Latino cultural beliefs, attitudes, and utilization patterns of mental health services

Martha Sonia Garza
Araceli Bueno Powers

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

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

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

by
Martha Sonia Garza
Araceli Bueno Powers
June 2001
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Approved by:

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Date 6/5/01
The purpose of this study was to explore the patterns of utilization of mental health services in the Latino community. Fifty male and female adult Latinos in the general population of San Bernardino County were surveyed. The questionnaire consisted of demographic information and information on beliefs and attitudes about help-seeking behaviors. Unfortunately, only seven out of the fifty subjects had previously utilized mental health services. A key finding of the study was that all fifty subjects did not prefer to seek curanderos (folk healers) as alternative resources for mental health needs. This finding is inconsistent with existing literature. Level of acculturation was not a utilization predictor for the seventy subjects who have used mental health services. Another key finding was that all fifty subjects helping family and friends was not the better than the utilization consistent with the literature. The questionnaire consisted of demographic information and the general population of San Bernardino County were surveyed. Fifty male and female adult Latinos in the Latino community were surveyed. The purpose of this study was to explore the patterns of utilization of mental health services in the Latino community.
ACKNOWLEDGMENTS

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

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

To our daughters Kristina, Rebecca, and little Taylor for eating dry cereal, fast food, and pizza while your mommies were striving to provide you with a better future. We’re all yours now!

To our families and friends, thank you for your prayers, support, and understanding. This educational goal would not have been possible without your help. Thank you.
# TABLE OF CONTENTS

ABSTRACT ........................................................................................................ iii

ACKNOWLEDGMENTS ....................................................................................... iv

LIST OF TABLES .................................................................................................. vi

CHAPTER ONE: INTRODUCTION ........................................................................ 1

CHAPTER TWO: REVIEW OF THE LITERATURE .................................................. 7

CHAPTER THREE: METHODOLOGY
   Study Design .................................................................................................... 17
   Sampling ........................................................................................................... 19
   Data Collection and Instruments .................................................................... 19
   Procedures ...................................................................................................... 20
   Protection of Human Subjects ....................................................................... 22
   Data Analysis .................................................................................................. 22

CHAPTER FOUR: RESULTS .................................................................................. 24

CHAPTER FIVE: DISCUSSION ............................................................................. 36

APPENDIX A: QUESTIONNAIRE ....................................................................... 42

APPENDIX B: INFORMED CONSENT ................................................................. 46

APPENDIX C: DEBRIEFING STATEMENT ............................................................ 48

APPENDIX D: QUESTIONNAIRE (SPANISH VERSION) .................................... 50

APPENDIX E: INFORMED CONSENT (SPANISH VERSION) .............................. 54

APPENDIX F: DEBRIEFING STATEMENT (SPANISH VERSION) ...................... 56

REFERENCES ..................................................................................................... 58

ASSIGNED RESPONSIBILITIES ........................................................................... 60
LIST OF TABLES

Table 1. Demographic Characteristics of the Subjects ............................................. 30

Table 2. Attitudes, Beliefs and Help Seeking Behavior .............................................. 33
CHAPTER ONE

INTRODUCTION

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

According to Gonzales (1997) the term Hispanic was created by the United States Census Bureau to describe Spanish-speaking people. The term Latino has been widely
used instead, to describe people of Latin descent. The term Latino was used because it is considered a more democratic term to define people whose ethnic background includes Mexico, Central and South America, and the Caribbean (Falicov, 1998; McGoldrick, Giordano, & Pearce, 1996). According to the 2000 Census Bureau, thirteen percent of the United States population consists of Latinos (United States Census Bureau, 2000). The number of Latinos in the United States is rapidly growing and like the rest of society, they also have mental health needs. This study will help understand whether cultural beliefs or stigmas affect the utilization of mental health services in the Latino population. The study also addressed whether the needs of the Latino community are being met. It is important for mental health providers to have staff that is bilingual and bicultural in order to meet these needs. Latino clients may be more willing to utilize services when bicultural and bilingual staff is available to address cultural issues that may affect their mental health status, which leads to another issue. Culturally, Latinos may be hesitant about seeking mental health services due to their lack of understanding of the mental health system.
It is a cultural norm for Latinos to deal with emotional and psychological problems on their own, without outside interventions. However, when Latinos migrate to the United States, looking for a better life, they also tend to encounter problems with the legal system. This is a common problem when Latinos are unfamiliar with social system and its norms. In extreme cases, Latinos also encounter the threat of hospitalization when their beliefs and attitudes are misperceived by the system. In addition, when Latinos are mandated to receive mental health treatment they may not take it as seriously as they should be.

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

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

Social work professionals need to be concerned about this problem because they have to provide services to Latino clients that may not understand the purpose of mental health services. Therefore, social workers need to gain insight about the barriers that keep Latino clients from accessing social services. This study addressed some of the needs of the Latino population, thus social workers can learn about cultural sensitivity and empathy even if they are unable to provide the needed services. Agencies
can also benefit from this study by becoming aware of the needs of the Latino population, which can lead them to develop programs that are more culturally sensitive. In addition, agencies will not risk losing funds and will actually maximize existing funds. Professionals in the medical field are required to refer these clients to therapy; therefore they can also benefit from the findings of this study.

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

Finally, it is important to understand if Latinos are utilizing mental health/counseling services, and if their cultural beliefs determine whom they prefer to seek for help. In addition to analyzing these issues it is important to understand why Latinos do not access Mental
Health services or if they are aware of available services. Barriers that interfere with the use of services are also factors in determining utilization patterns. For example, cultural beliefs, attitudes, and stigma about Mental Health/counseling services as well as economic factors can determine whether or not services are accessed. The findings of this study are beneficial to all professionals, especially social workers.
CHAPTER TWO
REVIEW OF THE LITERATURE

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

Sciarra and Ponterotto (1991) found that some mental health therapists have developed approaches that are ‘culturally sensitive’ to Latino experiences. It is reassuring that there are researchers that have focused on this issue and found that there are mental health services that are aware of the demands of the growing number of Latinos in the community. Before 1994, the Diagnostic and Statistical Manual of Mental Disorders (DSM) did not include cultural factors. In 1994 the DSM-IV was released; it incorporated cultural factors that needed to be taken into consideration when diagnosing clients. This was the first major step taken by mental health professionals to become more culturally sensitive in the mental health field. In addition, recently cultural awareness has been implemented into the graduate level of education within the Mental Health professions. This implementation has become a stepping stone in the field of human and health services which was long over due (Martinez, 1994).
Aranda (1990) specifically found that there is a county mental health facility in Los Angeles that addresses the issues of elderly Latinos in the community. This facility has developed a program that is tailored to the needs of elderly Latinos. Because these needs are being met, these clients are likely to deviate from practicing traditional folk healing practices. According to Landrine and Klonoff (1994); Millet, Sullivan, Schwebel, and Meyers (1996), most Latinos rely on folk, supernatural, spiritual or mystical beliefs to deal with mental illnesses and somatic symptoms (Alvidrez, 1999). Bilingual/bicultural staff at this facility is trained to provide elderly Latinos services that are based on religious, cultural, socioeconomic, and even political experiences. This is an important topic because, elderly Latinos have also migrated to the United State with hopes of a better life, and they also have a special need that sets them apart from other Latino immigrants. The elderly Latinos may have extensive experiences that have affected their way of thinking and their way of coping with problems. In addition to these issues they also have to deal with the aging process (Aranda, 1990). It is important that the elderly Latino population is not
forgotten and included when studying issues concerning Latinos.

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

Wells et al. (1987) also add that more acculturated Mexican-Americans, along with non-Hispanic whites with psychiatric disorders were likely to visit a mental health specialist as opposed to a general medical provider. This data also provides information about the sub-cultural
difference in the utilization of mental health services between Mexican-Americans. It is important to note that this issue gets more complex because there are also differences between first, second, and third generation Mexican-Americans and their patterns of utilization of mental health services. The authors attributed these findings to the unfamiliarity with mental health services that are available in the community. Therefore, it is important to understand and take into account the different stages in the acculturation process and how it affects Latinos and their willingness to access mental health services.

Keefe and Casas (1980) suggest that when working with Mexican-Americans, we must take into consideration the demographic location to reflect on the needs of specific subgroups within the Mexican-American population. This means that utilization patterns are affected by economic factors and community settings. People who live close to the Mexican border tend to live in low income and impoverished communities. There is also a lack of availability of traditional mental health services to serve these communities. Therefore, these Mexican-American subgroups tend to turn to nontraditional methods.
According to Lopez (1999), Hispanics have a strong reliance on family and community to deal with social, emotional, and financial problems, which might provide an explanation for the underutilization of mental health services (Lopez, 1999). There are other data that also contribute to the idea that family affects whether or not Latino women utilize mental health services. According to Leaf, Bruce, and Tischler, (1986) if family members do not approve of seeking mental health services, Latinos are less likely to do so (Alvidrez, 1999). Despite the demanding roles that Latinos have throughout their life span, they continue to rely on their family as a support system as opposed to seeking professional help.

In order to understand the reasons for underutilization of mental health services in the Latino population, it is important to analyze help seeking behavior in this group. Two theories that have assisted researchers in addressing these issues are the alternate resource theory and the barrier theory. The alternate resource theory explains that utilization is affected by resorting to other resources in lieu of using mental health services. It has been found that Hispanics who are experiencing mental health issues tend to reach out to family, friends, religion, and spirituality or other folk
healing methods. If these resources are not effective, Hispanics then turn to utilizing mental health services as a last resort (Falicov, 1998; Rogler, Malgady, & Rodriguez, 1989).

Barrier theory suggests that there are two reasons why Hispanics underutilize mental health services. The first reason is the lack of cultural sensitivity within the mental health system. For example, some agencies lack bilingual/bicultural staff to meet the needs of the Hispanic population. The agencies' bureaucratic practices also create a culturally insensitive atmosphere, which deters Hispanics from utilizing the services. The second reason is that the Hispanic cultures' values and beliefs attach a negative stigma to using outside interventions to deal with mental health issues. The beliefs and values entail trust in the therapist as opposed to trusting the agency itself. The more trust the client has in the therapist, the more likely they are to continue to use the services (Falicov, 1998; Rogler, Malgady, & Rodriguez, 1989). Rogler, Cooney, Costantino, Earley, Grossman, Gurak, Malgady, and Rodriguez (1983) extend their explanation of the barrier theory by saying that the lack of Spanish-speaking and bicultural social workers, deter Hispanics from accessing mental health services. Bilingual
office staff and professional translators are also an essential component to providing services to the Hispanic community (Gonzales-Ramos, 1990).

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

Priests are also sought out in lieu of mental health services. There is a large majority of Catholic Mexican-Americans. At times priests are sought out as alternative resources in times of need. These times of need can vary from emotional, financial, and marital problems. Priests are one of four resources that Mexican-Americans seek for emotional support. Although the Catholic Church does not support nontraditional folk healing, Mexican-American Catholics disregard the doctrine. Due to the severity of their problems or lack of coping skills, they turn to nontraditional folk healers (Keefe & Casas, 1980).
Gonzales (1997) analyzed demographic variables such as immigration, language, education, family, geographic distribution, socioeconomic issue, and age in Mexican Americans to determine the implications for mental health services. He specifically discussed how health care coverage has been a barrier for Latinos in attaining mental health services. Overall, health care coverage for Latinos is lower than their non-Hispanic white counterparts. For example, he suggests that only 49.6 percent of Latinos have mental health benefits, compared to 74 percent of non-Latino whites. He suggests that this may be a barrier for Latinos in seeking and attaining mental health services. However, Alvidrez (1999) suggests that Latinos with the same health coverage, compared to whites, are still less likely to utilize mental health services. She also states that even with the absence of tangible barriers, psychological barriers can deter them from utilizing the services. Cultural attitude and stigma are other barriers that affect utilization. The Latino culture holds a negative stigma about the use of professional help. In addition, people who suffer from mental illness, tend to be viewed as inferior. Therefore, they are less likely to admit to having a mental illness and even less likely to seek help.
Padilla, Ruiz, and Alvarez (1989) explain that Spanish-speaking clients are not familiar with the purpose of mental health services. Much of this can be explained by the language barrier, and that these people may not understand the concept of treatment. This data provides some insight as to why Latinos do not take mental health treatment seriously. Another concept that is taken from this data is that Latinos may not be familiar with services because these services may have not been offered in their native land. The mental health services that are provided in their country are provided to individuals who are severely mentally ill, often described as crazy, "Loco." This is the stigma that Latinos have attached to mental health treatment, therefore contributing to the reasons for the underutilization of services.
CHAPTER THREE

METHODOLOGY

Study Design

The purpose of this study was to explore Latinos' cultural beliefs, attitudes, and influence on utilization patterns of mental health services. A Quantitative approach, utilizing a questionnaire, was used for its simplicity and timely method of gathering information from the Latino population. The questionnaire contained eighteen questions that were developed by the researchers. The first eleven questions contained demographic information such as gender, age, marital status, ethnic identification, years in the United States, language preference, ability to speak English, highest level of education completed, and income. There was a question that determined level of acculturation by asking subjects to identify with a generation level. There was also a question that asked the subjects to choose who they prefer to seek for emotional support. They were given choices from priest/pastor/minister, curandero (folk healer), doctor, teacher, family/compadres (co-parents), mental health professional, friends, and other. Another question asked about who subjects believed should seek
counseling/mental health services. They were asked to choose from people who have marital problems, people who have relationship problems with family members, people who feel sad or depressed, people who commit crimes, people that are crazy (loco), people with drug and alcohol problems, or all of the above. Subjects were also asked to use a Likert scale to rate if they believed that certain problems should not be discussed outside of one's family. The rating scale included: strongly agree, agree, neutral, disagree, and strongly disagree. There was a question that also asked if subjects had ever sought mental health/counseling services for themselves or their family. They were then asked to provide the location where they utilized services from. The subjects that had utilized services were asked if they felt comfortable speaking to a mental health professional/counselor. Finally, the subjects were asked to select their primary reason for not seeking mental health/counseling services. They were asked to choose from transportation, too expensive, don't know where to go, embarrassed or ashamed of seeking help, or other.
Sampling

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

Data Collection and Instruments

Data was collected through an administered questionnaire. Eleven questions consisted of demographic information. All of the questions, with the exception of three consisted of multiple-choice questions. The other three were open-ended questions. The remaining seven questions were regarding satisfaction with services, beliefs, and attitudes about help seeking behavior. The questions were designed by the researchers based on the existing literature, as well as professional and personal
experiences. In order for the subjects to develop a sense of trust in the researchers, the purpose of the study was verbally explained in either English or Spanish. The questionnaires were also available in both languages.

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

Procedures

Participants for this study were recruited from the closest and most available Latinos in the San Bernardino and Riverside counties. Initially, the subjects were informed of the purpose of the study and that the survey would only take ten to fifteen minutes of their time.
Informed consents were then given to the subjects. The subjects were required to mark an "X" on the signature line of the informed consent form, in order to maintain confidentiality. The surveys were administered by the researchers in person. In order to accommodate to clients' language preference, the surveys were available in English and Spanish (Appendices A & D). Researchers were also available to answer questions about clarification. In addition, the researchers were available to read and fill out questionnaires for the subjects that were illiterate. Five (10%) questionnaires were gathered from acquaintances that work at an elementary school in Riverside County. Three (6%) questionnaires were gathered from other acquaintances in San Bernardino County. Two (4%) questionnaires were filled out by college students from the local community. Forty or (80%) of the questionnaires were gathered from a local church, with the verbal permission of the parochial staff. Upon completing the questionnaire, the subjects were given a debriefing statement in either Spanish or English (Appendices C & F). The debriefing statement provided the researchers' names, the faculty supervisor, and telephone numbers in case they have questions or concerns. They were also informed that access to the results of the study would be available
after June 2001 if they are interested in the outcomes of the study. Finally, the debriefing statement provided the name and phone number of a counseling center if they were affected by the study or for future references.

Protection of Human Subjects

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

Data Analysis

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

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

RESULTS

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

All fifty subjects provided their ethnic background. Thirty-one (62%) identified themselves as Mexicans. Fourteen (28%) of the subjects identified themselves as Mexican-American. Five (10%) of the subjects identified themselves as other Latinos. Some of these subjects identified themselves as Central Americans and some provided their Central American country of origin. Only forty-five of the subjects responded to the number of years in the United States. Thirteen (28.9%) have been in the U.S. from 5 to 15 years. Eighteen (40%) of the subjects have been in the U.S. between 16 to 25 years.
Eleven (24.4%) of the subjects have been in the U.S. between 26 to 35 years. One (2.2%) of the subjects has been in the U.S. between 36 to 45 years. Finally, two (4.4%) of the subjects have been in the U.S. over 46 years.

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

There were fifty respondents to the question regarding generation identification. Thirty-five (70%) of the subjects identified themselves as First generation Latinos. Eleven (22%) of the subjects identified themselves as second generation Latinos. Finally, four (8%) of the subjects identified themselves as third generation Latinos.
The question that measured level of education was answered by all fifty subjects. The following are statistics associated with subjects’ highest level of education completed: nine (18%) completed elementary school, nine (18%) completed middle school, thirteen (26%) completed high school, ten (20%) completed Jr. college or vocational school, eight (16%) completed four years of college, and only one (2%) subject had completed graduate school.

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

Table 2 provides responses to the seven questions (questions 12 through 18) regarding attitudes and beliefs about mental health services. Only seven or (14%) of the fifty subjects responded “yes” to whether or not they have sought mental health services. Only five of the subjects
provided a location of where they accessed services. One of the subjects utilized mental health services in Mexico. The other four appeared to have utilized county or community mental health facilities. All seven of the subjects were satisfied with the services they have used.

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

A total of (98%) of the subjects answered the question regarding who they believe should seek mental health services. About (77%) of the subjects said individuals with marital problems, relationship problems, depression, criminals, people who are crazy "loco," and
people with drug and alcohol problems should all seek services. Although the subjects were asked to only select one response out of seven choices, the remaining five provided a combination of the preceding responses. One responded that only people who experience family problems and depression should seek mental health services. Another said that people with marital and family problems, depression, and criminals should all seek services. The third responded that only people who commit crimes should seek services. The fourth responded that only people with family problems should seek services. Finally, the fifth responded that people with marital and family problems, depression, people who are crazy (loco), and people with drug and alcohol problems should all seek services.

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

Subjects were asked about whom Latinos are likely to seek help from, a curandero (folk healer), a priest, a doctor, a teacher, family/compadres (co-parents), or a
mental health professional. The subjects were asked to select one response, however, there were seventeen different responses to this question. The majority of the subjects selected priest/pastor/minister (20.4%) and mental health professional (20.4%) as their preference for emotional support. Curandero (folk healer) was not selected by any of the fifty subjects as a source of emotional support.
<table>
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<th>Variable</th>
<th>Frequency</th>
<th>Percentage</th>
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<td>Females</td>
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<td>Other</td>
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<td>2%</td>
</tr>
<tr>
<td>Ethnic Background (N = 50)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mexican</td>
<td>31</td>
<td>62%</td>
</tr>
<tr>
<td>Mexican-American</td>
<td>14</td>
<td>28%</td>
</tr>
<tr>
<td>Other</td>
<td>5</td>
<td>10%</td>
</tr>
<tr>
<td>Number of Years in the U.S. (N = 45)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>5-15</td>
<td>13</td>
<td>28.9%</td>
</tr>
<tr>
<td>16-25</td>
<td>18</td>
<td>40%</td>
</tr>
<tr>
<td>26-35</td>
<td>11</td>
<td>24.4%</td>
</tr>
<tr>
<td>36-45</td>
<td>1</td>
<td>2.2%</td>
</tr>
<tr>
<td>46 and over</td>
<td>2</td>
<td>4.4%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language Preference (N = 50)</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Spanish</td>
<td>25</td>
<td>50%</td>
</tr>
<tr>
<td>English</td>
<td>12</td>
<td>24%</td>
</tr>
<tr>
<td>Both (English &amp; Spanish)</td>
<td>13</td>
<td>26%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ability to Speak English (N = 50)</th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Very well</td>
<td>24</td>
<td>48%</td>
</tr>
<tr>
<td>Fair</td>
<td>16</td>
<td>32%</td>
</tr>
<tr>
<td>Not so well</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>Not well at all</td>
<td>3</td>
<td>6%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ethnic Identification (N = 50)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>First generation</td>
<td>35</td>
<td>70%</td>
</tr>
<tr>
<td>Second generation</td>
<td>11</td>
<td>22%</td>
</tr>
<tr>
<td>Third generation</td>
<td>4</td>
<td>8%</td>
</tr>
<tr>
<td>Education (N = 50)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>----------</td>
<td>-----</td>
</tr>
<tr>
<td>Elementary school</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>Middle school</td>
<td>9</td>
<td>18%</td>
</tr>
<tr>
<td>High school</td>
<td>13</td>
<td>26%</td>
</tr>
<tr>
<td>Jr. college</td>
<td>10</td>
<td>20%</td>
</tr>
<tr>
<td>4 years of college</td>
<td>8</td>
<td>16%</td>
</tr>
<tr>
<td>Graduate school</td>
<td>1</td>
<td>2%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Income (N = 35)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Up to 9,999.00</td>
<td>7</td>
<td>20%</td>
</tr>
<tr>
<td>10,000.00 to 19,999.00</td>
<td>8</td>
<td>22.9%</td>
</tr>
<tr>
<td>20,000.00 to 29,999.00</td>
<td>6</td>
<td>17.1%</td>
</tr>
<tr>
<td>30,000.00 to 39,999.00</td>
<td>4</td>
<td>11.4%</td>
</tr>
<tr>
<td>40,000.00 and over</td>
<td>10</td>
<td>28.6%</td>
</tr>
</tbody>
</table>
Table 2.
Attitudes, Beliefs and Help Seeking Behavior

<table>
<thead>
<tr>
<th>Variable</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have you ever sought out mental health/counseling services for yourself or a family member? (N = 50)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>7</td>
<td>14%</td>
</tr>
<tr>
<td>No</td>
<td>43</td>
<td>86%</td>
</tr>
<tr>
<td>Location of Services used (N = 5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School district</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>Family services</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>Youth counseling</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>Mexico</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>County services</td>
<td>1</td>
<td>20%</td>
</tr>
<tr>
<td>Satisfaction with Mental Health Services (N = 7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>7</td>
<td>100%</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Reasons For Not Seeking Mental Health Services (N = 32)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Too expensive</td>
<td>7</td>
<td>21.9%</td>
</tr>
<tr>
<td>Don't know where to go</td>
<td>12</td>
<td>37.5%</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>40.6%</td>
</tr>
<tr>
<td>Types of Problems deemed for Services (N = 49)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>-------</td>
<td>------</td>
</tr>
<tr>
<td>Marital problems</td>
<td>2</td>
<td>3.5%</td>
</tr>
<tr>
<td>Relationship problems</td>
<td>4</td>
<td>7%</td>
</tr>
<tr>
<td>Depression</td>
<td>3</td>
<td>5.3%</td>
</tr>
<tr>
<td>Criminals</td>
<td>2</td>
<td>3.5%</td>
</tr>
<tr>
<td>Crazy (loco)</td>
<td>1</td>
<td>1.8%</td>
</tr>
<tr>
<td>Drug and Alcohol problems</td>
<td>1</td>
<td>1.8%</td>
</tr>
<tr>
<td>All of the above</td>
<td>44</td>
<td>77.1%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Do you believe certain problems should not be discussed outside of ones family? (N = 45)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly agree</td>
<td>10</td>
<td>22.2%</td>
</tr>
<tr>
<td>Agree</td>
<td>16</td>
<td>35.6%</td>
</tr>
<tr>
<td>Neutral</td>
<td>14</td>
<td>31.1%</td>
</tr>
<tr>
<td>Disagree</td>
<td>2</td>
<td>4.4%</td>
</tr>
<tr>
<td>Strongly disagree</td>
<td>3</td>
<td>6.7%</td>
</tr>
</tbody>
</table>

34
Who do you prefer to seek for emotional support (N = 49)

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>3</td>
<td>6.1%</td>
</tr>
<tr>
<td>Priest/pastor/minister</td>
<td>10</td>
<td>20.4%</td>
</tr>
<tr>
<td>Priest/teacher/family/friends</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Priest/friends/bible</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Priest/doctor/family/friends/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M.H. professional/ Other</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Priest/M.H. professional</td>
<td>5</td>
<td>10.2%</td>
</tr>
<tr>
<td>Priest/family</td>
<td>2</td>
<td>4.1%</td>
</tr>
<tr>
<td>Priest/doctor/M.H. professional</td>
<td>3</td>
<td>6.1%</td>
</tr>
<tr>
<td>Priest/doctor</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Doctor</td>
<td>2</td>
<td>4.1%</td>
</tr>
<tr>
<td>Family/compadres</td>
<td>4</td>
<td>8.2%</td>
</tr>
<tr>
<td>Family/M.H. professional</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Family/friends</td>
<td>1</td>
<td>2%</td>
</tr>
<tr>
<td>Mental Health Professional</td>
<td>10</td>
<td>20.4%</td>
</tr>
<tr>
<td>Friends</td>
<td>3</td>
<td>6.1%</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>2%</td>
</tr>
</tbody>
</table>

*M.H. = Mental Health
CHAPTER FIVE
DISCUSSION

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

One of the interesting findings that was consistent with the literature was that there is a significantly low number of Latinos who underutilize mental health services. Only seven of the fifty (n=50) subjects had ever used mental health/counseling services. According to Santiago-Rivera (1995), Latinos tend to underutilize mental health services. The reasons for the patterns of underutilization of services were language barrier, level of acculturation, and cultural values and beliefs. However, these factors were non-significant in this study in explaining reasons for underutilization patterns in the Latino population. One of the main reasons why subjects in
this study did not utilize mental health services is because they did not know where to go.

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

Another interesting finding in this study was that most of the subjects could speak English well enough to communicate, although, half of all the subjects prefer to speak Spanish. This means that the findings of this study substantiate the findings by Rogler et al. (1983). According to Rogler et al. (1983) Hispanics are deterred by the lack of Spanish speaking professionals. This study confirms that there is a need to bilingual staff because
even though Latinos may be able to communicate in English, they prefer to speak Spanish.

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

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

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

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

There were a total of fifty subjects in this study. This small sample size limits the generalizability of the study findings. The non-probability sampling also limits the validity of the study. In addition, the majority of the sample was gathered from a local Catholic Church. The fact that these subjects were drawn from a religious Latino community results in biased findings. Since the sample was gathered from a religious community, it can be concluded that perhaps this affects the inconsistency between the outcomes of this study and the existing literature. This study scrutinized religious Latinos who are less likely to reach out to curanderos (folk healers) for emotional support. However, there were also several female subjects from the Catholic community that appeared
desperate about finding out where to find mental health services. They also shared that their needs exceeded the resources that the priests could provide them with. The collaborative work between the mental health profession and the churches would be an ideal milieu for services and resources.

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

Social workers should be culturally sensitive to Latinos. Program developers need to include bilingual and bicultural staff in order to completely understand and treat Latino clients. As this study shows, level of
acculturation and knowledge of the English language do not predict whether or not they are willing to utilize mental health services. Biopsychosocial assessments should include cultural experiences as well as individual experiences. It would be a mistake for social workers to generalize or stereotype all Latino clients and their needs. A goal for social workers is that they initiate an education process to clarify the understanding of mental health services and the role of the social worker in order to help Latino clients improve their way of life.
APPENDIX A

QUESTIONNAIRE
QUESTIONNAIRE

UTILIZATION OF MENTAL HEALTH SERVICES BY LATINOS

1. Gender _____ 1. Male _____ 2. Female

2. Age ______________

3. Marital Status
   _____ 1. Single
   _____ 2. Married
   _____ 3. Divorced
   _____ 4. Widowed
   _____ 5. Other, specify ______________________________

4. What is your ethnic background: (Check one)
   _____ 1. Mexican
   _____ 2. Mexican-American
   _____ 3. Puerto Rican-American
   _____ 4. Cuban-American
   _____ 5. Other, specify ______________________________

5. Number of years in the United States: ______________

6. Language preference:
   _____ 1. Spanish
   _____ 2. English
   _____ 3. Other, specify ______________________________

7. How well do you speak English? (Check one)
   _____ 1. Very well, I am fluent.
   _____ 2. Fair
   _____ 3. Not so well, I only know a few words.
   _____ 4. Not well at all, I do not speak English.

8. Please identify with ONE of the following:
   _____ 1. First generation Latino/a (born in a Latin-American Country and immigrated to the United States)
   _____ 4. Other specify ______________________________

43
9. What is your highest level of education completed: (Check one)
   1. Elementary school (1st - 6th grade)
   2. Middle school (7th - 8th grade)
   3. High school (9th - 12th grade)
   4. Junior college/vocational school
   5. 4 years of college
   6. Graduate/post graduate school

10. What is your occupation? ______________________________________________________

11. What is your annual income? (Check one)
   1. up to $9,999.00
   2. $10,000.00 to $19,999.00
   3. $20,000.00 to $29,999.00
   4. $30,000.00 to $39,999.00
   5. $40,000.00 and over

12. Have you ever sought out mental health/counseling services for yourself or a family member?
   1. Yes
   2. No

13. If yes, where did you go? _______________________________________________________

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

15. If no, what is the primary reason for not seeking mental health/counseling services?
    (Check one)
    1. Transportation
    2. Too expensive
    3. I don't know where to go
    4. I am embarrassed or ashamed of seeking help
    5. Other, specify_______________________________________________________________
16. Who do you believe should seek counseling/mental health services? (Check all that apply)
   1. People who have marital problems.
   2. People who have relationship problems with family members.
   3. People who feel sad or depressed.
   4. People who commit crimes.
   5. People that are "crazy" (loco).
   6. People with drug and alcohol problems.
   7. All of the above.

17. Do you believe certain problems, should not be discussed outside of ones family. (Circle one)
   1. Strongly Agree
   2. Agree
   3. Neutral
   4. Disagree
   5. Strongly Disagree

18. Who do you prefer to seek for emotional support? (Check one)
   1. Priest/Pastor/Minister
   2. Curandero (folk healer)
   3. Doctor
   4. Teacher
   5. Family/compadres (co-parents)
   6. Mental health professional
   7. Friends
   8. Other, specify__________________________
APPENDIX B

INFORMED CONSENT
INFORMED CONSENT

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

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

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

Participant’s Mark _______________________________ Date _______________________________
APPENDIX C

DEBRIEFING STATEMENT
DEBRIEFING STATEMENT

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

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

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

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

QUESTIONNAIRE

(SPANISH VERSION)
CUESTIONARIO

UTILIZACIÓN DE SERVICIOS DE SALUD MENTAL POR LATINOS


2. Edad  ________

3. Estado Civil
   _____ 1. Soltero(a)
   _____ 2. Casado(a)
   _____ 3. Divorciado(a)
   _____ 4. Viudo(a)
   _____ 5. Otro, sea específico  ________________________________

4. ¿Cuál es su origen étnico? (marque uno)
   _____ 1. Mexicano
   _____ 2. Mexico-Americano
   _____ 3. Puertorriqueno-Americano
   _____ 4. Cubano-Americano
   _____ 5. Otro, sea específico  ________________________________

5. Número de años en Los Estados Unidos:  ________________

6. Preferencia de Idioma:
   _____ 1. Español
   _____ 2. Inglés
   _____ 3. Otro, sea específico  ________________________________

7. ¿Qué bien habla usted el Inglés? (marque uno)
   _____ 1. Muy bien, hablo Inglés con facilidad.
   _____ 2. Regular
   _____ 3. No muy bien, solamente se algunas palabras.
   _____ 4. Nada bien, no hablo Inglés.

8. Por favor, Identifíquese con UNO de los siguientes:
   _____ 1. Primera generación latino(a) (nacido en un país latinoamericano e Inmigrado a Los Estados Unidos).
   _____ 2. Segunda generación latino(a) (nacido en Los Estados Unidos y los padres nacidos en un país latinoamericano).
   _____ 3. Tercera generación latino(a) (nacido en Los Estados Unidos, los padres nacidos en Los Estados Unidos, y los abuelos nacidos en un país latino-americano).
   _____ 4. Otro, sea específico  ________________________________

51
9. ¿Cuál es su nivel más alto de educación que ha completado? (marque uno)
   1. Escuela primaria (1º - 6º grado)
   2. Escuela secundaria (7º - 8º grado)
   3. Escuela preparatoria (9º - 12º grado)
   4. Colegio local/escuela de orientación profesional (vocación)
   5. Universidad
   6. Escuela para graduados/titulados

10. ¿Cuál es su profesión?

11. ¿Cuál es su ingreso anual? (marque uno)
   1. Hasta los $9,999.00
   2. $10,000.00 a $19,999.00
   3. $20,000.00 a $29,999.00
   4. $30,000.00 a $39,999.00
   5. Sobre los $40,000.00

12. ¿A solicitado servicios de salud mental/consejero para usted o para un miembro de familia?
   1. Sí
   2. No

13. Si sí, ¿Adónde fue?

14. Si sí, ¿Se sintió usted cómodo en hablar con un profesional de servicios de salud mental/consejero?
   1. Sí
   2. No

15. Si no, ¿Cuál es su razón principal por no acudir de servicios de salud mental/consejero? (marque uno)
   1. Transportación
   2. Muy caro
   3. No se adonde ir
   4. Me da vergüenza o pena de pedir ayuda
   5. Otro, sea específico
16. ¿Qué persona cree usted que debería acudir a los servicios de salud mental/consejero? (marque todos los que se apliquen)
   1. Personas con problemas matrimoniales.
   2. Personas que tienen problemas de relación con miembros de familia.
   3. Personas que sienten tristeza o depresión.
   4. Personas que cometen crímenes.
   5. Personas que están “locos” (crazy).
   6. Personas con problemas de drogas y alcohol.
   7. Todo lo mencionado.

17. ¿Cree usted que ciertos problemas, no deben de ser discutidos fuera de su familia? (Circule uno)
   1. De acuerdo firme
   2. De acuerdo
   3. Neutral
   4. En desacuerdo
   5. En un desacuerdo firme

18. ¿A quién prefiere usted acudir para apoyo emocional? (marque uno)
   1. Padre(cura)/Pastor/Ministro
   2. Curandero (santero)
   3. Doctor
   4. Maestro
   5. Familia/compadres
   6. Profesional de salud mental
   7. Amistades
   8. Otro, sea específico ______________________
APPENDIX E

INFORMED CONSENT

(SPANISH VERSION)
CONSENTIMIENTO DE PARTICIPACIÓN


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

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

Marca del/de la Participante solamente  Fecha
APPENDIX F
DEBRIEFING STATEMENT
(SPANISH VERSION)
DECLARACIÓN DE CUESTIONAMIENTO

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

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

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

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


ASSIGNED RESPONSIBILITIES

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

1. Data Collection
   Martha S. Garza and Araceli Bueno-Powers

2. Data Entry and Analysis
   Araceli Bueno-Powers and Martha S. Garza

3. Writing Report and Presentation of findings:
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   c. Results
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   d. Discussion
      Araceli Bueno-Powers and Martha S. Garza
Separator Sheet
Thesis Scanning
FIRST NATIONS TRIBAL LIBRARY

AND

SOCIAL RESEARCH CENTER

A Project

Presented to the

Faculty of

California State University,

San Bernardino

In Partial Fulfillment
of the Requirements for the Degree

Master of Arts

in

Interdisciplinary Studies

by

Pamelalee Bailey-Shimizu

June 2000
FIRST NATIONS TRIBAL LIBRARY
AND
SOCIAL RESEARCH CENTER

A Project
Presented to the
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Pamelalee Bailey-Shimizu

June 2000

Approved by:

David Decker, Chair, Sociology

Elsa Valdez, Sociology

Michael LeMay, Political Science
ABSTRACT

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

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

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

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

For over fifty years I have tried to be an educated Indian, and thanks to Dr. James Fenelon, I know what a
classy, well educated Indian sounds, acts and writes like, for the betterment of Native American people and inclusive of all people. He and his family are wonderful role models.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABSTRACT</td>
<td>iii</td>
</tr>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>iv</td>
</tr>
<tr>
<td>CHAPTER ONE: RHYME AND REASON</td>
<td>1</td>
</tr>
<tr>
<td>CHAPTER TWO: IN THE BEGINNING</td>
<td>11</td>
</tr>
<tr>
<td>CHAPTER THREE: BUSINESS AS USUAL</td>
<td>20</td>
</tr>
<tr>
<td>CHAPTER FOUR: TO EVENT OR NOT TO EVENT</td>
<td>24</td>
</tr>
<tr>
<td>CHAPTER FIVE: AT LAST A RAP-UP</td>
<td>33</td>
</tr>
<tr>
<td>APPENDIX A: FIRST NATIONS TRIBAL LIBRARY AND SOCIAL RESEARCH CENTER EVENTS</td>
<td>35</td>
</tr>
<tr>
<td>East Valley and San Bernardino Area Diversity Conference</td>
<td>36</td>
</tr>
<tr>
<td>Up-Lift the Community, &quot;Empowerment Faire&quot;</td>
<td>41</td>
</tr>
<tr>
<td>First Nations Annual Read-a-thon</td>
<td>43</td>
</tr>
<tr>
<td>Education Summit</td>
<td>46</td>
</tr>
<tr>
<td>2000 Census Activities</td>
<td>52</td>
</tr>
<tr>
<td>Holiday Party</td>
<td>53</td>
</tr>
<tr>
<td>First Event with San Manuel Nation</td>
<td>54</td>
</tr>
<tr>
<td>APPENDIX B: CERTIFICATE FOR TRAINING PROGRAMS</td>
<td>55</td>
</tr>
<tr>
<td>San Bernardino City Unified School District Educational Advocate Program</td>
<td>56</td>
</tr>
<tr>
<td>Grantsmanship Training Program</td>
<td>58</td>
</tr>
</tbody>
</table>
CHAPTER ONE
RHYME AND REASON

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

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

A respected Elder once told me Urban Indians are "Feather People." What she meant was we have no roots so we
float on each wind looking for lost roots. In a sad way she was right. We know we are not whole. As much as we may desire it, we can never regain the true essence of cultural timing and orientation. Still in heart and blood we are Native American. We may be a century removed, but we are alive and well.

Currently there are more Native Americans living off the reservation than on it. However, as Native America grows in numbers outside of the reservation, Urban Indians are becoming more involved in the urban lifestyle. Living on the fringes of mainstream America, Urban Indians have increasingly become more invested in dominant core culture. Urban Indians have lost most of their Native cultural capital and replaced it with bits and pieces of "tradition" that have been pieced together from different tribal entities. In this way, it is not unusual to find an Apache like myself who can speak a few words of Lakota and Navajo, but none of the Apache dialect.
Although there is not currently a large population of visible Native Americans functioning in the upper middle class and above, there is a growing number moving from poverty into lower middle class positions. There has been a movement among Urban Indians to become functioning members within the dominant core system - a system that is primarily foreign and hostile. For these reasons, this system is uncomfortable for Native Americans living off the reservation.

In the past the answer to the "Indian Problem" was always to make them an exception, confined to controlled areas, isolated from mainstream America. Starting in the 1950's there were thousands of Native Americans relocated into large cities, with the assumption that they would become assimilated. This government program of forced assimilation was deemed a failure by the early 1970's. By this time thousands of Native Americans were "born and raised" in the off reservation style. Relocation made Southern California the second largest state in Native American population. In the year 1999 the official
government records showed slightly over half a million Din'e (Navajo) located in Southern California. Because reservation life no longer was comfortable to these Urban Indians most chose to remain in the city.

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

California now has "Indian Bingo and Gaming." Though gaming has meant some Indians are no longer in poverty, those Native American groups that are involved in gaming and
making money are suffering some unforeseen problems. A large number of problems have landed square on the shoulders of the poor urban Native Americans. Even though only a very small number of Indians actually receive benefits from gaming revenues, the non-Indian public often thinks most or all Indians are rich. In the not so distant past, Native Americans were perceived and treated as wards of the federal government and not capable of managing their own fiduciary responsibilities. Today, the monies that had been held in trust are missing and our United States President has stated that there is more money missing from the Bureau of Indian Affairs than there is in the national debt. Nobody is rushing to return this money. Senator Slate Gordon from the state of Washington has written several bills denying any future fiduciary obligations of the United States government to the Native Americans for past injustices. So far, he has not been successful, but he is widely recognized by Native America as one of the most dangerous racists in Congress.

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

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

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

My dream was to have a place that Natives Americans could go to and gain an understanding of their civil rights. I also knew that many Native Americans do not understand how to effectively use most bureaucratic systems, like Social Security or the Department of Rehabilitation. My life had
taught me how to use these systems. I knew that I could pass this knowledge on. As a child I lived in foster homes as well as an orphanage. As an adult I have been a welfare mother, and now I am on Social Security and finishing my education with the help of the Department of Rehabilitation. I know bureaucratic paper work.

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

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

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

IN THE BEGINNING

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

Luke Madrigal is the director of Indian Child and Family, a social service agency for Native Americans. Luke and I had become friends, so I had suggested that it would help us both to have offices in San Bernardino. Although Indian Child and Family services had had offices in town in the past, at the time that I was talking to Luke the agency only had one office in Temecula, which is two counties over. I felt that it
was important to offer as many services to the Urban Indians in San Bernardino as possible. That also included foster care programs, which was a specialty of Indian Child and Family Services.

I had worked with the only agency in San Bernardino that serves Native Americans. They offered some services but most services were limited to only registered Indians. That has always been a problem since so many Native Americans have relocated to cities. Often these people lose their tribal identity and their children may or may not be registered. The Bureau of Indian Affairs conveniently only allows their funding to be spent on who they recognize as being Indian. Despite acceptance by Native American community, the Bureau of Indian Affairs disallows people who are not officially registered. Even though, through the years, it has been acknowledged that some of the older rolls being used by the Bureau of Indian Affairs for identification are in error. The federal law allows the Indian community to include people they deem as Indians.
In 1997 I had the privilege of meeting and becoming friends with the then chair of San Manuel Band of Mission Indians, Henry Duro. I can't express how honored I was to know a man so dedicated to bringing self-reliance to his people. I never spoke to Henry that we were not engaged in how to enhance the struggle of Native Americans in fitting into the foreign system of government that is now over all people in the Americas.

Along with my desire to help Indian Child and Family find an office and my need to have an office to work out of, I asked Henry if Luke and I could have an office at San Manuel. Henry stated that San Manuel had just received an office building from the federal government at the disbanded Norton Air Force Base. The building was handed over to the San Manuel Nation to use to provide social services for Native Americans. Henry said we should make a formal request to the tribe. Luke and I then began a series of meetings and correspondence with the San Manuel Nation. It took over a year to get results from the San Manuel Nation.
There were several important issues facing the San Manuel Nation. This small Nation, consisting of about 70 people, had, in less than ten years gone from abject poverty to owning a large Bingo Palace, supplying them with a lot of benefits and a lot of new troubles. I was just one more person wanting something. The business committee was always nice when Luke and I saw them. However, permission to move into the office they provide took over a year. Several times we would show up at a meeting only to find out the members of the business committee were not even in town. They had been called out of town on business and had left without notifying us that our meeting had been canceled.

Luke at this point told me we should give up. However, I felt it was important for the San Manuel’s to be involved because they are the local Native Americans and they should always be considered first. I got a call and was told by the person on the other end of the phone that Luke had cut a deal with a tribal member to get an office without me. That was Luke’s right to fight any
way he could. He is a California Indian and I am not. For some California Indians that is an important point. California Indians were the most abused of all Native Americans. During the Gold Rush period of California’s history more California Native Americans lost their lives than in any other period of American history. In the 1950's the relocation program initiated by United States government, which was an attempt at forced assimilation as well as bolstering a cheap labor market ended up bringing millions of non-California Native Americans into southern California. This relocation of Native American was a strain on resources. Currently the San Bernardino area is home to more than 125,000 Urban Indians, according to statistics gathered by Arrowhead United Way. The California Indians were pushed into an uncomfortable position of sharing meager and depleted resources with people whom they had little in common.

Although tribal entities are always sensitive about their territory and pride, this competition for
resources increased the problems between the different
groups. Having been raised in California it felt like my
home, but I knew that most California Indians were tired
of all Indians being portrayed as one group. Hollywood
and the media only seem to have one image and that is of
the plains groups (like the Lakota and Dakota Nations).
The true images of California groups are either missing
or delegated to "diggers" (a racially charged term, used
to refer to a group of unsophisticated people). The
Native Americans living in southern California before
the arrival of Europeans were living a very idyllic
lifestyle due to the mild climate and abundant natural
resources. The Europeans, who had a radically different
lifestyle, choose to use the pejorative term "Digger" to
refer to these peaceful family groups. Knowing this
fact, it is hard to accept the derogatory term "Digger."
I have given this explanation to point out the position
I sometimes find my self in with California Indians. I
am an Apache, Choctaw and Cherokee. In other words I am
an outsider.
When I found out I was about to be cut out, I called a few friends I had that could have an influence to help me get the office. The committee meeting that made the difference was a closed session, so I will never know the whole story but I am sure that Henry Duro, and a few others were on my side. I got my office.

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

It took a month to move in all my furniture and log in my books. Elija was a fellow activist from Holland and was raised by a family of librarians. She and I designed a system to keep track of the books. I love my library but I am not a bookkeeping person. The focus was
never to be the books. The books were, however, useful and they did get us a lot of attention. The press and some officials liked my activism but found the library less threatening. I did a lot of press interviews and attended every group meeting I could to spread the news.

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

It took almost six months to get official approval from the business committee to have phones. They finally said we could have phones when I pointed out Luke was running the office from Temecula. In addition, the fact that my having to borrow the phone at the security desk
was an imposition to our neighbors (the marketing department for San Manuel). I have a temper and after receiving several lectures about the marketing department being on one side of the hall and my offices being on the tribal side, inferring that I was a disruption to marketing, I asked the person annoying me, if it made a difference which side of the hall they were standing on when the tribe fired them. After that I was left alone.
CHAPTER THREE
BUSINESS AS USUAL

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

Jamie Alvarez, a community business leader and also a Kiwanis member, offered to cater my Fund-raiser and cover all costs for the food. With the cost so low I thought we had it made. I was wrong. We sold few
tickets and if all my friends were not invited for free it would have been a disaster. Luckily enough tickets sold to pay what cost we had. I decided that all the work, and money we used for the dinner fund-raiser was not worth it so we gave up on that idea.

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

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

In September of 1999 I attended a 5-day class on grant writing. After 5 days I was sure I did not have what it takes to write grants, but I had learned some basics. I now can draw up a budget, and keep enough paper work that a grant writer can help me. I have found a grant writer that is willing to work with me and we are in the process of writing for a grant that looks promising. If you allow handicaps to stop you it becomes a dull life. A handicap is just a challenge you must
answer. I can work with people and find resources but I cannot do math type problems. I was beat a lot as a child and my ability to function well in math. I face that head on and find others who I can trust to help me do that type of task.

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

TO EVENT OR NOT TO EVENT

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

I was teaching a Japanese lady about Native Americans when she told me she had traveled all over
America. Everywhere she was she had looked for someone who looked like an Indian. In Japan many people wore traditional clothes, but in America she had never seen an Indian. What she didn’t understand was that feathers and beads do not define an Indian.

Native America has an image problem; we as a people have vanished from the sight of everyday America. I decided my way to counteract that was to wear clothes that spoke about my ancestry, and be very active in the community so people would understand we are here, today. Since that time I am very careful to openly wear large amounts of silver, sometimes beadwork and oftentimes a medicine bag. I also am very proud and often wear a very expensive pair of custom-made knee length moccasins. Oddly enough, my habit of wearing cultural clothes has gotten me into a great deal of trouble. I have been written up and fired from jobs. Even at California State University San Bernardino a professor felt that it was important to single me out for negative verbal and written sanctions over my wearing of cultural
clothing. This teacher had loudly explained at every opportunity that she too was Native American. Despite her declaring that she was Native American, her attempt at lecturing on Native Americans revealed a distinct lack of actual knowledge or experience. I also acquired a letter from the Brothertown Nation (the Nation that she claimed was her background) that she was not a member.

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

Often I am asked where do you go to meet a real Indian. San Bernardino has had a reservation on the edge of town since the early 1900's. In the 1950's thousands
of Native Americans were either "relocated" by the government or came here for jobs such as the railroad. The official count of the county is only a little over 20 thousand but the United Way paid for a private counting and they got over 120 thousand. Both are probably off because of the problem of how you identify a Native American. There are surely 60,000 plus Native Americans in San Bernardino County. In the past, people would hide their Native American background. Today people seem to invent Native American blood where there is none. One way or the other, we are aware of a large unserved population. The latest release of numbers from the Din’ e Nation say that half a million of their registered people live in Southern California and many live in San Bernardino because of the railroad jobs.

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

My next event was to take a class about the school district's policies on suspension and/or expulsions.
After I took the class I was certified to be an educational advocate for the San Bernardino school system. I placed a sign on my wall at the library advertising my services for free.

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

At this point I was staying busy but still not bringing in any regular source of money so I tried a "Read-a-thon." The idea was to get students at San Bernardino Valley College to acquire sponsors. The sponsors were to pledge a money amount for how many children the student read to during this event. The lady
in charge of the college reading lab was my contact person. There were several meetings to plan this event. However, like earlier attempts we were not successful. I receive a donation from the lady who worked on the project with me and one student collected $15.00.

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

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

I carried supplies and posters for the census. I spoke out at meetings and anywhere I could. It was important to get the community involved. I understand the urban need to count Native Americans as so many of our people avoid any contact with a government that has so disenfranchised the Native American in its system. On the other hand all reservation Native Americans are registered with the government as members of an Indian Nation. They are well documented, I don't understand the government miscounting these people. In the last census all Native Americans with Spanish surnames were counted
as Latino, denying the fact these names were forced on the people and had no basis in Latin America. The
government officials we spoke to agreed this happened and promised it would not be repeated.

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

AT LAST A RAP-UP

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

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

First Nations Tribal Education and Resource Center is now in the process of relocating and we have submitted a formal request for grants that look promising for us to be fully funded by fall 2000. Narrowing our services was key. In the mean time I am operating from home and when needed from Fontana Native American Indian Center.
APPENDIX A:
FIRST NATIONS TRIBAL LIBRARY
AND SOCIAL RESEARCH CENTER EVENTS
East Valley and San Bernardino Area Diversity Conference

SPONSORS

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

PARTICIPATING INSTITUTIONS

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

CRAFTON HILLS COLLEGE
Saturday, April 24th.

Morning

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

Afternoon

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

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

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

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

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

*Certificates of attendance are available upon request.
Keynote Speakers

Brenda Campbell—Five years as a classroom teacher; Eight years as a principal; Director of the S.B. County Schools School Leadership Center since 1993; served for four years on the State Chapter 1 Comm., served on the Ex. Bd. of the Calif. Institute of School Improvement (CISI); received 134,000 votes as a candidate for the SBCUSS; recipient of the U. of Redlands’ 1999 Outstanding Alumni Award; a highly sought after speaker.

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

Diversity Conference Planning Committee Members

Dr. Amos Isaacs, Chairman
Ms. Yolanda Contreras
Captain Tom Fitzmaurice
Mr. John Lujan
Mr. Ray Quinto
Ms. Delores Coles
Ms. Vickie Jackson
Dr. Leslie N. Pollard
Mr. Mark Shepherd
Ms. Billie Daniels
Dr. Randall Lindsey
Ms. Pamela Bailey-Schimizu
Ms. Mary Trost

REDLANDS POLICE
RACISM FREE COALITION
Saturday, April 24, 2020
Crafton Hills Community College
Thursday, April 29, 2020
Loma Linda University (Randall Visitors Center)

20 cosponsorships
3 Keynote Addresses
7 Practicing Institutions / Organizations
18 Small Group Sessions
3 Keynote Addresses
5 + 6 + 9 Exchanges
East Valley / San Bernardino Area Diversity Conference
Saturday, April 24, 1999: Crafton Hills College

Morning Session
Moderator: Mr. Wallace Allen

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

Small Group Workshops

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

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

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

Bilingual: Spanish / English presenters

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

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

Presenter:
Mr. Lawrence L. Daniels, Mentor Program Coordinator

Workshop D:
Scholarships & Mentoring Programs

Presenter:
Ms. Clarice Richards, Scholarship Chair, New Hope Missionary Baptist Church
Up-Lift the Community, "Empowerment Faire"

October 5, 1999

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

Dear Pam:

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

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

Sincerely,

Trenary A. Lindsey
CEO/President

Edward L. Williams, LCSW
Vice-President of Treatment

Linda Hart
Event Coordinator

Serving the health and welfare needs of our communities
CERTIFICATE OF APPRECIATION

This certificate is awarded to

Pamela Lee Bailey-Shimizu

in recognition of valuable contributions to

Up Lift The Community: Empowerment Faire '99

Edward Williams, LCSW, Vice-President

Linda Hart, Event Coordinator
First Nations Annual Read-a-thon

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

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

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

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

Each participant will receive a First Nations Tribal Library Card when funds are submitted.
First Nations Tribal Library and Social Research Center’s Annual Read-a-thon October 18-29, 1999

Sponsor Sheet

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

Child Sign-In Sheet

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<th>Participant Name</th>
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<td>Diana Cerdas</td>
<td><em>Crow &amp; Hawk &amp; Between Earth &amp; Sky</em> &amp; <em>Hidden Spirits</em></td>
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<table>
<thead>
<tr>
<th>Name</th>
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<td>Angel Cervantes</td>
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<tr>
<td>Alec Cervantes</td>
<td>6 yrs</td>
</tr>
<tr>
<td>Isaac Chegolla</td>
<td>4 yrs</td>
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<tr>
<td>Heavenly Chegolla</td>
<td>2 yrs</td>
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</tbody>
</table>

Class of 21 pre-school students 4 year olds
Ms. Pam Bailey-Shimizu
First Nations Library and
American Indian Movement
1482 Enterprise Avenue, Bldg. 466
San Bernardino, CA 92408

Dear Pam:

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

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

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

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

Sincerely,

Sharon S. Caballero, Ed.D.
President
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<th>First Name</th>
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<tr>
<td>Leonard</td>
<td>Lopez</td>
<td>SB Valley College</td>
<td>701 S. Mt. Vernon Ave</td>
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<tr>
<td>Steven</td>
<td>McGrew</td>
<td>CAPE Rainbow Council</td>
<td>279 E 34th Street</td>
<td>909-886-8533</td>
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<tr>
<td>Gil</td>
<td>Navarro</td>
<td>California Parents Assoc.</td>
<td>985 W. Kendall Drive</td>
<td>909-787-6027</td>
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<td>Pine</td>
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<td>365 W. Grove</td>
<td>909-820-6365</td>
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<td>Beverly</td>
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<tr>
<td>Ruby</td>
<td>Ramirez</td>
<td>Senator Joe Baca's Office</td>
<td>201 N. &quot;E&quot; Street</td>
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<tr>
<td>Carol</td>
<td>Ray</td>
<td>FNAIC-SB/R NACC</td>
<td>PO Box 1258</td>
<td>909-823-6150</td>
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<tr>
<td>Ellis</td>
<td>Ray</td>
<td>A101 &amp; FNAIC</td>
<td>PO Box 1258</td>
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<tr>
<td>Judith</td>
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<td>601 North E Street</td>
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<tr>
<td>Sara</td>
<td>Rubalcava</td>
<td>Liberia Del Pueblo</td>
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<td>Bill</td>
<td>Runyan</td>
<td>Retired Educator, Columnist</td>
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<td>Joe</td>
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<td>UC Riverside Asian Pacific Student Prog</td>
<td>104 Codo Hall</td>
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<td>Renea</td>
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<td>Holistic Healing for Youth</td>
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<td>Redlands, CA 92373</td>
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<tr>
<td>Nancy</td>
<td>Wolfe</td>
<td>Indian Child &amp; Family Services</td>
<td>28441 Rancho Calif Rd, Suite J</td>
<td>909-676-8832 X 19</td>
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</table>
Rough Draft

Educational Summit Mission Statement

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

The began on August 20th, 1999

KEY OBJECTIVES

TO PROMOTE curricular changes in educational institutions that will depict positive under represented groups contributions to the fabric of local, state, national and world history.

TO PROMOTE programs in educational institutions with linkage to industry that will encourage under-represented groups to pursue higher educational goals, professional or technical careers.

TO IDENTIFY exemplary multiethnic and minority programs at the elementary, secondary and university levels which can be replicated in local educational agencies.

TO IDENTIFY exemplary multiethnic and minority curricular materials, resources or instructional units for implementation and use at the elementary, secondary and university levels.

TO IDENTIFY and link with local and area minority persons who may serve as appropriate role models for multiethnic and other minority persons.
Educational Summit
Planning Meeting #7

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

MINUTES

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

Present were: Nancy L. Wolfe, Julia L. Bognen, Anthony Castro, Ellis Ray, Pamelaee Bailey-Shimizu, Carol Ray and Lavenn Pine.

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

OLD BUSINESS:

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

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

MISSION STATEMENT DRAFT - see Exhibit 'A'

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

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

ADJOURNMENT: Meeting adjourned at 1:30 p.m

Respectfully Submitted.

Carol Ray
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TOTALS: 14 3
Dear Community Leader,

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

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

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

If you have any questions or need any additional information, please contact Debra Daniel, Community Liaison at 364-5133. Please RSVP by December 3, 1999.

Sincerely,

Judith Valles
Mayor

JV:djd
Holiday Party

Happy Holiday's

First Nations Tribal Library and Social Research Center

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

Friday Dec. 10th 12noon to 5pm

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

RSVP Pam -382-2204 or Tribal Building 466 (Norton)
First Event with San Manuel Nation

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

Dear Henry Duro;

I am so excited to announce that Four Moons Pow-Wow has been moved to Cal State San Bernardino this year. I have been working on having an educational affair at Cal State for a long time now. A.I.M. is an official organization on campus and as such we would like to have a educational conference before the Pow-Wow each day. This year we would like to have Saturday morning we will be inviting Bird Singers, and a demo of Pinion players, through the help of Luke Madigrant and a speech on the history of gaming among California Natives by Pamelalee Bailey-Shimizu a Native American Sociologist.

On Sunday morning, we were hoping to invite musicians in to celebrate Native American music. We have a small organization with no funds so I am writing you for help in funding. The following is what we are guessing the cost to be please assist in any or all money needed. We understand you are flooded with request and would not bother you if it was not important to the local Native community.

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

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

Pamelalee Bailey-Shimizu
APPENDIX B:

CERTIFICATE FOR TRAINING PROGRAMS
July 27, 1999

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

Dear Mrs. Bailey-Shimizu:

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

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

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

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

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

Again THANK YOU!

Sincerely,

Robin McCall, Community Organizer
Certificate of Achievement

awarded to:

Pamelalee Bailey-Shimizu

Suspensions & Expulsions Conference

July 23, 1999

San Bernardino City Unified School District

Date

Student Services Division

Signed
THE GRANTSMAIHSHIP CENTER

This is to certify that

Pamelalee Bailey-Shimizu

successfully completed the five-day Grantsmanship Training Program in Palm Springs, CA

September 13-17, 1999

[Signature]

Morton J. Knott, President
APPENDIX C:

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

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

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

We serve the Native American community and the non-natives who are interested in learning about Native America. The only requirement for access to privileges at the library is a $20.00 annual fee, for a library card. With that card, not only do you have free access to classes, but also you can check out books, music tapes and CDs, and a few videos. We encourage you to come, and if you don’t have $20.00, other arrangements can be made.
First Nations Tribal Library and Social Research Center
1482 East Enterprise Dr. Bldg. #466
San Bernardino, Ca. 92408-0161
phone 909-382-2204 fax 909-888-8840

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

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

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

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

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

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

For those desirous of visiting the library please call for an appointment, the staff is often in the field. BLEEP # 909-517-0190

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

COLLABORATION AND OPERATIONAL AGREEMENTS
COLLABORATION/OPERATIONAL AGREEMENT

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

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

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

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

For FNLSRC

Signature

Date 11-22-99

For FNAIC

Signature

Date 12-22-1999

Together We Are Making A Difference
APPENDIX E:

MINUTES OF BOARD MEETINGS
Board Meeting 1

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

- Discussion w/ Marta Brown - Educational Summit
  meeting and educational reform goals.
  - Library as resource to school system
  - Modern/Contemporary Heroes -

- Marta - Summary of Experience in Education
- Brown - UC12 - Student Affirmative Action
  Program Development for Early Preparations
  - History team
- Sister - Crafton Hills Dean of Ed.
- Congressional Office - Influenced Education
  - New focus on Math & Science Development

- Ellis Ray - Discussion of educational problems in
  Fontana School System
  - Elimination of "Feel Good" programs

- Carol Ray - Voc. Ed Program - Karen Pink's Design

Ray Eley - Summary of 1st Nation's Library
1) Orientation to promote learning as young
  people have resources to learn about
  selves:
2) Offer good social information & access to
  culturally appropriate literature
3) Goal to offer resources to the community
  Info referral Database
4) Community Activism
Focus of Growth for Library:

1) Expand Resources (materials development)
   - Curriculum development - Tools to be used in:
     - the educational process

2) Current Status:
   - 5 computers
     - Devries will provide programs
     - Class in wax - interest materials
     - Internet access to community
     - w/out or state distant reservations

3) Resource for Foster Children
   - Access heritage information re: tribes
     - Family trees

4) Status - CSUSB
   - Highest # of grad per yr. = 5
     - Need for:
       - Mentoring / Support / Outreach to Indian Students
       - Need to open cultural perspective in coursework

5) Erile Riggs - Science Program for Indians - UCIR
   - Few Student referrals to this program

Membership of Board member - Potential Board member (?)

- Henry Due - Not in attendance
- Expected that he will participate in future

- Baran Drae - Voice tape presentation - Traditional tools
- Marie Alt; - Tribal demonstrations

- Potential to market educational packets

Grantsmanship -

Will be umbrellaed under Curci & Ellis Riggs Organization
- Fernto Native American Indian Center, Inc.
Other Needs:
- Parenting Hotline
- Fill gaps in services

Ellis Ray - Documentary on S.B. County Tribes

Fundraiser - Summary - Readathon
- Pam Bailey - Shimizu - Hoping to draw salary of $3,000 per month once funding comes in
- Have begun Readathon efforts - will be carried 3 weeks
- Ted Krug - CSUS/3 - (Pomona) Tidying Program: Financial Aid Package

- Jr. College Focus - 500 students involved in
  - Valley Readathon
  - Crafton Hills - Result of funding - Scholarship Fund

- Child Development Curriculum - S.B.
  - Judy White - City of Readers

- Hope to expand office hrs at San Manuel - 12-7pm

- Voice Command - Might be great for Elders
  - Voice Command - Communication - Potential

- New Computer (?): Need (?)/CD-ROM Drives
  - Pentium Computers
  - 16 MB RAM
  - Wireless Computer Store - Net World (?)
  - Arlington/Van Buren - Green Street Entry
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<td>Nancy Wolfe</td>
<td>28441 Ranch Rd Apt 41</td>
<td>Temecula, CA 92591</td>
<td>(951) 865-9153</td>
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<td>Marta M. Brown</td>
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<td>SB 92036</td>
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<td>Pam Baker</td>
<td>367526 E. 617 SB 92201</td>
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Board Meeting 2

1/26/00

Board meeting - 1st Nation's Tribal Library

- Call to Order

- Ms. Bailey Shimizu:
  Problems getting books returned to library - will waive fees
  Rename 1st Nation's Tribal Ed. & Resource Center

Functions of New Center:
  Change Name & Focus of Center
  Parenting Classes - Traditionally
  Parent Support Hotline - New mothers/Target Population
  Computer Resources
  Tutoring
  In Library Use of Books
  March 1st Goal for move to another
  Reason: Cannot get extended hours for use resources
  to library

- New Location: Fontana
  San Bernardino
  May leave this office partially open

- Generate letter to the tribe re: plans for library

- Membership: Approx. 15 memberships sold
  Will be honored

- Ellis Ray:
  Semi-Location: Fontana
  Need commitment about move to Fontana or decline resource.

- Ideas re: resources for location for library
  - County to County Support
  - Downtown Location
  - Old Santa Fe Station (?)
  - Fontana: Carol + Ellis Ray's Center

Funding Resources
1) Grants
2) Tobacco
3) Children's Network - Donna Beveridge (?)
- Continue Library or Resource Center (?)
- What Location (?)

Ellis Ray - Proposed various locations - approx 1 yr delay in funding on grants - will work on grants - Donna Beverage

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

Laverne Prie - Library - Small needs / location only
- Resource Centers - Various locations possible

Dan Bailey - Parenting classes - Hire someone to teach class (?)
- Skills - HR of Indians - Tutoring w/ College Work
- Teaching - Not preferred
- Man Hotline
- Lecture Services (overnight/lecture)

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

Move Location Decision -
Ellis Ray - Book Room - Library & Computer Network
- Computers need to be programmed - no operating system on them
- Zero net - 4 programs to make programs y2k compliant
- Need word processing programs - network server (?)
- Need to make modifications for handicapped access - check build

Ram's Hours for Office
- 10-11am to 2pm - Not Tuesday
- MWF: 5pm - 7
- Tues/Thurs: Closed

70
- Laverne & Carol to be contracted for grant writing services.

Proposal
Offer to Pam Bailey Shimizu:
- Office duty in return for collaboration.
- Written agreement - Proposed to Board of Indian Center - Fontana.
- Define Mutually Collaborative Agreement.
- Richard Pam + Morey will pack library to move.
- Discuss with Indian Center Board their terms for agreement.
- Secure Library + property 1st Nation's Tribal Resource Center.
- Next meeting - 2 weeks - Feb 9th - Noon

Meeting closed.

Carol was tasked to complete using 100% for "Adoption" services.
Board Meeting Attendance
1/26/00

Dale L. Bogany
Carol Ray
Ellie Ray
Lavern Dine
Richard Iron Elk
Frances Bixley-Blumizu

Tatiana Ray

72
REFERENCES


73