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ABSTRACT

During 1983-84, in the final year of a 3-year funding cycle, the Native American Education Program provided after-school and summer session instruction and supportive services to approximately 500 Native American grade K-12 students scattered throughout New York City. The program was administered by the New York City Public Schools' Office of Bilingual Education and funded by Title IV of the Indian Education Act. Curriculum development continued, with emphasis on career orientation and alternatives available to Native American students. The program's instructional component included a 10-session mini-course on Native history, culture, and crafts in each of the city's boroughs; 31 presentations to Native American children in classes in their own schools throughout the city; trips to Native American cultural events; individualized assistance with research projects on Native American subjects; a tutoring program for reading and elementary mathematics; and a 6-week summer session. Other activities focused on personal, academic, and vocational guidance support services; staff development; and parent and community involvement. Recommendations included: finding more accessible quarters or concentrating on reaching students in their homes, schools, and communities; improving coordination with other Indian organizations to identify students and increase program participation; prioritizing objectives; and expanding satellite classes held throughout the city. (NEC)

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NATIVE AMERICAN EDUCATION PROGRAM

1983-1984

# OEA Evaluation Report

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O.E.A. Evaluation Section Report

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Judith Stern Torres, Senior Manager

Grant Number: N008200502

NATIVE AMERICAN EDUCATION PROGRAM  
1983-1984

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## A SUMMARY OF THE REPORT

This program, in its final year of a three-year funding cycle, provided after-school and summer-session instruction and supportive services to approximately 500 Native American students who attended public schools in New York City from kindergarten through twelfth grade. Several special problems were encountered by the program. Its location was distant from where most of the target population lived and from other facilities which they might use. The identification of potential participants was a difficult and time-consuming task, as the Native American Education Program (N.A.E.P.) served a population scattered throughout the five boroughs and not located in identifiable communities. Additional obstacles arose due to the fact that once identified, some students could not meet federal requirements for recognition as Native Americans.

The N.A.E.P. staff has attempted to base each year's activity plan on the actual needs expressed by participants. During 1983-84, the instructional component consisted of ten-week mini-courses, held in each borough of the city, covering Native American history, culture, and crafts. Tutoring and educational activities, such as trips to Native American cultural centers, were offered in addition to the mini-courses. During July and August, the N.A.E.P. presented a six-week summer program for students ages 7 to 12, which included instruction in Indian crafts, singing, history, and dancing, and a trip to the Philadelphia Pow Wow. Another important component of the N.A.E.P. was its library/resource center, which houses a sizable collection of books, periodicals, films, and curriculum materials for and about Native Americans, as well as examples of Native American art and artifacts.

The program was administered by the New York City Public Schools' Office of Bilingual Education and funded by Title IV of the Indian Education Act for three staff positions: a project director, one junior school/neighborhood worker, and one senior school/neighborhood worker (librarian). Two students worked for the learning experience and helped with the clerical work. As a result of budget cuts during 1983-84, the junior school/neighborhood worker began working as program secretary. Curriculum development continued despite the lack of a curriculum specialist, with special emphasis on career orientation and alternatives available to Native American students. The library/resource center was a significant asset in the area of curriculum development. Supportive services to program participants included personal, academic, and vocational guidance and referrals to outside agencies. The N.A.E.P. staff also worked closely with school personnel in an effort to foster understanding of and sensitivity to the special needs of Native American students. Development activities for staff members consisted of weekly planning meetings and a variety of activities which utilized resource center materials. Parents of participating students were involved through the N.A.E.P. Parents' Committee and many of the field trips and special activities planned by the program.

Community involvement, also a vital part of the program, was encouraged through school presentations and technical assistance to school personnel and through the library/resource center, which was open to all members of the community who wished to learn more about Native Americans.

The following recommendations are aimed at improving the overall effectiveness of the program:

- As recommended in previous evaluation reports, locating new quarters for the program should assume top priority for program staff. If such a move is not possible, efforts should continue to be made to reach eligible students through their schools, homes, and communities.
- Modifying the process used to identify Native American students in the schools.. Closer coordination with Indian organizations might increase student and parental participation in program activities.
- Examining program needs and objectives to determine whether current staffing permits proposed activities to be carried out. As a result of establishing priorities for program activities, some of the program's difficulties might be overcome.
- Continuing and, if funding permits, expanding the successful satellite classes held throughout the city.

## ACKNOWLEDGEMENTS

The production of this report, as of all Office of Educational Assessment Bilingual Education Evaluation Unit reports, is the result of a cooperative effort of regular staff and consultants. In addition to those whose names appear on the cover, Margaret Scorza has reviewed and revised reports, coordinated the editing and production process, and contributed to the quality of the work in innumerable ways. She has been assisted by Ida Heyman, who has interpreted findings and integrated material into reports. Barbara Shore has written report summaries. Finally, Joseph Rivera has worked intensely to produce, correct, duplicate, and disseminate reports. Without their able and faithful participation, the unit could not have handled such a large volume of work and still produced quality evaluation reports.

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## NATIVE AMERICAN EDUCATION PROGRAM

Location: 234 West 109th Street, Room 507  
New York, New York, 10025

Year of Operation: 1983-1984, final year of a three-year cycle

Funding Source: Title IV of the Indian Education Act

Participants: 510 Native American students, in kindergarten through grade 12

Director: Wanda Hunter

### OVERVIEW

The Native American Education Program (N.A.E.P.) is a year-round program designed to provide after-school and summer-session instruction and supportive services to Native American children attending New York City public schools. Children in kindergarten through grade 12 may participate. The instructional component this year was structured as a series of ten-week mini-courses held in each borough of the city, with a curriculum covering Native American history, culture, and crafts. Tutoring in support of the regular school curriculum was also offered, as well as other educational activities, such as trips to Native American cultural centers. Supportive services were provided by school/neighborhood workers at the program site and at the homes of participants.

Another important aspect of the program is its library/resource center, which houses a sizable collection of books, periodicals, films, and curriculum materials for and about Native Americans, as well as examples of Native American art and artifacts.

## I. DEMOGRAPHIC CONTEXT

The N.A.E.P. is housed in an old public school located in a lower working class neighborhood on Manhattan's Upper West Side. The area is characterized by high crime rates, and is physically deteriorated. Moreover, the location is distant from the areas in which most of the students served live, and from other facilities which they might use. The program's target population of Native American children is scattered throughout the five boroughs of New York City, but most are reported to live in Brooklyn.

The program's location creates many problems for student participation. Since 1979-80, when the program was forced to move to the present location, the number of participants has declined. The staff's innovative response has been to offer satellite mini-courses throughout the city. While these classes have proven to be a successful means of reaching some students who were unable or unwilling to attend the center, this strategy has not been sufficient to encourage participation at the level attained at the previous location, the American Indian Community House. It has also not addressed the present inaccessibility of the excellent library/resource center which the program maintains.

The resource collection has been vandalized several times at the present location. The program space is situated on the fifth floor of a large building, isolated from classrooms and other offices, and vulnerable to intruders.

A related problem with the present location is its unsuitability for use on weekends or during early evening hours, due to both budgetary constraints and safety conditions. The center must close at 5:30 p.m.

Although staff members have made attempts to find a new location for the program, they have had little success. Neither the American Indian Community House nor the New York City Office of Bilingual Education (O.B.E.) at the central Board of Education has been able to house the N.A.E.P. this year, although O.B.E. has been able to offer it space for the Brooklyn mini-course sessions.

## II. STUDENT CHARACTERISTICS

### DEFINITION OF THE TARGET POPULATION

According to the Indian Education Act, "Indian" means "any individual who is a member of a tribe, band, or other organized group of Indians or who is a descendant, in the first or second degree, of any such member; or is considered by the Secretary of the Interior to be an Indian for any purpose; or is an Eskimo or Aleut or other Alaska Native...." While the N.A.E.P. is intended to serve all Native American children in kindergarten through grade 12 who attend public schools in New York City, only those whose parents complete an Indian Student Certification form (see Appendix A) may participate. This form also provides information to the staff about the child's tribe and band.

The program served approximately 510 eligible students in some way during 1983-84. This number includes those who participated in in-school cultural programs, visited the center, took part in satellite programs, or received home visits. This number represents a significant percentage of the Native American children identified by the New York City Public Schools' Ethnic Survey.

### NEEDS ASSESSMENT

In prior years, all eligible students and their parents were asked to fill out a Needs Assessment Questionnaire (see Appendix B). Analysis of over 300 questionnaires returned at that time revealed the following student characteristics:

- eighty percent did not know any other Indian children;
- sixty-nine percent had little knowledge of their nation's customs, history, or present circumstances;
- forty-three percent experienced problems with absenteeism;
- seventy-six percent were seeking college information;
- sixty-nine percent did not avail themselves fully of existing remedial services even though they might be eligible;
- eighty-seven percent earned low scores on standardized tests.

Needs also became apparent in other, less formal ways. Letters and questions from children to the resource librarian requesting information about Native Americans in order to correct television and media stereotypes have presented many needs which were consequently addressed.

The N.A.E.P. staff, cognizant of its limited resources, and in an attempt to maximize participation, has tried to base each year's activity plan upon the actual needs expressed by participants.

#### SPECIAL PROBLEMS: IDENTIFYING POTENTIAL PARTICIPANTS

New York City is unique in that students from over 55 different Indian nations are scattered throughout its five boroughs. While the N.A.E.P. has certified 510 students as eligible Indian children, this population is so scattered that few Native American students or their families communicate with each other. The result of this isolation is Indian students' diminishing awareness of their rich cultural heritage. The N.A.E.P. must serve this scattered population. The staff tries to visit all schools where Native American children have been identified by the New York City Public Schools' Ethnic Survey. During such school

visits, many problems with the survey data have surfaced; some students identified as Native American were not able to meet official requirements to be so defined, while others who were indeed Native American children had not been identified.

This year about 50 additional Native American children were located. While the thoroughness of the staff's effort to identify Native American children is indeed to be commended, this has become a major, time-consuming task. This task overextends the existing limited staff, and expends staff time necessary to perform other functions.

### III. PROGRAM DESCRIPTION

#### PROJECT OBJECTIVES

For evaluation; the N.A.E.P. proposed the following objectives:

- to develop materials relating to Native American heritage and culture to be used in the classroom;
- to provide cultural awareness workshops in locations which are more accessible to Native American students;
- to reduce Native American student isolation and to enhance awareness of the N.A.E.P. services;
- to provide referrals appropriate to the individual needs of Indian students in order to sustain them in the public school system;
- to provide on-going awareness of programs and activities for Native American students and their families and interested educators;
- to provide parent workshops.

#### STAFFING AND ADMINISTRATION

The Native American Education Program falls within the administrative structure of the New York City Public Schools' Office of Bilingual Education. The program was originally placed in that office during a prior funding cycle when it provided instruction in Native American languages. Although the program is unique within O.B.E., N.A.E.P. staff have actively participated in its meetings and other activities, and have maintained frequent communication with that office.

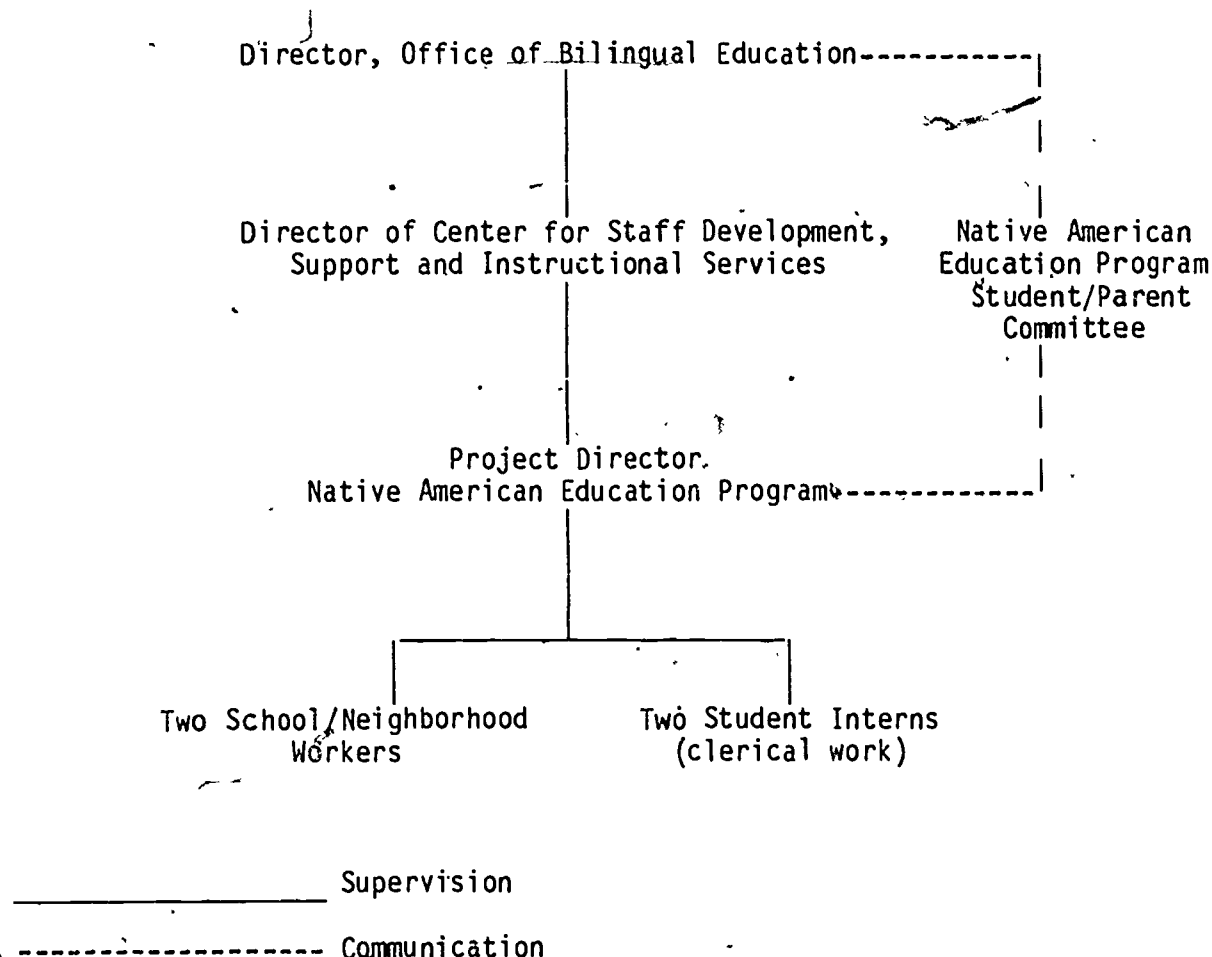
The N.A.E.P. staff presently consists of three persons (one less than last year): one project director, one junior school/neighborhood worker, and one senior school/neighborhood worker (librarian). Two

students from the city schools work for the learning experience and help with clerical work.

The 1983-84 grant award was \$15,000 less than anticipated and \$8,000 less than the previous grant. In addition, the junior school/neighborhood worker began working as program secretary in June, 1984. As a result, the N.A.E.P. staff members had to perform multiple functions. Figure 1 presents the organizational structure of the Native American Education Program.

FIGURE 1

Native American Education Program: Organization Chart, 1983-1984





#### IV. INSTRUCTIONAL COMPONENT

The instructional component of the Native American Education Program is not implemented through typical day-school classroom activities. Rather, participation in program activities is voluntary through classes offered after school hours, and mini-courses offered at satellite locations in four boroughs. During the current year, the instructional component has encompassed the following activities:

- mini-courses in Native American history and culture held in Manhattan, the Bronx, Brooklyn, and Queens;
- presentations to Native American children in classes in their own schools throughout the city;
- trips for students to Native American cultural events and follow-up discussions;
- individualized assistance with research projects on Native American subjects;
- a tutoring program for reading and elementary mathematics;
- a six-week summer session including field trips and instruction in traditional crafts, dances, and songs.

In all cases, the staff attempts to provide instruction which will be most relevant to particular audiences, with special emphasis on the nation(s) represented in a given class. The results of a needs assessment conducted by the program have served to guide instructional activities.

#### THE MINI-COURSE PROGRAM

The mini-course program was originally designed as an adjunct to comprehensive instruction at the central site. It was intended to offer activities to the eligible students in or near their schools, rather

than at the less accessible upper Manhattan location. As problems with the central site have continued, the mini-course has expanded and become a major part of the instructional component.

The mini-course is given for ten weeks at each location, with classes one day a week for two hours. A pre-test (see Appendix C) is administered at the beginning of the first session. Instruction then begins with a film entitled "Unlearning Indian Stereotypes," which was produced in conjunction with N.A.E.P. Other mini-course activities include:

- reading and discussing Native American history and legends;
- learning about various nations through records and tape-recorded materials;
- instruction in Native American craft-making, including leatherwork, beadwork, basketry, featherwork, applique, pottery, woodcarving, metalwork, and other crafts;
- out-of-city day trips for participants.

The actual course content remains flexible in order to respond to student interests and needs. According to program staff members, the mini-classes were well attended this year with approximately 25 students present each session.

Information on the mini-courses is disseminated through the N.A.E.P. newsletter and by flyers to the families of Native American children who have expressed interest in the program. During 1983-84, mini-courses were offered at the following locations:

Queensboro Public Library  
89-11 Merrick Blvd.  
Jamaica, New York

Bronx Barnes Library  
2147 Barnes Avenue  
Bronx, New York

Office of Bilingual Education  
131 Livingston Street  
Brooklyn, New York

Native American Education Program  
234 West 109 Street, Room 507  
New York, New York

### IN-SCHOOL PRESENTATIONS

Another aspect of the N.A.E.P.'s outreach to the scattered population of Native American children in New York City is the program of school presentations. These usually take place as part of a classroom assembly program in a school attended by Native American students. Programs are planned in conjunction with the school's instructional staff. Most often, these presentations have focused on Native American history and culture in New York State. On request, a N.A.E.P. staff member works with a classroom teacher by conducting an activity (a film or filmstrip, for example, plus discussion) to enhance the students' awareness of and respect for the cultures of Native Americans. This provides an opportunity to dispel cultural stereotypes which may exist within the schools which Native American children attend, and to raise the existing level of knowledge about Native American history and culture. Information about the program is also provided. During the 1983-84 academic year, 31 school presentations were made.

### TUTORING AND INDIVIDUALIZED ASSISTANCE

In the past, students were tutored in a variety of academic subjects, either at the central site or in their own homes. In 1983-84, staff members could only provide individualized assistance at the central site to students who were engaged in school projects on Native American topics. The program reported that four students received tutoring services during the year. This was mainly the responsibility of the senior school/neighborhood worker (librarian) but any staff participated if their own expertise was relevant to the students' needs.

## SPECIAL ACTIVITIES

A variety of special activities were programmed in conjunction with the instructional program, some as part of mini-course activities. Twelve field trips were made to such places as the Shinnecock Reservation on Long Island, the maple sugar ceremony at Ward/Pound Ridge Delaware Indian Reservation in Cross River, New York, the Thunderbird Dance Recital, the Philadelphia Pow Wow, the Clear Water Sloop Festival on the Hudson River (Native American themes), the Museum of the American Indian, the Museum of Natural History, the New York Aquarium, and several movies at the New York Public Library.

### Summer Activities

During July and August, the N.A.E.P. presented a six-week program for 35 students, pre-kindergarten to grade 12. Activities were held at the regular program location and included instruction in traditional Indian crafts, singing, history, and dancing. Field trips were organized to participate in different cultural activities (e.g., the Philadelphia Pow Wow).

## V. NON-INSTRUCTIONAL COMPONENT

An overview of the non-instructional component of the Native American Education Program is given in Table 1. All positions are funded by Title IV.

### LIBRARY RESOURCE CENTER

During 1983-84, the library/resource center continued to expand. The present collection of books catalogued under the Dewey Decimal System contains nearly 1,450 volumes, 20 films, and 57 filmstrips. These cover a wide range of Native American subject areas such as history, politics, legends, biographies, and crafts. Of special note is a growing selection of books about Indian women. There are books covering various tribal nations throughout the United States, Mexico, Canada, and South and Central America. A vertical file, journals, maps, audio-visual materials, and a small collection of Native American artifacts are also available to students who are encouraged to do research on their own nations. The library coordinator has tried to identify books and other materials most relevant to today's Indian children in urban areas such as New York City. Students are also given substantial support with library and research skills.

The library coordinator has successfully undertaken the task of revitalizing the center after vandalism in earlier years had depleted the collection. The resource center is an attractive, well-equipped place to learn and study. As part of an effort to document Indian history in the New York City area, the library coordinator has been investigating and recording accounts of elderly Indians who lived in the

TABLE 1

Non-Instructional Component of N.A.E.P.

Non-Instructional Component	Staff Member Responsible	Number of Staff
Library/Resource Center	Senior School/Neighborhood Worker (Librarian)	1
Curriculum Development	Senior School/Neighborhood Worker	1
Supportive Services	Senior School/Neighborhood Worker (College Counseling)	1
Staff Development	Project Director	1
Parental & Community Involvement	School/Neighborhood Worker (Home/School Liaison)	1
Administration & Supervision	Project Director	1
Other	Student Intern (clerical) (part-time)	2

Note. The total full-time staff consists of 3 persons: 1 project director, 1 senior school/neighborhood worker, and 1 junior school/neighborhood worker. Some staff members fulfill multiple functions, as shown above.

community. These have become a unique addition to the N.A.E.P. collection. In addition, the coordinator edits a newsletter to disseminate information about upcoming events and discuss new additions to the library/resource center.

Seven classes (elementary and high school) were taught at the resource center. The coordinator also held two training workshops for 70 current and 35 future teachers on such topics as stereotyping in children's literature, and several workshops for college students on Indian stereotyping.

During the year, the project director estimated that 540 people used the resource center, including Native American students and parents, and about 200 outside researchers. Several of these were repeat visitors. As an indication of the strength of the program, the librarian stated that staff people from different institutions (e.g., Native Americans from Canadian schools, staff persons from the Museum of the American Indian) came to use the library. Some of the reasons for visiting the center indicated in the guest book by its users are as follows:

- to do research on American Indian culture and materials for curriculum;
- to see a film on Mohawk basket-making;
- to do undergraduate research on American Indian education;
- to research ideas about Native American life;
- to do research on Indian literacy and the American Indian labor movement.

#### CURRICULUM DEVELOPMENT

While N.A.E.P. has had no curriculum specialist this year, efforts

to continue enriching the existing curriculum at the elementary and high school levels have been made. This year special attention was directed to complete the curriculum unit on American Indian women. The curriculum was completed and included biographies of successful American Indian women whose lives and achievements in an urban society are of great importance to young American Indians. The curriculum also focused on career orientation and alternatives available to Native American students today.

The library resource center staff members maintain contact with various sources of current curricular materials developed for Native Americans, and themselves engage in the development of materials for this student population.

#### SUPPORTIVE SERVICES

The senior school/neighborhood worker provides college guidance to program students, while the junior school/neighborhood worker provides other types of guidance and referral services. The school/neighborhood workers first establish contact with students at their schools. After acquainting students, teachers, and parents with the program, and distributing applications, the workers make follow-up phone calls to those who express interest in the program. At this point, arrangements may be made to visit a student's home to provide information or advice.

Frequently, parents and students call the center to request supportive services related to academic or family problems, or for college counseling and career guidance. The school/neighborhood workers are uniquely qualified to provide these services since they serve as role-



models to Native American students who may doubt their ability to "make it" in college or a career.

During 1983-84, contacts with families served a variety of purposes, including the following:

- to provide truancy and drop-out counseling;
- to provide information concerning college and scholarship opportunities for Native Americans;
- to help families learn about and use the resources of other Indian agencies and associations;
- to introduce families to the tutoring services provided by N.A.E.P.;
- to provide information about vocational and job training programs;
- to encourage parent participation in the education of their children.

#### STAFF DEVELOPMENT

N.A.E.P. staff members participated in varied activities intended to enhance their professional skills and abilities. In some cases, films, tapes, and slides documenting these activities were made and have become part of the resource center collection. They are available to N.A.E.P. staff visitors, and program participants.

This year, Peggy Standing Deer conducted a series of sessions for staff to develop craft skills and curriculum. The entire staff also participated in weekly planning meetings, and the project director attended the monthly staff meetings of the Office of Bilingual Education.

## PARENTAL INVOLVEMENT

Parent and community involvement through the N.A.E.P. Parents' Committee is a vital part of the program. Its ten members take an active role in steering the program and are consistently supportive of its aims and goals. The project director presents reports on program activities to the committee which meets for three hours approximately once a month. The committee's role includes:

- recommending and approving program staff, including the project director;
- authorizing program expenditures;
- setting program priorities relative to student needs;
- evaluating the program and its staff; and
- planning future activities.

Parents participate in training activities specifically planned for them. The program offers workshops intended to develop skills in feather work, finger weaving, and other crafts. Parents are encouraged to share the skills acquired through the workshops with their children. This year, two of the workshops were combined with the Parents Committee meetings.

Parents also participated in the aforementioned field trips and special activities for program students.

## VI. CONCLUSIONS AND RECOMMENDATIONS

### CONCLUSIONS

In 1983-84, as in prior years, the Native American Education Program has had to contend with limitations imposed by its location and by a further reduction in staff. Its funding is limited, while its scope of activities is broad. Its target population is both difficult to identify and scattered throughout the five boroughs of New York City. Staff members have demonstrated a strong commitment to project goals by continuing to seek new and creative ways to surmount these obstacles. The staff's efforts, their craft skills, their networking and counseling abilities, in addition to the mini-classes and program library, all comprise the program's major strengths.

The program location and the restricted hours during which the center can operate continue to be major problems. The site is closed at those times when students and their families would be most likely to visit and it is distant from the areas in which target students live. Although the program has had the participation of parents in its advisory committee and in workshops conducted for parents, it has been unable to meet its goal of attracting a substantial number of parents to program-sponsored activities. The mini-courses offered at various sites throughout the city appear to be a good way of taking the program to its target population; attendance in these courses was high.

N.A.E.P. staff members have spent considerable time and effort in developing an excellent resource center as a pleasant and well equipped

place to learn and study. They have developed materials for reference, tutoring, and culturally-related instructional activities. Thus, they have achieved a major program objective.

Through its workshop and mini-course offerings, N.A.E.P. has promoted an awareness of Native American cultures among school personnel and Native American families. By disseminating information in the schools about the Native American heritage and developing instructional materials, it has helped target students to develop a positive self-concept and pride in being Native Americans. Through a newsletter, it has informed the Native American population, widely dispersed throughout New York City, about available services, programs and activities. Thus, the program has contributed to reducing a sense of isolation among Native American students and their families, and to creating a sense of community within a large cosmopolitan setting.

#### RECOMMENDATIONS

1. As had been recommended in previous evaluation reports, the deficiencies of the current site strongly suggest that program staff give the highest priority to its search for alternative quarters. The program site must be geographically more accessible to students and remain open for longer hours. A more accessible location (such as mid-Manhattan) would greatly improve the possibilities for student participation and parental involvement in program activities.

2. The process used to identify Native American children in the schools might be modified to reach a greater number of target students. Reportedly, only ten percent of the total eligible population has been identified. There is a need for closer coordination with American

Indian organizations in New York City, such as the American Indian Museum, the American Indian Community House, the International Indian Treaty Council, the foundation for the Community of Indian Artists, and the American Indian Art Gallery to increase the population reached by program services. These agencies might assist the project by locating and referring Native American students.

3. The program might reformulate its objectives based upon a priority of needs to be addressed, but also on a realistic sense of what can be accomplished with limited staff. A more focused scope of program activities might be a possible solution to some of the current difficulties experienced by the seemingly overextended program staff.

4. Since the satellite classes are an effective means of reaching Native American students throughout the city, these classes should be continued and, if funding and staffing permit, expanded.

VII. APPENDICES

DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE  
OFFICE OF EDUCATION  
WASHINGTON, D.C. 20202

FORM APPROVED  
FEOAC NO. R 43  
APPROVAL EXPIRES 3/80

INDIAN STUDENT CERTIFICATION

(Part A, Indian Education Act)

In order to apply for an entitlement grant under Part A of the Indian Education Act, your school district must determine the number of Indian children enrolled in its schools.

Any child who meets the following definition from the Indian Education Act may be counted for this purpose.

"Indian" means... "any individual who (1) is a member of a tribe, band, or other organized group of Indians, including those tribes,

bands, or groups terminated since 1940, and those recognized by State in which they reside, or who is a descendant, in the first or second degree, of any such member, or (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) an Eskimo or Aleut or other Alaska Native..."

You are not required to submit this form. However, if you choose not to submit it, your child cannot be counted for entitlement funding under Part A of the Indian Education Act.

NAME OF ELIGIBLE CHILD

ADDRESS (Include number, street, city, State and ZIP code)

PART I - MEMBERSHIP INFORMATION

WHO IS A MEMBER OF A TRIBE, BAND, OR OTHER ORGANIZED GROUP OF INDIANS? CHECK ONE OF THE BOXES BELOW AND ANSWER THE QUESTIONS FOR THAT PERSON

1.  CHILD HIMSELF/HERSELF 2.  NATURAL PARENT (ancestor, 1st degree) 3.  NATURAL GRANDPARENT (ancestor, 2nd degree)

IF YOU CHECK BOX 2 OR 3, ENTER THE NAME OF THE PARENT OR GRANDPARENT

A. WHAT IS THE NAME OF THE TRIBE, BAND, OR OTHER ORGANIZED GROUP OF INDIANS?

3. COMPLETE COLUMN 1 OR COLUMN 2. THE TRIBE, BAND, OR OTHER ORGANIZED GROUP IS: (Check all the boxes that apply in column you select)

COLUMN 1

- FEDERALLY RECOGNIZED  
 ESKIMO, ALEUT, OR OTHER ALASKAN NATIVE

COLUMN 2

- NOT FEDERALLY RECOGNIZED  
 TERMINATED  
 STATE RECOGNIZED, BY THE STATE OF \_\_\_\_\_  
 OTHER ORGANIZED GROUP

C. WHAT IS THE INDIVIDUAL'S MEMBERSHIP NUMBER? (Where applicable) \_\_\_\_\_  
CHECK ONE. THIS IS AN  ENROLLMENT NUMBER  ALLOTMENT NUMBER  OTHER (Explain)

D.1. IS THERE AN ORGANIZATION WHICH MAINTAINS MEMBERSHIP DATA FOR THE TRIBE, BAND, OR OTHER ORGANIZED GROUP?  YES  NO

2. IF "YES", GIVE THE NAME AND ADDRESS OF THE ORGANIZATION

NAME OF THE ORGANIZATION

ADDRESS

3. IF "NO", EXPLAIN HOW THE PERSON INDICATED MEETS THE DEFINITION OF INDIAN GIVEN AT THE TOP OF THIS FORM

PART II - SCHOOL INFORMATION

(Print the name and address of the public school the child now attends and enter the child's grade level below)

NAME OF SCHOOL

ADDRESS (City and State ONLY)

GRADE

PART III - PARENT INFORMATION

SIGNATURE OF PARENT

ADDRESS

DATE

OFFICE OF BILINGUAL EDUCATION

## NATIVE AMERICAN EDUCATION PROGRAM

234 WEST 109TH STREET — ROOM 507

NEW YORK, N. Y. 10028

663-4040

AWILDA ORTA  
DIRECTORWANDA HUNTER  
PROJECT DIRECTORMEMORANDUM

TO: Parents of Native American Students in New York City Public Schools

FROM: Wanda Hunter, Project Director *W.H.*

RE: Needs Assessment

DATE: December 2, 1980

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The Native American Education Program is conducting a Needs Assessment in compliance with Section 186.6 of Public Law 92-318.

Please take time out of your busy schedules to complete the enclosed questionnaire and return it to our office in the stamped, self-addressed envelope provided, on or before December 13, 1980. The data on the questionnaire is confidential and will be used not only to meet the requirements of the Federal Government but, more importantly, to better meet the special educational and cultural needs of your children during 1981-82.

Parents of more than one child in public school, please complete the questionnaire with all children in mind.

If you have any problems filling out the questionnaire, do not hesitate to call me or Barbara Miller between 9:30 and 5:30, Monday + Friday. Our number is 663-4040.

Thank you for your cooperation.

edr  
Enc.



The questions below pertain to any children registered in public schools. Please provide specific information whenever possible. If you need more space for an explanation, please indicate so on the front and use the back of the questionnaire. Use the same number on the back as the number of the question you are responding to.

1. How many children do you have enrolled in school? \_\_\_\_\_
2. Do you visit the schools for Parent/Teacher Conferences? YES \_\_\_\_\_ NO \_\_\_\_\_
3. Do you know about the Native American Education Program's Parents' Committee meetings? YES \_\_\_\_\_ NO \_\_\_\_\_
4. Have you attended any Native American Education Program's Parents' Committee meetings? YES \_\_\_\_\_ NO \_\_\_\_\_
5. How do you feel about attending Native American Parents' Committee meetings? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
6. Do you know the members of the Native American Parents' Committee? YES \_\_\_\_\_ NO \_\_\_\_\_
7. Which Indian communities have you visited? \_\_\_\_\_  
 \_\_\_\_\_
8. Do you know any other Native Americans in your community? YES \_\_\_\_\_ NO \_\_\_\_\_
9. Does your child know about his/her Indian heritage and culture?  
 A great deal \_\_\_ A little \_\_\_ Nothing \_\_\_ (Check one)
10. Do you feel it is important for your child to know his/her Native American history and heritage? YES \_\_\_\_\_ NO \_\_\_\_\_
11. How do you feel further knowledge about your child's Indian heritage would affect his/her school experience? \_\_\_\_\_  
 \_\_\_\_\_
12. What do you feel is most important for your child to learn about his/her Indian heritage? Please evaluate on a scale of 1-10, with 10 the highest priority:

- Basic Native American values \_\_\_\_\_
- History of own Nation \_\_\_\_\_
- History of many Nations \_\_\_\_\_
- Crafts of own Nation \_\_\_\_\_
- Crafts of many Nations \_\_\_\_\_
- Songs, dances, legends of own Nation \_\_\_\_\_
- Songs, dances, legends of many Nations \_\_\_\_\_
- Language of own Nation \_\_\_\_\_
- Languages of other Nations \_\_\_\_\_
- Current events of own Nation \_\_\_\_\_
- Current events of many Nations \_\_\_\_\_
- Other (Please specify) \_\_\_\_\_

3. What instruction does your child receive in school pertaining to his/her Native American heritage, history and/or culture? \_\_\_\_\_
4. What suggestions do you have for integrating Native American history/culture into your child's academic studies? \_\_\_\_\_
5. How are Native Americans portrayed in your child's texts and school materials? Positively with good understanding \_\_\_\_\_ Negatively with no understanding \_\_\_\_\_ Not portrayed at all \_\_\_\_\_ (Check one)
6. Are any materials included which are written by Native Americans? YES \_\_\_\_\_ NO \_\_\_\_\_ If yes, would you please name them? \_\_\_\_\_
7. Is there a section in the school library about Native Americans? YES \_\_\_\_\_ NO \_\_\_\_\_
8. Are there any Indian teachers in your child's school? YES \_\_\_\_\_ NO \_\_\_\_\_
9. Does your child have an Indian teacher? YES \_\_\_\_\_ NO \_\_\_\_\_
20. Does your child's teacher/guidance counselor know that he/she is Native American? YES \_\_\_\_\_ NO \_\_\_\_\_ How has this affected your child's school experience? \_\_\_\_\_
21. Do your child's classmates know that he/she is Native American? YES \_\_\_\_\_ NO \_\_\_\_\_ How has this affected your child's relationships with his/her classmates? \_\_\_\_\_

22. How would you rate the following school-related problems with respect to your child?

	SERIOUS	SLIGHT	NO PROBLEM	DON'T KNOW
Absenteeism				
Dropping out				
Low motivation				
Self-Concept				
Isolation from other Indian children				
Conduct problems or misbehavior				
Making or keeping friends				
Low scores on standardized tests				

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3. If your child needs academic tutoring, do you utilize his/her school's tutorial services? YES  NO
4. Is your child planning to continue his/her education or training after high school graduation? YES  NO  DON'T KNOW   
If yes, please elaborate on the type of study or training selected. \_\_\_\_\_
5. Do you feel your child would benefit from a career guidance service designed specifically for Native American students? YES  NO
6. How do you feel the Native American Education Program can combat the stereotyping as portrayed in the media (T.V., movies, newspapers, etc.)? \_\_\_\_\_
7. Check off the types of crafts your child would be interested in: Featherwork   
Beadwork  Weaving  Leatherwork  Woodwork  Other \_\_\_\_\_
8. Do you feel it is important for your child to receive individualized instruction in any of the above areas? Please list as many as desired. \_\_\_\_\_
9. Has your child ever participated in the Native American Education Program? YES  NO   
If so when? 1977-78  1978-79  1979-80  1980-81
10. If answer to Question 29 was yes, which components were utilized?  
History classes  Tutorial services  Home/school Liaisons  Culture instruction   
Resource center  In-school presentations  College entrance service  Other (Please specify) \_\_\_\_\_
11. If answer to Question 29 was No, please check reason.  
Did not know about services  Child not interested  Schedules conflict  Too far to travel   
Needs met by other Indian organization (If so, which organization) \_\_\_\_\_
12. Where would you be most willing to bring your child to participate in the Native American Education Program? Lower Manhattan  Upper West side  Downtown Brooklyn   
Midtown Manhattan  Other (please specify) \_\_\_\_\_
13. What would be a convenient time for your child to participate in the Native American Education Program? After school  time, Evenings  time.
14. How can the Native American Education Program better serve your child's educational and cultural needs? \_\_\_\_\_

THANK YOU FOR YOUR COOPERATION:

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NATIVE AMERICAN EDUCATION PROGRAM

The Title IV Home/School Liaisons are available to assist Indian families who have children of school age with existing or potential problems with school (i.e., student/teacher relationships, academic, other special problems).

Please fill out this questionnaire as completely as possible, so that we can get to know you and your family and be of service to you. ALL INFORMATION WILL BE KEPT STRICTLY CONFIDENTIAL: Please feel free to contact us at the address and phone number listed above. We're here from 9:30 A.M. to 5:30 P.M., Monday through Friday.

FAMILY NAME: \_\_\_\_\_ PHONE: \_\_\_\_\_

ADDRESS: \_\_\_\_\_ ZIP: \_\_\_\_\_

MOTHER, S NAME: \_\_\_\_\_ TRIBAL AFFILIATION: \_\_\_\_\_

FATHER, S NAME: \_\_\_\_\_ TRIBAL AFFILIATION: \_\_\_\_\_

OTHER FAMILY MEMBERS:

NAME: \_\_\_\_\_ AGE: \_\_\_\_\_ RELATIONSHIP: \_\_\_\_\_

SCHOOL ATTENDING: \_\_\_\_\_ GRADE: \_\_\_\_\_ MALE: \_\_\_\_\_ FEMALE: \_\_\_\_\_

NAME: \_\_\_\_\_ AGE: \_\_\_\_\_ RELATIONSHIP: \_\_\_\_\_

SCHOOL ATTENDING: \_\_\_\_\_ GRADE: \_\_\_\_\_ MALE: \_\_\_\_\_ FEMALE: \_\_\_\_\_

NAME: \_\_\_\_\_ AGE: \_\_\_\_\_ RELATIONSHIP: \_\_\_\_\_

SCHOOL ATTENDING: \_\_\_\_\_ GRADE: \_\_\_\_\_ MALE: \_\_\_\_\_ FEMALE: \_\_\_\_\_

FOR MORE SPACE, PLEASE USE BACK

How can we be of service to your family (i.e., N.S. counseling, academic tutoring, college information, other)? Students who qualify may also learn traditional crafts such as beadwork, leathercraft, traditional dance and go to cultural events such as Pow Wows.

Does anyone have a skill they would like to share with us (i.e., beadwork, quilting, art, sewing, other)?

If you have relatives or friends living in N.Y.C., who are also Native American please list the family name and address on the back of this form. Thank you.



NATIVE AMERICAN EDUCATION PROGRAM

1. WHAT DOES A NATIVE AMERICAN (AMERICAN INDIAN) LOOK LIKE?  
\_\_\_\_\_
2. WHERE DO NATIVE AMERICANS LIVE? \_\_\_\_\_
3. HOW DID THANKSGIVING START? \_\_\_\_\_
4. WHY DON'T INDIANS CELEBRATE THANKSGIVING? \_\_\_\_\_
5. WHAT INDIAN NATIONS ARE FROM NEW YORK STATE? \_\_\_\_\_
6. WHAT KIND OF HOUSES DID THE IROQUOIS PEOPLE LIVE IN? \_\_\_\_\_
7. WHAT ARE THE THREE SISTERS? \_\_\_\_\_
8. WHAT IS LACROSSE? \_\_\_\_\_
9. NAME SOME PLAINS INDIAN NATIONS. \_\_\_\_\_
10. WHY WAS THE BUFFALO SO IMPORTANT? \_\_\_\_\_
11. WHERE DID COLUMBUS THINK HE WAS WHEN HE LANDED IN THIS COUNTRY?  
\_\_\_\_\_

ERIC WHAT IS YOUR NAME? \_\_\_\_\_ 37

13. WHAT GRADE ARE YOU IN? \_\_\_\_\_ -29- SCHOOL?