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THE CONTINUATION OF SOCIAL WORK OUTREACH
WITH THE PURHÉPECHA PEOPLE

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
Luis Carlos Lamadrid

June 2010

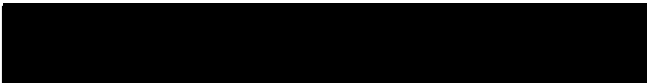
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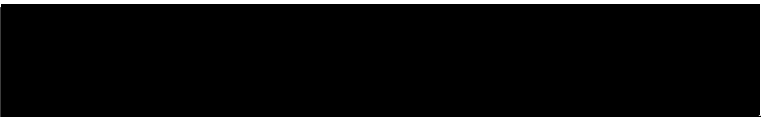
by
Luis Carlos Lamadrid

June 2010

Approved by:


Dr. Rosemary McCaslin, Faculty Supervisor
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6/3/10
Date


Dr. Janet C. Chang,
M.S.W. Research Coordinator

ABSTRACT

The main objective of this research study was to continue to provide social work outreach to a vulnerable population in the Eastern Coachella Valley Community (ECVC) known as the Purhépecha. This group of indigenous people was interviewed in an effort to bring forward attention to their needs and identify any lack of services that might not have been met from a previous study, focused on parenting and English classes. This study included a research tool in English and Spanish format, designed to interview Purhépecha adults along with children ages thirteen through seventeen, in hopes of expanding the research sample from thirty to fifty participants. Of interest is to document if the Purhépecha youth are experiencing any barriers due to culture and/or language. The Purhépecha were interviewed using a translator who was fluent in Tarascan, their native dialect, and Spanish, and of trust within their community. The snowball method to research was applied. The findings hoped to bring an increased awareness to a special population and opportunities to increase interest from others within the community to continue to advocate for the Purhépecha people.

When the youth were asked if they ever felt discriminated against on the basis of culture, language, or other feature sixty-three percent of the youth answered feeling discriminated, based on their culture and language, along with police and immigration harassment. The remaining thirty-seven percent did experience being made fun of but did not feel discrimination due to their "good within."

Twelve of these participants were adults ages eighteen and older. Seventy-five percent of participants answered as not having been involved in Parenting and or Spanish speaking classes. The parents were fifty percent equally interested in taking English and Spanish Classes and would at least be interested in taking Parenting Classes. It seems that English and Spanish fluency is not as common while the Purhépecha Language is more common than expected.

Both the Purhépecha youth and adults experience their worldview full of hope and live a legacy of resiliency.

ACKNOWLEDGMENTS

Dr. Rosemary McCaslin, I thank you for your patience, guidance, and dedication in continuing to support the justice for all people and especially the Purhépecha. Your heart is in the right place, for the Purhépecha children do have a better future here and they will continue with their traditions without a doubt.

Yosmahua Kua: a la juventud y familias Purhépecha, para la familia Hernández Ortiz, y para José Hernández Ortiz por su buen corazón, paciencia, y amistad en este trabajo. To Berenice Aguirre for giving your input and passing the torch at the beginning of this work, thank you!

I also thank the Office of Graduate Studies, CSUSB School of Social Work, the Riverside County Department of Mental Health, their staff, and their financial support in this special research project, may you continue to be of open heart and open mind. Aho!

DEDICATION

Itom Achai, Itom Ae, Túu Hiapsekame Tahita Vetepo
Pó Tomti Kateme Te'eka into Yo An'a, into Yee Hunaktekame
Pó all your love for Creation, Pó Mother Earth, and All
the Life Givers Chiokoe Utte'esia for the vision at Muhu
Tasen of returning to school and for the strength to carry
us through these three years. I dedicate this work and
graduation to the loving memory and spirit of my father,
Ambrosio "Bocho" Morales, who entered eternal life in the
early morning of March 30, 2010. Thank you for the
Tzintzuntzan medicine!

To: my noble and generous wife Miriam, our sacred
daughter that has come, mi madrecita y venadita Maria
Isabel Morales, all of our red road family, and all of my
relations (past, present, & future), I love you; and I
re-dedicate the next phase of my life to the sacred red
road of life, may you walk in peace, and walk in beauty,
and may you live in peace, and live in beauty!

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CHAPTER ONE

INTRODUCTION

The Purhépecha indigenous community living in the Eastern Coachella Valley face many social problems due to cultural and language barriers. Their living conditions continue to draw the attention of the public and media surrounding inadequacies and human rights violations. It is important to accurately assess and to be culturally sensitive in researching the needs of this population to educate others in the social work field.

Problem Statement

The Purhépecha are an indigenous people from the Mexican state of Michoacan who have an estimated two-thousand members living in a trailer park on the Torres-Martinez Indian Reservation in the Eastern Coachella Valley in Southern California. This group of people has attracted the attention of social service agencies, media, politicians, local, and state government agents due to unsafe and unsanitary living conditions in which the Purhépecha so frequently and desperately try to survive in a world of poverty, and cultural barriers. It is important to understand their biopsychosocial needs in

order to better serve an underserved population and break future cycles of abuse in the future generations to come. It is in the best interest of the Eastern Coachella Valley Community (ECVC) and those social work researchers who have come before at this university to continue to study the social problems of the Purèpecha as a call to justice for those treated unjustly in the twenty-first century of humanity.

This study would like to explore the continuation of English and Parenting Classes for the Purèpecha that have come by way of other recent studies. Are the English and parenting classes continuing for this group of people in the Eastern Coachella Valley? What are the effectiveness and utilization outcomes of services provided to the Purhépecha Indigenous community in the Coachella Valley?

Purpose of the Study

The purpose of this study was to continue with the action research done by Aguirre in 2008 with the Purhépecha indigenous population, living in the Eastern Coachella Valley Community, as a direct call to action to better serve the needs of a people who have been severely challenged by language, cultural barriers, poverty, and

underrepresented service delivery systems. There has been much negative attention and media publicity given to the living conditions of the Purhépecha in the ECVC. This has attracted the response of various agencies and individuals to vest their interest in finding a solution to increase Purhépecha access to services. Currently social service agencies share the hardship of relying on one interpreter since there is a language barrier for the Purhépecha in seeking services (Aguirre, 2008).

Constructivist theory was used to compliment action research in the empowerment and education of a vulnerable population. In that approach the researcher was learning about one's own cultural assumptions and biases as well as of the population they were working with (Cooper & Lesser, 2002). In this case and within this study the principal goal was to find further cultural understandings from the Purhépecha while allowing their individual unique experiences as phenomenology to be included as an empowerment and educational tool in this and other future research.

According to Aguirre (2008) some of the items that her research did not have ample time to focus on were the "life expectations" of the Purhépecha and their

"perceptions of their own adaptation process," to surviving in a world of barriers and hardships for them and their children (p. 68). It was the duty of this researcher to make himself more familiar with this community prior to developing an adequate instrument in order to be able address more culturally specific issues when appropriate. This study also used a survey methodology along with translator support services, from the past research, fluent in Purhépecha, to allow the continuation of trust building in a community that is weary of outsiders.

Significance of the Project for Social Work

It is important to understand the biopsychosocial, cultural, racial, ethnic, and economic needs of the Purhépecha indigenous community in order to better serve an underserved population and break future cycles of abuse in the future generations to come. Aguirre (2008) continued, with a limited study from Ayala and Mines (2002), in researching the needs of the Purhépecha community and their culture in order to assure that social workers deliver competent services and fulfill their duties as culturally competent professionals. The

interdependence of the social work field in practice, policy, and research was crucial in finding ways to ameliorate the Purhépecha call to social justice. Their cultural migratory experience, fierce indigenous determination, and ethnic resiliency was evaluated and considered in order for better preparation within the community to bring forth equality and justice.

The study focused on re-using the first three phases of the generalist theory that is to re-engage, re-asses, and re-plan with the Purhépecha and then move to the implementation and evaluation component of the findings. This study explored the limited continuation of English and parenting classes for the Purèpecha that have come by way of other recent studies. Are the English and parenting classes continuing for this group of people in the Eastern Coachella Valley? What are the effectiveness and utilization outcomes of services provided to the Purhépecha indigenous community in the Coachella Valley? It is in the best interest of the Eastern Coachella Valley Community (ECVC) and those social work researchers who have come before this university to continue to study the social problems of the Purèpecha as a call to justice

for those treated unjustly in the twenty-first century of
humanity.

CHAPTER TWO

LITERATURE REVIEW

Introduction

In a 2008 study by Aguirre, seventeen of the Purhépecha participated in an action research study. Berenice Aguirre was a social worker and supported by the Riverside County Department of Public and Social Services at the time of her research. Prior to the study by Aguirre, in 2002 Ayala and Mines engaged in "Patterns of Community Cross Border Migration from a Purhépecha Town: Dispersion of a People and Culture." The latter research was extensive in studying the Purèpecha today, the Purèpecha in the Eastern Coachella Valley, and analysis of the key dimensions. The research by Ayala and Mines focused on comparative analysis of the Purhépecha in Michoacan, Mexico with their "social, political, and economic status" shaping their identity (Aguirre, 2008, p. 15). Aguirre (2008) studied the impact of language on the health care deliver of the Purèpecha in the ECV, and used action research with success and was the latest study with this group.

The current researcher included and continued with action research using constructivist theory. Having limited research studies in this field the researcher wanted to know more of the possible bridges within the ancient Purhépecha cultural beliefs, migration patterns from Michoacan, Mexico to ECVC, and Purhépecha characteristics regarding the Purhépecha way of life, outlook on mental health, and Purhépecha ceremonial life. The Purhépecha have been migrating to this area since the late 1970's according to Ayala and Mines (2002) with a recent increase. Their migration is still relatively new when compared to other similar cultural migrations from indigenous groups in the southwest area.

Theories Guiding Conceptualization

The researcher wanted to consider the ethnography of indigenous people within the southwest in order to model the interventions used (Grinnell, 2001). The research viewed the Purhépecha via triangulation of various theoretical perspectives including ecological, human relations, strengths, and systems theory as social impacts on the lack of interdependence of the Purhépecha (Zastrow & Kirst-Ashman, 2001).

Cultural Migration

Why has ECVC been a migration target by the Purhépecha? The Purhépecha have migrated to the ECVC as an attempt to survive stricter poverty in Michoacan, Mexico and those that do make the arduous journey cannot help but to also bring their culture along with them. The Purhépecha speak their own indigenous dialect, referred to by some as Tarascan, and most come from the town of Ocumicho, Michoacan, Mexico (Ayala & Mines, 2002). According to Ayala and Mines (2002) the word Purhépecha has at least two meanings: the first is the meanings of "travel, migrations, and alliance" (p. 17); characteristics the Purhépecha in the ECVC have proven to live by according to Aguirre (2008). The other is the meaning of "common people," (p. 5). The Purhépecha hold close alliances and social support with their own "paisanos" (Aguirre, 2008, p. 64). According to Warren (1985), the Codex Plancarte supported a connection between the Purhépecha (Tarascan kingdom) and the people of Zuni through their language similarities and the fact that their kingdom extended from northwest Mexico to Zuni, New Mexico. The name "Zibulan" in the codex and the word "Cibola", a Zuni word, meaning the place of the

"seven golden cities...the adobe villages of present Zuni" holds a connection as well (Waters, 1963, p. 251). The Purhépecha could possibly hold a connection to the Zuni or other pueblos of the southwest (Warren, 1985, p. 4). The Zuni were connected to the Hopi through ceremonial dances and the Hopi were relatives of the Maya, who "were simply aberrant Hopi clans who did not complete their migrations," as the Hopis of today did complete their migrations as instructed by the Creator, and so live to tell about it (Waters, 1963, p. 104). So then are the Zuni, Hopi (Maya), and Purhépecha related through their cultural migrations?

Language

According to Warren (1985), the name Michoacan means "the place of the fish," and also "to be near the water" (p. 5). The Purhépecha are of mountainous and water regions, though the people from Ocumicho, Michoacan are from the mountain area of Charapan (Ayala & Mines, 2002). The interpreter in the Eastern Coachella Valley Community serves as a link for the Purhépecha people by translating Purhépecha into the Spanish language which is then translated into English by bilingual speaking providers.

Communication is a barrier to the Purhépecha in understanding their rights and child welfare laws. Most adult Purhépecha speak their own dialect and language with few to none speaking Spanish or English while most children speak English or some Spanish.

Poverty

According to Aguirre (2008), the Purhépecha people live under demeaning conditions of poverty in a trailer park, known as "Duroville," which has failed to meet safety and hazard codes of Riverside County. The majority of the Purhépecha that do work, serve in the fields as farm workers, picking seasonal crops, and enduring hardship and low pay. Low pay in turn continues their hardships in what Ayala and Mines (2002) regard as dilapidated and deteriorating "marginal" mobile home housing, "stick-built-homes," and trailers on tribal lands (p. 15). As Aguirre (2008) explained, although the Purhépecha indeed suffered through harsh living conditions in the Coachella Valley and "live under demeaning circumstances, it was found that they live better compared to their lifestyle in Mexico" (p. 20). According to Ayala and Mines (2002), the Purhépecha

living in the Coachella Valley subsist "far below the 7,000-dollar average per year income earned by Americans in the state of California" (p. 20).

In the field of social work there are connections between poverty and substantial abuses that include facing life threatening circumstances in the Purhépecha community. According to Meza (2009) the Purhépecha participate in many of the Indio and desert Catholic Charity sponsored community outreach resources such as the Mecca Food Project Program, Emergency Assistance, Rental Assistance, and their Community Housing Program. When interviewing Meza (2009), a counselor, by phone she state that the Purhépecha tend to be aware of some of the services but weary of the ones that require formal legal status as the Imperial Irrigation System's Electrical Assistance Program and some of the emergency and weatherization services.

The Purhépecha Way of Life

A term this researcher coined the Purhépecha Way of Life, and that Ayala and Mines and Aguirre used and referred to as Purhépecha Characteristics was used in this research in developing a better understanding of the

Purhépecha expectations of life and their perceptions or world view or even their perceptions of their very own adaptation process. According to Aguirre's research findings the "participants were observed to have strong cultural identity and to be proud of their indigenous origins" (p. 64). Aguirre (2008) also felt that the children's perceptions were not adequately researched and thought of it as important to ask "What about the children? How have their interactions been impacted by culture and language?" (p. 64).

Mental Health

According to Ayala and Mines (2002) the Purhépecha in the Eastern Coachella Valley Community faced problems of domestic violence, poverty, depression, financial distress, and serious environmental and health problems. According to Hancock (2005), a people's migratory experience is an example of "Eco Transition," in which poor Mexican immigrants face many major life crises that can offer opportunities or risks (p. 691). The Purhépecha migratory experience due to poverty can affect their mental health in the way stress is handled due to "culture shock" (Hancock, 2005, p. 692). According to

Hancock (2005) there are dangers of developing "depression, pervasive anxiety, loss of control....and post traumatic stress disorders," for those that experienced trauma through their cultural migrations.

According to Aguirre (2008), other studies supported the effects of migration and assimilation on both children and family's psychological health. In the process of identifying risk and protective factors the authors Ayala and Mines (2002), took into consideration factors such as processes of acculturation, immigration, family stressors, supports, and social status.

Purhépecha Spirituality

Another area of possible future development is that of the Purhépecha spirituality and religious ceremonies and practices. According to the authors, Beals (1946) the "caciques" and "cargueros" are people instructed by higher order ceremonial officials to conduct or oversee the various types of ceremonies belonging to the Tarascan Sierra Village People, the Purhépecha (p. 133). Again the Zuni and southwest pueblo people also hold a connection to using caciques to organize and oversee ceremonial matters within their communities.

Summary

The researcher has gained valuable insight and information about the Purhépecha and their social conditions in the Eastern Coachella Valley Community from the study presented to the California State University at San Bernardino in June of 2008 by Aguirre and from the Ayala and Mines (2002) study. The Purhépecha are truly a population that deserves the utmost attention, research, and collaboration of the Inland Empire community as an opportunity to assist and continue to provide social work outreach with them. The research with this population possibly holds the key to unlocking the continued cultural and social abuse of an indigenous people right in our lifetime. It is with this fervor and opportunity that the researcher worked with this population in order to make contacts with key individuals that assisted with this study. This aided in the documentary search to increase the researcher's knowledge of the indigenous people known as the Purépecha.

CHAPTER THREE

METHODS

Introduction

This research study was a continuation of a previous work titled *The Needs of the Purhépecha Children and Families* by Aguirre (2008) with the Purhépecha indigenous people living in the Eastern Coachella Valley Community (ECVC), particularly in the Duroville mobile home park. This study would also include and continued with action research using constructivist theory. Having limited research studies in this field the researcher had the opportunity to know more of the possible bridges within the ancient Purhépecha cultural beliefs, migration patterns from Michoacan, Mexico to ECVC, and Purhépecha characteristics regarding the Purhépecha way of life, outlook on mental health, and Purhépecha ceremonial life. This current research also explored what services, if any, were assisting this population to address any barriers in the area of language and poverty. The researcher considered some ethnography of indigenous people within the southwest in order to model the interventions used (Grinnell, 2001).

The research viewed the Purhépecha via triangulation of various theoretical perspectives including ecological, human relations, narrative theory, strengths and systems theory as social impacts on the lack of interdependence of the Purhépecha (Zastrow & Kirst-Ashman, 2001). The study acknowledged that the participants would be compensated in a way beneficial to the Purépecha for their service and time. The study logistics included contracting with the previous translator in the research conducted by Aguirre (2008) and offered compensation as well.

Study Design

The study focused on re-using the first three phases of the generalist theory that is to re-engage, re-asses, and re-plan with the Purhépecha and then moved to the implementation and evaluation component of the findings. This study explored the continuation of English and parenting classes for the Purèpecha that had come by way of other recent studies. The past study by Aguirre (2008) used participant observation, action research, ecological, human relations, strengths, and systems theory which assisted in understanding people from their

own experiences. Aguirre (2008) studied the impact of language on the health care deliver of the Purépecha in the ECVC, used action research with success and is the latest study with this group.

Aguirre (2008) also felt that the children's perceptions were not adequately researched and thought of it as important to ask "What about the children? How are their interactions being impacted by culture and language?" (p. 64). Another important set of questions considered were why the ECVC has been a migration target by the Purhépecha? Second are the Zuni, Hopi (Maya), and Purhépecha related through their cultural migrations? This included an exploratory model to the research as to shed light on the participant's experiences captured by a structured recall method (Lloyda & Allo, 2008).

Sampling

Like Aguirre (2008), this study focused on the Purhépecha living in the Eastern Coachella Valley Community in a way that allowed initial participants to refer others who were interested in volunteering thus creating a snowball method. According to an article in the Sun News from the Associated Press from February 24,

2009 the mobile home park, where most of the Purhépecha people live, may be closed down in the near future by a federal judge with trial to begin on April 7, 2009. The 40-acre Coachella Valley camp has about 300 mobile homes, and its population can grow to 6,000 during the valley's harvest season (AP Desert Sun, 2009). This did not place the sampling location at risk so an alternative sample did not have to be made from community agencies where some Purhépecha tend to be involved. For this study there were a total of eight youth and twelve adults that participated. The total number of Purèpecha participants for this study was 20. The study was fortunate to use the previous interpreter and his assistance was essential.

Data Collection and Instruments

Data was collected in four parts to include: general demographic information, their migration experience in narrative form, open-ended questions about social service needs and access to community-based services in a questionnaire format. Participants were asked if they could refer other Purhépecha that would be interested in volunteering in the study. Due to lack of any existing instruments the researcher developed an instrument in

questionnaire format. The instrument was developed in both English and Spanish then later translated into Tarascan by the interpreter. The narrative form stories collected by the interviews were written down verbatim to allow no chances for misinterpretation. After this the data was transcribed and was made legible by the researcher to continue to review the data and explore any possible common themes or categories. The questionnaires were in interview format and administered face-to-face with the participant guiding the length of time to complete the process. According to Aguirre (2009), her participants preferred the safety and security of being interviewed in their respective homes which this study definitively considered and followed as well. The levels of measurement were as follows: nominal measurement for the demographic categories, interval measurement for the scaling questions, and transcribing narrative stories.

Procedures

The researcher made contact with the interpreter during the spring 2009 break to build rapport and met personally face-to-face. The IRB approval, and a Grant for Research and Travel Funds took longer than expected

along with the interpreter being out of the country during a one and a half month period in the summer. The researcher was not able to begin interviewing participants during the summer 2009 break and began data collection in September of 2009. Initially, the interpreter would be asked for his recommendation of who he might recommend to solicit volunteered participation.

Protection of Human Subjects

Participation from members of the Purhépecha community was solicited on a voluntary basis. Confidentiality of the participants was maintained as their identity was not reported in the findings of the study and identifying information was not disclosed. The participants were protected from any physical and mental harm. Participants were assigned an identification number for the purposes of recording and analyzing data by the researcher only. Participants were informed of the purpose and procedures of the study both in writing and verbally (Appendix B). A debriefing statement was also given and explained to the participants after the study (Appendix C).

Data Analysis

Qualitative procedures and open coding analysis will be used for this study. The raw data will be transcribed and categorized into qualitative measures (Weinbach & Grinnell, 2004). The researcher hopes to find similar categories that are applicable to the research questions and how these could be interrelated by using open coding. The research also hopes to find common reasons identified by the participants for why services are or are not being offered. Using open coding the research hopes to find much culturally sensitive data regarding the Purhépecha migration and similarities in their worldview or perceptions of their way of life. The researcher hopes to use interpretation among variables in order to link or connect with other indigenous people's migration patterns throughout the southwestern states.

Summary

The purpose of this study was to continue to explore what services that were identified as beneficial to the Purhépecha community in a previous study were being implemented and if not, whatever language or poverty barriers were still impeding the population's access to

services. The researcher wanted to know more of the possible bridges within the ancient Purhépecha cultural beliefs, migration patterns from Michoacan, Mexico to ECVC, and Purhépecha characteristics regarding the Purhépecha way of life, outlook on mental health, and Purhépecha ceremonial life. The researcher sought the assistance from the previous interpreter and community agencies to help guide the initial participants and then continued to ask the participants to refer others that might interested in volunteering in this research study. The researcher designed and modified a questionnaire to help guide the interview process. The researcher conducted the data collection during the months of September 2009 through January 2010. The researcher was in contact with his supervisor to gain assistance in this research project.

CHAPTER FOUR

RESULTS

Introduction

There were a total of twenty subjects which participated in this study of which twelve were adults and eight were youth. All subjects identified themselves as Puhépecha and living in the Eastern Coachella Valley. All of these interviews were conducted in the participant homes with the assistance of an interpreter. The youth interviews were conducted first as they were a priority in this study and not previously invited to participate, and were on average one hour long each. The adult interviews were on average one hour and a half. This time included the disclosure to the participant by the researcher, the purpose of the study, actively listening to the narration process, informing the participants of community resources based on the needs identified throughout the interview, and compensating the participants. The participant responses to all open-ended questions were grouped with similar answers and themes.

Presentation of the Findings

Youth Findings

A total of twenty subjects participated in the study. Eight of these were youth and consisted of five males and three females. The average age was fifteen and a half and the age range was from fourteen years of age to seventeen years of age. Sixty-two percent of these youth were born in Ocumicho, Michoacan, Mexico while thirty-eight were born in Indio, California.

Sixty-two percent of the youth were currently enrolled in high school, thirteen-percent were enrolled in middle school, and twenty-five percent were working as field laborers. When asked about their difficulties in school, fifty percent of youth did not have problems at school but were preparing for the CASE Exam, catching up with schoolwork since they had recently returned from a family emergency in Ocumicho or saw themselves as needing to "get in gear". Twenty percent had difficulty in science, math, and history. As previously mentioned the remaining twenty-percent had left school for work, a cultural norm when there is financial need and their limitations with the English language based on recent

migration as was the experience of the two youth field workers.

Youth interviews required less assistance from the interpreter, as the youth were more fluent in Spanish or English. Actually working youth of twenty-five percent were bilingual in the Purhépecha Language, or Dialecto as referred to by them, and Spanish. The remaining seventy-five percent of Purhépecha youth were trilingual in a combination of Spanish, Purhépecha language (Dialecto), and English. All of the Purhépecha youth spoke or understood the Dialecto which reinforces their strong cultural identity and survival of customs. Half of these youth had English Language Development classes during their elementary education in the U.S.

Seventy-five percent of the youth responded as not being involved with classes or programs outside of school but within the ECVC and of the twenty-five percent that were involved, they mentioned the MECCA Community Center and the Dream Center at their high school. Fifty-five percent of the Purhépecha Youth believed their culture, language, and living in the ECVC had positively impacted their family. They expressed feelings of having more advantages in life such as more freedom, a free

education, and a better trailer to live in. Participant 5 mentioned that "living in the ECVC has been helpful and it is good that we speak other languages because Spanish is helpful to you and your community" (personal interview, October 2009).

Participant 4 feels that there have been some positive and negative impacts that his culture, language, and living in the ECVC has brought to his family. He states that Mr. Garza, a high school teacher, has tried to turn that around by taking a trip in April of 2008 to Ocumicho, Michoacan, in Mexico to learn more in depth about Purhépecha culture so as to educate him and others. Twenty-two percent of the youth answered as having a negative experience in this area, such as when a female youth sees people picking at her languages but she sees her languages as a source of strength (personal interview, October 2009).

Eighty-eight percent of the youth stated they belonged to a close knit network of support in their area consisting of mostly family, friends, and other Purhépecha while only twelve percent responded as being without a network of support in their area. Participant 6 sees his strong familial network of support as a solution

to "ending the poor cycle of familia (family)" (personal interview, October 2009). Participant 4 feels that her dad is a supportive of her and encourages her to continue her education. She feels her support system includes her school where she uses the Dream Center during lunch to catch up with her work. She would like to attend College of the Desert for a career in the nursing field (personal interview, October 2009).

A high percentage of youth, seventy-five percent, do not belong to an organization or group while twenty-five percent mentioned they are part of sports team, such as basketball or soccer or a college preparation organization, known as "Gear Up," at school. The low percentage is not surprising as most Purhépecha are wary of outside organizations and somehow see their membership in some "organizations," such as church, as not being organizations in their perspective, as will be seen again with the analysis of the adult participants.

When dealing with difficulties in adapting to their community, sixty-three percent of youth do not have difficulty adapting and eighty-eight attribute the close proximity of family and friends along with quick

adaptation to community and work that make it least difficult in adapting to ECV as home.

There were twenty-seven percent of youth that did identify barriers. Discrimination, legal status, unemployment, and language barriers were the hardships they identified. Participant 3 states the most difficult in adapting to ECVC for her is the language barrier of not being fluent in English. She adds that she felt discriminated due to her culture when small but now feels she is respected and states "we learn more when we respect culture" (personal interview, October 2009). Participant 7 disclosed the most difficult in adapting to the ECVC has been "when things happen, accidents." He suffered a spider bite four months ago and was treated with an antibiotic shot. He feels he was discriminated against due to a long wait period at the local hospital emergency room, and poor treatment due to lack of insurance (personal interview, October 2009). Participant 1 who is a farm worker verbalized that there are few work hours at this time and spent the entire month of July 2009 without work. This youth feels that the most difficult in adapting to the ECVC has been his legal

status and lack of transportation (personal interview, September 2009).

When the youth were asked if they ever felt discriminated against on the basis of culture, language, or other feature sixty-three percent of the youth answered feeling discriminated, based on their culture and language, along with police and immigration harassment. The remaining thirty-seven percent did experience being made fun of but did not feel discrimination due to their "good within."

All of the youth interviewed shared their personal attributes of where their Purhépecha strength, weaknesses, and power come from. These are their testimonies.

Participant 1 is a seventeen-year-old male feels that his Purhépecha strength is everything, his faith, and his family. He sees his strength as "courage to work and move forward" (personal interview, September 2009).

Participant 2 is a fifteen-year-old male youth and believes his Purhépecha strength to be his faith; and believes all can be fixed with faith. He identifies and believes his education to be strength in relation to his

future, his family, and his community (personal interview, September 2009).

Participant 3 is a fifteen-year-old female and feels her Purhépecha strength comes from her parents and family. When parents tell her they support her and her decisions she feels this as a quality. She feels parents "expect good things about me, not negative." She states she has an open relationship with her parents and this makes a difference to her (personal interview, October 2009).

Participant 4 is a seventeen-year-old male states his Purhépecha strength comes from his dad, family, and their hard worker ethic. He states that he feels well in his community for the most part (personal interview, October 2009).

Participant 5 is a fourteen-year-old female youth states she feels that her father and family have been her strength; she feels everyone around her is setting an example and receives support from family, home, and community. She states her strengths to be her good grades, preparing for final exams, studying, and getting it right the first time so as to not waste time. A

weakness has been the negative discrimination (personal interview, October 2009).

Participant 6 is a sixteen-year-old male and feels his Purhépecha strength comes from the "good within," and adamantly states "I know what I am (Purhépecha)." "For me there is family, music, and friends." "People can judge" but he has had lots of inspiration from parents, family, Martin Luther King Jr. and states Gandhi, "didn't beg for peace, he worked for peace." Another influence has been Bob Marley. His strengths include playing both acoustic and electric guitars and he can play every kind of music. He prefers alternative style bands and music. He also believes that his guitar and music abilities will help him end the poor-cycle. He includes "from dad-pushing me to do good." "When I got bad grades he took me to the fields to work," and experience hardship so I "see college as a way out" (personal interview, October 2009).

Participant 7 is a fourteen-year-old male and feels his Purhépecha strength comes from school, studying, family, soccer, and sports. He believes an additional strength and good quality that he has is helping his parents by cutting the grass and cleaning their house. He plans on attending summer school when he transitions from

Toro Canyon MS to the 9th grade and would like to join the police academy after high school (personal interview, October 2009).

Participant 8 is seventeen year old female feels her Purhépecha strength comes from self-determination to do better in life. She has much family and self will as strengths in her life (personal interview, October 2009).

Adult Findings

A total of twenty subjects participated in the study. Twelve of these participants were adults ages eighteen and older. Eight of these participants were female and four were male. Their ages ranged from twenty-one to sixty-one with the average age being forty-three years of age. The average age at migration was twenty-eight years old. Forty-two percent spoke the Purhépecha language (Dialecto) and some Spanish, while thirty-three percent spoke Purhépecha language, Spanish, and some English in order of fluency. Yet another seventeen-percent spoke Spanish, the Purhépecha Language, and English in order of fluency. It seems that English and Spanish fluency is not as common while the Purhépecha language is more common than expected.

No adults completed high school of the twelve interviewed. Forty-two percent of adults did not complete grammar school, and another forty-two percent completed grammar school and entered middle school, while sixteen percent entered high school. The average for the highest level of education completed was the sixth grade and the range of education was from completing the third grade to completing the tenth grade.

Eighty-three percent of adults interviewed were currently employed as farm workers, eight percent were currently unemployed, and another eight percent were currently caretakers. Seventeen percent served as dual farm worker and homemaker for their families, and of the twelve adults there were eight percent that had past employments as a seamstresses, mechanics, and carpenters.

The marital status of these adults was that seventy-five percent married, while seventeen percent were separated, and eight percent were single parents. All of the adult participants had children and there were a total of thirty-seven children identified. Of these thirty-seven children, two were in Mexico and considered underage, while one adult daughter and seven adult sons were out of the home. This left twenty-seven underage

children at home with their parents for the twelve total adults interviewed. The children ages ranged from four months to fourteen years old.

When asking had the participants been involved in Parenting or Spanish speaking classes, seventy-five percent of participants answered as not having been involved. Fifty percent of the parents were equally interested in taking English and Spanish Classes and would at least be interested in taking Parenting Classes. Identified by seventy-five percent as barriers were work hours conflicting with evening and weekend opportunities to take classes since almost all participants work at these times. Seventeen percent of barriers included lack of transportation to get to classes if offered.

Sixty-seven percent of the Purhépecha network of support is economical or emotional and comes from family (immediate or extended), while seventeen percent of participants had support mostly from friends with little-to-no family available. The Purhépecha are familial bound people.

Forty-four percent of participants identified church as a group or organization they belong to, interestingly two additional persons responded "NO" to this question

but followed up with attending church services thus not seeing church as a group or organization they belonged to. An additional fifty-five percent answered NOT belonging to any organization or group. One participant answered belonging to the HUMAN RACE which the researcher considered quite insightful.

Ninety-two percent of Purhépecha interviewed answered they risked life and limb in their cultural migration through desert and mountains, walking for long periods, suffering hunger and hardship in order to get to California's Eastern Coachella Valley. Their answers are always humbly stated without regret in search of better opportunity, work, life, and future. There was a common extreme case in which a mother experienced "difficulty in getting here with daughters in desert. We ended up in San Luis Rio Colorado, Sonora border...then (we) went to Tijuana, Baja California...survival...daughter had fever and was sick, risking life to get here, carrying my kids across the desert, that is my experience" (personal interview, December 2009). The range it has taken these adults to get through their migration sacrifices is from three days to three weeks to one month.

Eighty-three percent of the adult Purhépecha migrations are for work and economical reasons. Forty-two percent of Purhépecha do not have cultural reasons for migration while fifty percent do have cultural reasons mostly due to other Purhépecha and family members already being here in ECVC.

Fifty percent of adult Purhépecha have not lived elsewhere while some thirty-three have lived in other parts of the state and twenty-five percent have lived outside the state, mostly in Pennsylvania and Florida, which are two states with much migrant farm workers. These migration patterns correlate with Purhépecha' high dependence on family-known kinship groups referred to as Paisanos. Paisanos and friends make it easy for seventy-five percent of Purhépecha in adapting to ECVC.

Thirty-three percent of adult Purhépecha have not identified anything to be difficult in adapting, another forty-two percent do identify work being scarce as the most difficult in adapting to the Coachella Valley. This pattern correlates with their previously identified reasons for migrating and their high resiliency levels. Seventeen percent of adults identified their safety and border patrol (fear of deportation) as the most difficult

in their adaptation to the area. Another nine percent identified fear, (lack of) work, and nothing respectively as difficulties in adapting.

Eighty-three percent of adult Purhépecha have felt discrimination due to their native language, twenty-five percent have felt discriminated by being indigenous, and seventeen percent have felt discriminated based solely on their culture while nine percent did not feel any discrimination. Purhépecha remain resilient and full of dignity despite the atrocities, hurdles, obstacles and challenges they face today and in their future!!!

Forty-two percent of adults interviewed gave the meaning of *united & gentle people* as the meaning of Purhépecha; seventeen percent gave meaning and reference of the word Purhépecha to the DIALECT or LANGUAGE; and thirty-percent were unable to explain. This researcher gives a possible understanding of this inability to explain to the Purhépecha losing identity and some degree of acculturation taking place. Yet others gave detailed meanings to other significances in their culture, customs, traditions, and language.

All of the adults interviewed did not hold any meaning to the word Zibulan or Cibola. According to

Warren (1985), the Codex Plancarte supported a connection between the Purhépecha (Tarascan kingdom) and the people of Zuni through their language similarities and the fact that their kingdom extended from northwest Mexico to Zuni, New Mexico. The name "Zibulan" in the codex and the word "Cibola", a Zuni word, meaning the place of the "seven golden cities...the adobe villages of present Zuni" holds a connection as well (Waters, 1963, p. 251). From the Purhépecha adults interviewed there was no connection or relation to the Zuni or Hopi (Maya) of the Southwest in their cultural migration patterns even though old trade routes existed and were used by many indigenous people through out all of these northern and southern hemispheres. Those interviewed did refer to themselves as *united & gentle people* similar to "common people," and hold true to "travel, migrations, and alliance" as previously denoted by Aguirre (2008). The Purhépecha hold close alliances and social support with their own "paisanos".

Forty-two percent of adults interviewed believe in GOD and ask ancestors for help with promises (mandas) and offerings (traditional ways). Seventeen percent believe in GOD, acknowledge dances for Virgen of Guadalupe

(Mother Earth) and their customs; while another seventeen percent believe in GOD, life, peace in life. There is a total of seventy-six percent who believe in GOD and/or traditional customs and beliefs which resonates with the Purhépecha exclaiming *"culture is in us... where we go, culture goes and it is there too!!"*

Forty-four percent of adult Purhépecha acknowledge customs, fiestas, ceremonies of culture and tradition to be the Purhépecha Way of Life. Twenty-two percent of participants see it as being peaceful, having justice, and being just people, while thirty-three percent have a combined outlook of being indigenous, good, feeling proud and sacrificing for there to be less suffering in future generations (children), and yet another thirty-three percent were unable to explain what the Purhépecha Way of Life means to them.

Along the cultural exploration of Purhépecha religious, spiritual, and ceremonial practices seventy-five percent connected to Nanahuarhe (Mother Earth-Virgen of Guadalupe) dances around December 12th of every year with church services and a pilgrimage from Duroville to church. An additional seventeen percent mentioned Easter Ceremonies as important too while

seventeen percent only knew what they saw in movies and were unable to explain ceremonial practices and eight percent connected their practices to traditional artisan ways.

All respondents were assuring of having special people in charge of preparations, commitments (promise-manda), sponsorships in ceremonial life and gave additional insight into the traditional names of sacred items used. Such as the "yurichu"-a bell that is kept by a carguero here in Duroville and rang for the Virgen (symbol of Mother Earth) during special occasions and prayer times. There is a Petate-Nantepich-Nandueri that takes place, a solemn oath and dedication by people in charge or sponsors (cargueros and caciques) of caring for the image of the Virgen of Guadalupe. Once a carguero makes this one year oath to care for the Virgen (statue) he is to respond to the community's request and bring the statue to the ceremonies or pilgrimages that take place in their community. The participants all shared good knowledge by what most of those responsibilities entailed in their ceremonial life.

Opposite of ceremonial life, fifty percent of adults responded as not experiencing any major life crises while

another fifty percent did experience a crises respectively as: spiritually sick (bewitched), being without work, possibilities of being without current housing in Duroville, abusive relationships due to alcohol abuse in family, health crisis as cancer and alcohol abuse in their home life. Some of these crises were resolved by the sick person getting a "limpia"-cleansing with traditional healer; currently waiting for the two years to be up and see if there is affordable housing available through government assistance programs which residents are weary and distrustful due to legal status. This researcher listened empathetically and provided positive feedback.

Summary

There were a total of twenty subjects which participated in this study of which twelve were adults and eight were youth. All subjects identified themselves as Purhépecha and living in the Eastern Coachella Valley. The study gives answers to questions concerning the youth and how their interactions are being impacted by culture and language. The youth allowed us to see their needs unmet due to underrepresented service delivery systems

and experience their worldview full of hope and resiliency. From the adults we discovered that the English or Spanish and Parenting Classes are still an unmet need and there exists some ineffective and under utilization of services in their community in the Eastern Coachella Valley. The study also uncovered possible bridges within the ancient Purhépecha cultural beliefs, economic and employment reasons for their migration patterns from Michoacan, Mexico to ECVC, and Purhépecha characteristics regarding the Purhépecha way of life, outlook on mental health, and Purhépecha ceremonial life.

CHAPTER FIVE

DISCUSSION

Introduction

The purpose of this qualitative research was to identify the continuing needs of the Purhépecha children and families still living in the Eastern Coachella Valley, explore cultural migration patterns, and identify cultural or language barriers. The researcher used Constructivist, Ecological, and Systems theories to understand the Purhépecha Way of Life to give way their outlook on mental health, Purhépecha spirituality, and to provide a voice to their narrations. In addition document the increased attention the Purhépecha in Duroville has received within the last year along with the need for advanced social work case management and interventions.

Discussion

The principal goal was to identify Purhépecha youth and adult needs. Twenty percent of the youth had school-based needs such as difficulty in science, math, and history, wanting to explore co-curricular classes (computer, nursing, GED for parents), and seventy-five percent had comments regarding furthering their

education. The researcher was able to provide those that were unaware of school-based resources with the local Regional Occupational Program for the Coachella Valley Unified School District, the local Dream Center at Desert Mirage High School, and the College of the Desert. As identified, seventy-five percent of youth were not involved with community resources and seventy-five percent of parents had neither participated in parenting or language classes while there were seventy-five percent who identified work hour barriers. The participants were provided with information on services to address these community needs at the MECCA Community Center conveniently located and expanding its services in the ECVC. The researcher had a mutual learning experience as he was able to provide the participants with information on community-based and school-based resources observe and understand their phenomenology and become an ally with them in the process.

In the work of Hall and Fenelon (2009), the term *indigeneity* is used to share in the understanding "of struggles against forces of change, and of survival between indigenous peoples and mainstream social analyses" (p. 64). In this research study presentation

and discussion, the Purhépecha youth and adults interviewed, demonstrated through their experiences and worldview their local struggles with service accessibility and needing to feel safe within their community due to their legal status. Reinforcers of their cultural identity, continuation and survival of customs have allowed them to cope with the mental health crises they experienced. The Purhépecha have mutual influence of places and times through their cultural migration patterns, an additional point of indigeneity (Hall & Fenelon, 2009). According to Hall and Fenelon (2009) globalization is recognized as providing constraints and opportunities for indigenous persons.

As previously mentioned the remaining twenty-percent of youth had left school for work, a cultural norm of survival when there is financial need, an opportunity, and limitations with the English language, a constraint. As for the adults eighty-three percent of their migrations are for work and economical reasons, providing an opportunity to leave harsh poverty in Mexico. According to Hall and Fenelon (2009), many times indigenous groups are seen as marginalized, "passive victims of economic history...but also as homogenous and

powerless," (p. x) something that the Purhépecha youth are resisting. Thirty-seven percent did experience being made fun of but did not feel discrimination due to their "good within" and seventy-five percent identify strengths as family support, higher education, being of service, and their self will to move forward. The Purhépecha remain resilient and full of dignity despite the atrocities, hurdles, obstacles and challenges they face today and in their future!!!

The Purhépecha adults, in demonstrating their solidarity, influence of places and times, and what is considered a *cultural and political countermovement* by Hall and Fenelon (2009) sent back to Mexico roughly one million dollars used to pave roads and build schools, according to city officials in Ocumicho, Michoacan, Mexico (Leader, 2009). The Purhépecha countermovement, as an indigenous people, shows their choices and preferences based on how they use cultural, political, territorial, and homogenous power to activate change in the face of mainstream society.

Limitations

The research project had the following limitations. All of the adults interviewed did not hold any meaning to the word Zibulan or Cibola and from those interviewed there was no connection or relation to the Zuni or Hopi (Maya) of the Southwest in their cultural migration patterns even though old trade routes existed and were used by many indigenous people through out all of these northern and southern hemispheres.

Other limitations were that the researcher conducted the data collection during the months of September 2009 through January 2010, later than projected due to pending IRB approval and the unavailability of the interpreter during the summer months. Another limitation was that less time to conduct the research could have possibly resulted in the smaller sample size of a total of twenty participants instead of thirty to fifty participants that were projected. The participant sample size used in this research project may have impacted the results; a larger sample could have possibly yielded more varied responses. There were similar responses amongst the participants, as male participants were almost double the number of female participants in the youth questionnaires while there were

twice as many female adults than male adults in this study.

An additional limitation is that the tools created for this research data collection may not have been clearly designed to report this population's needs, and could have included the researcher's own biases or projections in formulating those tools. Although this researcher used the assistance of the previous interpreter who spoke fluent Purhépecha to conduct these interviews, a discrepancy between the areas assessed and the questions asked could have existed.

Recommendations for Social Work Practice, Policy, and Research

It is in the best interest of the Eastern Coachella Valley Community (ECVC) and those social work researchers who have come before at this university to continue to study the social problems of the Purhépecha as a call to justice for those treated unjustly in the twenty-first century of humanity. It is important to understand their biopsychosocial needs in order to better serve an underserved population and break cycles of abuse in the future generations to come. There has been a shift in the negative attention and media publicity given to the

living conditions of the Purhépecha in the ECVC within the last year.

This shift from negative attention to progressive action will afford the need for advanced social work case management and interventions along the areas of intra/inter-agency multidisciplinary teams. Raiff and Shore (1993) term this traditional linkage and expanded brokerage to include personal strengths or developmental approach specific to Purhépecha cultural needs. The Purhépecha will need social service providers that can serve as negotiator-broker in going the extra mile to get the best to fit their unique needs. The future could bring possible research studies or interviews with the current social workers in the local Departments of Public and Social Services and Mental Health.

Another recommendation is to possibly research or interview the progress of the new eleven member resident council at Duroville set up to handle resident's complaints and suggestions as an organized committee. According to Hall and Fenelon (2009) erroneous marginalized conceptions of indigenous peoples do not take into account the "social action" and "cultural continuity" that can be taken by indigenous peoples, in

this case the Purhépecha at Duroville, as an expression of identity, community, and a step into their "articulated rights, within their own cultural and political understandings and goals" (p. x).

(<http://www.latimes.com/news/nationworld/nation/la-sci-mexico13-2010apr13,0,1360313.story>)

Conclusions

This chapter covered identifying the continuing needs of the Purhépecha children and families still living in the Eastern Coachella Valley, explored cultural migration patterns, and identified cultural or language barriers. The researcher used Constructivist, Ecological, and Systems theories to understand the Purhépecha Way of Life to give way their outlook on mental health, Purhépecha spirituality, and to provide a voice to their narrations. In this approach the researcher was learning about his own cultural assumptions and biases as well as of the population he was working with (Cooper & Lesser, 2002). Within this study the principal goal was to find further cultural understandings from the Purhépecha while allowing their individual unique experiences as phenomenology to be included as an empowerment and

educational tool in this and other future research. The limitations of this study were discussed and recommendations were made as the attention to the Purhépecha shifts from negative attention to progressive action. More opportunities and recommendations for Social Work practice, policy, and research across the disciplines of social, behavioral, and medical sciences could be foreseen in these areas.

This researcher would like to conclude with these words from Hall and Fenelon (2009),

Again, we see complex interactions among states, historical processes, and aboriginal indigenous social organizations in the ways these concepts and practices are socially constructed and transformed over time. And again, we see that these differences give rise to different forms of resistance and revitalization. Finally, the underlying unity in all this variation is the continuing struggle for survival and some degree of autonomy on the part of indigenous peoples. (p. 87)

CHAPTER SIX

EPILOGUE

In addition, the researcher analyzed and discussed the work of Hall and Fenelon (2009), *Indigenous Peoples and Globalization* as world-systems explanation "for the significance of cultural, political, and economic globalization on the conditions and contexts of change among indigenous peoples" and discussed the findings in this study (Champagne in Hall & Fenelon, 2009, p. xi). The constant media attention and the release of a thirty-minute documentary entitled "The Purhépecha: Poorest of the poor," has educated the local community. Progressive action has found its way in the Anthropological discoveries of an "proto-urban center" in Michoacan connecting the Purhépecha as major occupants, the forming of *Legacies of Resilience* by Christopher Fisher "as a long-term research project to promote the use of long-term coupled human-environmental records for conservation," and the involvement of the Latino Medical Student Association at UC Irvine along with Dr. Alberto Manetta in Duroville. Faith-based, community-based, and anonymous volunteers have banded to bring greater

awareness of the Purhépecha People and their multifaceted needs across various disciplines that might ally themselves in the social justice cause of the Purhépecha.

Legacies of Resilience

Lead archaeologist Christopher Fisher of the Colorado State University, along with a team of multidisciplinary archaeologists have come across a Purhépecha ancient city and despite the fact that the Purhépecha empire was as large and powerful as that of the Aztecs, they "have gotten the short end of the stick as far as public attention goes," Fisher said. This had been the sentiment when research with the Purhépecha in the Eastern Coachella Valley began with Aguirre in 2008. What is fascinating is that this sentiment is changing across disciplines and a more positive approach is taking place. "What's really interesting about the site is that it gives us a window into the pre-state period when social complexity was increasing and people were congregating together and starting to modify the landscape," said Fisher. Fisher and his team have named their work the *Legacies of Resilience* (<http://resilientworld.com/>) which is so fitting to this

enduring indigenous population and it is the hope of this researcher that more research is conducted in the strengths and significance that the Purhépecha play in our local society.

Poorest of the Poor

Another discovery closer to the ECVC was the release of the documentary "The Purhépecha: Poorest of the Poor," in June 2009. The project began when sixth-grader, Stephanie Maldonado of Long Beach, California was challenged by filmmaker and social activist, Cheryl Quintana Leader. The team spent a summer exploring the lives of migrant farm workers in the Coachella Valley which resulted in a powerful 30-minute documentary depicting the harsh realities of life in the Eastern Coachella Valley for the Purhépecha residents of Duroville. There is a copy available for viewing at the http://www.indivision2000.com/purepecha_print.html website and the fascinating documentary work has received the attention and blessing of First Lady Obama and Oprah Winfrey.

More recently the Press Enterprise had two stories, one entitled *Safer, cleaner but future unclear* and

Neighbors help out Duroville both by De Atley and Olson (2010). The highlights of both stories combined were the networking that county and private developers are viewing affordable and alternate living arrangements for the *Poorest of the Poor* in Duroville. Their legal status is being taken into consideration in the private developer's quest to build affordable and low-income housing with a possibility of close to a three hundred home project to rely on volunteers and donations.

From Negative Attention to Progressive Action

Donations and volunteers are the huge buzzwords and action being taken currently in Duroville. There has been an anonymous donation of two-hundred thousand dollars for once-a-month food donations being delivered for the next two years for Duroville residents. The faith based community and local elementary and high school students are also contributing time for social activities and tutoring to Purhépecha youth. A Santa Ana children's health and diabetes initiative, known as Latino Health Access has been active again this weekend, May 2, 2010, in an effort to promote diabetes screening and prevention. This group of health educators and medical

intern student from UC Irvine is lead by Dr. Alberto Manetta, as they have been active in Duroville for a year now, and have now trained and paid local residents as community health workers in empowering residents to reaching out to other agencies (De Atley & Olson, 2010) . More opportunities and recommendations for Social Work practice, policy, and research across the disciplines of social, behavioral, and medical sciences could be foreseen in these areas.

APPENDIX A
QUESTIONNAIRE

TENTATIVE QUESTIONNAIRE FOR ADULTS

ADULT DEMOGRAPHIC INFORMATION

- What is the gender of the participant?
- What is the age of the participant?
- What was the age of migration to the United States?
- What are the languages the participant speaks?
- What is the highest level of education completed?
- What type of employment is the participant involved in?
- What is the marital status?
- Does the participant have children?
- How many?

INVOLVEMENT WITH COMMUNITY RESOURCES

- Has the participant been involved in Parenting or Spanish speaking classes?
- Are there any barriers to obtaining Parenting or Spanish speaking classes?
- Is the participant interested in any of these or any other type of classes?
- If so, what kind of classes would be beneficial?
- Does the participant have family or a network of support their area?
- Does the participant belong to any organization or group?

QUESTIONS RELATED TO CULTURAL MIGRATION

- What was the participant's migration experience like?
- What are the reasons for migrating to the Eastern Coachella Valley Community?
- Are there any cultural, religious, or spiritual reasons for migrating to the ECVC?
- Has the participant lived in other places before coming to the ECVC?
- What has the participant encountered to be the most difficult in adapting to the ECVC?
- What has been the least difficult in adapting to the ECVC?
- Has the participant ever felt discriminated against on the basis of culture, language, or other feature?

TENTATIVE QUESTIONNAIRE FOR ADULTS

PURHÉPECHA WAY OF LIFE

What does the word Purhépecha mean?

What do the Purhépecha believe in?

What is the Purhépecha Way of Life?

What are the Purhépecha religious, spiritual, or ceremonial practices?

Does the word *Zibulan*, hold any meaning to the participant in any way?

Are there any *caciques* or *cargueros* involved in Purhépecha ceremonial life?

OUTLOOK ON MENTAL HEALTH

Has the participant experienced any major life crises?

What has the participant encountered to be the most difficult in adapting to the ECVC?

How was the participant able to resolve this?

Can the participant explain how the area where they live has impacted their family?

Where do the Purhépecha gain strength from?

Can the participant identify a strength and weakness in relation to themselves, their family, or their community?

ENDING QUESTIONS

Does the participant know of anyone who they think would be interested in participating in this study? If so, can the participant inform them or provide a contact number?

Does the participant wish to talk about anything else or do they have any questions for the researcher?

TENTATIVE QUESTIONNAIRE FOR YOUTH

YOUTH DEMOGRAPHIC INFORMATION

What is the age of the participant?

What is the gender of the participant?

What is the birthplace of the participant?

EDUCATION INFORMATION

What grade is the youth in?

What is the highest education level completed if not in school now?

Does the youth have difficulties in school?

If so, can the youth describe them?

Does the participant think some problems are due to culture and/or language?

What languages are spoken by the youth?

Has the youth been involved in English Language Development classes?

INVOLVEMENT WITH COMMUNITY RESOURCES

Has the youth been involved in classes or programs outside of school within the ECVC?

If so, which ones?

Can the youth explain how they think culture, language, and living in the ECVC have impacted their family?

Does the participant have family, peer or a network of support their area?

Does the participant belong to any organization or group?

YOUTH PERSONAL POWER

What has the participant encountered to be the most difficult in adapting to the ECVC?

What has been the least difficult in adapting to the ECVC?

Has the participant ever felt discriminated against on the basis of culture, language, or other feature?

Where do the Purhépecha gain strength from?

Can the participant identify a strength and weakness in relation to themselves, their family, or their community?

TENTATIVE QUESTIONNAIRE FOR YOUTH

ENDING QUESTIONS

Does the participant know of anyone who they think would be interested in participating in this study? If so, can the participant inform them or provide a contact number?

Does the participant wish to talk about anything else or do they have any questions for the researcher?

APPENDIX B
INFORMED CONSENT

Informed Consent

Potential Participant:

The study in which you are asked to participate is designed to identify the needs of the Purhépecha community living in the Eastern Coachella Valley Community. This study is being conducted by Carlòs Lamadrid a student in the Masters of Social Work Program at California State University at San Bernardino. The student is not a representative from law enforcement, immigration, and or other agency. The student is being supervised by Dr. Rosemary McCaslin. This study is pending approval by the Institutional Review Board at California State University, San Bernardino.

In this study you will be interviewed on several topics that include questions about you such as age, age at migration, languages spoken, education, number of children, and culture. The interview also consists of four sections followed by debriefing. The purpose of this is to inform you about possible resources that could be useful.

The interview will be conducted in the community in which you live. You have the option to choose where you will feel the most comfortable, for example your home. The interview may take up to one to two hours depending on the participant and interviewer. The researcher will compensate the participant with groceries from a local food store as a show of appreciation for the participant's cooperation and time devoted for the interview. Please be assured that your responses will be kept confidential and outcomes of the study will only be reported as group findings. A copy of the results will be delivered to you.

It is very important that you know that all the responses you provide will remain private and that you have the right not to participate in the study. You also have the right to stop once the interview has begun as well as to say you don't want to answer questions asked by the interviewer with no penalty. Benefits of this study may include contributing to educating the non-Purhépecha community about your community's specific needs and views. The benefits to the participants could be better access to relevant services. A possible minimal risk may be the time spent to engage and answer the questions in the interview.

If you have questions or concerns about the study and/or your participation, you may contact my faculty supervisor, Dr. Rosemary McCaslin at (909)537-5507 or ask translator, Jose Hernandez at (760) 404-3664.

I acknowledge that I have been informed of, and understand, the purpose of this study, and voluntarily wish to participate, and that I am at least 18 years of age.

Participant's Initials

Interpreter's Initials
(when applicable)

Date _____

Date _____

Documento de Consentimiento Autorizado

Posible Participante:

El siguiente estudio en el que se le ofrece participar es para tratar de identificar las necesidades y cultura sobre la comunidad Puhépecha en el Valle de Coachella. Carlos Lamadrid conduce este estudio y es estudiante del Programa de Maestría de Trabajado Social de la Universidad Estatal de California de San Bernardino y practica bajo la supervisión de la Dr. Rosemary McCaslin. Este estudio esta en revisión por el Instituto de la Universidad Estatal de California de San Bernardino.

Si usted acepta participar en el estudio, la persona que conduce este estudio le informa que las preguntas consistirán de los temas siguientes: preguntas sobre usted, por ejemplo edad, edad al emigrar, educación, lenguaje, número de hijos, entre otras preguntas sobre su llegada a este país. La razón por la cual estas preguntas forman parte es para identificar posibles servicios de la comunidad que puedan asistir al participante y su comunidad en sus necesidades.

La entrevista será conducida en su comunidad. Usted puede elegir el lugar que crea conveniente. La entrevista tomara un promedio de una a dos horas dependiendo de usted, el participante, y de los temas. La persona que conduce el estudio también le otorgara a cada participante comida de mandado como compensación por la participación con un valor de quince dólares.

Es importante que usted sepa que tiene todo el derecho a rechazar la participación o de terminar la entrevista aunque esta ya haya empezado. Le informo que las respuestas y sus preguntas serán confidenciales y no revelaran su identidad a ninguna organización o autoridad. Como ya reiterado el estudio es solamente para identificar necesidades y servicios que puedan serles útiles a usted y a la comunidad Puhépecha del Valle de Coachella.

Los beneficios al participar en este estudio son la contribución a su comunidad para aumentar la atención de profesionales a su comunidad así educando a estos sobre sus necesidades y cultura, y los recursos de la comunidad que serán presentados con el fin de ayudarle a usted y a su familia. Riesgo mínimo de ser participante es el tiempo que tomara en contestar las preguntas.

Si tiene alguna pregunta o comentario sobre este estudio, puede contactar a mi supervisora de facultad, la Dr. Rosemary McCaslin al (909)537-5501.

Yo acepto que haya sido informado/a sobre el contenido al cual voluntariamente deseo participar, y que soy mayor de 18 años.

Iniciales del Participante

Iniciales de testigo/interprete

Fecha _____

Fecha _____

APPENDIX C
DEBRIEFING STATEMENT

Debriefing Statement

To: Participant

From: Carlos Lamadrid

I would like to thank you for volunteering your time in this research to identify the needs of the Purhépecha children and families living in the Eastern Coachella Valley Community. The findings of this research will be used to increase awareness and cultural competency of those professionals and members of the community who come into contact and work with the Purhépecha members.

Please be assured that your responses will be kept confidential and outcomes of the study will be reported only as group findings. A copy of the results of the study will be delivered to you.

If you have questions or concerns about the study and/or your participation, you may contact my faculty supervisor, Dr. Rosemary McCaslin, at (909)537-5507 or ask for translator, Jose Hernandez at (760) 404-3664.

Again, thank you for participating in this project.

Carlos Lamadrid

Declaración De Información Sobre el Estudio

Atención: Participante

De: Carlos Lamadrid

Quisiera agradecerle su participación en este estudio cual propósito es identificar las necesidades de la comunidad Purhépecha que reside en el Valle De Coachella para a si crear nuevos programas y servicios creados especialmente o que tomen en cuenta la cultura y lenguaje de esta su comunidad.

De nuevo, le informo que su identidad y respuestas son confidenciales y los resultados del estudio serán reportados en grupo. Los resultados publicados no revelaran información personal o información que le perjudique. Al final del estudio usted será enviado una copia de los resultados.

Si usted tiene alguna pregunta en referente al estudio o sobre su participación, puede contactar a la supervisora de facultad, Dr. Rosemary McCaslin, al (909)537-5507.

Por ultimo, agradezco su participación y cooperación en este estudio.

Carlos Lamadrid

APPENDIX D
YOUTH ASSENT

YOUTH ASSENT TO PARTICIPATE IN RESEARCH

(13-17 years of age)

Youth Participant in the study: *The Continuation of Social Work Outreach with the Purhépecha People*

The study in which you are asked to participate is to find out the needs of youth in the Purhépecha community living in the Eastern Coachella Valley Community. This study is being conducted by Carlos Lamadrid a student in the Masters of Social Work Program at California State University of San Bernardino. The student is being supervised by Dr. Rosemary McCaslin. This study is pending approval by the Institutional Review Board at California State University, San Bernardino.

If you decide to participate you will be interviewed on several topics that include questions about you such as age, languages spoken, education, cultural beliefs, and adjustments you might be having in school or in your community. The interview may take up to one to two hours depending on the participant and interviewer. The questions will be asked in the community in where you live. You have the option to choose where you will feel the most comfortable, for example your home.

Being in this study is up to you and even if you change your mind later and want to stop that is alright. Please talk this over with your parents before you decide whether or not to participate. We will also ask your parents to give their permission for you to take part in this study. But even if your parents say "yes" you can still decide not to do this.

It is very important that you know that all the responses you provide will remain private and that you have the right to answer what you want to or not. Benefits of this study may include contributing to educating the non-Purhépecha community about your community's specific needs and perceptions. The benefits to the youth could be better access to relevant services and \$10 gift card to a local business. A possible minimal risk may be the time spent to engage and answer the questions in the interview.

If you have questions or concerns about the study and/or your participation, you may contact my faculty supervisor, Dr. Rosemary McCaslin at (909)537-5507.

I understand the purpose of this study, and volunteer to participate, and it is true that I am between 13 and 17 years of age.

Participant's Initials

**Interpreter's Initials
(when applicable)**

Date _____

Date _____

APROBACION JUVENIL PARA PARTICIPAR EN UN ESTUDIO

(Entre 13 y 17 años de edad)

Participación juvenil en el estudio: La Continuación de Trabajo Social con la Gente Puhépecha

El siguiente estudio en el que se le ofrece participar es para tratar de identificar las necesidades y cultura de jóvenes sobre la comunidad Puhépecha en el Valle de Coachella. Carlos Lamadrid es estudiante del Programa de Maestría de Trabajo Social de la Universidad Estatal de California de San Bernardino y practica bajo la supervisión de la Dr. Rosemary McCaslin. Este estudio está pendiente de ser aprobado por el Instituto de la Universidad Estatal de California de San Bernardino.

Si usted gusta participar en el estudio, las preguntas consistirán de los temas siguientes: preguntas sobre usted, por ejemplo edad, edad al emigrar, educación, lenguaje, creencias de su cultura, y sobre ajustes en su escuela o comunidad. La entrevista durará entre una hora y media a dos dependiendo del participante y el entrevistador. La entrevista será conducida en su comunidad. Usted puede elegir el lugar que sea conveniente.

Participando en el estudio depende de ti y si después cambias de opinión y quieres parar de responder las preguntas lo puedes hacer. Por favor habla con tus padres antes de decidir si participas o no. Les preguntaremos a tus padres por su permiso para que tú participes en el estudio. Pero aunque tus padres digan que “sí” tu todavía puedes decidir no participar.

Es muy importante que sepas que todas las respuestas que usted da son privadas y usted puede decidir como responderlas. Los beneficios de este estudio pueden contribuir a la educación de los que no son Puhépecha sobre su comunidad y sus necesidades o percepciones. Los beneficios para la juventud pueden ser acceso a servicios juveniles y tarjeta de regalo de \$10. Un riesgo mínimo puede ser el tiempo de la entrevista y para responder las preguntas.

Si usted tiene cualquier pregunta o preocupación sobre su participación o sobre el estudio, puede llamar a mi supervisora del estudio, Dr. Rosemary McCaslin al (909)537-5507.

Yo entiendo el propósito del estudio y quiero participar voluntariamente, y también es cierto que tengo entre 13 y 17 años de edad.

Iniciales de participante juvenil

**Iniciales de Interprete
(cuando este presente)**

Fecha _____

Fecha _____

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