students in the Health Behavior and Health Education Department at the UNC-CH School of Public Health. We were placed together as a team assigned to Asheboro in our Action Oriented Community Diagnosis course. We are five women and one man who range in age from 22 to 31 years. We are US citizens who all have lived in a Spanish-speaking country, from six months to as long as three-

and-a-half years; the countries include Ecuador, Guatemala, Spain, Cuba, Chile, Argentina, and Mexico. Some of us have worked extensively with Latino populations here in the US, doing public health work, as well as other types of work. None of us are from Asheboro, or the Piedmont Region. One team member comes from North Carolina, from the foothills of the mountains to the west, and two of us attended undergraduate universities in the Piedmont Region.

The team was invited to Asheboro by the Randolph Health Improvement Partnership (RHIP), which must assess their communities once every four years as part of the Healthy Carolinians project. A representative of RHIP solicited an AOCD team from the professors of the AOCD course.

### Introducing the terms

Before we begin, we would like the readers to know that we spent a considerable amount of time debating our use of certain terms and the connotations connected with those terms. Here we attempt to explain our use of three of those terms.

#### *Service Provider*

The AOCD process tends to dichotomize individual participants into "community members" and "service providers." For *this* assessment, we named any individual who provides formal services to Spanish-speakers in Asheboro a "service provider." This includes teachers, pastors, priests, health care workers, city officials, law enforcement, and local service agency workers, such as at the YMCA, the Department of Social Services, or the United Way, to name a few. A few times we interviewed individuals who both provided formal services to Asheboro's Latinos and fit into our criteria for being a community member. For purposes of analyses, we forced ourselves to place the individual into either community member or service provider, opting for the classification to which they fit best.

### *Community Member*

The term "community member" is traditionally used in AOCD language to denote those who belong to the community being assessed and served by the service providers, and thus self-identify as "members of the community". Our course instructors gave us a defined demographic, "Latino," in the locality-based community of Asheboro. Therefore, any community member should be Latino and live in or near Asheboro. When we began interviewing individuals who we thought met the first two criteria, we noticed that the interviewees identified themselves as "Hispanos," "Mexicanos," or "Guatemaltecos," as well as "Latinos." To us, language appeared to be the most salient and unifying identity among the Latino population. Therefore, Spanish as primary or secondary language and residence in and around Asheboro became our primary conditions for being a "community member." Furthermore, some of these interviewees identified their community as their church congregation or neighborhood; however, a few individuals identified the Hispanic community as their community. Noticing that we were not assessing a clearly defined "Latino community," we use the terms "Latino residents in Asheboro" and "Latinos living in Asheboro," as opposed to "community member."

### *Hispanic, Hispano, and Latino*

There is a national debate regarding nomenclature referring to individuals of Latin American origin; the authors of this document have likewise debated extensively over this issue. While academia has generally accepted the term Latino, those in Asheboro refer to themselves as *Hispano*, which translates to Hispanic in English. This term represents the Census and the US Government classification system. On the other hand, one of the organizations that invited us to Asheboro is the Latino Coalition of Randolph County, and Latino is used by most community mobilization efforts. Exhausted with such debate, we decided to name this document "An Assessment of the Spanish-Speaking Community in Asheboro," as native language appears to be

the most salient and unifying identity among those we met and interviewed. Please note that throughout this document, for simplicity sake we will refer to the members of the Spanish-speaking community in Asheboro as Latinos.

## **II. Methods of the AOCD Process**

### **Data Collection**

#### **Gaining Entree**

EquipoAsheboro started learning about the community in the fall of 2003 with a windshield tour in which the preceptor and a long time Latino resident drove us around to see the community and the areas where many Latinos live and work. This tour helped orient us to the community and gave a sense of places to go to meet more Latino residents. In November, the preceptor sent a letter to area service providers informing them about the AOCD process and that they may be contacted for interviews (Appendix A), thus helping EquipoAsheboro establish relationships with service providers in Asheboro.

EquipoAsheboro also worked closely with the Latino Coalition of Randolph County. This Coalition is a group of professionals, both residents and service providers, who are committed to enhancing life for Latinos in the area and bringing the community together. The Coalition meets once a month and team representatives have been present at every meeting since November. EquipoAsheboro has relied on members as community resources and as connections to other Latino residents.

Volunteer activities in the community also helped team members start to get to know Latino residents. Team members volunteered at several Multi-Housing Ministries Association (MHMA) activities. Finally, EquipoAsheboro was interviewed by Juan Rios, president of the Latino Coalition for an article in *Qué Pasa*, a popular newspaper written in Spanish; the article's

intent was to help inform the community of EquipoAsheboro's work and reassure people of the project's legitimacy.

### Data Collection Methods

The Action Oriented Community Diagnosis was accomplished through collection and analysis of primary and secondary data. The primary data was collected through interviews and focus groups with both Latino residents and service providers of the community. Bilingual team members conducted interviews of Spanish-speaking residents in Spanish. No interpreters were used. Team members also took field notes of every visit to the community recording their observations and reactions. These field notes are incorporated into the document as a way to provide the team's point of view on various issues. The secondary data was collected from past surveys, census data, and newspaper articles.

### *Institutional Review Board (IRB)*

Before any interviews were conducted, EquipoAsheboro developed interview and focus group guides for both Latino residents and service providers based on guides from previous diagnoses in Latino communities (Appendix B). EquipoAsheboro also looked to these previous diagnoses in the development of fact sheets, which were used to explain the AOCD process and intent as well as to gain consent from interviewees prior to interviews or focus groups. Bilingual team members translated all materials for Latino residents into Spanish. These documents and a description of the project design were submitted to and approved by the Institutional Review Board of the School of Public Health of the University of North Carolina—a process designed to protect human subjects from harm in research projects (Appendix C).

### Interview Guides

The interview guides were pre-tested with our preceptor to assure the appropriateness of the questions and the flow of the guide. The service provider interview guide included questions about the strengths and challenges of the community, community life, leadership, the physical orientation of the community and services provided—both by their organization and others. The Latino resident guide included similar questions but placed greater emphasis on aspects of community life. The questions in both were semi-structured, with open-ended questions and probes to delve deeper into certain issues. Guides for focus groups were developed in a similar manner.

### Recruitment of Interviewees

EquipoAsheboro initially started with an extensive list of service providers who responded to the introductory letter from the preceptor. Team members contacted these service providers directly. After every interview with a service provider the interviewer asked if there were other service providers or Latino residents that the person thought EquipoAsheboro should interview. In order to protect the privacy of Latino residents, service providers were given a referral sheet asking them to contact community residents and request permission for EquipoAsheboro to call them. Similarly, after every interview with a Latino resident, interviewees were asked to identify other key Latino residents who might be willing to be interviewed; EquipoAsheboro only contacted these new interviewees after they had given permission to be called through the previous interviewee.

### Primary Data Collection and Analysis

EquipoAsheboro collected data from 41 Latino residents and 27 service providers through interviews and focus groups (Appendix D). Of the 41 Latino residents interviewed 68% were born



in Mexican, 17% in Central America, 10% in the United States, 2.5% in South America, and 2.5% of interviewees were of unknown origin. Each interview was tape-recorded and hand-written notes were taken by a team member. The note taker later typed up the notes and gave them to a team member who had not been present at the interview. This person used the written notes and the tape to make a transcript of the interview. An additional team member and the interviewer each analyzed the transcript for codes and themes. These two team members then met together to compare codes and enter them into a document using NVIVO software.

In addition, on the drive back from every interview the interviewer and note taker would debrief the experience and write detailed field notes together of what had happened and their reactions to it. These field notes were analyzed and coded to capture EquipoAsheboro's perspective on the community throughout the process.

## **The Forum – Reunión Hispana**

### Planning and Promotion

At the end of every interview, EquipoAsheboro explained the culminating event to be held at the end of the AOCD process and invited interviewees to participate in the planning of the event. EquipoAsheboro also kept the Latino Coalition informed of our progress at their monthly meetings and invited all members to participate in the planning of the forum. The first planning committee meeting was held on March 18, 2004 and meetings were held weekly through April 24, 2004. There was not a set group of people that met every week. Rather, a large group of people, both Latino residents and service providers, were informed of the meeting times and each week a somewhat different group gathered to continue planning. After the first meeting team members made contact with students of the newly formed International Club of Asheboro High School who started attending the planning meetings. They were the most regular members of the committee and contributed enormous energy and enthusiasm to the process. At the meetings the committee

addressed multiple issues: when and where to have the event, what to call it, how to promote it, what promotional materials to use, how to pay for it, what to do for entertainment, where to get food, what themes to be discussed, and how to discuss those themes especially given the potentially large number of attendees.

The committee chose the name “Reunión Hispana” for a celebration and discussion to be held at the Asheboro Armed Forces Center (Armory)—a place where many Latinos have events and parties. The committee developed promotional materials for Reunión Hispana and distributed them at multiple venues:

- *Invitations*—Thank you cards and Reunión Hispana invitations were sent to all people interviewed by team members. Personal invitations were mailed or emailed to city and school officials of the Asheboro community not interviewed by EquipoAsheboro (Appendix F).
- *Flyers*—Flyers were placed in Latino businesses and were distributed door-to-door in Latino neighborhoods by team members and International Club students on the two Saturdays before the Reunión. They were also sent to church leaders or distributed to congregations by committee members (Appendix F).
- *Posters*- Posters were put up in storefronts, at Randolph Community College, and around Asheboro High School.
- *Media*—Two articles were written in the Courier-Tribune about the AOCD process and the Reunión Hispana. Press releases were sent to other local newspapers including *Qué Pasa* and *La Conexión*, local Spanish language newspapers.
- *Incentives*—Donations were gathered from local businesses for door prizes.

#### The Event

Reunión Hispana was scheduled from ten o’clock in the morning to two in the afternoon on Saturday April 24, 2004 (Appendix G). The entire event was held in Spanish with professional, simultaneous interpretation via headsets available for non-Spanish-speakers. For the first hour, service providers set up an informal information fair where Latino residents could learn about

services available at numerous organizations. At 11 o'clock, EquipoAsheboro members, in conjunction with members of the Latino Coalition and the International Club, presented on the AOCD process and the five main topics that surfaced as the most important: Strengths, Language, Navigating the System, Youth, and Health. A station was set up on each of the walls of the Armory for four of these five topics (not including strengths). Participants were then invited to choose the area that most interested them and go to that station.

A Latino Coalition member or other native Spanish-speaker facilitated each station and one or two EquipoAsheboro team members served as note taker. At each station there were four sheets of butcher paper on the wall asking four questions: 1. What are the problems with (health, language, etc.)? 2. Choosing one of these problems, what are the causes? 3. What can Asheboro do about this problem? 4. What can I do about this problem? EquipoAsheboro created this technique with planning committee members; the intention of the stations was to give Asheboro's Latino residents an opportunity to share their biggest concerns and think about action steps in a way that was informal and non-threatening given the large number of people present (approximately 120). Per the planning committee's request, personal and community action steps were discussed, but no specific names were placed with given steps to respect the needs of people who are undocumented and may be uncomfortable being singled out. Participants went through this four-question process at two of the four stations before returning to the whole group (Appendix G).

At this point one person was invited to report back to the whole group the highlights of what was discussed at each station. Then Juan Rios, the president of the Latino Coalition gave a brief presentation on the Coalition and its history and what it looks towards in the future. In the final closing Mr. Rios explained that the Coalition would use the information written at the stations as they work to improve the situation in Asheboro for Latinos and the relationships

between Latinos and other groups in Asheboro. After the formal part of the Reunión, door prizes were raffled off; participants enjoyed food from local Latino restaurants; a local DJ provided music for dancing; and there was a competition of those in traditional dress from their countries of origin. EquipoAsheboro and members of the planning committee were pleased with Reunion Hispana as both a celebration and a useful community discussion.

### **III. Welcome to Asheboro—Background Information**

Asheboro is a relatively small town (pop. 21,672<sup>5</sup>) in the Piedmont Region of North Carolina, south of Greensboro. The inhabitants have traditionally been mostly Caucasian. Although the Caucasians still hold the majority in Asheboro, about 10 years ago an immense influx of immigrants originally from Latin American countries occurred. These immigrants came to fill the jobs in the textile and furniture factories in and around Asheboro. During this time the economy was thriving, and factories needed more workers to fulfill the high demands of the economy. People in their twenties and thirties came to fill these positions, mostly from Mexico, but also from Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and to a lesser extent, the other more southern Latin American countries. During the past five years, the Asheboro economy has slowed. Many factories in Asheboro are closing. Jobs have disappeared. Often the first workers to be let go are those whose illegal immigrant status had previously been overlooked.

The immigration, however, continues. During the first half of the last decade, these young immigrants came to Asheboro to work, often leaving their families at home in their native countries. Many have made enough money to send for their families, sometimes one person at a time, sometimes all together. Sending for their families signifies that these immigrants found enough work and made enough money to achieve what they had set out to do: usually, to find a better life for their families. Sending for their families also signifies a reunified, new and

permanent life for the Latin American immigrant family *in Asheboro*. Starting a new life means adapting to a new system, a new culture, and a new language, all formidable barriers to daily life.

## **Demographics**

According to the 2000 US Census, the city of Asheboro had a total population of 21,672 people,<sup>6</sup> an increase from the 16,362 people in this city reported in the 1990 US Census.<sup>7</sup> The 2002 estimate of population in Asheboro is 22,346 people, indicating a growth rate of 3.1% since 2000.<sup>8</sup> Much of the population growth has occurred with the influx of Latino immigration. In 1990, Census data report 180 people of Hispanic origin living in Asheboro,<sup>9</sup> as compared to the 4,319 Hispanic or Latino people in 2000.<sup>10</sup> These numbers are likely to be an underestimate of the true number of Latinos due to non-participation in the Census process by undocumented immigrants and the classification of some Hispanics as ‘non-White’ on the Census. In 2000, the racial/ethnic breakdown of the city was 65.6% Caucasian, 19.9% Hispanic or Latino, 11.8% African American [not-Hispanic], and 2.6% other races.<sup>11</sup>

Of the 4,319 Latinos in Asheboro, 58.9% are male and 41.1% are female.<sup>12</sup> Over half of the Latino population falls between the ages of 18 and 39 years of age (54.8%), while almost a quarter (23.6%) are under the age of 10 years.<sup>13</sup> Only 2.0% of the Latino population is 55 years of age or older.<sup>14</sup> In addition, the median age for the Latino population is 23.5, while the median age of both the Caucasian and African American population is substantially older, 41.7 and 30.1 years of age, respectively, making Latinos a very young demographic comparatively.<sup>15</sup>

**Figure 1 Asheboro Demographics from US Census Data**

**Total Population in Asheboro**

1990*	2000	2002**
16,362	21,672	22,346

	<b>Caucasian</b>	<b>Latino</b>	<b>African American</b>	<b>Other</b>
<b>Racial/ethnic composition</b>	65.60%	19.90%	11.80%	2.60%
<b>Median age</b>	41.7 years	23.5 years	30.1 years	NA

**Latino Demographics**

Male	58.9%
Female	41.1%

Age 18-39	54.8%
Age 10 & under	23.6%
Age 55 & older	2.0%

\*1990 US Census Data

\*\**North Carolina State Demographics* 2002 Municipal Population Estimates, February 2004

Of the demographic changes in Asheboro, one service provider said, “Randolph County is trying very hard to adapt to the changes in the demographics. One thing that I have noticed in Randolph County is that when you do get into these small communities and you are not a good old boy it does take a while to belong.” Several people, both Latino residents and service providers have referred to a series of editorials in a local newspaper around 1999 that are highly negative and critical of Latinos in the area. However, there is a general feeling of slow acceptance of Latinos by the existing Asheboro community.

They are outsiders but slowly they’re incorporating themselves in the community. But for the ones that are born and raised here, you know they’re just considered outsiders. They are different in appearance, different in their language, different in their culture. And it’s been accepted but it’s a slow process. As the population increases they are going to filter into the community more and then everyone is going to have to accept them.

So while the dramatic demographic changes in Asheboro have been a challenge for all residents, new and old, there are indications that integration and acceptance have slowly begun to occur.

For example, in one informal conversation with an Asheboro resident, an EquipoAsheboro team member reported, "She said the mayor was open to welcoming Latinos into the community." Another team member wrote, "We then went to the police station to talk with the Chief. We arrived half an hour early and sat in the waiting room. No materials in Spanish [were present]; however, there was a sign that said a message about calling 911 in Spanish." The examples further illustrate the gradual integration of the Latino residents into the social institutions of Asheboro.

## **Employment**

Manufacturing plants in Asheboro provide an important source of jobs in the city. In Randolph County, 38.1% of the working population is employed in the manufacturing sector.<sup>16</sup> Another 31.4% countywide works in production, transportation or material transportation.<sup>17</sup> During 2003, unemployment rates for the county gradually declined from 6.1% in January to 5.2% in October.<sup>18</sup> Some argue that this decline was due to people taking lower-paying jobs, as manufacturing jobs in the county slowly vanish.<sup>19</sup> Some manufacturing companies have closed while others have reduced the number of employee hours and scaled back their workforces.<sup>20</sup> Despite the recent economic hardships, some manufacturing companies in the county were still able to expand, including BJ Con-Sew and Fox Apparel in Asheboro.<sup>21</sup> Several retail stores expanded or opened during 2003 including Big Lots, Hobby Lobby and the reopening of the Cinemark Theater in Randolph Mall, in addition to the 2004 planned opening of American Eagle Outfitters and Books-A-Million in the Randolph Mall.<sup>22</sup> Of places where Latinos currently work, the following were mentioned repeatedly: Klaussner Furniture, Asheboro Elastics, Tempkins, Best Foods/Unilever, Acme-McCrary, EverReady, and Sara-Lee. Most of these factories manufacture textile goods or furniture.

While Latinos may have come to Asheboro specifically for employment, service providers and Latino residents reported that the recent slump in the economy has effected their employment. Several people mentioned that factories are closing and residents of Asheboro are losing jobs. For example, one service provider said,

There are a lot of factories that either are closing down or cutting way back on their hours. So they may still have a job but instead of working 40 hours a week they may be working 20 or 25, or they're working 2 jobs or 3 jobs trying to make ends meet. And there's folks that are living together so that they can afford to survive.

While visiting Asheboro, EquipoAsheboro noticed several factories in Asheboro that appeared closed. EquipoAsheboro also heard Latino residents explain that many businesses had become stricter with employment regulations, such as possessing proper documentation, since the decline in the economy. Latino residents further expressed a combined frustration of working for less money and being fired. "We do more difficult work for less money. And when we get a job, not much time passes before they fire us."<sup>23</sup> EquipoAsheboro met one woman who informally related that she had been a statistician in her native country for 10 years and after cleaning floors in a factory now finds herself jobless. These real life examples illustrate the influences of the complex web of interactions between documentation, immigration, jobs, and the economy.

The loss of jobs in Asheboro may complicate relationships between Latinos and non-Latinos because non-Latinos may feel threatened by the perceived willingness of Latinos to work for less pay; "A lot of Latinos are working jobs that other people don't want. So people are irritated about that. You can look at any of our (news)papers and see that. They'll complain about that." In turn, Latinos working in Asheboro recognize that discrimination at work is getting worse. One Latino said, "Now the discrimination is going to get worse. Because of the scarcity of work, and the type of paperwork that they're asking for."<sup>24</sup> Service providers also mentioned a contradiction in Asheboro residents' views on Latino employment; on one hand, the residents



perceive that Latinos are working jobs that other people don't want; on the other hand they feel that Latinos are taking all the available jobs, especially in the current declining economy. In Asheboro, the per capita income for 2000 was \$17,383, lower than the national average of \$21,857.<sup>25</sup> This figure leaves 706 families, or 12.5%, and 3,320 individuals (or 15.8%), living below the poverty level, a fact that only exasperates the lack of employment opportunities.<sup>26</sup>

## **Latino Businesses**

Not all Latinos are working in factories and for others. Many service providers commented on the growing number of Latino owned and operated businesses in the area. Fayetteville Street, where many Latino-owned businesses are located, is not in the downtown area, but a main highway. EquipoAsheboro noticed this road undergoing heavy construction, so that many business entrances, both Latino and non-Latino owned, are obstructed and it appears difficult for customers to access them. However, the expansion of the roads may indicate these businesses have been successful, underlining that the increase in the demand for the stores' goods has exceeded the City's infrastructure.

In addition, it was generally felt that there has been an increase in Latino-owned businesses and that those businesses were meeting a need of the community to have their 'own' stores. "I see that as quick as they are all of a sudden developing on the main strip in Asheboro, that obviously there is some money there and there is a need and they need to do it."

## **Housing**

Of the 8,756 occupied housing units within the city limits, 54.1% are owner occupied, with the remaining 45.9% being renter occupied units.<sup>27</sup> Of these occupied housing units, 87.3% are households with a non-Hispanic householder, while 12.6% are Hispanic householders.<sup>28</sup> Of these households, 560 included non-relatives for the Latino population, 512 for the Caucasians

population, and 153 for the African American population.<sup>29</sup> These non-relatives include housemates or roommates, roomers or boarders, unmarried partners, foster children and other non-relatives. The average Latino household size is 4.02, compared to 2.10 for Caucasians and 2.60 for African Americans.<sup>30</sup> Therefore, Hispanics occupy fewer houses but have a higher percentage of non-relatives living in the household.

Generally, Latino residents and service providers agreed that most Latinos lived in the North side of town, outside of the city limits. Of the North side of town, one service provider said, “North of town is a little run-down. Especially since Latinos have come, a lot of people have moved out of those areas. Not much there.” Many neighborhoods that used to be predominately African American are now jointly cohabitated by both African Americans and Latinos. The team heard comments from Caucasian, African American and Latino interviewees that there is tension, especially between African Americans and Latinos over the perception that Latinos are pushing African Americans out of the affordable housing.

While there is a wide range of housing options in Asheboro – public housing, trailers, apartments, and residential housing—for the most part, Latinos live in apartments and trailers. The following EquipoAsheboro field note excerpt exemplifies this view:

I asked the kids to take me to where a lot of the *Hispanos* lived, so that we could pass out Reunion Hispana flyers. The first four places we went to were trailer parks. After that we visited two apartment complexes and a few duplexes. I'm not sure if we went to these places because there are a lot of *people* in a small area or because that's where most of the *Hispanos* live.

According to one service provider, the average monthly cost of a one-bedroom apartment was \$350-400. The condition of these apartments varied widely. Many apartments appeared well maintained and in decent condition and some are new, while other complexes were covered in graffiti with old, falling porches and peeling paint. Some Latinos also own homes; communities with Latino homeowners are scattered throughout Asheboro. In reference to housing costs, one

Latino resident commented, “The living is more economical, in a lot of things, because if you live in Greensboro, in Charlotte, or larger places, property like this is very expensive. However, here it is not; it is cheaper.”<sup>31</sup> This affordable housing was mentioned by many as a positive aspect of Asheboro.

## **Transportation**

Asheboro has no traditional public transportation. There is a service provided to the public called Randolph Coordinated Agency Transportation System (RCATS). “There is this thing called ‘RCATS’ which is sort of a community bus that will take you back and forth if you have to go to the hospital and things like that.” Most service providers were familiar with this service, but were unclear how people could access the service or who was eligible for it. Latinos were even less aware of it and expressed a desire for additional public transportation.

Cars, therefore, are virtually the only mode of transportation. Several Latino residents and service providers mentioned that Latinos frequently carpooled with each other. One service provider stated, “I can only assume that as with everybody else, if they can get a car that is how they get around. If a great number of them work at one place then they can all get together in one car.”

## **Education**

The Asheboro City School District has 5 elementary schools, 2 middle schools and 1 high school, as well as an additional site that houses an alternative school program (The Learning Center) and the Early Childhood Development Center.<sup>32</sup> The school district serves 4,447 students with 592 staff members.<sup>33</sup> The racial breakdown of the school district is 55.36% White, 13.54% African American, 25.5% Hispanic, 2.32% Asian, 3.06% multi-racial, and less than 1% American

Indian.<sup>34</sup> In addition, the Randolph County School District has 3 elementary schools, a middle school and a high school within Asheboro. In reference to the schools one resident shared,

Education. I think they are doing very good here in Asheboro. Every time there is a meeting or like a PTA they are trying very hard to have someone there to translate if they need it. And they send everything... Asheboro city schools send a newsletter every month or every three months. It's called the Connection, La Conexión. And all of it is translated into Spanish, the whole thing, which I think is good.

Latino residents generally feel that the schools are doing a good job.

Both the Asheboro City and Randolph County schools have an English as a Second Language (ESL) Program. Additionally, Randolph Community College provides ESL classes at 17 locations around the county, day and evening, six days a week. In the City School District, ESL students attend ESL classes for part of the school day and participate in regular classes for the rest of the day.<sup>35</sup> Annual language proficiency testing occurs to track the student's progress and determine when the student is able to exit the ESL program and attend more mainstream classes.<sup>36</sup> In Randolph County School system there are 28 schools and 23 ESL teachers.

The drop-out rate for Randolph County is 6.3%, which exceeds the state drop-out rate of 5.5%.<sup>37</sup> In February of 2003, the Director of Hispanic/Latino Affairs for North Carolina, Dr. Nolo Martinez, visited Asheboro High School and addressed the Latino students about the importance of staying in school.<sup>38</sup> While Latino-specific rates were not available, the percentage of all adults 25 years or older in Asheboro who are high school graduates is 68.6%, lower when compared to the national rate of 80.4%.<sup>39</sup> One service provider described why some Latino youth dropped out of school,

The kids that have dropped out that I have worked with, the reason for a lot of them just couldn't handle the transition from Spanish to English. They couldn't handle that feeling of being different in the classroom. And some of it, as we all know, there are some teachers who do not choose, or choose not to modify, and a lot of kids are pushed out by that.

The drop-out rate for high school students emerged as a concern in many interviews with both service providers and Latino residents.

This section is designed to give a brief overview of the more physical elements of life in Asheboro. The racial and ethnic make-up of the city, the housing, transportation, employment, and education systems, and the growth of the Latino population and Latino businesses affect how people live. Interviewees discussed many of these topics with EquipoAsheboro, and we also observed such things as housing, schools, and the burgeoning Latino business climate during our visits to the city. These topics are important in understanding the strengths and challenges facing Latino residents in Asheboro, and in determining the city's capacity for change. The following topics, however, were discussed with more frequency and urgency in interviews. Latino residents and service providers identified racism, legal documentation, strong family and church values, language barriers, navigating daily life, health, and concern for youth as significant issues that impact the quality of life for Latinos in Asheboro. These topics are discussed in detail and are followed up with recommended action steps developed by Latino residents, service providers, and EquipoAsheboro.

#### **IV. Overarching Themes**

Documentation issues and racism pervade nearly all aspects of life, including employment, housing, transportation, academics, and social services, to name a few. Due to the overarching influence of these two factors on all facet of daily life, and therefore on the physical, social, and mental well-being of Latino residents of Asheboro, they will be discussed first.

##### **Racism**

The rapid influx of Latinos to Asheboro over the past 15 years has shaken up the racial environment in Asheboro which was previously predominantly Caucasian, with a small

percentage of African Americans. Racial groups in Asheboro tend to keep markedly separate, but the separation per se is not what concerns residents. It is the omnipresent racism and discrimination, mentioned by *every* Latino resident and many of the service providers interviewed that is concerning. One resident commented, “I think that everyone, if you ask a Latino, has had more than one case in which they have felt discriminated against in some way.”<sup>75</sup> Many Latinos have the impression that Caucasians and African Americans think they have arrived in Asheboro “to invade” them or take over their neighborhoods.

Latinos spoke of racism affecting every aspect of their lives. At work, Latinos talked about being passed over for raises and promotions as well as being denied simple courtesies when applying for positions in new companies. Many mentions were made of discrimination at commercial businesses. One woman noted that “sometimes when you [go] shopping you notice that the person there doesn’t want to wait on you. Sometimes you are standing in line and the attendant will wait on someone else first.”<sup>76</sup> One service provider talked about differential treatment at health care facilities, “When they had an Anglo go with them, to talk on their behalf it was night and day in the treatment that they received.” Another service provider spoke of being appalled upon discovering that a childcare facility charges more to Latino families than to other families, “And to keep the child for one day, let’s say that they charge ten dollars, well they charge her fifteen dollars. They charge her more 'cause they’re Hispanic.” Some Latino parents feel angry over the racism their children face from fellow students as well as from some teachers and administrators. The examples of racism shared were extensive.

While some discrimination was related to language differences, several examples clearly delineated discrimination that was purely based on race. One young man shared, “I have lived here for many years and my whole life I have been discriminated against. When I didn’t speak English,

when I learned a little English, even if you are born here, if you have black hair and look Latino they are going to discriminate against you.”<sup>77</sup> A Latina shared the following story:

Let me tell you my favorite story of how a policeman treated me. I was over in [an apartment complex] picking up a young lady to take her to Social Services. And I was going along, not paying any attention, but I knew he was behind me, but finally he put the siren on and I had to stop and the first words out of his mouth was “How long have you been in this country?” He didn’t say good morning, good afternoon, may I see your license—nothing. And I said, ‘I have the honor and privilege of telling you I’m an American born and raised here.’ And I wish you could have seen his face.

The burden of feeling judged solely on one’s race was felt and described by every Latino we interviewed.

Racial tension is not solely between Latinos and non-Latinos. Within the Latino population, there is specifically a divide between Mexicans and non-Mexicans. With 83.5% of Latinos in Asheboro from Mexico, there is significant representation of many countries in Central and South America (Appendix E). Of these El Salvador, Guatemala, and Nicaragua, Puerto Rico, Cuba and the Dominican Republic have the greatest numbers of residents in Asheboro.<sup>78</sup> Several Latino residents in Asheboro commented on tensions between people from different Central and South American countries living in Asheboro. One person said, “...between one Latino and another Latino, there are also problems. Sometimes our country can divide us.”<sup>79</sup>

None of the Latino service providers interviewed were Mexican. Many non-Mexicans see Mexicans as being less involved and in general less educated and motivated. There are no Mexicans on the Latino Coalition, an indication to non-Mexicans of less involvement. It goes further than just lack of leadership; there is open embarrassment on the part of some non-Mexicans in being associated with Mexicans. One service provider spoke of shame upon entering the home of a Mexican family and knowing that the Caucasian provider who was also there would not distinguish between the nationality of the service provider and that of the family. While non-

Latinos may see all Latinos as being similar, among non-Mexican Latino service providers there is often a sharp contrast drawn between themselves and Mexicans.

## **Documentation**

Another division among Latinos is documentation status. When using the phrase “Latino community” or when social service providers discuss Latino or Hispanic needs or access to services, it may give the impression of a homogenous group facing the same challenges. In reality, the Latino community in the United States could be divided into two groups facing distinct life challenges: the documented and the undocumented. This AOCD process has not distinctly differentiated between these two subgroups throughout the interview process because many Latinos who are undocumented are understandably hesitant to discuss this topic and therefore we did not ask interviewees their immigration status. It is also important to remember that it is not uncommon for Latino families to be split with regards to immigration status and have several children born in the United States who are citizens while their siblings are undocumented. It is also possible for spouses to have different documentation status, as many couples are not able to come to the United States at the same time. One clear thing is that both documented and undocumented immigrants reside in Asheboro.

Documentation status is not apparent by appearance, however it profoundly affects the ability of an individual to obtain work and be promoted; to receive social services, especially federal and state funded medical insurance, social security, disability or worker’s compensation; to visit family and friends; and to live life without fear of being deported. For example, several service providers mentioned the difficulty facing some Latinos in obtaining and keeping employment when legal documentation is required. Latino residents echo these sentiments saying,



The fact that Hispanics do not have documents to work and that all of Asheboro is reviewing documents is affecting Hispanics a lot. If people do not employ to Hispanics, obviously there is a tendency to make things that are not legal ... because somehow the Hispanics must live.<sup>80</sup>

Additionally, documentation status affects an individual's comfort level in participating in community events and becoming publicly noticed as a local leader.

## **V. Prioritized Topics**

In analyzing the interviews, several topics surfaced again and again; these included strengths of Latinos in Asheboro, troubles with language barriers, challenges in navigating the United States system of services, problems with health and health care, and concerns about youth.

### **Strengths**

It is peaceful, passive, good for educating our children, healthy; they preach the word of God. There is a feeling of a little more security in a town as small as this. Asheboro has a little of everything...<sup>81</sup> -Latino resident

While the realities of racism and documentation are harsh, throughout the AOCD process, EquipoAsheboro encountered many positive aspects about life in Asheboro for Latinos. Among topics mentioned were the people, the churches, the agencies, the businesses, and the personal interactions within Asheboro's communities. Overall, EquipoAsheboro found that Latinos regard Asheboro as a desirable place to live. Both Latinos and service providers provided insight into valuable social structures such as family and church that create a sense of community for Asheboro's Latino residents.

### **Many Latinos Come to Asheboro Looking for a Better, More Peaceful Life for Their Families**

The majority of Latinos interviewed identified Asheboro as a desirable place to live. Over and over again residents, both service providers and Latino residents, praised the city for its

peaceful atmosphere. In fact, the description of Asheboro as “tranquilo” or peaceful/calm, was nearly ubiquitous in all interviews and focus groups with Latinos. Several other service providers, also residents of Asheboro, echoed the sentiments of Latinos about life in Asheboro, emphasizing that Asheboro is a good place to live. One service provider said, “What I really like is the slow pace, the tranquility.” Another woman expressed her belief the Latinos have found their dream in Asheboro and do not plan on leaving. These statements give a strong sense that adult Asheboro residents, both Latinos and non-Latinos, appreciate the quiet aspect of the city.

In 2000, the crime rate of the county, including major offenses, was 39.4 per 1,000 people, which compares favorably to the 48.5 per 1,000 people crime rate of the state.<sup>82</sup> One of the reasons many Latino residents like Asheboro is the perceived feeling of safety.<sup>83</sup> “There’s not too much crime like in other big places.”

Several Latinos partly attributed the peacefulness of this “old-fashioned town”<sup>84</sup> to Randolph County’s alcoholic beverage laws. Many stated outright that they appreciate the fact that liquor is not sold in Asheboro. In Randolph County, it is illegal to sell malt beverages, fortified and unfortified wine, or mixed alcoholic beverages unless a city within the county votes otherwise.<sup>85</sup>

#### Many Latino Residents Place a High Value on Family, Work, and Church

The peaceful Asheboro environment helps support other strengths encountered in the Latino community. Most interviewed service providers cited the closeness of family as a tremendous strength of the Latino’s living in Asheboro, frequently stating that Latinos are “family oriented”, and “more likely to stay together”. This perception is perhaps enhanced by the fact that Latinos often gather to play and celebrate in the city’s parks. A city official noted, “The biggest thing that we’ve noticed about them is that they like to play. From my standpoint I see them every

day. They're in the parks. They are the only population that takes full advantage of the parks.” Latinos themselves did not specifically mention family as a strength, but Latino residents commented that, just like in other communities, Latinos get together often with their family and friends to celebrate important events. While it may not have been articulated, the presence and support of family was evident in our interviews; often spouses, sisters, cousins, aunts, and friends interviewed together, with children coming and going and relatives telephoning throughout the interviews.

#### *Work Ethic*

Both the Latino residents and the service providers in Asheboro cited the strong work ethic of Latinos. Indeed, many of the service providers repeatedly said Latinos are hard working people, that they are responsible and dedicated to their work. There frequently was the perception that Latinos come to Asheboro specifically to work. One service provider commented,

Companies in this area were looking for employees and a lot of people didn't want to do those jobs because of the low wages and some of the things that you had to do. They went and recruited in Mexico and some of the other South American countries. And that drew a lot of people in here...they can make more money here and send it back home and create a better life for themselves here. It is the industry that attracted them.

While Latino residents recognized they are hard working, some voiced frustration that their hard work went unappreciated. As one Latino resident said, “Because the Hispanics, they are hard workers, they are fighters, and so the economy of this country is in the hands of the Hispanics. I think it is something that must be recognized, because the hard work, the farm work, the Americans do not want to do.”<sup>86</sup>

From service provider perspectives, the Latinos in Asheboro have a strong sense of community. They see Latinos supporting one another, living and communicating with each other, and helping each other when needed; as one service provider said, “it's a community feeling that they help each other out.” Several service providers told us anecdotal stories of how the Latino

community rallied to help a particular friend in need. From the Latino perspective, sense of community grew more out of common church and faith affiliations rather than shared language.

### *Faith and Church*

Faith in God and involvement in the church community seemed central to the lives of many adult Latinos. Many Latinos referred to their church community as the community to which they feel closest. Latino youth also said that involvement in religion is a positive aspect of their lives. Some Latinos commented that churches provided some of the only extracurricular activities in which Latino youth participate. On several occasions the strong faith of interviewees led to very emotional and personal answers to our questions about community. Many service providers recognized the important role of religion in the life of Latino residents. One service provider noted that Latinos without much family in Asheboro draw support from their church community, pointing to the church ministers and clergy as strong leaders for the church communities. Both service providers and Latinos said that the churches often offer needed services such as food, clothing, transportation, and loans.

As interviewers, EquipoAsheboro found the churches to be an excellent point of contact for a diverse group of Latinos in Asheboro. There are many denominations in Asheboro to which Latinos belong including Methodist, Baptist, Pentecostal, Jehovah's Witness, and Catholic. These denominations were named most frequently, but are likely not all-inclusive. Many of these churches have a strong, close-knit congregation and recognizable leaders.

### Latino Leadership is Emerging in Asheboro

There were six names of Latino leaders that consistently came up in interviews with both Latino residents and service providers. Many interviewees recognized the ability of these individuals to help people, and referred to these leaders as people who know what is going on in Asheboro and who are frequently consulted for advice and help. However, not all interviewees

recognize leadership in the community. As one service provider said when asked about Latino leaders, "...no one stuck out in our mind at all." Most service providers, conversely, were aware that Latino residents have quite a few leaders emerging and were able to list several names. One service provider said that it is really the second and third generation Latinos in Asheboro that service providers rely on to help reach the first generation Latinos.

Some Latino residents considered their church pastors or priests to be strong leaders in Asheboro. In fact, EquipoAsheboro found that the name of one pastor in particular came up in a majority of interviews of both service providers and Latino residents. One service provider was quite critical of church leadership because she felt they only focus on the church, "they're not involved with the rest of the community;" although, most Latinos did not support this view. Many interviewees emphasized the tremendous influence both church and church officials had on their lives and they saw their pastors and priests in particular as being very involved in the community. This view coincides with that of most service providers who also identified churches as having influential and leadership roles in the community.

Several service providers pointed out that Latino youth are beginning to take a leadership role in Asheboro life. A service provider who works with youth said, "I think there are young kids coming out that, as we've mentioned, have been the spokesperson for their families." Additional evidence supporting the belief that youth are emerging as leaders can be seen in the second planning committee meeting for Reunión Hispana, which had 13 adolescent attendees. Six of these youth continued to help us plan the Reunión and seemed eager to help voice the concerns of their friends and family.

## The Latino Coalition of Randolph County

Though perhaps not yet evident in all community aspects, leadership among Spanish-speaking residents is certainly emerging in Asheboro. In February of 2002, Randolph Health Improvement Partnership, Multi Housing Ministries of Asheboro, Asheboro City Schools, Partnership for Children, Randolph Community College, United Way of Randolph, several Latino ministers and concerned citizens met with Dr. Nolo Martinez of the Governor's Office to discuss forming a Latino Coalition in response to the growing Latino population in Randolph County. The committee identified the need for an awareness of resources as a major issue concerning the Randolph County Latino population. The Latino Coalition, also known as Coalición Latina del Condado de Randolph, was formed to identify and fulfill the needs of the residents by providing social, educational and cultural services, most likely in the form of a "Welcome Center."<sup>87</sup>

The interviewees composed a wide range of views on this newly formed Latino Coalition. Many Latino residents, especially those with no or limited English skills, had never heard of it. Some, however, knew of it and were also familiar with its mission, making comments such as, "They are making little meetings and they try to do activities in the community targeted at Latinos. Like at the library and the college. For us to get together and get information to us that we might need." Others expressed a direct lack of knowledge about the Coalition, what they are doing, or how to participate in Coalition activities. Some Latino residents felt the Coalition needs to make a bigger effort to both invite a diverse group of Latinos to their meetings and to inform the population of its activities.

Several Asheboro service providers echoed the sentiment that the Coalition has not involved a wide enough range of the Latino population, saying, "we have this Spanish Coalition, and most of them are Latino...but I don't know that they were involved a lot in the Latino

community...” Others were more aware of the Coalitions’ goals, although several service providers said they felt frustrated at the lack of action taken by the Coalition so far, and would like to see the Coalition more actively take advantage of the tremendous support it has generated. On the other hand, several service providers said they feel “very pleased with the progress” of the Coalition and expressed optimism for its future.

It is clear there are many positive aspects to life in Asheboro for Latino residents. There are opportunities for work and education, and many residents make time for important family and church functions and celebrations. In addition, Latino leaders are emerging from an increasingly vocal and educated population. Unfortunately, many challenges remain that prevent Latino residents from fully realizing their dream of a better life in Asheboro. Overcoming language barriers, learning how to navigate new systems, accessing health care, and keeping youth involved in healthy activities primary concerns for Latino residents and service providers alike.

## **Language Barriers**

Spanish is the primary language of Latinos in Asheboro. Like many families and recent immigrants to this country, Latinos in Asheboro are often linguistically isolated. According to the 2000 Census, only 24.6% of 3,533 people in Asheboro whose primary language is Spanish reported speaking English “very well.” This lack of English proficiency, given the paucity of American-born residents who speak Spanish, has a huge impact on the lives of both Latino residents of Asheboro and service providers. The language barrier between Spanish-speaking and non-Spanish-speaking residents of Asheboro hinders both social and service interactions. In addition, the issue of interpretation services was commented on uniformly. While availability of interpretation is improving, it is still insufficient and there are individuals who abuse the need for interpretation by overcharging for their services.

### Language barriers worsen social and service interactions

There was unanimity among everyone interviewed that language barriers were one of the reasons, if not the major reason, for some Latino's difficulty in managing daily interactions. This was true in work-related relationships, schools, medical and other social service settings, and churches. One pastor summed it up saying "You don't find you're going to do intermingling between the English-speaking and the Spanish-speaking and a lot of that is just discomfort, feeling out of place no matter how hard you try to make a sense of welcome, we have trouble talking to each other." The difference of opinion between Latinos living in Asheboro and service providers can be seen when addressing whose responsibility it is to accommodate this difference.

Spanish-speakers need non-Spanish-speakers to make more of an effort to bridge the barrier. Many Spanish-speakers express frustration that their attempts to speak English are not well received. For example, one person shared,

There are people who don't *want* to understand you. Because sometimes you say "the coke," but it isn't with your accent. If you say I want this, they say that they don't understand you or they just ignore you. They don't want to understand.<sup>88</sup>

In addition to being a hardship on commercial interactions, language difficulties reinforce barriers in access to community services. Another Latino interviewee spoke of a social service organization that does not have any Spanish-speakers as an indication that they must not really want to serve Latinos. Some Latinos feel they are not being accommodated in the provision of services in Spanish nor in the facilitation and encouragement of their attempts to speak English.

On the other hand, there are service providers who express frustration over the lack of effort on the part of Spanish-speakers to communicate effectively. One provider spoke of the inability to call Spanish-speakers on the phone because "you have to be able to see them to know whether they are really understanding what you say or whether they are just saying 'Yeah, sure'



even when they don't understand." We discovered people on both sides of the language divide find fault with efforts of those on the other side of that divide to communicate effectively.

Most native Spanish speakers express an intense desire to speak English. One of the major barriers that keep them from learning English concerns English as a Second Language (ESL) classes. In February 2002, to address the ESL needs of Latinos, the Randolph Community College opened a new site on the North side of the city whose primary use is for ESL classes.<sup>89</sup> This site was chosen because the majority of Spanish-speaking residents live on the North side of town.<sup>90</sup> Due to lack of space at the Early Childhood Development Center for the high ESL demand, the college decided to rent space to offer additional classes.<sup>91</sup>

All of the Spanish-speakers interviewed were aware of the ESL classes, however the lack of time, given multiple jobs and children to care for, the lack of childcare provided at the classes, and the poor quality of the classes offered were all cited as reasons for people not taking advantage of these services. Some service providers were very sensitive to this difficulty,

The biggest challenge of course is the language barrier. They are working so hard. You know people say "they need to learn our language." You know, well, when? If they are working together on the job, they don't have to learn English. They are speaking Spanish at work. They're speaking Spanish at home. It's hard for them to find time to go to English classes and when they do, no criticism of the community college, but it's through continuing ed and the teachers are not certified to teach ESL. They are people making a little extra money and there's not a lot of continuity in those classes. You know? They are just ongoing.

Contrary to the statement made here, EquipoAsheboro learned that some of the Randolph Community College ESL instructors are certified, and some of their courses offer childcare. Additionally, these ESL courses are free to anyone over the age of 18. However, their on-line registration information requests students to provide a Social Security number and does not provide information in Spanish.<sup>92</sup>

Another reason many Latinos don't attempt to speak English is fear. People are afraid of being laughed at for speaking incorrectly or with a thick accent. Many prefer to remain silent than

to put themselves at risk for embarrassment, although their English proficiency may actually be quite high. Some other more subtle barriers to learning English have to do with language being a strong cultural identifier. EquipoAsheboro interviewed Latinos, especially youth, who speak English very well and who are criticized by other Latinos for trying to be “too American.” One young person told us, “I know he struggles because he fits in too well. And the other Hispanics kind of resent him for it -- speaking such good English, fitting into mainstream America.” We noticed this in several interactions with strong English-speakers who felt some of their peers labeled them as sell-outs. Finally, there seems to be a sort of disincentive to learn English because those who are proficient are overburdened with the demand for interpretation.

Interpretation services, while growing, are not sufficient to meet the language needs of the Latino population in Asheboro. This commonly results in many Latinos having to rely on children or to pay costly private interpreters to obtain needed services.

To comply with Title VI of the Civil Rights Act of 1964, all organizations, institutions, and healthcare providers who receive any federal funding must make their services linguistically accessible to all.<sup>93</sup> With growth of the Latino population in the state, this has become a major issue for public and private providers.<sup>94</sup> Compliance with the law includes provision of competent and trained interpreters, translation of vital documents, and ongoing assessment to assure accessibility of programs and services.<sup>95</sup> In addition, federally funded agencies are not allowed to require individuals to supply their own interpreters, as this can compromise confidentiality and the accuracy of the communications.<sup>96</sup>

Despite the existence of this law, interpretation services often have been lacking in agencies in Asheboro. An area of unanimity however among interviewees is that there is more interpretation services now than there used to be. Service providers and Latinos residents alike mentioned the increased number of ESL teachers in the schools, the greater number of official

interpreters in the hospital, health department, and police department, bilingual healthcare providers, more church services in Spanish, and bilingual staff in businesses from banks to insurance companies. One Latino interviewee indicated the powerful impact of seeing more Spanish signs and directions,

Big companies like Wal-Mart, whatever businesses that are trying to get established here are seeing us as a potential commercial market. It has progressed such that you go in and you don't only see English anymore but also our own native tongue written. This is a really big step, because we are starting to adapt to an environment of two languages.<sup>97</sup>

While it is wonderful that there are more interpreter services and wider use of Spanish in general, it is important to keep this improvement in context. Several service providers pointed out that unfortunately much of the improvement came only after the Office of Civil Rights came to Asheboro to enforce the mandate for ESL support in the schools and when Dr. Nolo Martinez of the state governor's office arrived to enforce the presence of interpreters in federally funded healthcare facilities.

One Latino resident summed up the difficulties heard from many: "In some clinics, yes there are interpreters and there are people, doctors that speak Spanish. There are. And in others there are not. Then we just try to communicate more or less however we can."<sup>98</sup> Service providers recognize this lack of interpreters as well. In response to this need, there are three basic options, none of which is ideal: get by with only partial communication, pay for an interpreter, or take someone you know, often a child, who speaks English.

The dramatic demand for interpreter services has indeed created an increase in those services, but it has also created a situation where people are charging abusive fees. Most Latino residents spoke of this problem. All of the service providers who were aware of it were disturbed by this problem, but not all seemed aware of it. Private interpreters are charging from \$30-\$2000

for services everywhere from the DMV to the hospital and private clinics. As one Spanish-speaker commented,

There are people who charge way too much to translate for you or read you a paper. There are people who, let's say one day you have an appointment and there are people who will charge you \$50 and they talk to you for 30 seconds. There are lots of people who do this, that speak the language and charge way too much.<sup>99</sup>

The professional interpreters in agencies frequently hear the stories of how much someone paid for interpreter services elsewhere. Unfortunately they also hear that the “informal” interpreters often do not even do a good job.

And honestly not trained like through AHEC or something where you know the medical terminology, because even the doctors tell me in the place that I've gone, 'I know the interpreter is not telling me everything because I will ask three or five sentences and the interpreter will say three or four words and turn and say 'no.' And I know that the interpreter hasn't communicated everything that I said,' and so there was misinformation being given to that person who was a patient and it could have been something medically that would have a negative effect on the patient.

The final response to insufficient availability of interpretation services is the use of children as interpreters, despite the fact that in some of these agencies it would be illegal to use your own interpreter for the confidentiality reasons cited above. There are multiple problems with this solution. One young person talked about how children can manipulate their parents through translations: “Then if my mom makes a decision that I don't like, I just say it in a way that she will say no I don't like it or no, this isn't going to happen.”<sup>100</sup> One of the clinics frequently mentioned was the Merce clinic, a sliding scale health clinic that does not have an onsite interpreter. One service provider mentioned the problem of children not knowing complicated medical terminology. She said,

But at Merce Clinic there aren't any translators. You have to take your own with you. And often times the only person someone has is their kid who is learning English in the schools. But they don't learn all the big words that they use in the clinic.

Finally, several people talked about the strain this responsibility puts on children. They have to take on an adult role and that role reversal can be difficult on the parent-child relationship.

Because of this, some of the Latino residents of Asheboro mentioned that they do not use their children as interpreters or they try not to. Ultimately though, sometimes it is the only possibility parents have. One couple spoke of their ten year old son: “Really I give thanks to God for this son. He has helped us so much in terms of what you are saying, for translating. To get emergency care, for example, we don’t have anyone to interpret for us and he has always helped us out so much.”<sup>101</sup> While there are indeed more services in Spanish than there used to be, there is still a great need and people have to resort to paying exorbitant fees or relying on their children in order to receive basic services.

### **Navigating the System**

In addition to language barriers, Latino residents’ ability to navigate what, to many of them, is a new and complicated system of services was an often-expressed perspective. There is an informal communication network among Latino residents consisting of family members, co-workers, and friends, which is often used to communicate information about accessing services.

Many Latinos in Asheboro use the knowledge and support they have from family, church and past experience, as well as “word of mouth” to navigate daily life in Asheboro.

Both residents and service providers acknowledged that Latinos depend on support they receive from their family, friends, and church in their daily lives. A resident expressed this helping behavior in that if,

We know that the other person is not working and instead of going out to eat somewhere we’ll go buy them something...and we’ll go eat what they made because we want to help them...Also if someone needs to go look for a job sometimes we help each other go baby-sit...We try to do that for each other.

Several service providers spoke of these connections as a source of support as well. On several occasions, we witnessed residents sharing rides or depending on friends or family for help in interpretation. Many service providers are aware that Latinos depend on a form of “word of

mouth” communication to inform each other about services and events in Asheboro. One service provider expressed that with finding a job,

Most of that goes by word of mouth. If you want to get something rapidly distributed to the Hispanic community, tell someone. The only Spanish TV offered here is not local. But it’s amazing if someone dies here, within a day or two everybody knows.

While many service providers see the positive aspects of this ability to spread information quickly, others commented on how easily incorrect information can also be spread. One service provider gave the example of an informational event directed toward Latinos,

What happened was...somebody passed the word around that that was a ploy by the immigration department to get [them] all together and deport [them]. So they believed it. And see that’s why I said...the good and the bad... they stick together and that’s why no one came. Because they passed the word.

EquipoAsheboro noticed that some service providers who are connected with the schools utilized the students as a means to communicate correct information to families, such as information about community events, the changed requirements at the DMV, and the rights to interpreters in government-funded agencies. This type of information dispersal also seems to occur in the churches, such as when Latinos on the Reunión Hispana planning committee made announcements during or after church services about the event.

Many Latinos in Asheboro lack knowledge of the system and cannot successfully obtain needed services.

Many residents expressed their frustration in not understanding the system especially with regards to knowing and exercising their rights. One resident stated,

With regard to work there is no place that I know of where Latinos can go to complain, for example in my case, they fired me and without any explanation. I do not have anywhere to go to complain.<sup>102</sup>

Another resident said,

I would like that more Latinos participated [in the Latino Coalition], because it’s good to start an organization. But we need support, like from lawyers, from people who want to help defend

the rights of the Latino community. Because I think we are at a great disadvantage because sometimes we don't know, because we don't know the language. We don't know that we have rights even if we don't have documents or don't know English.<sup>103</sup>

During the time that EquipoAsheboro worked in Asheboro, a new state law came into affect in which the Department of Motor Vehicles (DMV) no longer accepts identifications issued from foreign countries to obtain a driver's license. Residents and service providers expressed that this inability to obtain a driver's license, and thereby have any legitimate form of identification, further complicated Latinos' ability to navigate life in the United States. For example, without a driver's license, one may not get phone or utilities services to the home. Most Latinos in this situation had a friend put the utility services in their name. In addition to frustration with the new law, interviewees told many stories illustrating the discrimination and rude conduct that Latinos had experienced in the DMV in Asheboro, for example that they were made to wait in line longer than native English-speakers.

Many service providers expressed concern with Latino's general lack of knowledge concerning access to needed services. One service provider stated that Latinos have difficulty,

Just not knowing the procedures as to, you know, if you wanted to get your driver's license and...if you want to put your child in school, what are the procedures in the United States compared to what you're used to doing there?

Another service provider stated, "There is a big need for people who know what to do about immigration...The occasional fly by night thing comes through where they greatly overcharge for the service." Another service provider stressed a need to explain basic services to Latinos and expressed an understanding of the challenges of being in a totally new culture. In Reunión Hispana, residents and service providers explicitly stated that those who provided services to Latinos need to attend trainings in providing their services in a culturally appropriate manner. In one informal conversation, one resident expressed her view that, regardless of language ability, some service providers are just unwilling to take the time to explain the system to Latinos.

Some service providers gave accounts of individually acting as liaisons for some Latinos in order to help them access services. One service provider talked about one woman who,

...served a multitude of roles, she worked as an advocate, the predominant race of the people there at the time was Hispanic, so she would go and meet with their doctors, their care providers, with social services, people that the Hispanic families had a hard time communicating with and getting help from just because number one they didn't know what was available and number two, they couldn't speak English, so she would go on their behalf and go with them to help them get services that they needed.

Another service provider recounted, "They...call me day or night with all kinds of questions and if I don't know I try to find the information for them." While some service providers do help Latinos navigate the system, at Reunión Hispana other service providers commented that agencies often do not know of all the services being offered and do not know how to obtain this type of information.

Both service providers and residents conveyed the need for a resource center for Latinos.

One service provider said,

[Asheboro needs a place] that new families can come to and find out about Randolph County. You know, where are the school district offices, where is the health department, how do I get my phone turned on, how do I do my light bill. All that kind of need. To have a place that is well known in the community where you can get that information.

When asked if there were other agencies or organizations that have an impact in the Latino community, one resident replied, "Well, I knew there in Siler City, I knew of the Vínculo Hispano...I don't know really here...I imagine there is. There should be, only I don't know of it."<sup>104</sup> This quote illustrates the lack of knowledge of services as well as the opinion that if a resource center does not exist, there should be one.

While these comments reflect the concerted desire for a resource center for Latinos, other service providers pointed out that a new resource referral service has recently been started in Asheboro, "The United Way has jumped ahead, all you need to do is dial 211, and everything's in Spanish- they are way ahead of the game." While two service providers mentioned this new



service, no residents or other service providers referred to it, further illustrating the lack of knowledge by both residents and service providers of the services available in Asheboro.

## **Latino Health and the Healthcare System**

When asked specifically about healthcare, the vast majority of Latinos responded that the cost of healthcare in Asheboro is too high for them and low cost options involve too much red tape and are not well publicized. Additionally, the need for health education opportunities and more widely available interpretation services in all medical settings was salient. Specific health concerns which Latinos and service providers prioritize are drug and alcohol use, accidents, diabetes, and sexually transmitted infections including HIV/AIDS.

The cost of healthcare and insurance is too high for many Latinos in Asheboro.

Here in the United States, you have to pay for everything. Here, the good thing is that they'll give you the service. They'll give you the service, but no matter what, you have to pay for that service, no matter what it is. You always have to pay for the service. Thanks to God that we have jobs.<sup>105</sup>

Most Latino residents attribute lack of healthcare utilization to fear of being identified as an undocumented resident and to the high cost of services. Some service providers in the health field however, attributed lack of health services utilization to lack of understanding about health conditions. One healthcare provider said, "Health is very bad. They [Latinos] can be very hard headed. They don't want to understand the important things that you must do if you have, say diabetes or high blood pressure." This statement may reflect an area of misunderstanding between Latino residents and healthcare providers, as no information obtained by the team from Latino residents suggests they think health and self-care are unimportant.

Options available to Latinos in Asheboro for low-cost health services are existent but few. The health department offers low or no cost immunizations and reproductive services and the Merce clinic offers general healthcare and dental services on a sliding scale fee. Both residents and

health providers admit that obtaining eligibility at the Merce Clinic for low cost services is a complicated and lengthy process. An individual must bring in all financial records including a paycheck, rent receipt, and utilities receipts. This can become an intimidating and uncomfortable process for Latinos who are undocumented and may not have these items all under the same name.

Documentation is not the only difficulty however, as one passionate service provider related,

I could be here all night telling you about all the health difficulties. Every single thing you can imagine, they don't have healthcare. And even if they have a green card, they can't get on North Carolina Health Choice for five years. So it's not like being legal makes a difference. It doesn't. That is so unbelievable to me. Unbelievable. Just don't get me started. Health insurance is major.

While some Latinos said their work offered an option to buy health insurance, most added that it was too costly for them to afford. Others, especially those who had been in accidents in the past took advantage of private health insurance.

As a result of systemic complexities, many Latinos utilize the emergency room when they or their children fall ill. The Latinos admit it is expensive, but it is one place they know they can receive care and not be denied. Many service providers complain that Latinos wait too long to get care and therefore misuse the emergency room as a sort of "safety net." EquipoAsheboro did hear satisfaction with the healthcare system regarding Latino children who are born in the United States. EquipoAsheboro saw many families where the youngest child was able to receive full and proper medical care while the older siblings, who were not born in the United States, often went without regular care and were more likely to have utilized the emergency room.

At Reunión Hispana, one Latino gentleman added that he and many of his friends would not know where to go if he had a health problem. They did not know the location of the hospital or any other health services in Asheboro. This comment may relate back to the earlier mentioned need for some sort of outreach or information center for all Latinos in Asheboro.

Many service providers and Latino residents feel drugs and alcohol are serious health and social problems in Asheboro.

Among specific health topics mentioned, the one which both community members and service providers identify as the most disturbing is drug and alcohol use among some Asheboro Latinos. “The biggest problem is substance abuse. A lot of alcoholism. Mostly among men. And while there is a very strong sense of family, the alcohol does bring in family problems,” related one service provider. Some health professionals feel substance use is on the rise in the community, and particularly among the youth. One provider related the following story,

The kids will go to school in the morning, but when they get there, they don’t go into the school. There is a car waiting for them that takes them up to a house where they drink and drink alcohol. So much that they have to go to the hospital.

EquipoAsheboro heard from a hospital employee that the Randolph Hospital emergency room may see anywhere from 4 to 7 Latino teenagers with alcohol poisoning a month. Latino residents, however, see alcohol abuse as an adult problem as well. During a focus group, one Latino resident said,

In our community, there is another face that is not represented here [at the church], but it’s this group that has their own way of celebrating. Maybe it’s the absence of family. They celebrate the same patriotic festivals of our country as we do, but they celebrate in a way opposite ours. They celebrate it drinking.<sup>106</sup>

While some Latinos attribute alcohol use to loneliness in this country, some non-Latino service providers have a different interpretation of Latino alcohol use. One provider explains, “I think that especially with the indigenous genetic background of the Hispanic population they have a similar genetic predisposition towards alcoholism as the Native American. There is something there that does not deal with alcohol well and they’re very prone to become addicted to it.” To our knowledge, there is no scientific evidence available to support that claim.

### Additional Health Concerns

Because the median age of Latinos in Asheboro is 24 years old, with only 2% of the population over 55 years old, one does not see high mortality rates from chronic diseases, but rather from accidents.<sup>107</sup> Car accidents are the leading cause of death for Latinos in North Carolina. Latino residents also reported work-related injuries are of concern especially because of the lack of worker's compensation available to undocumented immigrants. Additionally, a higher level of alcohol involvement was found with deaths of Latinos from unintentional injuries than in other racial groups. Diabetes, high blood pressure, and obesity are also more prevalent in the Latino population than the Caucasian population and this represents an area of concern for service providers, especially as the Latino population begins to age.

Several young Latinos mentioned sexually transmitted infections (STIs) as an area for concern among Latinos. A young man told us many Latino people he knows wait until an STI is unbearable before they are willing to go to the doctor and that sexual health is a very taboo subject in his culture; parents and schools do not talk enough to kids about it. Some service providers who worked in the school setting also emphasized the need for further sexual education in the schools and an expansion of the abstinence only curriculum to include more realistic and relevant information. There are currently seven known cases of Latinos living with HIV/AIDS in Asheboro and health professionals emphasize that the known cases, "may only be the tip of the iceberg," as there is a steady stream of immigration and emigration which occurs in Asheboro.

### **Youth**

In 2002, a group of Latino high school students from an Asheboro City Schools ESL class participated in a photo-voice project in conjunction with Duke Documentary Studies Department. Through examination of seven in depth interviews with the students and their teacher, several

overarching themes in the lives of Latino youth in the city can be noted. First and foremost, family is very important to them, and most belonged to large families with anywhere between 2 to 10 siblings. The church was also a source of community and strength for the teens. Several spoke on the frustration of receiving a good high school education and not having the opportunity to go to college in the United States because of their documentation status. They spoke about feeling embarrassed about their accents and wishing to improve their English to get good jobs. Many of the male students worked in factories in the summer and outside of school and many of the female students were child-care providers for younger siblings. In Asheboro the teenage pregnancy rate is 10%; Latina specific information, however, was not available.<sup>108</sup>

Two closely linked themes concerning youth emerged during the AOCD process. The recent development of gangs in Asheboro, and the drugs and violence that is associated with those gangs was a concern for many Latino residents and service providers. In addition, many people in Asheboro think Latino youth need more activities and opportunities. The development of gangs has been closely linked to youth boredom and a lack of activities for Latino youth.

Many people in Asheboro are concerned with the development of gangs and the drugs and violence that come with gangs.

For both service providers and Latinos living in Asheboro, gangs emerged as a growing issue of concern. Many people living in Asheboro do not remember gangs being an issue a few years ago. A Latino living in Asheboro said, “In the schools, they are seeing that there are gangs. And it is a big change because when I arrived you almost never heard about them and now you hear more that there are gangs here and gangs there. This is a change that I have seen.”<sup>109</sup> In the following quote, a service provider also commented on gangs and their effects on lives of Latinos living in Asheboro.

At the family functions, the weddings, the baptisms, the fiestas I have heard that so-and-so’s fiesta had to be cancelled because there were all these guys out there and what they

say is that there's cholos. All those cholos out there and they started trouble and got in a fight. So they are disrupting other people's events because they don't have anything better to do.

Latino youth in Asheboro have also noted that gangs are a growing problem. They do not believe gangs in Asheboro are as bad as in other places, but they say they are hearing about them more often. Many of the youth we talked to expressed dismay at the growing gang activity in Asheboro.

One youth said,

It's bad to me because I grew up in a community like that and full of stuff like that. And full of stuff like that. And it's horrible how you see stuff like that coming from one place. You moved from this place to come to this place 'cause it's calm and your parents wanted a better life for you and all of a sudden you have this...gangs coming over down here. I don't know; it's horrible.

Both service providers and Latino residents commented on the link between drugs and gangs in the community. Some articulated the belief that the relative lack of violence related to gangs now in Asheboro is because there currently is only one drug-dealing gang in the area. A young Latino resident explained that there are no rival gangs at this point but predicted that violence will increase as soon as another gang discovers the area and the potential drug money.

Gangs were often associated with youth activity, and thus many interviewees discussed the impact of gangs on schools. The problem of gangs in the schools was corroborated by a service provider who commented on gang activity in school,

We do have a little gang problem...I am pretty familiar with their behavior and their dress, and we had the same, some of the same gangs that we had in ... are here now, and my feeling is that a lot of the fighting between the Blacks and Hispanics are gang-related and relate to drug trade and things like that. But it's not as bad here...

The importance of this issue to Asheboro residents was confirmed at Reunión Hispana where it was brought up and discussed in the youth brainstorming session.

Many people in Asheboro think the Latino youth need more activities and opportunities.

Another theme that emerged during interviews was the need for more youth activities. This need was expressed by Latinos living in Asheboro, service providers, and especially strongly by Latino youth. In reference to some of the challenges youth face in school and the effects of the lack of youth activities to participate in, one Latino resident commented,

What we are dealing with here, the Hispano youth must have good influences, so that they are engaged in something. The Hispano youth who are still in high school, right, who have 2 or 3 years left. It is difficult for a Hispano boy or a Hispana girl, who plays a sport or that does an activity in the school, because they feel inferior. Because they think that American people see them as inferior... so they don't really have anywhere to go, so sometimes they just go to the park, but end up doing bad things.<sup>111</sup>

Here one can see the direct connection between the lack of youth-friendly activities for Latinos and their consequent participation in “bad things” like drugs and gangs.

Many Latino youth especially expressed a strong desire for more activities in Asheboro. When asked what they would do to improve Asheboro if they were mayor, some Latino youth brainstormed that they would provide more extracurricular activities, more entertainment like dance places, create a place where teens can go, and make a bigger park with “a lot of stuff”. As an example, one teen said, “Like, well, here there’s no swimming teams, so they can’t swim. Some of them have to go to another school to swim or to compete. In general put in some more extracurricular activities.” Another Latino youth said, “Oh and we need more entertainment, because all we have is the mall, which is boring, and then the skating rink, boring. So, you know we need more, like, that's one thing: something fun.”<sup>112</sup>

During the youth brainstorming session at Reunión Hispana the importance of these two areas were underscored and expanded. While Latinos and service providers living in Asheboro mentioned gangs as a problem, drugs and alcohol were the foremost issues chosen to be more directly addressed. Developing additional activities for Latino youth and encouraging increased

participation in the existing activities were some of the action steps they proposed surrounding these issues. The proposal of these action steps supports the idea that a lack of activities is a major cause of the youth-related problems of drugs, alcohol, and gang involvement.

## **Summary**

This section discusses the prioritized topics that emerged in interviews with 68 different people in Asheboro. For the most part, Latino residents and service providers shared a fairly common understanding of the important issues facing Latinos in Asheboro. While many service providers seemed less aware of the pervasiveness of racism and its affects on Latinos in Asheboro, there was a shared recognition of hardships caused by language barriers and lack of documentation. There was also a mutual acknowledgement of challenges surrounding navigating the system, health, and youth. On the other hand, there were common misunderstandings between some service providers and some Latino residents, especially surrounding issues involving language and health. In addition, Latino residents and service providers' perspectives frequently diverged around the causes of challenges facing Latinos and the best ways to handle those challenges.

## **VI. Limitations**

EquipoAsheboro recognizes that the AOCD process is limited by many factors. This document does not provide a fully complete and comprehensive view of the Latino population in Asheboro, North Carolina or of Asheboro itself. We would like to emphasize that this report only reflects the views of the people we interviewed as well as our personal observations, which carry their own biases. Personal bias is one of many limitations we encountered. Another of the limitations is time. Due to the structure of our degree program, our team did not have sufficient



time in gaining *entr e*, getting to know Asheboro and its residents, and especially earning community trust before beginning interviews. This lack of personal knowledge of the community limited EquipoAsheboro’s ability to judge how representative the people interviewed are of the Latino population in Asheboro. Also, the community had little time to trust us and feel comfortable with our AOCD process methods. This is especially important in immigrant communities where the fear of deportation can keep people from talking to outsiders. In addition, most interviewed Latino residents lived in two specific neighborhoods in Asheboro, thus we did not interview residents from each area where Latinos may reside. We also failed to obtain many essential service provider perspectives, and especially regret not interviewing workers at the Asheboro Division of Motor Vehicles, healthcare providers at Merce Clinic, medical doctors in Asheboro, and representatives from ESL programs at RCC, just to name a few.

Our own personal shortcomings are another limitation to this AOCD process. Though many members of our team are fluent in Spanish, not being native Spanish-speakers or born into Latino families, limited our total comprehension and effectiveness in communication with many Latino residents. As this AOCD process was a learning experience for each of us, our mistakes reduced efficiency throughout this process. It is important to keep in mind the many limitations of this AOCD when relying on this document to inform about the Latinos who live and work in Asheboro.

## **VII. Recommendations**

These recommendations are drawn from the views expressed at Reuni n Hispana, interview data, and team observations.

### **Recommendations for the Community of Asheboro**

- Continued and increased outreach by the Latino Coalition to amplify input from and participation by the Latino residents

- Develop a physical site as a resource/information center about services for Latinos in Asheboro
- Involve the Chamber of Commerce to provide training for doctors and other social service providers on Latino culture and how to better serve Latino people
- Hire more bilingual staff and interpreters
- Decrease the burden of interpreter service charges
  - Create guidelines about how much interpreters can charge
  - Create a group of volunteer interpreters
- Give educational workshops in Spanish about health issues
- Improve adult ESL Programs
  - Provide childcare at all ESL classes
  - Offer more advanced classes
  - Train, certify, and evaluate ESL teachers
  - Offer more classes at convenient times (evenings, weekends)
- Hold conferences about drugs, alcohol and other youth issues for parents
- Offer more transportation to/from youth activities, especially after-school activities
- Integrate Latino youth into existing activities, organizations, and clubs
- Provide more playing fields and support for youth sports

### **Recommendations for Individuals Living in Asheboro**

- Educate myself on what services are offered
- Network/get to know other services
- Refuse to pay interpreters who are expensive and identify abuses in interpreters
- “When there are problems, speak up” not be afraid to talk
- Build funds into budgets to hire bilingual employees
- Be part of a network of volunteer interpreters
- Ask for/demand an interpreter
- Tell the hospital and friends that it is the law to require interpreters
- Take responsibility for educating myself about my rights
- Participate in and tell others about community events and meetings
- Make the time to learn English, even when there isn’t time
- Participate in programs for youth
- Initiate communication with youth
- Find out about opportunities for youth
- Start a youth group
- Be more active in church with regard to youth

## **VIII. Conclusion**

Despite the many challenges that confront Latinos in Asheboro, EquipoAsheboro encountered many positive aspects about life in Asheboro for Latinos and much strength among Latinos living in the area. The Latino Coalition, Latinos living in Asheboro, and some service providers in the area have begun a movement to create positive changes in the Asheboro community for Latinos. The AOCD process and our teams' work began in the middle of that movement towards change. In reference to creating programmatic changes for Latinos, one service provider said,

You need to get the real input of the Latino population and of the community members and let them tell you what they need. Because just having some service department come in to implement some program that may not or may be something that is beneficial for them just is no good if they have no buy-in into it.

The Reunión Hispana brought more Latino residents into contact with the Latino Coalition than we were able to interview. This allowed for greater mutual understanding between the Latino residents and the Latino Coalition by expanding reciprocal knowledge of the resident's concerns and the Coalition's goals. Even with its limitations, we hope that this document and Reunión Hispana serve as platforms to further progress the mission and movement of the Latino Coalition, Latino residents, and service organizations in Asheboro. Finally, we hope this is only the beginning of a mutual partnership between Latinos living in Asheboro, other Asheboro residents, and service providers and organizations for the betterment of the entire community.

- <sup>3</sup> Eng, Eugenia and Blanchard, Lynn. "Action Oriented Community Diagnosis: A Health Education Tool." *International Quarterly of Community Health Education*. Volume 11(2): 93-110 (1991).
- <sup>4</sup> Minkler, Meredith and Wallerstein, Nina. "Improving Health Through Community Organization and Community Building: A Health Education Perspective." *Community Organizing and Community Building for Health*. Meredith Minkler, Ed. Rutgers University Press. 1997. p 31.
- <sup>5</sup> US Census Bureau. P1 Total Population. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>6</sup> US Census Bureau. P1 Total Population. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>7</sup> US Census Bureau. P001 Persons. *1990 Summary Tape File 1 (STF 1) – 100-Percent Data*, Asheboro City.
- <sup>8</sup> "2002 Municipal Population Estimates," *North Carolina State Demographics*, 26 Feb 2004  
<<http://demog.state.nc.us/>>
- <sup>9</sup> US Census Bureau. P008 Persons of Hispanic Origin. *1990 Summary Tape File 1 (STF 1) – 100-Percent Data*, Asheboro City.
- <sup>10</sup> US Census Bureau. P4 Hispanic or Latino and Not Hispanic or Latino by Race. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>11</sup> US Census Bureau. P10 Hispanic or Latino by Race (Total Race Tallied). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>12</sup> US Census Bureau. P12H Sex by Age (Hispanic or Latino). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>13</sup> US Census Bureau, P12H.
- <sup>14</sup> US Census Bureau, P12H.
- <sup>15</sup> US Census Bureau. P13H Median Age by Sex (Hispanic or Latino), P13B Median Age by Sex (Black or African American), P13I Median Age by Sex (Caucasian Alone not Hispanic or Latino). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>16</sup> "County Profiles for Randolph and North Carolina," *Rural Data Bank*," North Carolina Rural Economic Development Center, Inc. 25 Feb 2004  
<<http://www.ncruralcenter.org/databank/profile.asp?county=Randolph&County2=NorthCarolina>>
- <sup>17</sup> "County Profiles"
- <sup>18</sup> "Remembering 2003: Years of Loss, Problems." *The Courier-Tribune*, 1 Jan. 2004.
- <sup>19</sup> "Remembering 2003."
- <sup>20</sup> "Remembering 2003."
- <sup>21</sup> "Remembering 2003."
- <sup>22</sup> "Remembering 2003."
- <sup>23</sup> Hacemos trabajo difícil por menos dinero. Y cuando agarramos un trabajo no demora mucho tiempo hasta que nos saquen.
- <sup>24</sup> Ahora la discriminación va a aumentar más. Por el escasez del trabajo, por el tipo de papel que horita que piden.
- <sup>25</sup> Census 2000.
- <sup>26</sup> Census 2000.
- <sup>27</sup> US Census Bureau. H3 Occupancy Status and H4 Tenure, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>28</sup> US Census Bureau. H9 Hispanic or Latino by Total Races Tallied for Householders, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>29</sup> US Census Bureau. PCT15B, PCT15H, PCT15I Nonrelatives by Household Type, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>30</sup> US Census Bureau. H12B, H12H, H12I Average Household Size of Occupied Housing Units by Tenure, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>31</sup> Pero es más económico la vivienda, en muchas cosas, porque si vives en Greensboro en Charlotte, en lugares más grandes, allá una casa, una propiedad como esto sale muy cara, en cambio aquí no, es más barata.
- <sup>32</sup> "District Information: About Our Schools," *Asheboro City Schools*, 20 Feb. 2004  
<<http://www.asheboro.k12.nc.us/district/about.htm>>
- <sup>33</sup> "District Information"
- <sup>34</sup> "District Information"

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- <sup>35</sup> “Instructional Services: English as a Second Language,” *Asheboro City Schools*, 20 Feb. 2004  
<<http://www.asheboro.k12.nc.us/instruct/english.htm>>
- <sup>36</sup> “Instructional Services.”
- <sup>37</sup> “County Profiles.”
- <sup>38</sup> Kathi Keys, “Speaker Encourages Hispanics to Stay in School.” *The Courier-Tribune* 1 Feb. 2003.
- <sup>39</sup> US Census Bureau. PCT64 Sex By Educational Attainment For The Population 25 Years And Over, *Census 2000 Summary File 4 (SF4) – Sample data*. Asheboro city, North Carolina.
- <sup>40</sup> US Census Bureau. P1 Total Population. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>41</sup> US Census Bureau. P1 Total Population. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>42</sup> US Census Bureau. P001 Persons. *1990 Summary Tape File 1 (STF 1) – 100-Percent Data*, Asheboro City.
- <sup>43</sup> “2002 Municipal Population Estimates,” *North Carolina State Demographics*, 26 Feb 2004  
<<http://demog.state.nc.us/>>
- <sup>44</sup> US Census Bureau. P008 Persons of Hispanic Origin. *1990 Summary Tape File 1 (STF 1) – 100-Percent Data*, Asheboro City.
- <sup>45</sup> US Census Bureau. P4 Hispanic or Latino and Not Hispanic or Latino by Race. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>46</sup> US Census Bureau. P10 Hispanic or Latino by Race (Total Race Tallied). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>47</sup> US Census Bureau. P12H Sex by Age (Hispanic or Latino). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>48</sup> US Census Bureau, P12H.
- <sup>49</sup> US Census Bureau, P12H.
- <sup>50</sup> US Census Bureau. P13H Median Age by Sex (Hispanic or Latino), P13B Median Age by Sex (Black or African American), P13I Median Age by Sex (Caucasian Alone not Hispanic or Latino). *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.
- <sup>51</sup> “County Profiles for Randolph and North Carolina,” *Rural Data Bank*,” North Carolina Rural Economic Development Center, Inc. 25 Feb 2004  
<<http://www.ncruralcenter.org/databank/profile.asp?county=Randolph&County2=NorthCarolina>>
- <sup>52</sup> “County Profiles”
- <sup>53</sup> “Remembering 2003: Years of Loss, Problems.” *The Courier-Tribune*, 1 Jan. 2004.
- <sup>54</sup> “Remembering 2003.”
- <sup>55</sup> “Remembering 2003.”
- <sup>56</sup> “Remembering 2003.”
- <sup>57</sup> “Remembering 2003.”
- <sup>58</sup> Hacemos trabajo difícil por menos dinero. Y cuando agarramos un trabajo no demora mucho tiempo hasta que nos saquen.
- <sup>59</sup> Ahora la discriminación va a aumentar más. Por el escasez del trabajo, por el tipo de papel que horita que piden.
- <sup>60</sup> Census 2000.
- <sup>61</sup> Census 2000.
- <sup>62</sup> US Census Bureau. H3 Occupancy Status and H4 Tenure, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>63</sup> US Census Bureau. H9 Hispanic or Latino by Total Races Tallied for Householders, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>64</sup> US Census Bureau. PCT15B, PCT15H, PCT15I Nonrelatives by Household Type, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>65</sup> US Census Bureau. H12B, H12H, H12I Average Household Size of Occupied Housing Units by Tenure, *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City, North Carolina.
- <sup>66</sup> Pero es más económico la vivienda, en muchas cosas, porque si vives en Greensboro en Charlotte, en lugares más grandes, allá una casa, una propiedad como esto sale muy cara, en cambio aquí no, es más barata.
- <sup>67</sup> “District Information: About Our Schools,” *Asheboro City Schools*, 20 Feb. 2004  
<<http://www.asheboro.k12.nc.us/district/about.htm>>
- <sup>68</sup> “District Information”
- <sup>69</sup> “District Information”

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<sup>70</sup> “Instructional Services: English as a Second Language,” *Asheboro City Schools*, 20 Feb. 2004  
<<http://www.asheboro.k12.nc.us/instruct/english.htm>>

<sup>71</sup> “Instructional Services.”

<sup>72</sup> “County Profiles.”

<sup>73</sup> Kathi Keys, “Speaker Encourages Hispanics to Stay in School.” *The Courier-Tribune* 1 Feb. 2003.

<sup>74</sup> US Census Bureau. PCT64 Sex By Educational Attainment For The Population 25 Years And Over, *Census 2000 Summary File 4 (SF4) – Sample data*. Asheboro city, North Carolina.

<sup>75</sup> yo creo que toda la gente, si se pregunta acá al latino ha tenido más de un caso de que se ha sentido discriminado de alguna manera.

<sup>76</sup> A veces cuando uno va a una tienda, se nota cuando...la persona que atiende la tienda no quiere atender a uno. A veces uno esta en la línea y llega otra persona y atiende al otra persona

<sup>77</sup> Yo tengo muchos anos viviendo aquí, y toda la vida ha sido discriminado, cuando no hablaba ingles cuando aprendí un poco ingles...aunque nazcas aquí, si tiene pelo negro y pareces latino te va a discriminar.

<sup>78</sup> US Census Bureau. PCT11 Hispanic or Latino by Specific Origin. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.

<sup>79</sup> Reconociendo que los Latinos muy sinceros. Pero también entre Latino y Latino hay también problemas. Problema también a veces nos puede dividir el país.

<sup>80</sup> el hecho que los hispanos no tengan documentos para trabajar, y en todo Asheboro están revisando los documentos, entonces eso horita a los hispanos esta afectando muchísimo. Si no les dan trabajo, obviamente hay una tendencia hacer cosas que no son legales... porque de alguna manera tienen que vivir los Hispanos...

<sup>81</sup> “Es una tranquila, pasiva, buena para educar a nuestros hijos, sana, se predica mucho la palabra de Dios. Uno se siente un poco más segura en un pueblo tan chiquito como este. Asheboro tiene un poco de todo...”

<sup>82</sup> “County Profiles”

<sup>83</sup> no hay tanto crimen como en los otros lugares grandes

<sup>84</sup> “pueblo de antes”

<sup>85</sup> North Carolina Alcohol Control 5/1/04 [www.ncabc.com/permits/xo/view\\_county.asp?county=76](http://www.ncabc.com/permits/xo/view_county.asp?county=76)

<sup>86</sup> “porque el hispano, son unas personas muy trabajadoras, muy luchadora, y entonces la economía de este país esta en manos de los hispanos. Yo creo que es una cosa que deben de reconocerlo, porque el trabajo del campo los americanos ya no quieren meterse...”

<sup>87</sup> Interview with a member of the Latino Coalition

<sup>88</sup> Hay personas que no tienen ganas de entenderte. Porque a veces uno dice la coca, pero no es con el acento de ustedes. Si uno dice quiero esto dicen que no te entienden o no te hacen caso. No quieren entender.

<sup>89</sup> Judi Brinegar, “New site ‘win-win situation’ for RCC, Latinos.” *The Courier-Tribune* 23 Aug. 2002.

<sup>90</sup> Brinegar, 2002.

<sup>91</sup> Brinegar, 2002.

<sup>92</sup> “General Information about Noncredit Programs,” *Randolph Community College*, 3 June 2004,  
<<http://www.randolph.cc.nc.us/edprog/geninfo.html>>

<sup>93</sup> Silberman *et al.*, 2003.

<sup>94</sup> Silberman *et al.*, 2003.

<sup>95</sup> Silberman *et al.*, 2003.

<sup>96</sup> Silberman *et al.*, 2003.

<sup>97</sup> Las grandes compañías como Wal-mart, cualquier empresa que trata de poner sus negocios han visto nosotros como un mercado potencial. Entonces progresan que uno entra y ya no ve solo ingles sino que a ver nuestra lengua nativa escrita. Entonces es un progreso bastante grande. Porque empezamos a adoptarnos a un ambiente de dos idiomas.

<sup>98</sup> En algunas clínicas sí hay intérpretes y hay personas que hablan, doctores y doctoras que hablan español. Hay. Y en otras no hay. Entonces, nosotros tratamos de comunicarnos más o menos como podamos.

<sup>99</sup> y hay personas que cobran demasiado dinero para traducirles o leerles un papel... Hay gente, por decirle que tal día tiene la cita, hay gente que te va a cobrar hasta \$50, que te va hablar 30 segundos. Hay mucha gente que hace esto, que habla el idioma, que cobran demasiado.

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<sup>100</sup> Entonces si mi mama toma una decisión y no me gustaba, yo solo decía en una manera para que dijera No, no quiero, o no este no se va a hacer.

<sup>101</sup> Realmente yo doy gracias al Señor porque este niño pues...Y es decir que él nos apoya bastante en el aspecto como dice usted, para traducir, verdad, para tener una servida de emergencia o algo, por ejemplo, que no tenemos quien nos interpreten, él siempre nos ha ayudado

<sup>102</sup> “Referente al trabajo no hay lugar donde yo sepa donde los Hispanos pueden llegar a quejarse, por ejemplo en mi caso, me despidieron y sin ninguna explicación. Yo no tengo donde ir a quejarme.”

<sup>103</sup> “...me gustaría que más Latino participaron (en la Coalición Latino), porque es bueno empezar una organización, pero necesitamos apoyo, como de abogados, de gente...que quiere ayudar a defender los derechos en la comunidad Latino. Porque creo que somos en gran desventaja porque no solamente a veces no conocemos, por no conocer el idioma, no sabemos que tenemos derechos, aunque no tengamos documentos o que no sepamos ingles...”

<sup>104</sup> “Bueno, yo conocía allá en Siler City, conocía al Vínculo Hispano...No sé realmente aquí...Me imagino que sí. Ha de haber, no más que yo no conozco.”

<sup>105</sup> “Aquí en Estados Unidos, todo es pagado. Aquí lo bueno es que te dan el servicio. Te dan el servicio, pero, de todas maneras tiene que pagar este servicio, sea como sea. Siempre tienes que pagar el servicio. Gracias a Dios nosotros tenemos trabajos.”

<sup>106</sup> “En nuestra comunidad es otra cara que no está representativa aquí, pero es aquella en que celebran en su manera. Quizá la ausencia de familia. Celebran las fiestas patria de nosotros en nuestra tierra, pero celebran en una manera opuesta de nosotros. La celebran bebiendo.”

<sup>107</sup> US Census Bureau, P12H

<sup>108</sup> Randolph Health Improvement Partnership Executive Summary. 1998.

<sup>109</sup> Untranslated quote: “En las escuelas esta viendo que hay supuestamente pandillero. Y esto es un gran cambio porque yo llegue no había casi que se oía, y horita se oye más que hay unas pandillas aquí hay pandillas allá. Es el cambio aquí que yo he visto. De los jóvenes.”

<sup>110</sup> Untranslated quote: “Y también regresando, este, con las drogas y las gangas, o las pandillas.

Por eso también, hay problemas, por las drogas.

Yeah, because they're selling. They're mostly...

Nada más son ellos, casi.

Por eso mismo, de que andan involucrados en todo eso.”

<sup>111</sup> Untranslated quote: “Lo que estamos tratando aquí, los jóvenes hispanos tienen que tener la influencia buena, para que se entretenga en algo, los muchacho todavía están en high school, verdad, tres años, hace 2-3 años. Es difícil meter un muchacho hispano, una muchacha hispana, que haga un deporte, que haga una actividad en la escuela, porque se sienta inferior. Porque según ellos piensan la gente de habla Americano lo miran inferior, y no tienen otro lado que ir, van, a veces van a un parque. Pero...hacen cosas malas.”

<sup>112</sup> Untranslated quote: “Oh, y necesita más entertainment, para like, porque nada más tenemos el mall, which is boring, and then skating rink, boring. So, you know we need more, like, that's one thing: something fun.”

## APPENDIX A: INTRODUCTORY LETTER TO SERVICE PROVIDERS

January 16, 2004

Dear Randolph County Service providers,

The purpose of this letter is to briefly introduce the latest Randolph Health Improvement Partnership [RHIP] project. Randolph County has been selected by the UNC-CH Department of Health Behavior and Health Education School of Public Health for the 2004 "Action Oriented Community Diagnosis." The segment of the population that will be diagnosed will be the Latino Communities.

UNC-CH MPH students perform the diagnosis that provides them with the opportunity to experience public health in a real world setting. Your role as the agency is to:

- Facilitate understanding of local human services system
- Identify key agency personnel and provide introductions as necessary
- Assist in identifying agency documents to be reviewed [annual reports, special studies, grant or program proposals, needs assessment, etc]
- Recommend specific agency events to be observed [board meetings, public hearings, open houses, sponsored public relations activities, etc]
- Identify local secondary data analysis sources and review these analyses to ensure that key indicators have been addressed.

While it is up to the community to initiate their next steps, the community diagnosis process has stimulated previous communities to form action committees, develop proposals and receive funding for desired facilities or programs and to begin empowering themselves to improve their communities.

I'm asking for your support in this endeavor. **Please contact Debra Massey at 633-7711 to request a visit from the students especially if your agency works with the Latino population.** The community diagnosis will provide Randolph County with much needed data on this fast growing population.

Sincerely,

Debra L Massey  
Health Carolinians/Randolph  
Health Improvement Partnership



## APPENDIX B: INTERVIEW GUIDES AND FACTS SHEETS

### Appendix B1 - Community Member Interview Fact Sheet (English)

Thank you for taking the time to meet with us. My name is \_\_\_\_\_ and this is \_\_\_\_\_ who will be taking notes and assisting me during our discussion. We recognize that your time is valuable and we appreciate you talking with us.

#### **What is the purpose of this study?**

We are graduate students from the UNC School of Public Health, Department of Health Behavior and Health Education. One aspect of our training is to work with a community in North Carolina to conduct a community diagnosis. This means that we will work with the community to identify its strengths, weaknesses, and future directions for promoting health and well being in Asheboro. The information we gather will be summarized and shared with the community in a written document. In addition, we will present our results to the community at a public forum in the spring. We will contact you at a future date to invite you to participate in this forum. The goal of the written document and the forum is to provide possible future direction to address community concerns. By participating in this interview you are contributing to this process.

#### **What will you be asked to do?**

You have been identified by community members as someone who could represent the views of the community of Asheboro as a whole. The purpose of this interview today is to listen to your thoughts and experiences of living, working, and being part of the Asheboro community. You will be asked questions, such as "What are some of the best things about Asheboro?" and "What are the biggest challenges that people in Asheboro face?" The questions are designed to get your perspective of the physical surroundings, community life, strengths/assets and weaknesses/problem areas present in Asheboro. We are interested in your opinions. There are no right or wrong answers. This interview will last about an hour. We would like to take notes and tape record this interview because your input is important and we want to make sure that we accurately record what you tell us. Because sharing information might be uncomfortable, you may refuse to answer any questions or request that we stop the tape recorder at any time. The tapes will be kept in a secure location in the School of Public Health. After we are finished using the tapes for this class, the cassettes will be erased or destroyed.

#### **Your rights as a participant and confidentiality:**

Your participation in the study is completely voluntary and you may withdraw at any time without penalty. Your decision to participate or not participate will not affect your relationship with UNC or any of its affiliated organizations. Every effort will be taken to protect your identity. No name or identifying characteristics will be matched with what you say today. In fact, you do not need to reveal your name today if you don't want to. You will not be identified in any report or publication of this study or its results. Your comments will remain confidential. We will be reporting summaries of the comments made by community members, but will not identify the names of the individuals we interview.

**What are the risks and benefits of your participation?**

There is very little risk to you for participating in this research. While we will do everything we can to keep your data private, there is a slight chance that some of your answers could become publicly known. If that happens, and you have made negative assessments of the community, this could affect your reputation in the community, your political career or even future leadership roles you might seek. Again, all efforts will be made to maintain strict confidentiality. While there are no direct benefits of participation, the indirect benefits may include providing information to accurately represent the strengths and needs of the Latino community in Asheboro, which may serve to help the community in the future.

**Are there any costs? Will you be paid?**

There is no cost for participating, except the time you will spend in the interview. You will not be reimbursed for your participation.

**What if you have questions about your rights as a participant?**

This study has been reviewed and approved by the School of Public Health Institutional Review Board on Research Involving Human Subjects. This is group that makes sure that study participants are treated fairly and protected from harm. If you have any questions about your rights as a study participant or are dissatisfied at any time with any aspect of this study, you may contact -- anonymously if you wish -- the School of Public Health Institutional Review Board, University of North Carolina at Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400, or by phone 919-966-3012. You may call collect.

**What if you have questions about this study?**

If you have any questions about this research study, please feel free to contact the following people by phone (you may call collect if you wish), email or regular mail:

Matthew Griffith (matgriff@email.unc.edu), Principal Investigator, at (919) 966-3919 or

Eugenia Eng (eugenia\_eng@unc.edu), Faculty Advisor at (919) 966-3909

The above people can also be reached via the following mailing address:

Health Behavior and Health Education Department, CB #: 7440,  
University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Do you have questions? Do you agree to participate in the interview?  
Do you agree to have the interview taped?**

## **Appendix B2 - Community Member Interview Fact Sheet (Spanish)**

Gracias por tomar el tiempo de juntarse con nosotros. Mi nombre es \_\_\_\_\_, y esta es \_\_\_\_\_, quien tomará notas y me ayudará en nuestra discusión. Entendemos que su tiempo es muy valioso. Gracias por hablar con nosotros.

### **¿Cual es el motivo de este estudio?**

Somos estudiantes de Post-grado de la Universidad de Carolina del Norte. Estudiamos en La Escuela de Salud Pública, en el Departamento de Comportamiento y Educación de la Salud. Una parte de nuestro entrenamiento consiste en trabajar con una comunidad en Carolina del Norte y hacer un diagnóstico de esa comunidad. Esto quiere decir que nosotros trabajaremos con la comunidad para identificar las fuerzas, las necesidades, y las posibilidades futuras para promover la salud y bienestar de Asheboro. La información que sea identificada será resumida y entregada a la comunidad en la forma de un documento escrito. Además, presentaremos los resultados a la comunidad en un foro público en abril. Nos pondremos en contacto con usted pronto para invitarle a participar en este foro. El propósito del documento escrito y del foro es aprovechar las ideas para darle dirección y resolver los problemas identificados por la comunidad en el futuro. Usted contribuye a este proceso por su participación en esta entrevista.

### **¿Que se va a pedir de Usted?**

El propósito de esta entrevista es escuchar sus ideas y experiencias de vivir, trabajar, y ser parte de la comunidad de Asheboro. Le haré preguntas como, "Cuáles son las mejores cosas en Asheboro?" y "Cuáles son los problemas mayores que enfrentan a la comunidad Latina en Asheboro?" El propósito de las preguntas es identificar sus perspectivas de la vida de la comunidad, las fuerzas, y los problemas que existen en Asheboro. Estamos interesados en sus opiniones. No hay respuestas correctas ni incorrectas. Esta entrevista durará una hora y media. Nos gustaría tomar notas y grabar esta entrevista porque su perspectiva es importantes y queremos estar seguros de que hemos escrito exactamente lo que ha dicho. Debido a que responder a preguntas puede ser incómodo, puede negarse a contestar a cualquiera pregunta o puede pedirnos que paremos la grabadora en cualquier momento. Los casetes serán guardados en un lugar seguro en la Escuela de Salud Pública. Después de terminar en usarlos, los casetes serán destruidos.

### **Confidencialidad y sus derechos como participante**

Su participación en la discusión es completamente voluntaria y puede parar en cualquier momento. Su decisión de participar o no participar no afectará sus relaciones con UNC o con sus instituciones afiliadas. Se harán muchos esfuerzos para proteger su identidad. Ni su nombre ni su información personal será vinculado a lo que dice usted hoy. En realidad, usted no necesita revelar su nombre hoy si no lo quisiera hacer. Participantes no serán identificados en ninguna publicación ni documento de este proyecto o sus resultados. Resumiremos comentarios de los miembros de la comunidad, pero no identificaremos los nombres de las personas que se juntan con nosotros o de las que entrevistamos.

**¿Cuales son los riesgos y beneficios de su participacion?**

Hay poco riesgo a usted por su participacion en esta investigación. Aunque haremos todo lo posible para mantener privada su información, hay la posibilidad que algunas respuestas suyas se harán conocidas publicamente. Si ocurre esto, y si usted ha hecho declaraciones negativas sobre la comunidad, se pueden afectar su reputación en la comunidad, su carrera en la política, o posiciones futuras de liderazgo que busque. Sin embargo, haremos todo lo posible para mantener su confidencialidad. Aunque no hay beneficios directos de la participación, proviendo un verdadero representación de los esfuerzos y necesidades de la comunidad Latina en Asheboro puede ser un beneficio indirecto. Esto puede ayudar a la comunidad en el futuro.

**¿Hay algunos costos? ¿Hay algun reembolso?**

No hay ningún costo ni reembolso por su participación.

**¿Y si tiene preguntas sobre sus derechos como participante?**

Este proyecto ha sido revisado y aprobado por el Comité Revisor Institucional de Proyectos de Investigación sobre Sujetos Humanos de la Escuela de Salud Pública. Éste es el grupo que asegura que participantes sean tratados con justicia y protegidos de daño. Si tienen preguntas sobre sus derechos como participante en el proyecto o si usted está descontento en cualquier momento con cualquier parte del proyecto, puede ponerse en contacto, anonimamente si quisiera, con el Comité Revisor Institucional de la Escuela de Salud Pública, Universidad de Carolina del Norte en Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400 (por correo), o por teléfono, 919-966-3012. Pueden llamar con cobro revertido.

**¿Y si tiene preguntas sobre este estudio?**

Si tiene preguntas sobre este proyecto, puede contactar a las personas siguientes por teléfono (con cobro revertido, si quisiera), correo electrónico, o correo normal:

Matthew Griffith (matgriff@email.unc.edu), Investigador Principal, a (919) 966-3919 o

Eugenia Eng (eugenia\_eng@unc.edu), Consejera de Facultad, a (919) 966-3909

Para contactar estas personas por correo, la dirección es:

Health Behavior and Health Education Department, CB #: 7440

University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Tiene preguntas sobre la entrevista hoy?**

**Consiente participar en esta entrevista?**

**Consiente para que sea grabada la entrevista?**

## **Appendix B3 - Community Member Interview Guide (English)**

### **A. Introduction**

1. We want to get an idea of what your typical day is like. Can you describe what you did yesterday? Is that a typical day for you? (*Probe*: work, recreation, family, etc.)

### **B. Life in the Community**

1. We want to have an idea of how different people define their community - each person has a unique idea/concept of what “community” is. What do you consider to be your community? (*Probes*: Who is in your community? Geographically, where is your community located?)
2. How would you describe the history of your community?
3. How long have you lived in Asheboro? Since you arrived, how has the community changed?
4. What is it like to live in this community? *Depending on positive or negative response, go to Section C or Section D/E.*

### **C. Strong Points or Assets Found in the Community**

1. What do you like about living in your community? (*Probe*: in Asheboro, the Latino community, people, agencies, resources)
2. Who are the individuals who take a very active role in the Latino community and stand out as leaders? *Probes*: What do they do in the community? Why are they considered leaders?
3. What are the agencies or committees that make a significant impact within the Latino community?
4. What are the agencies and organizations that you have used?
5. Are there certain churches or faith groups that are actively involved in the community? *Probe for Latino specific.*

### **D. Challenges and Needs of the Community**

1. What is difficult about living in your community? Are there common challenges that people face? (*Probe*: for Latino specific, for Asheboro.)
2. If you were the Mayor, what two aspects would you address first?
3. Realistically, in what direction do you see this community going in five years?

### **E. Addressing Challenges and Making Decisions**

Now I want to listen to your perspective about how people/community members confront challenges when there is a problem in the community

1. If you have a problem/issue, do you have friends or family that you can go to for help?
2. Have you seen instances in Asheboro where people help each other out?
3. What type of help/support do people give to each other here?
4. Can you think of times when the community has encountered challenges? How did you all confront them and deal with them? (*Probe: hurricane, snow storm*)

**F. If respondent has not already addressed the following issues, make sure you ask these questions directly:**

Culture/Ethnic Group

1. Which cultural and ethnic groups reside in the community? Which group do you identify with?
2. How do people of different races or ethnicities interact with one another?
3. Has there been a change in the ethnic and cultural environment in this community since you've lived there? If so, when did it occur?

Employment

1. What do most Latino community members do for a living? Where are these jobs located?
2. Is there unemployment in this area? Is there more/less unemployment among Latinos than the rest of the community members? (*If yes, probe: what contributes to unemployment in the community?*)

Transportation

1. How do most Latinos get around?

**G. Health/Access to Healthcare**

1. What are the specific health problems that are high priorities among the Latino community members? (*probe: mental health*)
2. When you, your friends or family need medical care, where do you go?
3. Do people here use the services of an herbalist or curandero? How common would you say it is?
4. How would you rate medical care that you have received here?
5. Do these sources of health care reach out to the community? How?
6. What would you say are the barriers to accessing health care services for the Latinos in this community?

**H. Physical Orientation of the Community**

Now I would like to listen to your opinion about the physical state of this community:

1. How would you describe the overall conditions of the environment in this community?  
*Probe: immediate issues that need attention and any recent improvements/changes that have been made (roads? Air and water quality?)*
2. Do you feel safe going out alone at night? During the day?

3. Are there problems with crime here? What type?
4. Do you see police patrolling the community?

### **I. Services and Businesses**

1. What services are used by the majority of Latino community members?
2. What services or businesses take advantage of Latinos?
3. What services/businesses are lacking in this community?

### **J. Additional Information (Make sure to ask at end of interview J & K)**

1. (For interviewer only) Note gender here:
2. How old are you?
3. Where are you from?
4. What racial/ethnic group do you consider yourself to be a part of?
5. Why did you decide to come to N.C.?
6. How confident do you feel communicating in English? Do you think that language is a barrier for you?
7. Is there anything else that you think that we should know about Asheboro?
8. Could you recommend people with whom we could speak about the Latino community?

### **K. Recommendations for Discussing Team's Findings at a Community Forum**

1. We plan to conduct a forum this spring to share all of the information that we've gathered with members of the community. Would you be interested in being a part of the forum planning? Do you know anyone else who would be interested?
2. Do you have any suggestions as to how to get people to attend? Where (what locations and businesses) would you suggest publicizing the event?
3. At what places would you recommend holding the forum?
4. What day of the week and time of day is preferable for the forum?
5. Keep in mind that both English speakers and Spanish speakers will attend the forum. How should we address the language barriers?
6. Who should be invited?
7. Can we have your address so that we can send you an invitation?

## Appendix B4 - Community Member Interview Guide (Spanish)

### A. Introducción

1. Queremos la perspectiva de un día típico para usted. ¿Me podría describir lo que hizo ayer? ¿Es eso un día típico para usted? (*probe: trabajo, recreo, familia, etc.*)

### B. La Vida Comunitaria

1. Queremos empezar a entender como la gente que vive aquí define su comunidad. Cada persona puede tener un concepto/ una idea diferente de que es una comunidad. ¿Ud cómo describe a su comunidad? *Probes: ¿Con cuales grupos de gente se identifica? ¿Con cuál área geográfica?*
2. ¿Cómo describiría la historia de esta comunidad?
3. ¿Cuánto tiempo ha vivido Ud. en Asheboro? ¿Desde que Ud llegó aquí, como ha cambiado?
4. ¿Cómo es vivir en esta comunidad? (*depending on positive or negative response, go to Section C or Section D/E*).

### C. Fuerzas o Capacidades que se Encuentra en la Comunidad

1. ¿Qué es lo que le gusta de vivir aquí en Asheboro? En su opinión, qué es lo mejor que tiene que ofrecer esta comunidad? *Probe for: físicamente, recursos humanos, agencias, otros recursos*).
2. ¿Quiénes son las personas que toman un papel activo en la comunidad Latina y que Ud considera como líderes? *Probes: Que hacen ellos en la comunidad? Porque son considerados como lideres?*
3. ¿Cuales son las agencias u organizaciones que tienen un impacto significativo dentro de la comunidad Latina?
4. ¿Cuales agencias u organizaciones ha usado Ud?
5. ¿Hay ciertos grupos religiosos o iglesias que Ud ve que están involucrados en la comunidad (dando servicios o apoyo social)? ¿Específicos a la comunidad latina?

### D. Desafíos y Necesidades de la Comunidad

1. ¿Cuáles son las cosas que dificultad su vida viviendo en su comunidad ? ¿Hay desafíos comunes que enfrenta la gente en esta comunidad? *Probe: para vivienda, transportación, educacion, pobreza y crimen*
2. Si fuera Ud. alcalde, ¿Cuáles dos asuntos enfrentaría primero?
3. ¿En los siguientes 5 años, cuál sería el destino de esta comunidad ?



### **E. Enfrentando a Desafíos y Tomando Decisiones:**

Me gustaría escuchar su perspectiva sobre cuando hay un problema y como la gente en esta comunidad pueden enfrentar un desafío.

1. ¿Si Ud tiene un problema, tiene familia o amigos a quienes puede acudir para apoyo/ayuda?
2. ¿Ha visto que aquí en Asheboro la gente se ayuda entre todos?
3. ¿Cómo se apoyan entre sí? *Probe* : Que tipo de ayuda/apoyo dan?
4. Puedes pensar de alguna vez cuando la comunidad encontro disafios? Como enfrentaron estos disafios?

F. Si no han discutido los siguientes asuntos, asegúrate en preguntarlos específicamente :

#### **Cultura/Grupo Étnico**

1. ¿Cuales grupos culturales o étnicos viven en la comunidad? ¿Hay un grupo con lo cual Ud se identifica mas?
2. ¿Cómo interaccionan las personas de razas diferentes o de étnias diferentes?
3. ¿Ha habido un cambio en el ambiente etnico y cultural en esta comunidad desde que Ud. Ha vivido aqui ? *Probe if Yes* : ¿Cuando ocurrio?

#### **Empleo**

1. ¿En qué trabajan los latinos en Asheboro? ¿Dónde están ubicados la mayoría de estos trabajos?
2. ¿Existe desempleo en esta área en general? ¿Hay mas/menos desempleo para los latinos que para otros grupos? (si afirmativo, probe : ¿Qué contribuye al desempleo en la comunidad ?

#### **Transporte**

1. ¿Cómo viajan los latinos por la comunidad?

#### **G. Salud y Atención Médica**

1. ¿Cuáles son los problemas con la salud que son de alta prioridad dentro de la comunidad latina ? (probe : salud mental)
2. ¿Cuándo Ud, su familia o sus amigos necesitan atención médica, adonde van?
3. ¿Aquí usan servicios de un curandero o un herbalista? Que tan común diría que es?
4. ¿Cómo calificaría los servicios médicos aquí en la comunidad?
5. ¿Ud como se enteró de los servicios médicos aquí? (Alguien le dijo? ¿Vio un folleto?)
6. ¿Qué diría que son las barreras al aceso a servicios de salud para la gente latina?

**H. Ambiente Físico de la Comunidad:** Ahora me gustaría escuchar su opinión sobre el estado físico de esta comunidad.

1. ¿Cómo describiría las condiciones del ambiente general en la comunidad? (*Probe:* necesidades urgentes y alguno mejoramiento/cambio recién terminado (calles, calidad del aire y agua, etc.)
2. ¿Ud se siente seguro/a saliendo solo/a en la noche? ¿En el día?
3. ¿Hay problemas con crimen aquí? ¿De qué tipo?
4. ¿Ud ve la policía por la comunidad?

### **I. Servicios y Negocios**

1. ¿Cuales son negocios usan mas los latinos aqui?
2. ¿Hay establecimientos que Ud cree que abusan de los latinos?
3. Cuales servicios o negocios cree que hace falta para los latinos en esta comunidad?

### **J. Informacion Adicional**

1. Para entrevistador solamente: anota genero aquí:
2. ¿Cuantos años tiene?
3. ¿De donde es Ud? (pais, estado, ciudad)
4. ¿Cuánto tiempo ha vivido en los Estados Unidos?
5. ¿Cuánto tiempo ha vivido en Carolina de Norte ?
6. ¿Cómo describirías a ti mismo ? (Americano/a, Mexicano/a, Centroamericano/a, Sudamericano/a, Caribeno/a, Mexicano/a-Americano/a, Hispano/a, Latino/a, Chicano/a)
7. Que tan confiado se siente Ud comunicándose en ingles? El lenguaje es una barrera para Ud?
8. ¿Tiene algo mas que quisiera comentar?
9. ¿Podiera recomendar unas personas con que podamos hablar sobre la comunidad latina? If they recommend- be sure to give them the form to use and explain procedure.

### **K. Recomendaciones Para Discutir las Conclusiones del Grupo en el Foro Comunitario**

1. Nos gustaría hacer un foro abierto en abril para compartir con toda la comunidad la información que hemos recolectado de la comunidad. ¿Le gustaría estar involucrado en la planeamiento del foro? ¿Conoce alguien quien tendría interés en el planeamiento ?
2. ¿Tiene sugerencias sobre como asegurar que las personas vengan al foro? Donde (cuales lugares y negocios) debemos colocar información sobre el foro?
3. ¿Cuales lugares recomendaría para el foro?
4. ¿Cuál día de la semana prefiere usted para el foro? ¿Cuál sería la hora más adecuada para el foro?
5. ¿Qué es la mejor manera de presentar la información para el grupo cuando algunos solo hablan ingles y otros solo hablan el español?
6. ¿Quién debería ser invitado?
7. ¿Nos daría su dirección para que podamos mandar una invitación al foro ?

## **Appendix B5 - Service Provider Interview Fact Sheet (English)**

### **What is the purpose of this study?**

This is a research project. We are graduate students from the UNC School of Public Health, Department of Health Behavior and Health Education. One aspect of our training is to work with a community in North Carolina to conduct a community diagnosis. This means that we will work with the community to identify its strengths, challenges, and future directions for promoting health and well being in Asheboro. The information we gather will be summarized and shared with the community in a written document. In addition, we will present our results to the community at a public forum in the spring. We will contact you at a future date to invite you to participate in this forum. The goal of the written document and the forum is to provide possible future direction to address community concerns. By participating in this interview you are contributing to this process.

### **What will you be asked to do?**

We would like to talk with you about your perspective, as a service provider, on the Latino community within Asheboro. You will be asked questions, such as "What are some of the best things about Asheboro?" and "What are the biggest challenges that people in Asheboro face?" The questions are designed to get your perspective of the physical surroundings, community life, strengths/assets and challenges present in Asheboro. We are interested in your opinions. There are no right or wrong answers. Some questions may be difficult to answer, but please let us know, so that we can move on to other questions. Our purpose is to gather different viewpoints from a variety of service providers in Asheboro. This interview will last about an hour. Do you have the time to participate in the interview?

We would like to take notes and tape record this interview because your input is important and we want to make sure that we accurately record what you tell us. You may refuse to answer any question that we ask or stop the tape recorder at any time. The audiotapes will be stored in a secure location at the School of Public Health. After we are finished using the tapes for this class, the cassettes will be erased or destroyed.

### **Your rights as a participant and confidentiality:**

Your participation in the study is completely voluntary and you may withdraw at any time without penalty. Your decision to participate or not participate will not affect your relationship with UNC or any of its affiliated organizations, nor will it affect your current employment. Every effort will be taken to protect your identity. No name or identifying characteristics will be matched with what you say today. In fact, you do not need to reveal your name today if you don't want to. You will not be identified in any report or publication of this study or its results. Your comments will remain confidential. We will be reporting summaries of the comments made by service providers, but will not identify the names of the individuals we interview.

### **What are the risks and benefits of your participation?**

There is very little risk to you for participating in this research. While we will do everything we can to keep your data private, there is a slight chance that some of your answers could become publicly known because of a mistake. If that happens, and you have made negative assessments of

the community or of the services your organization provides, this could affect your reputation or, in an extreme case, even your job. Again, all efforts will be made to maintain strict confidentiality. While there are no direct benefits of participation, the indirect benefits may include providing information to accurately represent the strengths and needs of the Latino community in Asheboro, which may serve to help the community in the future.

**Are there any costs? Will you be paid?**

There is no cost for participating, except the time you will spend in the interview. You will not be reimbursed for your participation.

**What if you have questions about your rights as a participant?**

This study has been reviewed and approved by the School of Public Health Institutional Review Board on Research Involving Human Subjects. This is a group that makes sure that study participants are treated fairly and protected from harm. If you have any questions about your rights as a study participant or are dissatisfied at any time with any aspect of this study, you may contact --anonymously if you wish -- the School of Public Health Institutional Review Board, University of North Carolina at Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400, or by phone 919-966-3012. You may call collect.

**What if you have questions about this study?**

If you have any questions about this research study, please feel free to contact the following people by phone (you may call collect if you wish), email or regular mail: Matthew Griffith (matgriff@email.unc.edu), Principal Investigator, at (919) 966-3919 or Eugenia Eng (eugenia\_eng@unc.edu), Faculty Advisor at (919) 966-3909. The above people can also be reached via the following mailing address: Health Behavior and Health Education Department, CB #: 7440, University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Do you have questions?**

**Do you agree to participate in the interview?**

**Do you agree to have the interview taped?**

## Appendix B6 - Service Provider Interview Guide (English)

### A. Introduction and Services of this provider

1. What is your position within \_\_\_\_\_ (organization) and what are the job responsibilities that you have?
2. How long have you worked for this organization?
3. Have you worked for any other organizations in the Asheboro community? If so, for which ones and how long?
4. Do you consider yourself a Service Provider or a Community Member of the Latino community or both?

### B. Physical Orientation to the Community

1. Do you live in Asheboro? If yes, for how long?
2. How would you describe the overall conditions of the physical environment in Asheboro? (*probe: concerns about road conditions, air and water quality, general safety*)
3. What type of housing is found in Asheboro?
4. Where do most Latinos live?

### C. Strong Points or Assets Found in the Community

1. What would you say are the strengths of the Latino community in Asheboro? (*probe: human, agencies, business*)
2. Are there individuals who stand out as leaders in the Latino community?
3. What are the agencies or committees that you believe make an impact within the Latino community?
4. When did the community start offering services for Latinos? What facilitated the development of those services?

### D. Life in the Community

1. How has Asheboro changed over the last 5 yrs? 10 yrs? *{depending on answer given about length of service or residence in the community, ask about 5 or 10 yrs}*

#### **Religion**

2. Describe the various faith organizations and religious groups that serve Latinos in Asheboro.
3. Which denominations or faith groups are common among Latinos?

#### **Racial and Ethnic Groups**

4. Which racial and ethnic groups reside in Asheboro? (*probe: within the Latino community*)
5. How has the racial and ethnic environment in Asheboro changed since you started working here?
6. How do people of different races or ethnicities interact with one another? (*probe: Are there areas in Asheboro that are inhabited primarily by certain racial and ethnic groups? Knowledge of racism or prejudice by or toward certain groups?*)

#### **Jobs**

7. Where do most Latinos in the area work? Are these jobs located in Asheboro?
8. How does unemployment affect Latinos in Asheboro? (*probe: what contributes to this unemployment?*)

9. What kinds of difficulties do Latinos face in their jobs? (*discrimination on the job, Latino employees working below education level*)
- 10. What do Latinos do for recreation? (probe: teens, children, adults, elderly; effect of activities on life; free time, social activities)**

## **E. Challenges and Needs of the Community**

- 1. What do you think are most common challenges that Latinos in Asheboro face? (probe: housing, transportation, education, poverty and crime, from a service provider perspective)**
2. What are the main challenges facing Latino **youth** in the community? (*probe: for health issues*) (parent and adolescent relationships/acculturation)
3. What are the main challenges facing Latino **elderly** in the community? (*probe: for health issues*)
4. What are the specific health problems that are high priorities among community members? (*probe: emotional health, dental, isolation, women's health*)
5. What are the health priorities among the Latino community? (from both provider and community member perspectives)

## **F. Addressing Challenges and Making Decisions**

- 1. What types of challenges have been encountered in the community, and how do community members address these challenges, and make decisions? Were they effective? Ineffective? (probe: crisis situations, ice storm, hurricane)**
- 2. If you were going to address a challenge in the Latino community, who would you try to involve in order to be successful? (probe: individuals, organizations/agencies)**

## **G. Services and Businesses**

- 1. What are the different services in Asheboro or nearby that are used by most community members? (probe: youth, Latinos)**
2. What services does your agency provide to the residents of Asheboro?
3. What criteria must people meet in order to be eligible for your services?
- 4. How does your agency meet the cultural and language needs of Latinos in Asheboro? (probe: Do you or does anyone in your agency speak Spanish fluently?)**
5. Who in the community has need for your services but is not being reached?
6. What barriers does your agency encounter when trying to reach Latinos? (*probe: geographic, transportation, funding, and awareness of services*)
- 7. What services might be needed by Latinos but are currently not offered in Asheboro?**
8. If your focus is working with Latino families or community members, how do people within your agency or within the system of care treat you? (*probe: employers, other service providers you come in contact with, discrimination, people think you're going to fix all the problems, etc.*) How does this affect the work that you do?
9. Do you know of any alternative sources of healthcare available in Asheboro that serve Latino clients? (*probe: herbalists, curanderas, brujeras, traditional health practitioners*)
10. What businesses are frequented by Latinos?

## **H. Additional Information:**

What else should we know about Asheboro and the Latino community?

## **I. Recommendations for Discussing Team's Findings at a Community Forum**

During the course of the community diagnosis process, we will identify themes from the interviews with service providers, as well as interviews and focus groups with community members. These themes will be shared with the community at a forum held in the spring.

1. Would you be interested in helping us to plan the forum? Do you know anyone else who would be interested?
2. Do you have any suggestions as to how to get people to attend? Where (what locations and businesses) would you suggest publicizing the event?
3. Where would you recommend holding the forum?
4. What day of the week is preferable for the forum?
5. What time of the day is better to have the forum?
6. Keep in mind that both English speakers and Spanish speakers will attend the forum. How should we address the language barriers?
7. Do you have any suggestions for how to make the forum more comfortable for community members (like food, music, etc.)?
8. Do you have any suggestions for people or businesses who might donate things for our forum (food, door prizes, money, etc.)?
7. Who should be invited?

## **J. Recommended Individuals to Interview**

(At this time remind them that they will need to contact potential interviewees first and hand them the script with the names as a reminder).

Who else do you recommend that we talk to about the needs and assets of Asheboro?

## **Appendix B7 - Community Member Focus Group Fact Sheet (English)**

Thank you for taking the time to meet with us. My name is \_\_\_\_\_ and this is \_\_\_\_\_ who will be taking notes and assisting me during our discussion. We recognize that your time is valuable and we appreciate you being here.

### **What is the purpose of this study?**

We are graduate students from the UNC School of Public Health, Department of Health Behavior and Health Education. One aspect of our training is to work with a community in North Carolina to conduct a community diagnosis. This means that we will work with the community to identify its strengths, needs, and future directions for promoting health and well being in Asheboro. The information we gather will be summarized and shared with the community in a written document. In addition, we will present our results to the community at a public forum in the spring. We will contact you at a future date to invite you to participate in this forum. The goal of the written document and the forum is to provide possible future direction to address community concerns. By participating in this focus group you are contributing to this process.

### **What will you be asked to do?**

The purpose of the focus group today is to listen to your thoughts and experiences of living, working, and being part of the Asheboro community. You will be asked questions, such as "What are some of the best things about Asheboro?" and "What are the biggest challenges that Latinos in Asheboro face?" The questions are designed to get your perspective of the physical surroundings, community life, strengths/assets and weaknesses/problem areas present in Asheboro. We are interested in your opinions. There are no right or wrong answers. Do you have any questions so far?

This focus group will last about an hour and a half. Is there anyone who cannot stay that long? We would like to have the whole group start and end together if possible.

We would like to take notes and tape record this focus group because your input is important and we want to make sure that we accurately record what you tell us. Because sharing information with the rest of the group might be uncomfortable, you may refuse to answer any questions or request that we stop the tape recorder at any time. The tapes will be kept in a secure location in the School of Public Health. After we are finished using the tapes for this class, the cassettes will be erased or destroyed.

### **Your rights as a participant and confidentiality:**

Your participation in the study is completely voluntary and you may withdraw at any time without penalty. Your decision to participate or not participate will not affect your relationship with UNC or any of its affiliated organization. Every effort will be taken to protect your identity. No names or identifying characteristics will be matched with what you say today. In fact, you do not need to reveal your name today if you don't want to. No participants will be identified in any report or publication of this study or its results. We will be reporting summaries of the comments made by community members, but will not identify the names of the individuals we interview. You must agree not to share anything you learn about other participants from group discussions or other



activities. However, we cannot guarantee that other members of the group will not share this information.

**What are the risks and benefits of your participation?**

There is very little risk to you for participating in this research. While we will do everything we can to keep your data private, there is a chance that some of your answers could become publicly known. If that happens, and you have made negative assessments of the community, this could affect your reputation in the community, your political career or even future leadership roles you might seek. Again, all efforts will be made to maintain strict confidentiality. While there are no direct benefits of participation, the indirect benefits may include providing information to accurately represent the strengths and needs of the Latino community in Asheboro, which may serve to help the community in the future.

**Are there any costs? Will you be paid?**

There is no cost for participating, except the time you will spend in the interview. You will not be reimbursed for your participation.

**What if you have questions about your rights as a participant?**

This study has been reviewed and approved by the School of Public Health Institutional Review Board on Research Involving Human Subjects. This is group that makes sure that study participants are treated fairly and protected from harm. If you have any questions about your rights as a study participant or are dissatisfied at any time with any aspect of this study, you may contact --anonymously if you wish -- the School of Public Health Institutional Review Board, University of North Carolina at Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400, or by phone 919-966-3012. You may call collect.

**What if you have questions about this study?**

If you have any questions about this research study, please feel free to contact the following people by phone (you may call collect if you wish), email or regular mail: Matthew Griffith (matgriff@email.unc.edu), Principal Investigator, at (919) 966-3919 or Eugenia Eng (eugenia\_eng@unc.edu), Faculty Advisor at (919) 966-3909 The above people can also be reached via the following mailing address: Health Behavior and Health Education Department, CB #: 7440, University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Do you have questions?**

**Do you agree to participate in the focus group?**

**Do you agree to have the focus group taped?**

## **Appendix B8 - Community Member Focus Group Fact Sheet (Spanish)**

Gracias por tomar el tiempo de juntarse con nosotros. Mi nombre es \_\_\_\_\_, y esta es \_\_\_\_\_, quien tomará notas y me ayudará en nuestra discusión. Entendemos que su tiempo es muy valioso y agradecemos su participación.

### **¿Cual es el motivo de este estudio?**

Somos estudiantes de Post-grado de la Universidad de Carolina del Norte. Estudiamos en La Escuela de Salud Pública, en el Departamento de Comportamiento y Educación de la Salud. Una parte de nuestro entrenamiento consiste en trabajar con una comunidad en Carolina del Norte y hacer un diagnóstico de esa comunidad. Esto quiere decir que nosotros trabajaremos con la comunidad para identificar las fuerzas, las necesidades, y las posibilidades futuras para promover la salud y bienestar de Asheboro. La información que sea identificada será resumida y entregada a la comunidad en la forma de un documento escrito. Además, presentaremos los resultados a la comunidad en un foro público en abril. Nos pondremos en contacto con ustedes pronto para invitarles a participar en este foro. El propósito del documento escrito y del foro es aprovechar las ideas para darle dirección y resolver los problemas identificados por la comunidad en el futuro. Ustedes contribuyen a este proceso por su participación en este grupo de enfoque. En general, un grupo de enfoque aprovecha la oportunidad de hablar de algunos temas específicos. Las opiniones de todos son importantes para enriquecer la discusión. Recuerden que pueden decirnos cualquier opinión, aunque sea diferente que los nuestros.

### **¿Que se va a pedir de Usted?**

El propósito del grupo de enfoque hoy es escuchar sus ideas y experiencias de vivir, trabajar, y ser parte de la comunidad de Asheboro. A ustedes les harán preguntas como, "Cuáles son las mejores cosas en Asheboro?" y "Cuáles son los problemas mayores que enfrenta a la comunidad Latina en Asheboro?" El propósito de las preguntas es identificar sus perspectivas de la vida en la comunidad, las fuerzas, y los problemas que existen en Asheboro. Estamos interesados en sus opiniones. No hay respuestas correctas ni incorrectas. Este grupo de enfoque durará una hora y media. Hay alguien que no pueda quedarse por toda la junta? Nosotros queremos que todos se queden del principio al fin, si es posible.

Nos gustaría tomar notas y grabar este grupo de enfoque porque sus perspectivas son importantes y queremos estar seguros de que hemos escrito exactamente lo que han dicho. Debido a que contra información al frente del grupo puede ser incómodo, pueden negarse a contestar a cualquiera pregunta o pueden pedirnos que paremos la grabadora en cualquier momento. Los casetes serán guardados en un lugar seguro en la Escuela de Salud Pública. Después de terminar en usarlos, los casetes serán destruidos.

### **Confidencialidad y sus derechos como participante**

Su participación en la discusión es completamente voluntaria y pueden salir en cualquier momento. Su decisión de participar o no participar no afectará sus relaciones con UNC o con sus instituciones afiliadas. Se harán muchos esfuerzos para proteger su identidad. Los nombres y la información personal no serán vinculados a lo que dicen ustedes hoy. En realidad, ustedes no necesitan revelar su nombre hoy si no lo quisieran hacer. Participantes no serán identificados en

ninguna publicación ni documento de este proyecto o sus resultados. Resumiremos comentarios de los miembros de la comunidad, pero no identificaremos los nombres de las personas que se juntan con nosotros o de las que entrevistamos. Ustedes deben comprometerse a mantener confidencial la información que encuentran sobre otros participantes en el grupo.

**¿Cuales son los riesgos y beneficios de su participación?**

Hay poco riesgo a usted por su participación en esta investigación. Aunque haremos todo lo posible para mantener privada su información, hay la posibilidad que algunas respuestas tuyas se harán conocidas públicamente. Si ocurre esto, y si usted ha hecho declaraciones negativas sobre la comunidad, se pueden afectar su reputación en la comunidad, su carrera en la política, o posiciones futuras de liderazgo que busque. Sin embargo, haremos todo lo posible para mantener su confidencialidad. Aunque no hay beneficios directos de la participación, proviendo un verdadero representación de los esfuerzos y necesidades de la comunidad Latina en Asheboro puede ser un beneficio indirecto. Esto puede ayudar a la comunidad en el futuro.

**¿Hay algunos costos? ¿Hay algún reembolso?**

No hay ningún costo ni reembolso por su participación.

**¿Y si tiene preguntas sobre sus derechos como participante?**

Este proyecto ha sido revisado y aprobado por el Comité Revisor Institucional de Proyectos de Investigación sobre Sujetos Humanos de la Escuela de Salud Pública. Éste es el grupo que asegura que participantes sean tratados con justicia y protegidos de daño. Si tienen preguntas sobre sus derechos como participante en el proyecto o si ustedes están descontentos en cualquier momento con cualquier parte del proyecto, pueden ponerse en contacto, anonimamente si quisieran, con el Comité Revisor Institucional de la Escuela de Salud Pública, Universidad de Carolina del Norte en Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400 (por correo), o por teléfono, 919-966-3012. Pueden llamar con cobro revertido.

**¿Y si tiene preguntas sobre este estudio?**

Si tiene preguntas sobre este proyecto, puede contactar a las personas siguientes por teléfono (con cobro revertido, si quisiera), correo electrónico, o correo normal:

Matthew Griffith (matgriff@email.unc.edu), Investigadora Principal, a (919) 966-3919 o

Eugenia Eng (eugenia\_eng@unc.edu), Consejera de Facultad, a (919) 966-3909

Para contactar a estas personas por correo, la dirección es:

Health Behavior and Health Education Department, CB #: 7440

University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Tienen preguntas sobre el grupo de discusión hoy? Consienten participar en este grupo de discusión? Consienten para que sea grabada la discusión?**

## Appendix B9 - Community Member Focus Group Guide (Spanish)

### Introduccion

1. Mi nombre es \_\_\_\_\_ y voy a estar guiando la conversacion hoy. Esta es \_\_\_\_\_. El/la estara tomando apuntos.
2. Somos estudiantes de la Universidad de Carolina del Norte en Chapel Hill, en la Escuela de Salud Publica. Estudiamos en el departamento de Educacion para la Salud.
3. Como parte de nuestros requisitos para nuestro maestria en Salud Publica, tenemos que trabajar con una comunidad, evaluando tanto los desafios como las fortalezas. Nuestro equipo fue asignado al pueblo latino de Asheboro. En este proyecto, estamos entrevistando Latinos que viven en Asheboro, y personas que sirven a los Latinos en Asheboro. Tenemos como meta analizar las entrevistas y presentar lo que ellas contienen a la comunidad con la esperanza de que la comunidad tome algunas acciones para enfrentar a las barreras que hayan en la comunidad usando las fortalezas que posee. Este proyecto comunitario no es igual a una evaluacion de necesidades porque estamos explorando tanto a las ventajas como a las dificultades en la comunidad. Voy a pasarles una hoja de informacion que tiene una explicacion mas detallada de lo que estamos haciendo. Tambien, en la hoja se encontraran los numeros telefonicos que pueden llamar si tengan alguna pregunta despues de salir hoy.
4. En este proyecto comunitario, es muy importante para nosotros escuchar las perspectivas de varios miembros del pueblo Latino. Hemos pedido su participacion porque creemos que ustedes tienen perspectivas muy importantes sobre la vida para los Latinos aqui en Asheboro.
5. Tienen alguna pregunta? Todos estan de acuerdo que quieren participar en esta conversacion hoy?
6. Le molesta que \_\_\_\_\_ tome apuntos de la conversacion?

### Reglas

Primero, me gustaria presentar unas reglas fundamentales para esta conversacion?

1. Primero, no hay repuestas correctas. Todos las opinions son importantes.
2. Segundo, nadie esta obligado a contestar cualquier pregunta. Todos tienen el derecho del silencio.
3. Tercero, la confidencialidad es muy importante. Nada de lo que dicen hoy dia sera conectado con sus nombres en ningun documento o presentacion publica. Quitaremos todos los nombres y datos personales de las publicaciones.
4. Tambien, pedimos que todos los participantes nos ayuden con esta confidencialidad. Por eso les pedimos que no hablen sobre lo que dicen aqui hoy afuera de este grupo.
5. Para asegurarnos de capturar sus comentarios, nos gustaria grabar esta conversacion. Pero, si alguien se siente incomoda con la grabacion o si prefiere que no lo grabemos, por favor dejarme saber. Si, en cualquier momento de la conversacion, prefiere parar la grabadora, se puede notificarme o se puede presionar el boton (point to button) para parar la grabacion. Todos estan de acuerdo de que podemos grabar esta conversacion?

## Introducciones

No se si se conocen entre si, pero nosotros no les conocemos muy bien. Me gustaria empezar con algunas introducciones. Yo me he presentado a mi mismo y a (notetaker), entonces empezamos con ustedes. Si puede decirnos su nombre, cuanto tiempo ha vivido en Asheboro, y una cosa que les gusta de vivir en Asheboro. Por ejemplo, Soy (name), no vivo en Asheboro, pero llevo 8 meses en Chapel Hill, y de visitar a Asheboro yo me gusta que la gente se conocen entre ella..

## Opener

Entonces, para empezar, vamos a hacer un juegoito de palabras. Voya decir una palabra, y entonces usted dira la primera palabra que le venga a la mente. Por ejemplo, yo diria “tiboron” y usted (pointing to notetaker) diria “miedo”. Ok? Todos entienden? [Go one-by-one, pointing to each participant and saying one of the words below. Let participant say the first thing that comes to mind. Then go to the next participant and say a different word from the list below. Continue until all participants have had the chance to participate.]

*Familia*  
*Trabajo*  
*pan dulce*  
*salud*  
*Norte Carolina*  
*amigos*  
*Comunidad*  
*vecino*  
*Delfin*  
*Asheboro*

## Preguntas

1. Cual es su parte favorita de vivir en Asheboro?
2. ¿Cómo es la vida en Asheboro? ¿En qué manera es fácil la vida en Asheboro? ¿En qué manera es difícil la vida en Asheboro?
3. ¿En qué maneras manejan las dificultades? ¿A dónde pueden ir en busca de ayuda, de consejos, de respuestas? ¿A quién le piden ayuda, consejos y respuestas?
4. ¿En qué maneras celebran lo rico de la vida aquí? ¿Con quién celebran los éxitos? ¿Dónde celebran los éxitos?
5. ¿Cuáles son algunas cosas que les gustaría ver pasar en Asheboro? ¿Cuáles servicios les gustaría que ofrecieran? ¿Cuáles servicios les gustaría proveer?
6. ¿En qué maneras están respetados los Latinos en Asheboro? ¿En qué maneras se celebran los Latinos?
7. ¿En qué maneras hay falta de respeto hacia los Latinos en Asheboro?
8. ¿En qué maneras son miembros de Asheboro?
9. ¿En qué maneras se sienten segmentados de Asheboro?

## Clausura

Estamos planificando un foro comunitario para presentar la informacion a la comunidad, y dar a las personas de Asheboro la oportunidad para discutir lo que hemos escuchado. Como dije antes, nuestra esperanza es que una conversacion resultara en acciones para enfrentar los desafios que enfrenta la gente en Asheboro. Nos gustaria mandarles una invitacion para asistir a este evento. Si es que esta interesado en recibir una invitacion, por favor escribe su nombre y direccion en esta hoja que estoy pasando.

Tambien, si conocen unos adultos Latinos a quien piensa que debemos entrevistar, puede utilizar esta formulario para explicarles lo que estamos haciendo en Asheboro, y pedirles que nos contacten si quieren ser entrevistados, o si le dicen que les gustaria , pueden dejar su informacion de contacto con nosotros en el numero alli.

Les agradecemos la participacion de hoy. Tambien les agradecemos por haber compartido sus opinions con nosotros. Por cualquier pregunta, por favor llamenos en el numero en la hoja.

## Appendix B10 - Service Provider Focus Group Guide (English)

### Introduction

1. My name is \_\_\_\_\_. I'll be leading the discussion today. This is \_\_\_\_\_ she/he'll be taking notes.
2. We are both Masters' students at the University of North Carolina-Chapel Hill, in the School of Public Health. We study in the department of Health Behavior and Health Education.
3. As part of our requirements for our Masters' in Public Health, we must complete a community assessment. Our team was assigned to assess the Latino population of Asheboro. In this assessment we have been interviewing Latinos who live in Asheboro, and individuals who provide services to Latinos in Asheboro. We have, as a goal, to analyze our interviews and reflect our findings back to the community, in hopes that some actions will be taken addressing the challenges by using the strengths present in the community. This community assessment is not the same as a needs assessment, because we are trying to explore the strengths as well as the challenges relating to the community. I'm passing around a Fact Sheet that has a more detailed explanation of what we're doing. It also lists phone numbers that you can call should you have any questions after you leave here today.
4. Through our interviewing we have seen that the main connection that many Latinos have to the non-Latino community is through their children. We have asked for your participation because we believe that you have great insight into the lives of these Latino children and their families.
5. Does everyone agree to participate in today's discussion?
6. Is everyone comfortable with having \_\_\_\_\_ take notes?

### Rules

*I'd like to go over some quick ground rules for our discussion today.*

1. First, there are no right answers. We value all thoughts and opinions.
2. Second, no one is ever obligated to answer any question.
3. Third, confidentiality is extremely important. Nothing that anyone says today will be connected to their names in any documents or public presentations. We will remove all names and identifying information from any publications.
4. Likewise, we ask that all participants help us keep this confidentiality by not discussing anything that is said here today outside of this group.
5. To ensure that we accurately capture your comments, we would like to tape record this discussion. I remind you all that only our team will have access to the tape and transcription. However, if anyone feels as though they would prefer to not have themselves taped, please let me know. If, at any point during the discussion anyone feels as though they would like to stop the tape recorder, you can either let me know, or reach over and press this button (point to button) to stop recording. Does everyone agree to have this discussion recorded?

## **Introductions**

*I'm not sure how well you all know each other, but we don't know you all that well. I'd like to start off with doing some introductions. I've introduced myself, and (note taker), so let's start with you. Could you tell us your name, where you work, how long you have worked there, and one word in Spanish that you know. So, for example, I'm (name), I am a student at UNC. I have been there for 7 months, and I know that "alma" means "soul."*

## **Opener**

*So, to warm-up we're going to play a word association game. I'm going to say a word, and then you'll say the first word that comes to your mind. So, for example, I say "armadillo" and you'd (point to note taker) say "animal." OK? Everyone got it? [Go one-by-one, pointing to each participant and saying one of the words below. Let participant say the first thing that comes to mind. Then go to the next participant and say a different word from the list below. Continue until all participants have had the chance to participate.]*

*Family*

*Work*

*Health*

*Vending machines*

*North Carolina*

*Friends*

*Community*

*Neighborhood*

*Dolphin*

*Asheboro*

## **Questions**

1. What is the best part about your job?
2. What are your relationships like with the Latino children in your schools? What about with their parents?
3. What are the main issues that you confront with Latino children in the schools? Health issues? Non-health issues?
4. How are these issues different from the issues you face with non-Latino children?
5. How are the issues facing Latino children different from the issues facing Latino adults? How are they similar?
6. How do you see the Latinos interacting with non-Latinos in the school? How about outside the school in Asheboro?
7. How do Latino children in your schools interact with one another? How about Latino adolescents? Adults?
8. What kinds of services would you like to have offered for Latinos in Asheboro? What kinds of services would you like to provide for Latinos Asheboro?

## **Closure**

*We are planning a community forum to reflect the information back to Asheboro, and give residents of Asheboro the opportunity to discuss what we have heard. As I said earlier, our hope is that a discussion will result in some action steps to address the challenges facing Asheboro's*



*people. We would like to be able to send you an invitation to attend the gathering. If you do not mind receiving an invitation, please give us your name and address on the paper that I'm sending around.*

*Also, if any of you know of any Latino adults who you think we should interview, you can use this form, that I'm sending around, to explain to them what we are doing in Asheboro, and ask them to contact us if they would like to be interviewed, or if they tell you that they would, you can leave their contact information with us on the number provided. We're especially interested in making contacts with Latinos that you think may be more marginalized in Asheboro.*

*We really appreciate everyone taking time to attend this discussion. We also thank you for sharing your thoughtful comments and opinions with us. If you should have any questions at a later date, please call us at the number on the fact sheet.*

## Appendix B11 - Adolescent Focus Group Fact Sheet And Informed Consent (Spanish)

### Información y Antecedentes/Consentimiento Informado para Participar en un Grupo de Discusión (Adolescentes)

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Gracias por tomar el tiempo de juntarse conmigo. Mi nombre es \_\_\_\_\_, y esta es \_\_\_\_\_, quien tomará notas y me ayudará hoy. Entendemos que están muy ocupados, y les agradecemos por su participación. Pueden hacer cualquier pregunta cuando quiera.

#### **¿Cual es el motivo de este estudio?**

Somos estudiantes de Post-grado de la Universidad de Carolina del Norte. Estudiamos en La Escuela de Salud Pública, en el Departamento de Comportamiento y Educación de la Salud. Una de las cosas que estamos aprendiendo es como trabajar con una comunidad para identificar las fuerzas, las necesidades, y las posibilidades futuras para promover la salud y bienestar. Quisiéramos hablar con ustedes porque queremos saber como los jóvenes piensan en Carrboro. Quisiéramos entender lo que pasa en su vida diaria, lo que les gusta acerca de vivir en Carrboro, y las cosas que querían cambiar.

#### **¿Que se va a pedir de Usted?**

El grupo de discusión es una sola reunión que durará aproximadamente una hora y media. Durante este tiempo, quisiéramos hablar con ustedes sobre como es la vida en Carrboro. Esperamos que nos expliquen lo que les gusta de Carrboro tanto como lo que no les gusta o lo que se puede mejorar. Nos gustaría que cada persona hable durante la discusión, pero cada persona no tiene que responder a cada pregunta.

Les vamos a hacer preguntas como:

- ¿Cuales son algunas de las cosas que les gustan mas acerca de vivir en Carrboro?
- ¿Cuales son algunas cosas difíciles que se enfrentan a los jóvenes Latinos en Carrboro?
- ¿Que hacen para divertirse o relajarse?

Es posible que les invitáramos a participar en el foro de la comunidad. Pueden dejar de contestar a cualquier pregunta, y no tienen ningun obligacion de asistir al foro.

Nos gustaría tomar notas y grabar este grupo de enfoque para estar seguras que no perdimos lo que dicen ustedes. Debido a que contar información al frente del grupo puede ser incómodo, pueden negarse a contestar a cualquier pregunta o pueden pedirnos que paremos la grabadora en cualquier momento. Los casetes estarán guardados en un lugar seguro en la Escuela de Salud Pública. Después de terminar en usarlos, los casetes estarán borrados. No vamos a escribir su nombre.

#### **¿Que van a hacer con lo que le contamos?**

Lo que ustedes nos cuentan se va a juntar con lo que nos cuentan otros jóvenes y otras personas en Asheboro. Vamos a escribir un reporte con toda esta información. Además, vamos a presentar este reporte a la comunidad en una reunión pública en la primavera.

### **¿Cuales son los riesgos y beneficios de nuestra participación?**

Hay poco riesgo para ustedes en hablando con nosotros. Sin embargo, si uno de ustedes dice algo negativo o malo sobre Carrboro, y esto se entera públicamente, podría afectar su capacidad para obtener servicios en Carrboro. Para evitar esto, vamos a pedir a cada uno de ustedes que prometan a no contar a otras personas de lo que hemos hablado aquí. Por supuesto, es posible que alguien pueda repetir algo dicho aquí a otra persona en la comunidad. Sin embargo, si alguien se siente incomodo con cualquier pregunta o tema en la discusión, cambiaremos a otro tema.

Un beneficio para ustedes puede ser la oportunidad de hablar de lo que le gusta o no le gusta sobre esta comunidad. Lo que dicen ustedes puede ayudar a la ciudad de Carrboro en la planificación y mejoramiento de servicios comunitarios para los residentes de Carrboro.

### **¿Hay Algunos Costos? ¿Nos Van a Pagar?**

No hay ningún costo para hablar con nosotros. No les vamos a pagar.

### **Confidencialidad y los Derechos del Sujeto**

Si consienten en participar en este estudio, es importante que sepan que no tienen que hacerlo. Su participación (o falta de participación) no les impedirían a recibir los servicios de la Universidad de Carolina del Norte o de Carrboro.

- En cualquier momento, ustedes pueden decirnos que no quieren estar en el estudio o que no podemos usar lo que dicen y nada les va a pasar.
- Pueden dejar de contestar a cualquier pregunta.
- Pueden pedirnos que apaguemos la grabadora en cualquier momento.

Para proteger su privacidad, no vamos a usar sus nombres con lo que dicen hoy. Las únicas personas que pueden ver lo que dicen son las estudiantes trabajando conmigo y nuestra profesora. Es posible que ustedes nos digan su edad, su sexo, su país de origen, o cuanto tiempo ha vivido en Carrboro. Solo usaríamos esta información para hacer un resumen de nuestra discusión. No vamos a meter sus nombres con las cosas que han dicho. Cuando escribimos nuestro reporte, no usaremos sus nombres. Quisiéramos tomar notas y grabar la discusión hoy para no perder ningún detalle.

Vamos a guardar los casetes en un cajón cerrado con llave en la Escuela de Salud Pública de la Universidad de

Carolina del Norte. Después de terminar en revisar la información que esta grabado en los casetes, los vamos a borrar.

No vamos a apuntar sus nombres.

Haremos todo lo posible para proteger su identidad.

***Ustedes deben comprometerse a no revelar nada que aprenden sobre los otros participantes. No deben compartir nada que dicen las otras personas aquí con otra persona afuera de este grupo.***

### **¿Y si tengo preguntas sobre mis derechos como participante?**

Este estudio ha sido revisado y aprobado por el Comité Revisor Institucional de Proyectos de Investigación sobre Sujetos Humanos de la Escuela de Salud Pública. Éste es el grupo que asegura que personas como ustedes que participan en estudios se tratan justamente y están protegidos de

daño. Si tienen preguntas sobre sus derechos como participantes en el proyecto o si están descontentos en cualquier momento con cualquier parte del proyecto, pueden ponerse en contacto, sin tener que mencionar su nombre, con el Comité Revisor Institucional de la Escuela de Salud Pública, Universidad de Carolina del Norte en Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400 (por correo), o por teléfono, 919-966-3012. Pueden llamar con cobro revertido.

**¿Y si tengo preguntas sobre este estudio?**

Si tienen preguntas sobre este proyecto, pueden contactar a las personas siguientes por teléfono (con cobro revertido, si quisiera), correo electrónico, o correo normal:

Matthew Griffith (matgriff@email.unc.edu), Investigador Pincipal, a (919) 966-3761 or  
Eugenia Eng (eugenia\_eng@unc.edu), Advisora de Facultad, a (919) 966-3909

Para contactar estas personas por correo, la dirección es:  
Health Behavior and Health Education Department, CB #: 7440  
University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

**Tienen preguntas sobre el grupo de discusión hoy?**

**Consienten participar en este grupo de discusión?**

**Consienten para que sea grabada la discusión?**

Ustedes pueden guardar la hoja de información.

Si hablamos con nosotros hoy, entendemos que están de acuerdo con todas las cosas que he explicado, excepto donde indiquen lo contrario.

## **Appendix B12 - Parent Fact Sheet And Informed Consent For Adolescent Focus Group (Spanish)**

### **Información y Antecedentes para Padres/Consentimiento Informado para Participar en un Grupo de Discussion con Adolescentes**

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Gracias por la oportunidad de compartir la información siguiente con usted. Mi nombre es \_\_\_\_\_ y le estoy contactando para pedir permiso de hablar con su hijo/a sobre un grupo de discusión con otros jóvenes. Entiendo que su tiempo es muy valioso, y le agradezco por la oportunidad de compartir eso con usted.

#### **¿Cual es el motivo de este grupo de discusión?**

Somos estudiantes de Post-grado de la Universidad de Carolina del Norte. Estudiamos en La Escuela de Salud Pública, en el Departamento de Comportamiento y Educación de la Salud. Una parte de nuestro entrenamiento consiste en trabajar con una comunidad en Carolina del Norte y hacer un diagnóstico de esa comunidad. Esto significa que nosotros trabajaremos con la comunidad para identificar las fuerzas, las necesidades, y las posibilidades futuras para promover la salud y bienestar de Asheboro. Quisiéramos hablar con su hijo/a porque tenemos interés en lo que piensan los jóvenes de Asheboro. Las opiniones de los jóvenes son importantes en este proceso, y quisiéramos entender lo que pasa en la vida diaria de ellos, las cosas que les gustan a cerca de vivir en Asheboro, y las cosas que quisieran cambiar.

#### **¿Que se va a pedir de mi hijo/a?**

El grupo de discusión es una sola reunión que durará aproximadamente una hora y media. Durante la discusión, quisiéramos hablar de las experiencias que su hijo/a ha tenido viviendo en Asheboro. Esperamos que el/ella se sentirá cómodo/a en hablando de las cosas que le parecen buenos de la comunidad tanto como las cosas que son difíciles o que se deben mejorar. Quisiéramos escuchar las opiniones de cada adolescente en la discusión, pero cada uno no tiene que contestar a cada pregunta.

Vamos a hacer preguntas como:

- ¿Cuales son algunas de las cosas que les gustan mas a cerca de vivir en Asheboro.
- ¿Cuales son algunos retos grandes que se enfrentan a los jóvenes Latinos en Asheboro?
- ¿Que hacen ustedes para divertirse o relajarse?

Es posible que invitarámos a su hijo/a para participar en el foro de la comunidad. No se olvide que su hijo/a puede dejar de contestar a cualquier pregunta y también su hijo/a no tiene obligación de asistir el foro.

Nos gustaría tomar notas y grabar este grupo de discusión porque las perspectivas de los jóvenes son importantes y queremos estar seguros de que hemos escrito exactamente lo que han dicho. Debido a que contar información al frente del grupo puede ser incómodo, los jóvenes pueden

negarse a contestar a cualquier pregunta o pueden pedirnos que paremos la grabadora en cualquier momento. Los casetes estarán guardados en un lugar seguro en la Escuela de Salud Pública. Después de terminar en usarlos, los casetes serán destruidos.

### **¿Que se va a hacer con lo que le cuente mi hijo/a?**

Vamos a juntar la información de este grupo con toda la información que recogemos de otras discusiones y entrevistas. Resumiremos la información en un documento escrito que compartiremos con la comunidad. Además, presentaremos los resultados a la comunidad en un foro público en la primavera.

### **¿Cuales son los riesgos y beneficios de la participación de mi hijo/a?**

Hay poco riesgo a su hijo/a por su participación en esta investigación. Aunque haremos todo lo posible para mantener privada su información, hay la posibilidad que algunas respuestas suyas se harán conocidas públicamente. Si ocurre esto, y si su hijo/a ha hecho declaraciones negativas sobre la comunidad, se pueden afectar su reputación en la comunidad o su capacidad para obtener servicios comunitarios. Para evitar esto, vamos a pedir a todos los adolescentes que se comprometen a mantener confidencial la información que encuentran sobre otros participantes en el grupo. Por supuesto, es posible que alguien pueda romper esta confidencialidad y repetir a otra persona lo que ha dicho su hijo/o. Sin embargo, si su hijo/a se siente incomoda con cualquier pregunta o tema en la discusión, cambiaremos a otro tema. Un beneficio para su hijo/a puede ser la oportunidad de hablar de lo que a el/ella le gusta o no le gusta sobre esta comunidad. La participación de el/ella ofrecería informaciones muy útiles que se pueden usar por Asheboro en la planificación y mejoramiento de servicios comunitarios para los residentes de Asheboro.

### **¿Hay algunos costos? ¿Van a pagar a mi hijo/a?**

No hay ningún costo menos el tiempo que su hijo/a va a pasar en el grupo de discusión. Su hijo/a no se va a pagar por su participación.

### **Confidencialidad y los Derechos del Sujeto**

Si esta de acuerdo en que su hijo/a participa en este estudio, es importante que usted entienda que su decision es algo voluntario. Usted no esta obligado a dar permiso. La participación (o falta de participación) de su hijo/a no afectará los servicios de la universidad ni dentro de la comunidad de Asheboro.

- Usted tiene el derecho de retirar su consentimiento o de parar la participación de su hijo/a cuando quiera, sin consecuencia. Su hijo/a tiene este derecho también.
- Su hijo/a tiene el derecho de dejar de contestar a cualquier pregunta.
- Su hijo/a puede nos puede pedir que apaguemos la grabadora en cualquier momento.

Para proteger la privacidad de su hijo/a, sus respuestas se quedarán anónimas (no usaremos su nombre). Las únicas personas con acceso a esta información son los miembros del equipo por este estudio y la consejera de facultad. Durante el grupo de discusión, es posible que alguna información – como la edad, el sexo, el país de origen, o cuanto tiempo ha vivido en Asheboro – se puede revelar sobre los adolescentes que están participando. Los nombres no estarán vinculados con los otros datos que recoleccionamos. Otros detalles personales sólo estarán resumidos para

poder representar el grupo en general. Ninguno de estos detalles estarán vinculados con algo que ha dicho su hijo/a. Cuando hablamos de nuestros resultados, no usaremos el nombre de su hijo/a.

Quisiéramos tomar notas y grabar la discusión, porque esta información es muy importante y no queremos perder detalles importantes. Tomaremos las notas sin anotar los nombres de las personas que hablan. Los casetes se van a guardar en un lugar seguro en la Escuela de Salud Pública de la Universidad de Carolina del Norte. Después de terminar en revisar la información que esta grabado en los casetes, los vamos a borrar.

Haremos todo lo posible para proteger la identidad de su hijo/a como participante en este estudio.

***Su hijo/a debe comprometerse a no revelar nada que aprende sobre otros participantes. El/ella no debe compartir las declaraciones que se hacen durante la discusión con ninguna otra persona afuera del grupo.***

**¿Y si tengo preguntas sobre mis derechos y los derechos de mi hijo/a?**

Este proyecto ha sido revisado y aprobado por el Comité Revisor Institucional de Proyectos de Investigación sobre Sujetos Humanos de la Escuela de Salud Pública. Éste es el grupo que asegura que participantes sean tratados con justicia y protegidos de daño. Si tiene preguntas sobre los derechos de usted o de su hijo/a como participante en el proyecto o si está descontento en cualquier momento con cualquier parte del proyecto, puede ponerse en contacto, anónimamente si quisiera, con el Comité Revisor Institucional de la Escuela de Salud Pública, Universidad de Carolina del Norte en Chapel Hill, CB # 7400, Chapel Hill, NC 27599-7400 (por correo), o por teléfono, 919-966-3012. Puede llamar con cobro revertido.

**¿Y si tengo preguntas sobre este estudio?**

Si tiene preguntas sobre este proyecto, puede contactar a las personas siguientes por teléfono (con cobro revertido, si quisiera), correo electrónico, o correo normal:

Matthew Griffith (matgriff@email.unc.edu), Investigador Pincipal, a (919) 966-3761 or

Eugenia Eng (eugenia\_eng@unc.edu), Advisora de Facultad, a (919) 966-3909

Para contactar a estas personas por correo, la dirección es:

Health Behavior and Health Education Department, CB #: 7440

University of North Carolina at Chapel Hill, Chapel Hill, NC 27599-7440.

---

**¿Tienen preguntas sobre el grupo de discusión?**

**¿Nos permitirá de hablar con su hijo/a para invitarle a participar?**

Si su hijo participa en el grupo de discusión, se entiende que usted ha dado su consentimiento a lo que hemos explicado, excepto donde usted indique lo contrario. Usted puede guardar esta hoja de información (o se lo vamos a mandar a usted).

## **Appendix B13 - Adolescent Community Member Focus Group Guide (English)**

### **1. Warm-Up**

• Please write down three words you would use to describe Asheboro. If you'd prefer, you can draw a picture instead of writing words. We will share them when you are finished.

### **2. Community**

- If another child/teen were moving to Asheboro, what would you tell him or her?  
(probe if needed: schools, community feeling, recreation and fun, things to do, churches, work, growth and development, etc.)
- If you were Mayor, what would you do to improve Asheboro?
- What do you think Asheboro will be like in 5 years?
- What positive things do youth contribute to the community?
- What are some of the best things about Asheboro?
- What are some of the issues facing youth in Asheboro?

### **3. Social**

- What do you do for fun?
- Where do you hang out?
- What are the typical jobs for people your age?

### **4. School**

- How would you describe your school?
- How do different people interact at your school?
- If you were in charge, what would you change about your school?

### **Forum**

We are planning to conduct a meeting this spring to share the information we have gathered with the Asheboro community.

- Would you be interested in helping us plan this event?
- Do you have any ideas as how to get youth to attend?
- Who else do you think should help us with the meeting?



## **Appendix B14 - Adolescent Community Member Focus Group Guide (Spanish)**

### **1. ACTIVIDAD PRELIMINAR**

Por favor, escribe tres palabras que usarías para describir a Asheboro. Si prefieres, puede hacer un dibujo en vez de escribir palabras. Vamos a compartir lo que hicimos cuando terminen.

### **2. COMUNIDAD**

¿Si hubiera un o una joven de tu edad que iba a mudarse a Asheboro, que le dirías?

¿Si fueras el o la alcalde, que harías para mejorar a Asheboro?

¿Cómo será Asheboro en 5 años?

¿Cuáles son las cosas buenas que los jóvenes traen a la comunidad?

¿Qué son las cosas que les gustan más de Asheboro?

¿Qué son algunos de los retos o problemas para jóvenes en Asheboro?

### **3. ACTIVIDADES SOCIALES**

¿Qué hacen para divertirse?

¿Adonde can para divertirse?

¿Qué son los trabajos típicos para jóvenes de tu edad?

### **4. ESCUELA**

¿Cómo describirías a tu escuela?

¿Con son las relaciones entre grupos diferentes en tu escuela?

¿Si fuera el o la directora de tu escuela, que cambiarías?

### **5. FORO COMUNITARIO**

¿Les gustaría ayudarnos a planear el foro?

¿Tienen ideas sobre como asegurarnos que otros jóvenes vengan al foro?

¿Piensan que hay otras personas que les gustaría planear el foro?

## **Appendix B15 - Referral Script (English)**

Dear Participant,

Thank you again for participating in our study. Just as your input was very important and valuable, so is the input of others. We would like to speak with other individuals that you believe could provide us with helpful information about Asheboro. However, in order to respect the privacy of these individuals, we ask that you speak with the person you are referring and ask them for their permission to be contacted prior to us contacting them.

When you call to ask permission for us to contact them please explain the following:

We are graduate students at the UNC Chapel Hill School of Public Health in the department of Health Behavior and Health Education. We are collaborating with community members in Asheboro to identify the strengths and weaknesses of the Asheboro community. We would like to contact community members and service providers to gather information. The School of Public Health Institutional Review Board (IRB) has reviewed and approved this project. Participation in this project is completely voluntary.

**If the person agrees to be contacted, please call us at 1-866-610-8373.**

If the person has questions about their rights as a study participant, they may call -- anonymously if they wish -- the School of Public Health Institutional Review Board, University of North Carolina at Chapel Hill at 919-966-3012. They may call collect.

Thank you again for all your help during this process. We look forward to seeing you at our Community Forum.

Sincerely,

Carrie Fesperman, Mariana Garrettson, Ann Krier, Matt Griffith, Heather Hart, and Kelley De Leeuw

## **Appendix B16 - Referral Script (Spanish)**

Querido Participante,

Le agradecemos de nuevo por su participación en nuestra investigación. Así que su información fue muy importante y valiosa, la información de otros es importante también. Nos gustaremos hablar con otros individuos quienes usted cree puedan proveernos con información sobre Asheboro. Sin embargo, para respetar la información privada de estos individuos, le pedimos que usted hable con la persona que esta refiriendo y que pida su permiso para contactarle.

Cuando usted llame al individuo para pedir permiso para que le llamemos, por favor explique lo siguiente.

Somos estudiantes de Post-grado de la Universidad del Carolina del Norte en la Escuela de Salud Pública, Departamento de Comportamiento y Educación de la Salud. Estamos colaborando con miembros de la comunidad Latina en Asheboro para identificar las fuerzas y los problemas o las necesidades que existen en esta comunidad. Quisieramos meternos en contacto con miembros de la comunidad y con proveedores de servicios para recoger información sobre Asheboro. El Comité Revisor Institucional de Proyectos de Investigación sobre Sujetos Humanos de La Escuela de Salud Pública ha revisado y ha aprobado este proyecto. Participación en este proyecto es completamente voluntaria.

**Si una persona está de acuerdo que le contactemos, favor de llamarnos al 1-866-610-8273.**

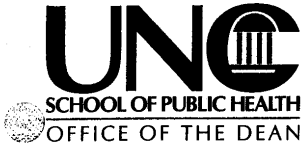
Si la persona tiene preguntas sobre sus derechos como participante en el proyecto, puede ponerse en contacto, anonimamente si quisiera, con el Comité Revisor Institucional de la Escuela de Salud Pública, Universidad de Carolina del Norte en Chapel Hill por teléfono, 919-966-3012. Puede llamar con cobro revertido.


Gracias de nuevo por todo su ayuda en este proceso. Le esperamos en el foro comunitario.

Muy sinceramente,

Carrie Fesperman, Mariana Garrettson, Ann Krier, Matt Griffith, Heather Hart, and Kelley De Leeuw

APPENDIX C: IRB APPROVAL LETTER



TO: Matthew Griffith  
DEPARTMENT: Health Behavior and Health Education  
ADDRESS: CB# 7440  
DATE: 11/21/2003  
FROM:   
Andrea K. Biddle, PhD, Vice Chair  
UNC School of Public Health Institutional Review Board  
IRB NUMBER: 03-2128  
APPROVAL PERIOD: 11/21/2003 through 11/20/2004  
TITLE: Community Diagnosis Asheboro  
SUBJECT: Expedited Protocol Approval Notice--New Protocol

---

Your research project has been reviewed under an expedited procedure because it involves only minimal risk to human subjects. This project is approved for human subjects research, and is valid through the expiration date above.

NOTE:

(1) This Committee complies with the requirements found in Part 56 of the 21 Code of Federal regulations and Part 46 of the 45 Code of Federal regulations. Assurance Number: M-1390, IRB No. IRB00000540.

(2) Re-review of this proposal is necessary if (a) any significant alterations or additions to the proposal are made, OR (b) you wish to continue research beyond the expiration date.

---

The University of North Carolina  
at Chapel Hill  
Campus Box 7400  
Chapel Hill, NC 27599-7400  
Phone: 919.966.7676  
Fax: 919.966.6380  
www.sph.unc.edu

**APPENDIX D: DEMOGRAPHICS OF INTERVIEW PARTICIPANTS**

	Focus Groups	Individual Interviews
Latino Residents	7	5
Service Providers	1	20

	Male	Female	Adult	Youth	Total
Latino Residents	17	14	30	11	41
Service Providers	9	18	27	0	27

<b>Country of Origin</b>	<b>No. of Latino Residents</b>
Mexico	28
United States	4
El Salvador	2
Guatemala	2
Costa Rica	2
Nicaragua	1
Columbia	1
Unknown	1

**APPENDIX E: TABLE OF HISPANIC OR LATINOS IN ASHEBORO BY SPECIFIC ORIGIN**

	<b>Asheboro city, North Carolina</b>
Total:	21,672
Not Hispanic or Latino	17,353
Hispanic or Latino:	4,319
Mexican	3,608
Puerto Rican	41
Cuban	13
Dominican Republic	29
Central American:	238
Costa Rican	28
Guatemalan	58
Honduran	20
Nicaraguan	37
Panamanian	7
Salvadoran	77
Other Central American	11
South American:	18
Argentinean	0
Bolivian	0
Chilean	0
Colombian	12
Ecuadorian	1
Paraguayan	0
Peruvian	4
Uruguayan	0
Venezuelan	1
Other South American	0
Other Hispanic or Latino:	372
Spaniard	10
Spanish	39
Spanish American	3
All other Hispanic or Latino	320

U.S. Census Bureau  
Census 2000

US Census Bureau. PCT11 Hispanic or Latino by Specific Origin. *Census 2000 Summary File 1 (SF 1) – 100-Percent Data*, Asheboro City.

APPENDIX F: REUNIÓN HISPANA PUBLICITY

Appendix F1 – Invitation to Reunión Hispana (English)

*The Randolph County Latino Coalition, the International Club of Asheboro High School, the Randolph Health Improvement Partnerships, and the School of Public Health at UNC-Chapel Hill*

*cordially invite you to...*



**Reunión Hispana**  
**2004**

*on the*  
*24<sup>th</sup> of April, 2004*  
*from 10 in the morning to 2 in the*  
*afternoon*

*at the Armory*  
*(1430 S. Fayetteville, Asheboro, NC)*

*At this celebration there will be food, music, a presentation about the Asheboro Hispanic community, discussions, and information about the services that Asheboro agencies provide. There will also be childcare. All will be offered free of charge for you.*

**Appendix F2 – Invitation to Reunión Hispana (Spanish)**

*La Coalición Latina de Randolph County, el International Club de Asheboro High School, la Randolph Health Improvement Partnerships, y la Escuela de Salud Pública de la UNC-Chapel Hill*

*cordialmente invitan usted a la...*



**Reunión Hispana  
2004**

*en el día  
24 de abril, 2004  
de las 10 de la mañana a las 2 de la  
tarde*

*en el Army  
(1430 S. Fayetteville, Asheboro, NC)*

*En esta celebración de la comunidad hispana, habrá comida, música, una presentación sobre la comunidad hispana en Asheboro, unas charlas e información sobre los servicios que ofrecen las agencias de Asheboro. También habrá guardería de niños. Todo se le ofrecerá sin costo alguno para usted.*



## Appendix F3 - Invitation To Service Providers To Table at Reunión Hispana

April 7, 2004

Dear Randolph County Service Agencies,

The purpose of this letter is to invite you to participate in **Reunión Hispana 2004**. The Randolph Health Improvement Partnership [RHIP], the UNC-CH School of Public Health, Randolph County Latino Coalition, and the International Club of Asheboro High School are hosting this event for the Hispanic population of Asheboro on Saturday, April 24<sup>th</sup>, 2004 at the NC State National Guard Armory in Asheboro. The festivities will run from 10am to 2pm and will include free food, music, dance, raffles, health screenings, service agency tabling, and a special presentation from the UNC-CH School of Public Health, with a discussion to follow. **We expect upwards of 100 Hispanic community members of Asheboro to attend.**

UNC-CH School of Public Health Masters' students have been conducting a community assessment of the Hispanic community in Asheboro since October 2003. They have teamed with the RHIP, the Randolph County Latino Coalition, and the Asheboro HS International Club to present their findings, generate discussion, and celebrate the Hispanic community at **Reunión Hispana 2004**.

By participating in **Reunión Hispana 2004** your agency will:

- Increase its exposure to the Asheboro Hispanic population
- Facilitate Hispanic understanding of the systems in which your agency operates
- Assist in helping Hispanics understand the services your agency offers

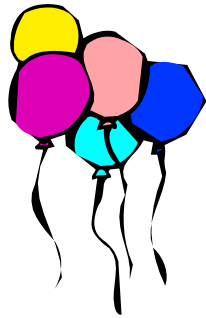
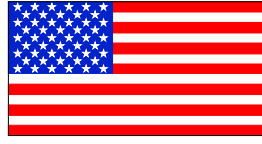
The discussions that will follow the UNC-CH presentation aim to formulate action steps to address challenges identified through the assessment. While it is up to the community to initiate their next steps, we invite your agency to participate in the discussions so that all can be better informed, and all can benefit from the resources your agency possesses. Previous community assessments have stimulated communities to form action committees, develop proposals, receive funding for desired facilities or programs, and to begin empowering themselves to improve their communities. We will be sending you a formal invitation to attend **Reunión Hispana 2004** shortly. We hope that you will want to be a part of this lucrative process.

If you would like to set up an informational table at **Reunión Hispana 2004** between the hours of 10am and 11am, **please contact matt griffith at (866) 610-8273 or at [matgriff@email.unc.edu](mailto:matgriff@email.unc.edu) by April 19th**. This event promises to be a success for all. We hope you will join us!

Sincerely,

matt griffith  
EquipoAsheboro/MPH Candidate  
UNC-CH School of Public Health

Appendix F4 - Flyers



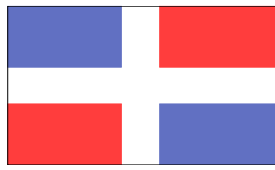
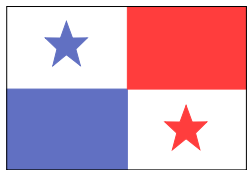
# REUNIÓN HISPANA

para toda la familia  
**Sábado 24 de Abril**  
10:00am – 2:00pm  
En el Army

**TODO GRATUITO**

*¡comida! ¡servicios de la comunidad! ¡salud!*  
*¡entretenimiento! ¡música! ¡charlas! ¡comida!*

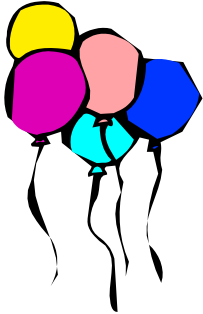
Un evento del Randolph Health Improvement Partnership, the UNC-CH School of Public Health, Randolph County Latino Coalition, and the International Club of Asheboro High School





# REUNIÓN HISPANA

para toda la familia



**Sábado 24 de abril**

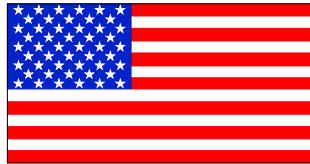
**10:00am – 2:00pm**

10-11 servicios y música

11-11:30 presentación sobre la comunidad hispana en Asheboro

11:30-12:30 charlas

12:30-1:30 comida y música



**En el Army**

1430 S. Fayetteville St. Asheboro



*¡comida!*

*¡servicios de la comunidad!*

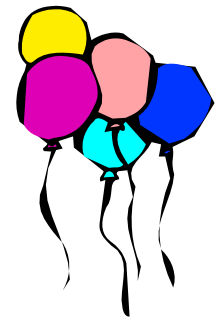
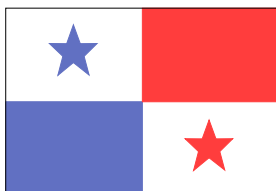
*¡salud!*

*¡entretenimiento!*

*¡música!*

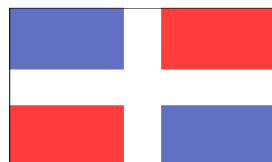
*¡charla!*

*¡comida!*



***¡TODO GRATIS!***

Un evento del Randolph Health Improvement Partnership, the UNC-CH School of Public Health, Randolph County Latino Coalition, and the International Club of Asheboro High School

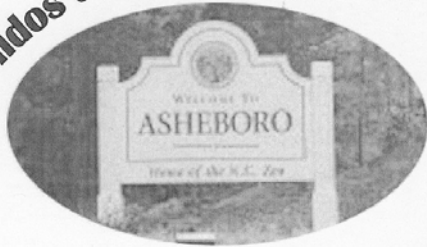


## APPENDIX G: REUNIÓN HISPANA MATERIALS

### Appendix G1 - Agenda For Reunión Hispana Participants (English)



*¡Bienvenidos a Asheboro!*



# Reunión Hispana 2004

## Today's Agenda

- 10:00 - 11:00 Community Resource Fair - Breakfast - Music
- 11:00 - 11:30 Welcome\* - Presentation of Topics (Roxanne Taylor)
- Language (Victor Dau y Mariana Garrison )
  - Navigating the System (Juan Rios)
  - Youth (Dolores Aguilar, Mayde Enciso, y Matt Griffith)
  - Health (Maria Alfaro y Kelley DeLeeuw)
- (look on the other side for more information about these topics)*
- 11:30 - 12:15 Revolving Discussion of Topics \*
- 12:15 - 12:30 Closing
- 12:30 - 2:00 Raffle - Lunch - Music - Dancing!

\* *Childcare will be provided from 10:15 - 12:30*

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Special Thanks to all those people who helped plan this event: Dolores Aguilar, Mayde Enciso, Marbella Castéñeda, Samantha Herrera, Andres, Rene, Roxanne Garcia, Felicia Torres, Rafael Rabadan, and Victor Esteves, Oscar Cuevas, Othomiel Rabadan, y Gabriel Arce del International Club at Asheboro High School, Debra Massey, Victor Dau, Juan Rios, Joy McLaughlin, Roxanne Taylor, Nina Vaughn, Melissa Alfaro, , America, Esther Ortiz, Students from the School of Public of UNC-Chapel Hill

Also special thanks to all those people who helped sponsor this event: *RCC Small Business Center*, Latino Coalition of Randolph County, Randolph Hospital, UNC School of Public Health, Advance Auto Parts, The Armory, Auto Zone, Avon Beauty Center, La Azteca, Barrio Latino, Burrito Brothers, CiCi's Pizza, Cinemark Theaters, Clinique, Food Lion, La Hacienda, La Princesa, Lowes Grocery, El Meson de Don Julio, Mexican Bakery, Novedades Elvia, Novedades El Surtidor #2, Salon de Belleza Mary, San Felipe, El Sonido, Tienda Mexicana el Numero Uno, Video Club Jenny, Walmart

## Appendix G2 - Agenda For Reunión Hispana Participants (Spanish)



### Agenda del día

10:00 - 11:00 FERIA de Recursos en la Comunidad - Desayuno - Música

11:00 - 11:30 Bienvenidos\* - Presentación de Temas (Roxanne Taylor)

- Idioma (Victor Dau y Mariana Garrettson)
- Navegando el sistema (Juan Rios)
- Jóvenes (Dolores Aguilar, Mayde Enciso, y Matt Griffith)
- Salud (Maria Alfaro y Kelley DeLeeuw)

*(Vea más información sobre estos temas en el otro lado)*

11:30 - 12:15 Lluvia de Ideas \*

12:15 - 12:30 Final y Agradecimientos

12:30 - 2:00 Rifa - Almuerzo - Música - Baile

\* Habrá guardería de niños de 10:15 a 12:30

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Agradecimientos especiales a toda la gente que ayudó a planear este evento: Dolores Aguilar, Mayde Enciso, Marbella Castáneda, Samantha Herrera, Andres, Rene, Roxanne Garcia, Felicia Torres, Rafael Rabadan, and Victor Esteves, Oscar Cuevas, Othoniel Rabadan, y Gabriel Arce del International Club at Asheboro High School, Debra Massey, Victor Dau, Juan Rios, Joy McLaughlin, Roxanne Taylor, Nina Vaughn, Melissa Alfaro, , America, Esther Ortiz, Estudiantes de Salud Pública de UNC-Chapel Hill

Agradecimientos especiales a los patrocinadores de este evento: *RCC Small Business Center*, Coalición Latino del Condado de Randolph, Randolph Hospital, UNC-Chapel Hill Escuela de Salud Pública, Advance Auto Parts, The Armory, Auto Zone, Avon Beauty Center, La Azteca, Barrio Latino, Burrito Brothers, CiCi's Pizza, Cinemark Theaters, Clinique, Food Lion, La Hacienda, La Princesa, Lowes Grocery, El Meson de Don Julio, Mexican Bakery, Novedades Elvia, Novedades El Surtidor #2, Salon de Belleza Mary, San Felipe, El Sonido, Tienda Mexicana el Numero Uno, Video Club Jenny, Walmart

# Reunión

# Hispana

# 2004

24 abril de 2004

**Comentarios de Hispanos y personas que proveen servicios en Asheboro grabados en entrevistas durante la primavera de 2004 por estudiantes de la Escuela de Salud Pública de UNC-Chapel Hill**

**Comments from Hispanos and service providers in Asheboro recorded from interviews during the Spring of 2004 by students from UNC-Chapel Hill's School of Public Health**

**Habr  un documento final de este proyecto y sus resultados disponible tanto en espa ol como en ingl s en junio de 2004.**

**Se puede encontrar el documento en la p gina web:  
<http://www.hsl.unc.edu/phpapers/phpapers.cfm>**

**There will be a final document of this project and findings available in both English and Spanish in June of 2004. You can find the document at the following web site:**

**<http://www.hsl.unc.edu/phpapers/phpapers.cfm>**

## **Navigating the System/Navegando el Sistema**

**Many Latinos in Asheboro lack knowledge of the system and cannot successfully obtain needed services.**

**A muchos Latinos en Asheboro les falta conocimiento del sistema y no pueden obtener exitosamente los servicios necesarios.**

“Yo creo que estamos en grande desventaja porque no solamente a veces no conocemos, por no conocer el idioma y no sabemos que tenemos derechos aunque no tengamos documentos o no sepamos inglés.”

“Referente al trabajo no hay lugar donde yo sepa donde los hispanos pueden llegar a quejarse, por ejemplo en mi caso, me despidieron y sin ninguna explicación. Yo no tengo donde ir a quejarme.”

“Asheboro needs a place where new families can come to and find out about Randolph County. You know, where are the school district offices, where is the health department, how do I get my phone turned on, how do I do my light bill. All that kind of need. To have a place that is well known in the community where you can get that information... They need to know about the driver’s license change, the law. They need to know about your 20 year old son can’t pick up a 13 year old girl and take her from school because that parent can press charges. They need to know about when you get drunk driving then this and this and this can happen.”

“There is a big need for people who know what to do about immigration. Because there’s nobody formally trying to get this info out. The occasional fly by night thing comes through where they greatly overcharge for the service.”

“Bueno, yo conocía allá en Siler City, conocía al Vinculo Hispano. Allá hay un Vinculo Hispano. No sé realmente aquí. Yo no me he interesado en averiguar si hay un vínculo hispano. Me imagino que sí. Hay de haber, no más que yo no conozco.”



## **Navigating the System/Navegando el Sistema**

**Many Hispanics in Asheboro use the knowledge and support they have from family, church and past experience, as well as “word of mouth” to navigate daily life in Asheboro.**

**Muchos Hispanos en Asheboro utilizan el conocimiento y apoyo que tienen de la familia, la iglesia y la experiencia, tanto como “*word of mouth*” (*comunicación informal*) para navegar la vida diaria en Asheboro.**

“...pero para nosotros si yo encuentro alguien, yo tengo amistad con alguien yo le puedo hablar de la iglesia; ya puedo invitarlo a la iglesia; puedo llevarlo a la iglesia. Así de esa manera hay mucha gente ha llegado a la iglesia.”

“We know that the other person is not working and instead of going out to eat somewhere we’ll go buy them something...and we’ll go eat what they made because we want to help them. Or sometimes maybe you don’t need something, but if you have extra money you will buy something else from them just to help them. Also if someone needs to go look for a job sometimes we help each other go baby-sit. Will you take care of my baby for a little bit so I can go? We try to do that for each other.”

“The kinds of things that we’re used to they don’t know how to do. If they are newcomers. They really help each other, that’s about the only thing and having to depend on each other as a community you know to help new ones learn what to do and how to do it.”

“I think some of it is word of mouth, they may come and stay here because of friends that told them to come here or relatives live here, so they may come and live with or near friends or relatives. Others may come for the job, and they’ll ask other people on the job where to live...”

“They get somebody else to turn [utilities] on in their name. That either have been here or are here legally. They get them to turn them on --- you know a cousin, a brother, or somebody like that. Sometimes that’s the way they get around it. And for the children to go to school they have to have proof of address so that creates a problem sometime because the water bill is in someone else’s name. So then that person has to write a letter or come in personally and say yes they’re living with me. It just makes it a little more complicated for the families when the children want to attend school.”

## Youth/Jóvenes

**Many people in Asheboro think the Hispano youth need more activities and opportunities.**

**Mucha gente en Asheboro piensa que los jóvenes hispanos necesitan más actividades y oportunidades.**

“...y que haya más diversión.  
*¿Diversión?*  
Sí porque está bien aburrido.”

*“Alright if you were mayor of Asheboro and you could do something to improve Asheboro, what would you do? Money’s not an issue.*

Have more extracurricular activities. Like, well, here there’s no swimming teams, so they can’t swim. Some of them have to go to another school to swim or to compete. In general put in some more extracurricular activities.

*What else are we doing?*

More entertainment, like dance places.

Somewhere where teens can go, a bigger park with a lot of stuff.

Well most of the stuff at the park is broken.

*“As far as recreation activities, what do Latinos do for recreation?*

Well like all youth in Randolph County, there isn’t a whole lot here.”

*“What are the particular challenges that face you [as a person who works with Latino youth]?*

Having enough to do. I think that is the big one, you know, to make sure that [Latino youth] have the activities after school, but the parents can understand what this is all about. I think that is one of the reasons that my...after school program is so popular. Well, [name deleted] has gotten behind this 100%, and she is actually at all of those meetings. And her opinion, just recently I asked her what can we do to make this better? Her idea is that we can expand it to include [another middle school] and the high school girls. Because we’ve got some girls right now who are in the 8th grade and will be aging out of our program. And they’ve already come to me and said, “I still want to be in [this program] next year. How can we make this happen?” And if we can get this group...the girls can still be actively involved if we get this group going.”

## Youth/Jóvenes

**Many people in Asheboro are concerned with the development of gangs and the drugs and violence that come with gangs.**

**A mucha gente en Asheboro le preocupa el desarrollo de pandillas y las drogas y violencia que vienen con ellas.**

“En las escuelas están viendo que hay supuestamente pandillero. Y esto es un gran cambio porque cuando yo llegue no había casi que se oía, y horita se oye más que hay unas pandillas aquí hay pandillas allá.”

“A major thing is the gangs, too. There’s some gangs here.”

“Y también regresando, este, con las drogas y las gangas, o las pandillas. Por eso también, hay problemas, por las drogas.

*“What is the racial and ethnic environment? Have you noticed any tensions?”*

The only thing that we have noticed at all that is nearby is just that we’ve seen the Latino gang markings. We really had a real big problem with that last year. Where we had the FBI came down and offered some workshops on identifying gang symbols and every one of the symbols that we found in our parks were related to Latino gangs. And now whether it was just some kid that watched something on TV the night before and went and copied it we’ll never know... [It was] thousands of dollars of damage.”

“There are gang guys everywhere. It’s older youth, mid twenties, who are not from here, honestly are being thrown out of California, Arizona, Texas or Illinois or Florida or New York and they are coming here and that’s what they are doing. They couldn’t do or had to move from where they were at being in a gang and they are coming here and they are actually recruiting and having these kids be part of their gang.”

“In the community, what I have heard, like at the skating rink the fights that there have been there, it has been gang stuff. ...At the family functions, the weddings the baptisms, the fiestas I have heard that so-and-so’s fiesta had to be cancelled because there were all these guys out there [from a gang]...and they started trouble and got in a fight. So they are disrupting other people’s events because they don’t have anything better to do.”

## Health/Salud

### **The cost of health care and insurance is too high for many Hispanics in Asheboro.**

### **El costo de los servicios médicos y seguros es demasiado alto para muchos Hispanos en Asheboro.**

“Los centros médicos sí hemos visitado los hospitales, pues todo es pagado en hospital. Allá en Guatemala hay más servicios gratis que aquí en EEUU. Aquí EEUU todo es pagado. Aquí lo bueno es que te dan el servicio. Te dan el servicio, pero, de todas maneras tiene que pagar este servicio, sea como sea. Siempre tienes que pagar el servicio. Gracias a Dios nosotros tenemos trabajos. Tenemos una clase de aseguranza aunque tenemos que pagar un co-pay.”

“Health care. Some of [the Hispanos] are lucky enough to have insurance where they work. But a lot of them don’t. And a lot of people go without healthcare because they don’t have insurance.”

“There was one boy who broke his shoulder and they operated on him. He almost died of high blood pressure because he drinks too much. And afterwards the doctor gave him a prescription for pain medicine but he didn’t get it because it cost too much.”

“There is a clinic here.... They go by your income.... But it is very difficult. There is a lot of red tape. You have to make an appointment to get eligible first. And that appointment you have to take a lot of documentation. A lot of papers. And what if [Latinos] don’t have all those papers and IDs. They can’t take a license because what if they don’t give [Latinos] a license. They can’t take an ID. It’s just a cycle. They don’t have this so they can’t have that.”

“It is unbelievable. I could be here all night telling you about all the health difficulties- every single thing you can imagine- they don’t have health care. And even if they have a green card they can’t get on North Carolina Health Choice for five years. So it’s not like being legal makes a difference- it doesn’t. So that is unbelievable to me, unbelievable- just don’t get me started. Health insurance is major.”

“...el servicio medico aquí es caro, para el latino, no se para el Anglo, pero nosotros los vamos al hospital y el bill no baja de \$300....”

## Health/Salud

**Many service providers and Latinos in Asheboro feel that drugs and alcohol are serious health and social problems in Asheboro.**

**Muchos Latinos y personas que proveen servicios en Asheboro sienten que las drogas y el alcohol son problemas sociales y de salud graves en Asheboro.**

“Pero en nuestra comunidad es otra cara que no esta representativa aquí, pero es aquella en que celebran en su manera. Quizá la ausencia de la familia. Celebran las fiestas patrias de nosotros en nuestra tierra, pero celebran en una manera opuesta de nosotros. La celebran bebiendo. La celebran compartiendo en familia.... Lo que Ud. se puede observar aquí es una faceta de la vida, pero no podemos ignorar también que hay mucha gente de nosotros que no celebra como nosotros. Sino que celebran embriagándose, celebra peleándose, un montón de cosas, de factores que se reúnen bajo nuestra misma gente, dos caras totalmente opuestas.”

“There is one group on AA in town. In Spanish. There are a number of them in English. But most of those in need of an AA program don't speak English at all and definitely not sufficient to get anything out of it. It would be delightful to see more support groups and stuff like that. It would be a godsend to hear of somebody who has professional counseling skills who is a Spanish speaker.”

“North Asheboro has an apartment complex.... It is predominantly Latino. It is really a bad neighborhood though. I'll tell you there are a lot of concerns in that area: drugs, certainly gang-type things.”

“For example the kids will go to school in the morning, but when they get there, they don't go into the school. There is a car waiting for them that takes them up to a house where they drink and drink alcohol. So much that they have to go to the hospital. I'm not working in the ER anymore but when I was I would see them all the time.”

*“What do you think are the most common challenges for the Latino community?*  
Biggest one substance abuse. Lot of alcoholism. Mostly among the men. And while there is a very strong sense of family, the alcohol does bring in family problems.

*Specific challenges for the youth?*

I'd say the same. I think that especially with the indigenous genetic background of the Hispanic population they have a similar genetic predisposition towards alcoholism as the Native American. There is something there that does not deal with alcohol well and they're very prone to become addicted to it.”

## Language/Idioma

**Language barriers worsen social and service interactions.**

**Las barreras del idioma empeoran las interacciones sociales y serviciales.**

“Hay personas que no tienen ganas de entenderte. Porque a veces uno dice la coca, pero no es con el acento de ustedes. Si uno dice quiero esto dicen que no te entienden o no te hacen caso. No quieren entender. Es que uno trata también de hacerlo como es, pero como no sale como uno, o cuando no diga igual, pero así siempre esta pasando.”

“We always used to go to work and everything and we would speak Spanish because of the workers and all that. And the teacher told us to speak English. And we were like why? And the teacher told us because this is America and you’re not supposed to speak Spanish.”

“A los niños Latinos, le ponen muy poca atención, no tratan de ayudarles avanzar. Hay muchos niños que tienen padres que no hablan ingles, y pobres ellos porque si ellos van atrasados en la escuela, nadie les ayuda.”

“And well, I’ll tell you, language is a big one... You don’t just call them on the phone, you have to, you really need to speak to them in person so that you see the body language, so that you see you know, do they really understand what I’m saying. I do know that many Latinos will not let you know that they don’t understand. They would really just nod their head and say “yah” instead of saying, “I don’t get it”. So... I think that is a strain on a friendship. I think it’s very hard to work that in.”

“Cuando entro en el trabajo y los compañeros que no hablan español piensan que estás hablando de ellos. Ese no es tu jefe pero tus compañeros, no quieren que hable uno su idioma.”

“The biggest challenge of course is the language barrier. You know people say “they need to learn our language” you know, well, when? If they are working together on the job they don’t have to learn English they are speaking Spanish at work they’re speaking Spanish at home, it’s hard for them to find time to go to English classes and when they do, no criticism of the community college, but it’s through continuing ed and the teachers are not certified to teach ESL, they are people making a little extra money and there’s not a lot of continuity in those classes, you know they are just on-going.”

“The kids that have dropped out that I have worked with, the reason for a lot of them just couldn’t handle the transition from Spanish to English. They couldn’t handle that feeling of being different in the classroom.”

## Language/Idioma

**Lack of documentation and language barriers leave many Hispanics in Asheboro vulnerable to exploitation in their work.**

**La falta de documentos y las barreras lingüísticas dejan muchos Hispanos en Asheboro vulnerables a la explotación en su trabajo.**

“Si yo me pongo en mi trabajo por ejemplo me dicen que quedas hasta tal hora y no puedo quedarme pero yo me tengo que quedarme...Necesitamos el trabajo y no corresponde a uno pero uno lo tiene que hacer. Lo único que podemos hacer es obedecer. Y con la ayuda de Dios la esfuerza para quedarme callado, y aunque nos humille no es decir nada.”

“If you’re working somewhere and you’re illegal, they don’t have to pay you great wages and who are you going to tell?”

“A mi me despidieron el viernes de una fábrica por ser Hispano. Porque ahí no trabajan los Hispanos y me habían aceptado en ese tiempo porque no tenían a una persona, pero encontraron a un americano y me despidieron. Solamente me dijeron ya no tienes más trabajo aquí.”

“Hacemos trabajo difícil por menos dinero. Y cuando agarramos un trabajo no demora mucho tiempo hasta que nos saquen.”

“I think if you talked to just about any parish that has a Hispanic congregation you don’t find you’re going to do intermingling between the English speaking and the Spanish speaking and a lot of that is just discomfort. Feeling out of place no matter how hard you try to make a sense of welcome, we have trouble talking to each other.”

*“What kinds of difficulties do Latinos face in their jobs?”*

The fact that [employers] can mistreat [Latinos] and they can’t report them because they are illegal. So [Latinos] end up being abused and it’s almost like being an indentured servant or slaves. And [Latinos] have no recourse. That’s not right.”

“Para los Hispanos, obviamente no es fácil. Comenzando desde que si no se tienen papeles para trabajar, entonces es una gran dificultad, el hecho de que los Hispanos no tengan documentos para trabajar. Y en todo Asheboro están revisando los documentos.”

## Language/Idioma

**Interpretation services, while growing, are not sufficient to meet the language needs of the Hispanic population in Asheboro. This commonly results in many Latinos having to pay private, often costly, interpreters to obtain needed services.**

**Los servicios de interpretación aunque están creciendo, no son suficientes para satisfacer las necesidades del pueblo Hispano en Asheboro. Frecuentemente, resulta que muchos Latinos tengan que pagar intérpretes privados y muchas veces caros para obtener los servicios necesarios.**

“Todos los bancos...no más tienen personas que hablan inglés. No hay personas que hablan español.”

“En algunas clínicas sí hay intérpretes y hay personas que hablan, doctores y doctoras que hablan español. Hay. Y en otras no hay. Entonces, nosotros tratamos de comunicarnos más o menos como podamos.”

“But over here at Balfour, there’s a janitor. And he told me the other day that he does everything but sweep and mop floors because he spends so much of his time translating. Because he speaks English and Spanish fluently. So he spends more time translating than doing a custodian job.”

“Por ejemplo, cuando hay problemas de traducción cuando vas a algún lugar, médico o lo que sea, tienes que pagar para que te traduzca. Es un modo de que se ve el problema del lenguaje.”

“There are many interpreters who are charging people for interpretation. ...and they say oh that person over there just charged my wife \$50 for half an hour of interpretation. In the DMV they have had this problem too. They are working on it and I think one of the people that was doing that over there is in jail. Often times there is someone on the inside that is working with someone on the outside and they are splitting the profits somehow.”

“Those that are bilingual are just worked to death. They are used by everybody and his brother, it seems to be for services and I think that is hard; that it’s extremely hard on them.”



## Strengths/Fortalezas

**Many Hispanics come to Asheboro looking for a better life for their families.**

**Muchos Hispanos llegan a Asheboro buscando una vida mejor para sus familias.**

“Otra cosa, la mayoría de los Latinos que venimos a los Estados Unidos, no venimos a querer cambiar el sistema de como piensan el Americano. Nosotros venimos a sacar adelante a nuestras familias a cambiar la vida sin dañar a nadie, que nos den el trabajo que sea, trabajamos.... Solamente venimos a buscar una vida diferente, una vida mejor.”

*“¿Cuáles son las partes favoritas de Asheboro para usted?  
Mucha oportunidad de empleo.”*

*“Persona 1: ...por regular la mayoría de Hispanos vienen a los Estado Unidos, pero que no viene con esta intención de involucrarse en la política, sino que uno viene por necesidad, verdad, porque en nuestros países pues el salario es un poco mas bajo, casi por regular todos que vivimos aquí venimos por necesidad, y es de buscar un futuro mejor, verdad. Principalmente como un padre, que nuestros hijos cuando sean grandes ellos pueden prepararse en su vida, pueden tener algo, pueden tener una buena carrera, pueden...  
Persona 2: que sean profesionales, que sea buenos estudiantes.”*

“Llegué yo [a Asheboro] para sacar adelante a mis hijos. Porque yo de lavar y planchar en México me pagaban muy poco... Dejaba a mi hija chiquita y yo me iba a lavar a planchar a trabajar todo, pero nunca podía sacarnos adelante.”

“Alguien me habló de [Asheboro]. Había gente conocida y decidí venirme porque era más sano para los jóvenes. Este, no había mucho vandalismo. Pensando en eso, nos venimos.”

## Strengths/Fortalezas

**Many Latinos in Asheboro place a high value on family, church, and work.**

**Muchos Latinos en Asheboro estiman la familia, la fe, y el trabajo.**

“...con las hermanas de la iglesia. Estamos tratando de llevar el mensaje de la palabra de Dios a otras personas para ayudar a los que están necesitados, porque hay muchas familias que están divididas, que tienen problemas. Entonces, El Señor en su palabra nos manda que, nosotros de lo que hemos aprendido, vayamos y les hablemos.”

*“What strengths does [the Latino] community have?”*

*Person 1: Family.*

*Person 2: Strong family commitments, very strong.*

*How do you perceive that? Do you notice that through work?*

*Person 2: I notice it by the activities they participate in. I see mom, kids come watch Dad play soccer. I notice that youth soccer, the mom and dad always show up. You don't see that all the time with [non-Latinos].*

*Person 1: It's usually a drop off and pick up, not a family event. And [Latinos] stick around and watch and participate.*

*Person 3: They're very family-oriented from what I can see.”*

“They're so tied to their jobs. Their jobs are so important to them. They don't want to lose them. That's like their livelihood.”

“Well, I have always found in any Latino community strength in their family. They do tend to work together and live together and then provide for each other until they are able to provide on their own. And I have found that to be a very strong strength in that population.”

“[Latinos have a] very strong sense of family. Very strong sense of family. Strong devotion to faith although it's not necessarily expressed in ways that working people know.”

“Pasamos un buen tiempo de dos o tres días trabajando. Pero El Señor se manifiesta en nuestras vidas y venimos y lo compartimos con todos. Lo que El Señor está haciendo. El Señor, el Dios, que está haciendo en nuestras vidas. Y de esta forma uno a otro nos juntamos para seguir adelante que no es fácil pero con la ayuda del Señor todo es posible.”

“But I think the community that I feel close to is the church community. We are like a family and always here.”

## Strengths/Fortalezas

**Many Latinos view Asheboro as a tranquil and desirable place to live.**

**Muchos Latinos se sientan que Asheboro es un lugar tranquilo y deseable para vivir.**

“Es bonito... Parece bonito porque aquí esta todo tranquilo, en México hay mucha violencia, aquí esta tranquilo.”

“Carolina nos gusta porque es un estado muy tranquilo. No se ve tanta delincuencia. Yo pienso dondequiera hay delincuencia, pero en Los Ángeles hay mucho mas que aquí en Carolina. Entonces hablando especialmente en Asheboro, es una ciudad no muy, muy, muy tranquila, pero tampoco es muy ruidosa. Es una ciudad más o menos. Nos gusta esta ciudad.”

*“¿Cómo es la vida aquí en Asheboro para ustedes?”*

Es una vida tranquila, pasiva, buena para educar a nuestros hijos, sana, es un lugar muy sano. Se predica mucha la palabra de Dios.”

*“Cual es su parte favorita de vivir aquí en Asheboro?”*

*Persona 1:* Bueno un punto para mi es que no te dan el licor.

*Persona 2:* En comparación de otros lugares es un lugar tranquilo. Lugares mas grandes mucha cantina.”

“Uno se siente un poco más seguro en un pueblito como éste porque no hay tantas cosas como en ciudades grandes. Asheboro tiene de todo un poco en un pequeño lugar y uno se siente cómodo por tener tantas cosas a la mano y a la misma vez porque no hay tanto crimen como en las ciudades grandes.”

“...realmente nos hemos sentido a gusto aquí...es que no me da por cambiar, para mudarme a otro lugar, sino estar siempre aquí en este lugar porque es bien tranquilo.”

“Hay algo que me gusta de Asheboro, es que no se vende licor. No venden licor en las tiendas públicamente. Entonces eso como que no le da lugar a la juventud ni a los padres a dar ese mal ejemplo. Son muy respetuosos hasta ahora. En las tiendas no vemos licor.”

## Strengths/Fortalezas

**Hispanic parents and service providers express satisfaction with the educational system at the elementary school level. They feel hopeful for the children's future.**

**Padres Hispanos y la personas que proveen servicios expresan satisfacción con el sistema educativa al nivel del las escuelas primarias. Se sientan esperanza para el futuro de los niños.**

Education. I think they are doing very good here in Asheboro. Every time there is a meeting or like a PTA they are trying very hard to have someone there to translate if the need it. And the send everything...Asheboro city schools send a newsletter every month or every three months it's called the Connection, La Conexión. And all of it is translated into Spanish, the whole thing, which I think is good...So I think the schools are doing a good job. Doing very good. And mostly all the schools have somebody who speaks Spanish.

*¿Que piensan de las escuelas?* Yo pienso que están muy bien, anteriormente yo pienso que no había un maestro que lo ayuda a leer, pero ya en este año ahora que esta mi hija, ya hay maestro que los esta enseñando a leer mas y yo veo que si están progresando mas las escuelas, que están ayudando bastante a los niños. Los ayudan bastante a los niños, tareas, en los problemas que ellos tienen siempre los maestros están ayudándoles

*¿Otros han tenido problemas en la escuela?*

En caso de la primera no hay tanto. No hay tanto problema. Hay una persona que traduce y se preocupan un poco más en la primera.

Some of the schools are trying really hard. From my understanding there are a number of school teachers who are really trying hard. They have a lot of Hispanic children there. They're scrambling to try to keep up. But I also hear they're doing a really good job with it.

**Appendix G4 - Agenda For Facilitators/Planners**

**Reunión Hispana 2004 Agenda Detallada**

TIME	ACTIVITY	RESPONSIBLE <sup>+</sup>
8:45 – 10:00AM	Finish Set-up	Everybody!
10:00 – 10:45AM	Service Provider Tables – Breakfast – Music	Carrie/Heather, Esther, Ramiro
10:45 – 11:00AM	Coming Together – 3-4 Raffle Items	Roxanne
11:00 – 11:03AM	Welcome/Introduction	Roxanne
11:03 – 11:07AM	CD Process Overview	Mariana
11:07 – 11:11AM	Strengths Theme Presentation	Heather, Carrie
11:11 – 11:15AM	Language Theme Presentation	Victor, Mariana
11:15 – 11:19AM	Navigating the System Theme Presentation	Juan, Ann
11:19 – 11:23AM	Youth Theme Presentation	Dolores, Mayde, Matt
11:23 – 11:27AM	Health Theme Presentation	Maria, Kelley
11:27 – 11:37AM	Explanation of Lluvia de Ideas	Victor
11:37 – 11:40AM	Move to First Station	Marbella
11:40 – 11:55AM	First Station	4 Facilitators*
11:55 – 11:57AM	Move to Second Station	Roxanne
11:57 – 12:12PM	Second Station	4 Facilitators*
12:12 – 12:15PM	Regroup in Large Group	Roxanne
12:15 – 12:25PM	Report Back on Process	Roxanne
12:25 – 12:29PM	Explanation of Latino Coalition	Juan
12:29 – 12:39PM	Question and Answer Session	Roxanne
12:39 – 12:41PM	Closing	Victor
12:40 – 2:00PM	Raffle-Lunch – Music - Baile	Esther, Ramiro, everybody!
2:00	End Music, Finish Raffle	Roxanne

<sup>+</sup>Debra will keep time

\*Facilitators :

Health-Roxanne

Youth-Yesenia

Language-Victor

Navigating-Juan

## APPENDIX H: CONCLUSIONS OF THE BRAINSTORMING SESSIONS

### Appendix H1 - Conclusions of the Brainstorming Sessions (Original)

Escrito como es en el papelografo (traducción a español) [contexto del comentario]

#### Navegar el Sistema / Navigating the System

##### ¿Cuáles son los problemas con Navegar el Sistema? / What are problems with Navigating the System?

- Agencies do not know all the services offered – don't know who to ask (las agencias no conocen todos los servicios – no saben a quien preguntar)
- Need bilingual employees (Necesitan empleados bilingües) [no solo interpretes]
- Agencies need to work more aggressively to recruit bilingual staff (las agencias necesitan trabajar mas agresivamente para reclutar empleados bilingües)
- Agencies/service providers don't know where to start (las agencias/personas que dan servicios no saben donde empezar)

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- Algunas agencias piensan que tener información en español es suficiente
- Agencias dicen que no tienen dinero para interpretes
- Las personas en las agencias se molestan que tienen que llamar a otra gente para interpretar/ no quieren que hayan empleados bilingües

##### ¿Cuáles son las causas/razones? / What are the causes/reasons?

- Lack of empathy (Falta de empatía)
- Resistance to change (Resistencia al cambio)
- Lack of cultural knowledge (Falta de conocimientos culturales)
- Complicated systems/bureaucratic (Sistemas complicados/ burocrático) [Aun los de dan servicios, los que son de aquí tienen problemas con navegar el sistema]
- Timing/Instant Services (Servicios Instantáneo) [i.e. muchas veces si no está disponible un interprete, tiene que hacer una cita después para recibir servicios]

##### ¿Qué debe hacer Asheboro? / What should Asheboro do?

- Develop a physical site for resources/information (Desarrollar un sitio fisico para recursos/información)
- Work on decreasing the drop-out rate (Trabajar en bajar el número de jóvenes que dejan el high school)
- Have an informational forum for Hispanics on how to navigate the system (Tener un foro con información para Hispanos en como navegar el sistema)
- Include ministers/church leaders (Incluir ministros/líderes de las iglesias)
- Provide training for service providers in culture/cultural differences (Proveer entrenamiento para las personas que dan servicios en cultura/diferencias de cultura)
- Involve the Chamber of Commerce (Involucrar al Chamber of Commerce)

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- El Chamber de Negocios debe tener orientación/clases para saber como servir a la gente hispana mejor
- Una persona/agencia que es recurso de información
- Crear un grupo de interpretes voluntarios
- Contactar a las escuelas de interpretación para servicios voluntarios
- Crear reglas sobre cuanto puedan cobrar para interpretar
- Crear un Centro Hispano

### **¿Qué puedo hacer yo? / What can I do?**

- Educate myself on what services are offered (Educarme en cuáles servicios están ofrecidos)
- Network/get to know other services (Conocer a otros servicios)
- Personally speak-out when we see abuses in interpreters (Reclamar personalmente cuando vemos abusos de los interpretes)
- Build funds into budgets to hire bilingual employees (Poner fondos en los presupuestos para contratar empleados bilingües)

----

- Seguir trabajando con la comunidad y compartir información

### **Salud / Health**

#### **¿Cuáles son los problemas con Salud? / What are problems with Health?**

- No free clinic (no hay clínica gratis)
- No hay interpretes \*
- El costo
- No quieren ayudar a nosotros
- Dura mucho tiempo
- Que van a los cuartos de emergencias
- Las prescripciones
- Direcciones a las clínicas
- Problemas con visión
- No hay seguro
- Sliding scale
- Expensive

----

- Los partos tienen que ir a Chapel Hill
- VIH
- Diabetes – que lo tengan
- No hay información
- No hay parto natural – clases
- El costo del parto

### **¿Cuáles son las causas/razones? / What are the causes/reasons?**

- La gente no tiene documentos
- No quieren ocupar personas bilingües en las clínicas o crear una posición para una persona bilingüe
- Las prescripciones no son para suficiente tiempo
- La gente no conoce donde están las clínicas
- La gente no tiene seguros
- Los seguros son caros
- Los servicios no son suficiente para la población

----

### **Causas/razones de la falta de información sobre diabetes**

- El hospital no ofrece clases en español
- Que son caros
- Todo es pagado - \$200 para diabetic training

### **¿Qué debe hacer Asheboro? / What should Asheboro do?**

- Quejar a la Chamber of Commerce
- Charlas, workshops
- Enseñar a los médicos
- Apoyar a la gente
- Contratar mas personas que ayuda
- Educarnos

----

- Departamento de Salud?
- ¿Hay algo fuera del hospital?
- ¿WIC? sí tiene
- Pedir ayuda
- Pedir receta para clases de diabetes de su doctor

### **¿Qué puedo hacer yo? / What can I do?**

- Trabajar en grupos
- Ser parte de in red de interpretes voluntarios
- No pagar a los interpretes que son caros
- Pide para un interprete/exigir
- Diles que es la ley al hospital y a los amigos

----

- Encontrar nuevos oportunidades
- Hablamos con los doctores

## **Idioma / Language**

### **¿Cuáles son los problemas con Idioma? / What are problems with Language?**

- Pronunciación



- Da pena porque hablan poco
- No pueden recibir apoyo de las agencias
- La gente no pueden leer ni escribir en su propia idioma – no 100%, de casos, pero sale difícil
- No conocen sus derechos por falta de idioma
- Mas difícil para un adulto que para el niño

**¿Cuáles son las causas/razones? / What are the causes/reasons? – De no conocer sus derechos**

- Falta de comunicación
- Temor
- Falta de tiempo
- Las clases no son convenientes
- En la clase no adelantan – falta de organización en el sistema de enseñanza
- Falta de disciplina con horario de la enseñanza
- La ignorancia – no quiere superarse

----

- No hay lugar flexible para aprender ingles
- Problema de tiempo/horario
- No nos ayudamos dentro de nuestra misma comunidad
- Las clases de ingles no ofrecen guarderías
- Nos callamos mucho – no nos comunicamos
- Los Americanos ignoran a los Hispanos
- Discriminación
- Falta de ‘Day Care’ (Guardacría de niños)

**¿Qué debe hacer Asheboro? / What should Asheboro do?**

- Las clases de ingles deben ofrecer guarderías
- En la guarderías que ofrezcan enseñanza de ingles a los niños
- Agencias should have bilingual staff person - bilingual y cultural
- Learn empathy (Aprender la empatía)

----

- Los departamentos necesitan tener interpretes
- Promover la conciencia cultural – para que los hispanos se sientan cómodos
- Revisar el programa de enseñar ingles
- Incrementar el nivel [de enseñanza] para técnicos y profesionales
- Los lideres de la comunidad hispana tomar la responsabilidad
- Ofrece las clases en tiempos convenientes para la comunidad

**¿Qué puedo hacer yo? / What can I do?**

- Poner importancia en educarme – tomar la responsabilidad
- Asistir a estas reuniones regularmente
- Decirles a otras personas
- Sacar el tiempo donde no lo hay

- Comunicarse con la profesora de ingles
- “Cuando hay problemas, hablar” no debe tener temor de hablar
- “Querer es Poder”
- No tener miedo de hablar – comitir errores

----

- Communicate my need / Comunicar lo que necesito
- Comunicar su opinión
- Aprender ingles
- Sacar el tiempo

## **Jóvenes / Youth**

**¿Cuáles son los problemas el la experiencia de los jóvenes? / What are problems in the experience of Youth?**

- Gangs
- Drugs
- Alcohol
- Sexo
- Violencia Doméstica
- Educación
- Language
- Falta de comunicación con sus padres
- Diferencia de Cultura
- Dinero para la Uni
- Dinero para carros
- Dinero para ropa
- No hay Part-Time (no buscan)
- Tener niños antes de tiempo
- Bajo auto-estima

**¿Cuáles son las causas/razones? / What are the causes/reasons? - De Drogas/Alcohol**

- Falta de Diversión/distracción
- Buen ejemplo por parte de padres, los principios morales
- Experimentación
- Curiosidad
- La escuela no toma responsabilidad
- Lack of awareness/Education classes
- Falta de programas anti-drogas
- Falta de transportación
- Falta de comunicación entre padres e hijos
- Ignorancia

----

- Personal problems
- To fit in

- Peer Pressure
- Falta de Reuniones
- No te hacen caso los padres
- No tienes esperanza para el futuro
- No hay nada mas que hacer
- No hay metas
- Le gusta
- Para divertirse
- El gobierno no da apoyo a los deportes ni a las canchas deportivas para los jóvenes en general
- Falta de comunicación

### **¿Qué debe hacer Asheboro? / What should Asheboro do?**

- Mas transportación
- Mas actividades
- Que la gente demande y apoye
- Conferencias de drogas, alcohol para padres
- Educación en la casa entre padres e hijos
- Educación entre los jóvenes
- Hacer tiempo entre padres e hijos
- Educación para los No-Hispanos sobre la cultura hispana

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- Proveer mas canchas y apoyo para los deportes
- Organizaciones/Clubes donde irse
- Mas espacio
- Necesita detectores de metal
- Actividades para integrar los grupos
- Educar a los padres
- Organizaciones para los dos grupos

### **¿Qué puedo hacer yo? / What can I do?**

- Participar en los programas
- Tener interés
- Advocate
- Promover las conferencias y ayudar los que están en las drogas
- Pensar en la educación mas al fondo
- Interés por parte de los padres y apoyo

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- Iniciar la comunicación
- Informarte de las oportunidades
- Comenzar grupos para jóvenes
- Ser mas activo en la casa de fe

## **Appendix H2 - Conclusions of the Brainstorming Sessions (English)**

Translation to English [Context of the Comment]

### **Navegar el Sistema / Navigating the System**

#### **¿Cuáles son los problemas con Navegar el Sistema? / What are problems with Navigating the System?**

- Agencies do not know all the services offered – don't know who to ask
  - Need bilingual employees [not only interpreters]
  - Agencies need to work more aggressively to recruit bilingual staff
  - Agencies/service providers don't know where to start
- 
- Some agencies think that having their information in Spanish is sufficient
  - Agencies say that they do not have the money for interpreters
  - People in the agencies are bothered that they have to call another person to interpret/ they do not want there to be bilingual employees

#### **¿Cuáles son las causas/razones? / What are the causes/reasons?**

- Lack of empathy
- Resistance to change
- Lack of cultural knowledge
- Complicated systems/bureaucratic [Even service providers, those who are from here have problems with navigating the system]
- Timing/Instant Services [i.e. often if there is no interpreter available, you have to schedule an appointment to receive services]

#### **¿Qué debe hacer Asheboro? / What should Asheboro do?**

- Develop a physical site for resources/information
  - Work on decreasing the drop-out rate
  - Have an informational forum for Hispanics on how to navigate the system
  - Include ministers/church leaders
  - Provide training for service providers in culture/cultural differences
  - Involve the Chamber of Commerce
- 
- The Chamber of Commerce should have orientations/classes to know how to serve Hispanic people better
  - A person/agency that is an informational resource
  - Create a group of volunteer interpreters
  - Contact Interpreter Schools for volunteer services
  - Create rules about how much an interpreter can charge to interpret
  - Create a Centro Hispano

### **¿Qué puedo hacer yo? / What can I do?**

- Educate myself on what services are offered
- Network/get to know other services
- Personally speak-out when we see abuses in interpreters
- Build funds into budgets to hire bilingual employees

----

- Continue working with the community and sharing information

### **Salud / Health**

#### **¿Cuáles son los problemas con Salud? / What are problems with Health?**

- No free clinic
- There are no interpreters \*
- The cost
- They don't want to help us
- It lasts a long time
- That they go to the Emergency Room
- The prescriptions
- Directions to the clinics
- Problems with vision
- There is no insurance
- Sliding scale
- Expensive

----

- Births have to go to Chapel Hill
- HIV
- Diabetes – that they have it
- There is no information
- There is no natural birth – classes
- The cost of childbirth

#### **¿Cuáles son las causas/razones? / What are the causes/reasons?**

- People do not have documents
- They don't want to use bilingual people in the clinics or create positions for bilingual people
- Prescriptions are not for sufficient time
- People do not know where the clinics are
- People do not have insurance
- Insurance is expensive
- Services are not sufficient for the population

----

#### **Causes/reasons for the lack of information about diabetes**

- The hospital does not offer classes in Spanish
- They are expensive
- Everything is paid - \$200 for diabetic training

### **¿Qué debe hacer Asheboro? / What should Asheboro do?**

- Complain to the Chamber of Commerce
- Charlas, workshops
- Teach the doctors
- Support the people
- Hire more people to help
- Educate us

----

- Health Department?
- Is there something outside of the hospital?
- WIC? yes, they have
- Ask for help
- Ask for a prescription for diabetes classes from your doctor

### **¿Qué puedo hacer yo? / What can I do?**

- Work in groups
- Be part of a network of volunteer interpreters
- Not pay interpreters who are expensive
- Ask for an interpreter/Demand
- Tell the hospital and friends that it is the law

----

- Find new opportunities
- Talk with the doctors

## **Idioma / Language**

### **¿Cuáles son los problemas con Idioma? / What are problems with Language?**

- Pronunciation
- Embarrassment because they speak a little
- Cannot receive support from agencies
- People can't read or write in their own language – not 100%, there are cases, but it is difficult
- Don't know your rights due to lack of the language
- More difficult for an adult than for a child

### **¿Cuáles son las causas/razones? / What are the causes/reasons? – of not knowing your rights**

- Lack of communication
- Fear
- Lack of time
- Classes are not convenient
- You don't advance in class – lack of organization in the system of teaching
- Lack of discipline with the class schedule
- Ignorance – do not want to improve oneself

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- There is no flexible place to learn English
- Problems with the time/schedule
- We don't help each other within our own community
- English classes do not offer childcare
- We are very quiet – we don't communicate
- Americans ignore Hispanics
- Discrimination
- Lack of Day Care

**¿Qué debe hacer Asheboro? / What should Asheboro do?**

- English classes should offer childcare
- In childcare should teach English to the children
- Agencies should have bilingual staff person - bilingual and cultural
- Learn empathy

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- Departments need to have interpreters
- Promote cultural consciousness – so that Hispanics feel comfortable
- Revise the English Program
- Increase the level for technical people and professionals
- The leaders of the Hispanic community take the responsibility
- Offer classes at convenient times for the community

**¿Qué puedo hacer yo? / What can I do?**

- Put importance in educating myself – take responsibility
- Attend these meetings regularly
- Tell other people
- Take the time from where there is none
- Communicate with the English teacher
- “When there are problems, speak up” not be afraid to talk
- “To want is to do” (Where there is a will there is a way)
- Not be afraid to talk – commit errors

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- Communicate my need
- Communicate your opinion
- Learn English
- Take the time

## **Jóvenes / Youth**

**¿Cuáles son los problemas en la experiencia de los jóvenes? / What are problems in the experience of Youth?**

- Gangs
- Drugs
- Alcohol
- Sex
- Domestic violence
- Education
- Language
- Lack of communication with parents
- Cultural differences
- Money for the Uni
- Money for cars
- Money for clothes
- There is no Part-Time (they don't look for it)
- Having children before the [appropriate] time
- Low self-esteem

**¿Cuáles son las causas/razones? / What are the causes/reasons? - of Drugs/Alcohol**

- Lack of Diversions/distractions
- Good example from parents, moral principles
- Experimentation
- Curiosity
- The school does not take responsibility
- Lack of awareness/Education classes
- Lack of programs/ against drugs
- Lack of transportation
- Lack of Communication between parents and children
- Ignorance

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- Personal problems
- To fit in
- Peer Pressure
- Lack of Meetings
- Do not listen to parents
- Do not have hope for the future
- There is nothing else to do
- There are no goals
- They like it
- To have fun
- The government does not give support to sports or sports fields for youth in general
- Lack of communication



**¿Qué debe hacer Asheboro? / What should Asheboro do?**

- More transportation
- More activities
- That the people demand and support
- Conferences about drugs, alcohol for parents
- Education in the house between parents and children
- Education between youth
- Make time between parents and children
- Education for non-Hispanics about Hispanic culture

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- Provide more playing fields and support for sports
- Organizations/Clubs to go to
- More space
- Need metal detectors
- Activities to integrate groups
- Educate parents
- Organizations for the two groups

**¿Qué puedo hacer yo? / What can I do?**

- Participate in programs
- Have interest
- Advocate
- Promote conferences and help those that are using drugs
- Think about education more deeply
- Interest on the part of parents and support

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- Initiate communication
- Find out about opportunities
- Start a youth group
- Be more active in church