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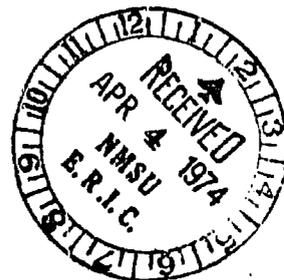
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ABSTRACT

In 1971, during a minority recruitment project, the Dallas County Community College District discovered that reliable information about the Dallas Indian population did not exist. Therefore, this study was funded to investigate educational, employment, personal and cultural needs of the Indian community. The survey form contained 84 questions in 4 categories: (1) personal, (2) education, (3) employment, and (4) culture. Procedures to implement the survey included the hiring and training of Indian surveyors. Over 1,260 family units had been surveyed when data gathering was concluded on July 31, 1972. Indians came to Dallas because of a greater chance for employment and were planning to stay for the same reason, yet their children, born and raised in the city, expressed a strong desire to return to their parents' rural home. Almost 1/2 did not complete high school education. Only 44% attended a college or technical school. Only 3.1% completed 4 years of college and received a bachelor's degree. A great deal of interest was expressed in training for management and eventual self-employment. Roughly 3/4 of the respondents understood their native language and 50% said they spoke it. Eight recommendations were included; i.e., Indian organizations in Dallas should implement a program to aid Indians in their adjustment to city life. (FF)

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A SURVEY OF THE OCCUPATIONAL AND
EDUCATIONAL NEEDS OF THE
AMERICAN INDIAN IN
DALLAS COUNTY

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- . Members of the Indian Advisory Committee
- . Native American League
- . Inter-Tribal Christian Center
- . American Indian Center
- . Dallas Council of Choctaws
- . Office of Special Services staff, DCCCD
- . Members of the Dallas news media

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I. INTRODUCTION

"Before the palefaces came among us , we enjoyed the happiness of unbounded freedom , and were acquainted with neither riches , wants nor oppression. How is it now? Wants and oppression are our lot; for are we not controlled in everything , and dare we move without asking , by your leave? Are we not being stripped day by day of the little that remains of our ancient liberty?" (Tecumseh-1811)

One hundred and sixty-two years later , even less remains of the "unbounded freedom" spoken of by Tecumseh. The U.S. Government has made a concentrated effort throughout its history to force American Indians to become "like everyone else". Perhaps no other minority has fought so hard to resist this assimilation into the main stream as has the American Indian.

Many Indians have never wanted to be like the white man and there is evidence that remnants of tribes exist today that still retain their own culture , little has changed from before the white man came .

The total difference in philosophy of life has been , and is today , the cause of the wide gap between what the American Indian wants and what the non-Indian thinks he wants or should want .

Most of the efforts of institutions in the U.S. to solve the "Indian problem" have been based on white man's concepts and implemented by white men. As a result , little attention has been paid to the viewpoints expressed by the Indian .

It was the purpose of this study to listen to the American Indian, to discover some of his needs and wants. The authors wanted the Indian community of Dallas to talk about their educational, employment, personal and cultural needs.

II. HISTORY

In June, 1971, the Zale Foundation, Dallas, Texas funded a project to recruit minority students into short term vocational programs offered by the Dallas County Community College District. All ethnic minorities were to be recruited. As recruiting got under way, it was soon observed that there were no definite locations where one could recruit the American Indians. When public agencies were contacted for help, they simply did not know an Indian population existed in Dallas. Reliable information concerning the size and nature of the Dallas Indian population, where Dallas Indians came from, where they were and where they wanted to be, did not exist.

Indian organizations and individuals in Dallas were contacted for help in seeking out the potential students. During the combined efforts to find students, a great deal of interest was shown in developing a data base: information that would be useful to all concerned. The idea was presented to the Texas Education Agency which reacted favorably and funded this project.

III. OBJECTIVES OF THE STUDY

The specific objectives proposed for this study were:

1. To determine the pattern flow of the American Indians in Dallas

County and where Dallas Indians are coming from, what background they come with, where they live, and what they do when they get here.

2. To explore the occupational and educational needs of American Indians in Dallas County,

3. To identify existing occupational programs designed to meet the needs of the Indians.

4. To develop a set of impressions relating to the effect of Indian culture on occupational education attitudes and behaviors.

5. To assess the effect of Indian culture on career and job decisions, educational aspirations, and general levels of achievement.

IV. METHODS OF ACCOMPLISHING OBJECTIVES

Procedures to implement the survey, as detailed in the original proposal, included: (1) the establishment of an advisory committee representing a cross-section of the Indian community; (2) the development of a simple but comprehensive survey form, (3) the hiring of Indian surveyors who were representative of the diverse Indian community, and (4) a training program for the surveyors supervised by professionals competent in research.

A. The Advisory Committee

The selection of the all-Indian committee was made in January, 1972. The diverse group included three young adults (two male students at El Centro College and one female who attended S.M.U. and is now a housewife) and six older adults (a professional accountant, a minister, the Director of Dallas

Inter-Tribal Christian Center (DICC), a factory worker and two women who work full time to support their families)* The advisory committee was selected to help develop a survey instrument, select and train surveyors and design methods to locate and identify Indian families.

B. The Survey Form

The first task of the advisory committee was the development of a survey form or questionnaire, which would obtain information that would be useful to both the college and community. Knowing what to ask was relatively easy, but knowing how to ask it was much more difficult. The committee recognized that Indians would be reluctant to participate in another study, and therefore, every effort was made to make the questionnaire as inoffensive as possible.

Offensive terminology was avoided, personal questions were kept to a minimum, and after each of eight drafts, the questionnaire was submitted to a pilot group for response. The pilot group consisted of three high school students and four adults who were members of the Dallas Inter-Tribal Christian Center. Responses to the questionnaire varied from "Questions are stupid!" to "It's damn time this was done!" and "Good survey, I hope it can help the Indian people." When no negative responses were received, the committee felt it had developed the final draft.

The survey form, in its completed stage, contained 84 questions divided into four categories: (a) personal, (b) education, (c) employment

* See Appendix 1 for names of Advisory Committee members

and (d) culture.* Preliminary testing indicated that 30-45 minutes were required to correctly administer the questionnaire. Later in the survey, and after over four hundred questionnaires were completed in the initial door-to-door sampling, it was decided to eliminate some of the questions. The staff and Advisory Committee felt that adequate information had been obtained on the personal and cultural life of the Dallas Indian but more data was needed in the areas of education and employment.

C. The Survey Team

After completion of the questionnaire, the next priority was the hiring and training of surveyors. The Advisory Committee, Indian service organizations and individuals helped in the recruitment and training of the Indian surveyors. Additional training aid was provided by the U.S. Bureau of the Census.

The first week of February, 1972 consisted of two training sessions for the Indian surveyors. A group of sixteen Indian surveyors, including representatives from the Creek, Chickasaw, Choctaw, Navajo, Hopi and Cherokee tribes were selected. There were counselors, draftsmen, secretaries, technicians, and college and high school students ranging in age from 17 to 38, included in the survey teams.

The surveyors met several times with the Project Director and Field Coordinator to become thoroughly acquainted with the purpose and techniques of the survey questionnaire.

Training sessions stressed the importance of insuring a valid survey.

* See Appendix 2 for questionnaire

The manner in which this was accomplished included the following criteria for surveyors:

1. The surveyor should never ask a leading question or make assumptions about the respondent's thinking.
2. The surveyor should understand the contents and purpose of the questionnaire.
3. The surveyor should emphasize the confidential nature of the questionnaire.

Additional criteria were included in a training manual issued to the surveyors.*

D. Techniques and Methods Used To Identify Indians

The sixteen original surveyors were given names and addresses of Indians living in their immediate zip code areas. These address lists were acquired from the existing Indian organizations, Indian churches and individuals previously contacted. The surveyor located each address and interviewed everyone of Indian descent in that household who was 16 years of age or older. The surveyors discovered that over 50% of the addresses were inaccurate, even though the address lists were in most cases less than one year old. This supported our earlier assumption that Indians in Dallas frequently change their residence. Before leaving a particular home, the surveyor was required to ask the respondent** to supply

*See Appendix 3 for training manual

**Throughout the remainder of this report, the individuals interviewed will be referred to as "respondents".

him with names and addresses of his Indian friends or acquaintances living in the Dallas area. The names and addresses collected by each interviewer were sent to the Indian Survey office located in the Dallas County Community College District office, to be checked against the names already on file. All new addresses were then grouped by zip code and the cycle was repeated.

In order to reach more of the Indian community, the staff requested and received public service time on three of the local T.V. stations (WFAA-Channel 8, KDFW-Channel 4, and KDTV-Channel 39) and the largest radio station, KLIF. In addition, television appearances by the Project Director and Field Coordinator to explain the purpose of the survey were scheduled. Further, local newspapers reported the implementation of this survey.

As a result of the publicity via the media in Dallas, approximately 50 Indians called the survey office wishing to participate. Later in the survey, it was revealed that many Indians had heard or read about the survey and informed their friends. The publicity was helpful but did not achieve the hoped for impact.

The realization that it takes time to become accepted by the Indian community caused the staff to try some new approaches to the survey process. In order to improve the relationship between the survey team and the Indian community, two of the Indian organizations in Dallas, the Native American League (NAL) and the Dallas Council of Choctaws (DCC), were contacted. The intent was to sponsor, in conjunction with these two organizations and others who cared to join, a series of social and recreational activities that

(1) would bring Indians out and (2) allow our surveyors an opportunity to interview them.

On April 15, 1972 the survey team co-sponsored an Indian Feast at Kidd Springs Park in the Oak Cliff area of Dallas. Information provided by the Dallas Council of Choctaws indicated that a high concentration of Indians resided in the area surrounding the park. Indian food was served and the survey team was on hand to conduct interviews. Since the feast was successful in bringing out Indians to be interviewed, the decision was made to continue with similar activities. Next with the support of the Native American League, an all Indian softball tournament in East Dallas was scheduled. This geographical area was identified by our advisory board as another area containing a large number of Indian families. Assistance from the City Park and Recreation Department of Dallas was requested and received.

Six men's teams and four women's teams were recruited to play in the tournament. Flyers announcing the tournament were distributed to various Indian organizations, technical schools, BIA Headquarters, churches, etc., in order to attract as many Indian spectators as possible. Indians were involved in every aspect of the tournament and in addition to the large number of interviews granted, the significant result of the tournament was the increased acceptance the survey team received from the Indian community.

Because of the success of the Indian feast and the all-Indian softball tournament, the survey team and Advisory Board decided to attempt a more ambitious project. Again working closely with the Native American League,

the survey team co-sponsored Native American Culture Week in June, 1972. The purpose of the week was two-fold: (1) to publicize the fact that Dallas has a large Indian population with a wide diversity of cultural heritage, and (2) to publicize the survey and acquire additional interviews.

The week of June 19-25, 1972 was declared, "Native American Culture Week", by the mayor of Dallas and was a tremendous success. It featured a Pow-Wow held at Mountain View College of the Dallas County Community College District. Over 3000 Indians attended from Oklahoma, Texas, and as far away as Canada. Indian leaders were invited to speak and an Indian art show and concert were held.

Many additional interviews were granted and new contacts were made. The "Culture Week" also cemented relations with the different Indian organizations and the survey team. Cooperation from all the Indian groups and organizations in Dallas to make Native American Culture Week a success continued afterwards and substantially increased the effectiveness of the survey team.

The relationship that developed between the staff of the survey and the Indian community became one of mutual trust and respect. A series of experiences and events produced this special relationship, which involved cooperative efforts with Indian organizations in presenting a pow-wow, softball games and feast. In addition, the survey staff assisted individual Indian students with enrollment into the Dallas Community Colleges.

Staff involvement with the Indian community resulted in increased contact between the community colleges and that community. The presence of someone at Indian functions who was able to give information about the DCCCD proved to be important.

As a result of the survey's increased acceptance in the Indian community, surveyors were allowed to interview in the Dallas Inter-Tribal Christian Center, a free medical clinic located in the Oak Cliff area of Dallas and operating under the auspices of the Dallas County Medical Society. Surveyors were also stationed in the American Indian Center, a social, educational, and cultural center located in East Dallas; and at the Bureau of Indian Affairs' Field Employment Assistance Office in downtown Dallas. Interviews were also obtained at Indian-frequented bars in East Dallas. Even with the increasing number of interviews, the survey team felt that many Indian families were being overlooked.

Assistance was requested of Bernice Johnson, a member of the Advisory Committee and Director of the Dallas Inter-Tribal Christian Center, in locating areas of Dallas containing a high concentration of Indian families. Based on the information provided by Mrs. Johnson, the survey team decided to undertake an extensive door-to-door campaign. With school out for the summer, six high school age Indian boys were hired and trained as surveyors. The Field Coordinator provided the transportation to the various designated areas of the city where Indians were known to live and the door-to-door

survey began. This technique was continued for one and a half months and proved highly successful. Since the interviews had dwindled considerably at the end of the door-to-door campaign, the decision was made to conclude the data gathering process. Over 1260 family units had been interviewed when the data gathering concluded on July 31, 1972.

V. TREATMENT OF THE DATA

During the training sessions with each group of surveyors, emphasis was placed on insuring the confidentiality of the information gathered. In order to maintain this confidentiality, all completed survey forms were picked up by the Field Coordinator twice each week. Each form was then given a code number based on the interviewer's code number, the number of persons he interviewed and the zip code of the person interviewed. The responses to each question, along with the code number, were then marked on scan sheets to be turned into Data Processing for keypunching.

After the survey was completed, the information was stored on an IBM computer. To compare the information obtained through the survey, five major questions were chosen as criterion factors and compared to some or all other questions in the survey. The criteria chosen included (1) Tribe, (2) Age, (3) Sex, (4) Education and (5) Employment questions. It was anticipated that these criteria would give us a complete picture of the American Indian in Dallas County when compared with the other seventy-nine questions. These comparisons, along with other information, make up the remainder of this report.

VI. RESULTS

This section of the report will be presented in six parts: A. Relocation to Dallas, B. Identification of Indians in Dallas, C. Programs for Indians in Dallas, D. Education, E. Employment, and F. Culture.

A. Relocation to Dallas

Indians migrated to Dallas in the 1950's because of the Bureau of Indian Affairs' program of relocating Indians in urban areas, promises of job opportunities fostered by movies and television, and accounts from Indians who had lived in urban areas during World War II.

In choosing to leave their tribal "home" and move to Dallas, the urban Indian has been forced to leave behind part of his cultural heritage and assume part of a new culture. The adoption of a new life style has met with resistance. Locked into a pattern of inadequate education, low level employment, early marriage and cultural shock, the picture of the urban Indian that emerges via the survey portrays a bleak past and uncertain future.

Table 1 includes a list of reasons respondents gave for moving to the Dallas area. The reason most often given was job opportunity. However, job opportunity, school or training, no work at "home" and family

Respondents' Reason For Coming To Dallas	
Reason	Percent of Respondents
Opportunity for work	47.1%
Go to school or training	18.0%
No work at home	7.9%
To get away from home	6.3%
Family relocated	6.3%
Other	22.4%

relocation are often synonymous reasons. Since this is the case, it can be

stated that 71.3% of the people interviewed came to Dallas because of a promise of better economic conditions.

In 1957, a Field Employment Assistance Office of the BIA was located in Dallas in accordance with the "relocation" policy designed to move the rural Indian into the city, assist him with employment and housing and help him adapt to the city environment. Indians relocated by the Bureau of Indian Affairs received funds for transportation, housing and, on occasion, medical insurance. The BIA offered vocational training to some and helped them locate their first job, but provided little in the way of orientation to the city. Indians coming here on their own could not qualify for any assistance at all from the BIA. Relocation of rural Indians continues into Dallas and other urban areas, however, the BIA's present policy emphasizes the development of industry, business and job training programs on reservations and Indian land.

This policy is having a two-fold effect on the "urban Indian" who came to Dallas from as far away as Alaska and as close as Oklahoma. First, because of the promise of new federal housing programs and the development of Indian owned and operated business and industry on Indian land, some "urban Indians" plan to return and some have already begun the "out-migration." The flow of rural Indians to the city is slowing as more opportunity for employment occurs in the rural areas.

The second effect of current BIA policy and the one that should concern the institutions of Dallas, relates to the Indian who plans to stay permanently

in Dallas. Urban Indians have received less BIA assistance than have rural Indians. The reason for this could be that information on the availability of BIA assistance is not reaching the urban Indian, as has been shown in our discussions with potential Indian students. Also, after the BIA determines that the relocated Indian appears to be settled in his job, he is then terminated and cannot receive any additional assistance.

53% OF THE PEOPLE INTERVIEWED INDICATED THAT THEY LIKE IT HERE AND ANOTHER 40% SAID LIVING IN DALLAS IS O.K. THEY CAME HERE BECAUSE OF A GREATER CHANCE FOR EMPLOYMENT AND ARE PLANNING TO STAY FOR THE SAME REASON.

The most positive attitude toward the BIA found among Indians interviewed concerned education and training. However, in efforts to assist Indians who wanted to go to school, it was discovered that there existed a great deal of confusion and misinformation about the proper requirements and procedures. Much of this confusion resulted when prospective students contacted the BIA Field Employment Assistance Office.

Several potential students were told that they could not qualify for training programs under the auspices of the Employment Assistance Office. In fact, Public Law 959 restricts the Bureau's Adult Vocational Training Services to "Adult Indians who reside on or near Indian reservations." Such information was enough to discourage most Indians. More persistent Indians, realizing that another division of the BIA assists students into higher education, asked about financial assistance to attend college. They were told

that in order to meet the requirements for Higher Education Assistance, they must "reside on or near an Indian reservation." This policy was changed in 1972 and the residence requirement was modified to include non-reservation Indians (but only after students who reside on or near reservations have received assistance).

Several comments taken from survey questionnaires reveal some of the bitterness directed toward the BIA. "BIA employees are mean when they are at the office. They don't really help when we ask for assistance." "Put more Indians in the Dallas BIA Branch office." "They help when you first come to Dallas and forget about you after they have done what they intended to do." One person felt that the BIA was responsible for the lack of unity among the tribes.

Most Indians have come to Dallas as a result of the Bureau of Indian Affairs' relocation program. Many will stay in Dallas but a high percentage indicated they will return to their home. The turnover of individuals is quite rapid but the number seems to remain relatively constant.

Table 2 lists the states of origin for the Indians interviewed. Seven states; Oklahoma, New Mexico, Arizona, North Dakota, Mississippi and California supply over 80% of the Dallas Indian population.

State	Percent
Oklahoma	53.9%
New Mexico	11.7%
Arizona	8.9%
North & South Dakota	5.5%
Mississippi	3.4%
California	2.4%
Others*	13.8%

*Others include Alaska, Arkansas, Colorado, Illinois, Kansas, Montana, Nebraska, Oregon, Ohio, Texas, Utah and Washington.

As can be seen from Table 3 the survey involved 52 tribes and it is likely that some tribes were overlooked.

Tribe	Percent
Choctaw	21.4%
Cherokee	16.1%
Navajo	10.3%
Comanche	4.5%
Creek	4.4%
Sioux	4.1%
Kiowa	3.8%
Chickasaw	2.8%
Apache	2.2%
Cheyenne	1.5%
Pueblo	1.2%

Other tribes represented in the Dallas area are listed below (27.7%):

- | | | |
|----------------------|----------------|-----------------|
| 1. Apoma | 15. Kaw | 29. Pross |
| 2. Alabama-Coushatta | 16. Kickapoo | 30. Sac-and-Fox |
| 3. Arapaho | 17. Mandar | 31. Seminole |
| 4. Assinboine | 18. Mohawk | 32. Seneca |
| 5. Athabaskan | 19. Nez Perce | 33. Shawnee |
| 6. Bannock | 20. Omaha | 34. Shoshone |
| 7. Blackfoot | 21. Onida | 35. Snoguelmie |
| 8. Caddo | 22. Osage | 36. Tiowoc |
| 9. Chippewa | 23. Otoo | 37. Tlingit |
| 10. Cree | 24. Ottawa | 38. Ute |
| 11. Delaware | 25. Pawnee | 39. Wichita |
| 12. Eskimo | 26. Pima | 40. Winnebago |
| 13. Grosventre | 27. Ponca | 41. Zuni |
| 14. Hopi | 28. Potawatomi | |

B. Identification of Indians in Dallas

The study indicates that 1500-2000 Indians arrive in Dallas annually, most of whom plan to stay.

East Dallas is shown as the area of town receiving the highest number of newcomers to Dallas. This is also the area where most of the single and young married people are located. Further, a high percentage of the East Dallas residents either go to school or work at a low paying job and live in

an apartment house. (Quite often the surveyors commented on the dilapidated housing conditions where many of these Indians lived.)

The new arrival moves frequently and returns to his rural home often. The number of new arrivals in Dallas varies because of the migration from the city to the rural home and back again.

THE SURVEY RESULTS SHOWED SLIGHTLY MORE THAN 25% OF INTERVIEWEES VISITED THEIR FAMILY HOME 6 - 12 TIMES PER YEAR.

One of the major obstacles in implementing the survey, described in detail earlier, was the location and identification of the Indian in Dallas. Address lists, compiled by individuals and agencies, had been of little help. The original lists used to begin the survey were over 50% inaccurate. It was discovered later that this was due to almost constant movement by new arrivals within the city and from the city back to the rural areas. The survey reveals the reasons for this mobility, including marital problems, unemployment, debts, poor housing facilities, alcoholism, and insufficient education.

OVER 50% OF THE PEOPLE WHO RESPONDED INDICATED THEY MOVED IN ORDER TO OBTAIN MORE LIVING SPACE, TO LIVE IN A BETTER NEIGHBORHOOD OR TO BUY A HOME.

Table 4 gives an indication of the movement by families from their first arrival in Dallas and the areas of relocation for permanent residence. Large numbers of Indians living in Dallas are moving to the North and Oak Cliff areas of the city.

Area of Dallas	Percent of Respondents	
	First	Now
East	23.2%	16.7%
West	25.8%	2.1%
North	7.7%	21.3%
South	3.9%	1.9%
Oak Cliff	26.2%	52.1%
Other	7.0%	5.9%

The responses to the "Length of residency" questions, Table 5, show that 36% of the Indians have been here less than 3 years; 31% have been here for 3-10 years, and 31% for 10-20 years. The 2 latter groups indicate a tendency on the part of many Indians to remain in Dallas,

TABLE 5
Residency in Dallas - Years

Age Groups	0-3	4-10	11-15	16 or more
16-21	36*	36*	30*	7*
22-25	35	44	24	6
26-30	25	37	15	3
31-36	26	11	16	3
37-45	17	13	13	2
46-55	8	5	4	1
56-65	5	3	1	0
65-over	2	2	0	1

while the size of the first group points to a large influx of Indians to Dallas within the past 3 years.

THE MAJORITY 57% INDICATE THAT THEY PLAN TO STAY PERMANENTLY IN DALLAS, YET THEIR CHILDREN, BORN AND RAISED IN THE CITY, EXPRESS A STRONG DESIRE TO RETURN TO THEIR PARENTS' RURAL HOME.

Based on the results of the survey, a profile of the urban Indian begins to emerge. He is 25 years of age, has lived in Dallas 5 years or longer, is married, has a family and works at a manual or clerical job. He has moved several times and now resides in a mixed (low to middle) income area of Dallas. The area with the highest concentration is the near North East and Oak Cliff parts of Dallas.** The family consists of his wife and 3 or more children and often includes an additional relative.

TABLE 6
Age Groups of 905 Respondents

Age Groups	Percent of Total	Percent Male	Percent Female
16-21	26.1	48	52
22-25	24.2	39	61
26-30	16.6	39	61
31-36	12.0	50	50
37-45	11.5	47	53
46-55	5.6	44	56
56-65	2.3	44	56
66-older	1.7	60	40

*Individual respondents
**See Appendix 4 - Census map.



Activities of the family include sports, movies, church and sometimes tribal ceremonies; however, indications are that tribal activities occupy little of the urban Indian's time.

Leisure time activities of 382 families responding:

<u>Activity</u>	<u>Percent of Respondents</u>
Sports	48.9%
Church	22.8%
Tribal	5.8%
Other	*22.5%

C. Programs for Indians in Dallas

In the late 1960's, because Indians failed to take advantage of existing federal and state services that were provided in Dallas, many Indian leaders felt that some type of organization was needed to meet the social and recreational needs of the Indian. Several meetings of concerned Indians were held and, as a result, two separate organizations were created.

These two groups, The American Indian Center (AIC) and the Inter-Tribal Christian Center, set as their primary goal the establishment of a central location where Indians could receive social, recreational, religious and medical assistance.

The AIC concerned itself primarily with providing a referral service to Indians who had specific needs that could not be met by the Center itself.

*Of this group, over 75% indicated they had no leisure time activities outside the home and the other 25% said the movies were their only outside activity.

In addition, attempts were made to establish tutoring classes for elementary school students, recreation programs for Indian youth and adults, cultural activities, employment counseling, and diverse activities that would help solve many of the Indians' problems in adjusting to city life.

Problems of a varied nature plagued the AIC from its inception. Most of the programs failed in their objective and were discontinued. Support from the Indian community failed to materialize and disputes occurred frequently over the manner in which the Center was run. Finally, financial difficulty forced the Center to close down most of its operation; however, it still is operating a pre-school program and an alcoholic counseling service funded by NIAA.

The majority of Indians assisted by the American Indian Center are new arrivals who have failed to adjust to city life. According to Trudy Bird, Assistant Director of the American Indian Center, the typical Indian seeking assistance at the center is 18-25 years of age, a new resident of Dallas, and in need of economic or medical assistance.

On the other hand, the Inter-Tribal Christian Center having begun with less grandiose plans, has experienced a steady growth and expansion of services. Initially, the primary purpose of the Dallas Inter-Tribal Christian Center was to provide medical assistance to urban Indians. The Dallas County Medical Society provided free service to the clinic and donations of medical supplies came from various other sources. Later, additional social service programs were added, including craft classes, food service

for needy families, legal aid, and nutrition classes. The Center's future plans are to move into larger quarters and continue to expand its services.

The Inter-Tribal Christian Center is still in need of assistance, but its programs are serving some of the needs of the Indians in the west and Oak Cliff sections of Dallas.

D. Education

This section of the report includes an educational profile of the Dallas Indian: the kind of school attended, educational level achieved, future educational plans and the relation of education to employment.

Indian students attend public elementary and secondary schools more than any other (Table 7). However, for career education, the proprietary schools are the ones most attended. As will be explained later in this report, the Indian student does not enroll in the public community or senior colleges primarily because he has not been informed of their offerings or that such institutions are available for Indians, as well as for other people.

Table 7
Institutions Used By Respondents
For Education or Job Training

<u>Institution</u>	<u>Percent of Respondents</u>
Grade School	
BIA	28.2%
Public	74.8%
Private	1.6%
Church	3.3%
Other	.9%
High School	
BIA	24.4%
Public	70.0%
Private	2.3%
Church	2.3%
Other	1.0%
Training for Employment	
Technical (Proprietary)	47.1%
College	16.3%
High School	12.3%
OJT	13.0%
Military	5.1%
Other	5.2%

Of 1260 respondents, 634 indicated that they had attended school before coming to Dallas. Table 8 shows the educational grade level attained. Almost 300 respondents stated that they have attended a college or technical school in Dallas.

Again, the survey shows that Indians who have adjusted to the city are more likely to enroll in a college technical program than are recent arrivals.

Table 8

Highest grade level completed by respondents before coming to Dallas:

<u>Educational Grade Levels</u>	<u>Percentage of Respondents</u>
1 through 6	10.6%
7 through 9	14.7%
10 through 11	20.5%
12 through high school	41.5%
13 - one year above high school	3.3%
14 - two years above high school	4.7%
15 - three years above high school	1.5%
16 or college degree	1.6%
17 or one year beyond Bachelor's Degree	.6%
18 or Masters Degree or above	.9%

ALMOST ONE-HALF 46% DID NOT COMPLETE THEIR HIGH SCHOOL EDUCATION BEFORE COMING TO DALLAS, AND OF THOSE WHO GRADUATED FROM HIGH SCHOOL, ONLY 44% ATTENDED A COLLEGE OR TECHNICAL SCHOOL. FURTHER, ONLY 3.1% COMPLETED FOUR YEARS OF COLLEGE AND RECEIVED A BACHELOR'S DEGREE.

The respondents expressed a desire to continue with education and training in order to make it in today's technological society. However, few Indians are continuing their education and those that are, do so on an irregular basis.

ALTHOUGH ONLY 23% OF THE INDIANS IN DALLAS COUNTY ARE CONTINUING THEIR EDUCATION, 87% INDICATED THEY WOULD BE WILLING TO DO SO IF THEY THOUGHT IT WOULD BETTER THEIR LIVES.

The urban Indian recognizes the need for an education that will help him in his career, however, the results of the survey indicate that he has difficulty attaining that education.

The assumption by non-Indians that the Bureau of Indian Affairs provides adequate educational assistance for all Indians is not borne out by this survey.

FOR INSTANCE, 49% OF THE RESPONDENTS HAVE NEVER RECEIVED ANY BIA EMPLOYMENT OR EDUCATIONAL ASSISTANCE,, 32% SAID THEY DID NOT QUALIFY FOR BIA ASSISTANCE.

Another source for financial aid available to Indians is the Veteran's Educational Assistance, however, fewer than 10% of the veterans interviewed had used their educational benefits.

OF 319 VETERANS INTERVIEWED DURING THE SURVEY, ONLY 32 OR 10% HAD USED V.A. BENEFITS FOR EDUCATION.

Table 8 indicates responses to five questions based on the ten occupational clusters identified by the Bureau of Labor Statistics. The questions related to:

- ...Prior educational training
- ...Prior occupation
- ...Present occupation
- ...Preferred occupation
- ...Preferred educational-training

The responses indicate that the educational training received by students does not coincide with the type of occupation they desire, except in the area of clerical and manual occupations.

Again, it is significant that such a low percentage indicated having received professional training although this was the most desired type of training.

Table 9

Response	Prior Ed-Train.	Prior* Occupation	Present Occupation	Preferred Occupation	Preferred Ed-Train
Professional	11.0%	4.0%	9.8%	26.4%	35.0%
Clerical	26.6%	10.8%	19.3%	27.5%	20.6%
Sales	3.1%	2.2%	5.3%	1.4%	1.8%
Service	10.1%	7.9%	8.6%	9.2%	8.4%
Manual	27.2%	28.1%	31.5%	17.3%	9.5%
Manufacturing	5.4%	4.7%	8.6%	4.6%	3.5%
Government	.3%	2.2%	1.2%	2.3%	6.0%
Agricultural	.6%	.6%	.9%	.9%	.9%
Trans-Comm.	3.7%	2.5%	3.6%	3.2%	4.0%
Other	10.7%	33.8%	10.1%	6.9%	10.2%

E. Employment

Throughout the survey, a great deal of interest was expressed in training for management and eventual self-employment. However, there were only eight self-employed Indians in the 1,260 family units included in the survey.

Officials of the Dallas Alliance for Minority Enterprise, whose purpose is to establish minorities in small businesses of their own, indicate

*Before coming to Dallas.

that they have tried to find Indians with the proper training and help them start businesses of their own. After months of searching, they were able to locate only two Indians with the necessary training and help them establish a business. It appears, therefore, that the most important needs of the Indian community are training in management and financial assistance to obtain that training.

Overall the responses to questions concerning employment indicated that 64% of the Indians interviewed were employed with only 2% of that number being self-employed. Of those employed, 88% were in non-management positions.

The job stability of the respondents reveals that the majority of the people interviewed held their jobs for less than five years, and of that

number, more than half have held their job for less than one year (Table 10).

Further, although 23.2% of the employed Indians interviewed had been employed in their job for more than 5 years, only 12.1% were in management.*

Thirty-six percent indicated they were presently unemployed. Of those unemployed, 25% had been unemployed from one to three months

Positions Held In Company or Business:

Management	12.1%
Non-Management	87.9%

Table 10

Job Stability of Respondents

<u>Length of Employment</u>	<u>Percent of Respondents</u>
Less than 1 year	42.2%
More than 1 but less than 5 yrs.	34.5%
More than 5 but less than 10 yrs.	15.0%
10 years or more	8.2%

*For purpose of this survey, management was defined as any position that involved supervision of one or more persons.

14% had been unemployed from three to six months, 18% had been unemployed from six months to one year and 42% had been unemployed for one year or longer.

In order to determine the employment pattern of the Dallas Indian over a period of years, the authors compared length of residence to percent of time unemployed.

Two hundred and twenty-one unemployed Indians responded to these questions. A comparison of the two questions contained in the following table indicate an irregular pattern of employment.

Table 11

Years Lived in Dallas	Percent of Time Unemployed			
	10%	20%	30%	50%
0-1	18*	6*	3*	22*
1-3	12	5	1	15
3-5	13	2	0	11
5-8	11	1	0	16
8-10	7	0	1	7
10-15	19	8	6	21
15-20	3	1	1	5
20-	5	1	0	0
	88	24	12	97 (221) (unemployed respondents)

F. Culture

When most non-Indians refer to the culture of Indians, it is primarily in terms of art. However, art is only a small part of Indian culture. Many people, Indians and non-Indians, often forget the beliefs and institutions on which behavior, attitudes, and characteristics are based. No study or survey

*Respondents

could measure the effects of past culture on the thoughts and behavior of the Indian in Dallas, and this survey has not attempted to do so. However, this survey did attempt to gather some reactions to non-Indian beliefs from Indian people who have a background in Indian culture.

One of the most readily identifiable characteristic of a culture is its language. A person is quickly labeled as different if he speaks a different language from the majority. Usually a number of stereotypes accompany the label. Through this survey, it was discovered that a high percentage of the Indian people in Dallas speak and/or understand their native language.

OF THE TOTAL RESPONDENTS, 72.5% SAID THEY UNDERSTAND THEIR NATIVE LANGUAGE AND 58% SAID THEY SPEAK THEIR NATIVE LANGUAGE.

In addition to raising questions concerning the usage of language, the survey asked respondents for opinions of those stereotypes usually attached to Indians by non-Indians. In those parts of the U.S. where prejudice against the Indian is still quite common, there are a number of stereotypes. For instance, "Indians are lazy", "never on time", and "they cannot handle alcohol". The stereotype goes on to say that Indians are shy, but are good with their hands (implying that their careers should be primarily manual). Another stereotype is that the Indian doesn't need a college education.

When confronted with these stereotypes, the Indians surveyed had quite different opinions. Eighty-nine percent disagreed with the statement, "Indians are lazy". Sixty-five percent said the statement, "Indians are never on time", was also false and fifty-three percent said it is not true that Indians cannot handle alcohol. The most significant disagreement was

with the statement that Indians do not need to go to college. Ninety-six percent reacted negatively to this statement.

There was agreement with the statements, "Indians are shy" (69%) and "Indians are good with their hands" 96.3% .

As cited elsewhere in this report, non-Indians are constantly amazed to learn that there are over 10,000 Indians living in Dallas. This difficulty in being recognized as an Indian is both frustrating and demoralizing to the Indian. In response to the survey question, "Do you have trouble being identified as Indian?", typical answers were: "Yes, sometimes it makes me mad, I need to wear a feather at all times". "It irritates me when people take it for granted that I am Mexican, just because I am in Texas." "I don't like it when someone talks Spanish to me, I am proud of what I am, so I tell them."

**OF 418 RESPONDENTS, 90.6% STATED THEY HAD DIFFICULTY
BEING IDENTIFIED AS INDIANS IN DALLAS**

**89% OF THOSE INTERVIEWED SAID THEY WERE PROUD TO
BE INDIAN, AND WANTED TO BE KNOWN AS INDIAN.**

Not only are the Indians in Dallas proud of being Indian, but 70% indicated they think of themselves as Indian first and as a tribe member second.

Prior to the beginning of the survey, the survey staff heard much about tribal differences and a lack of unity among Indians in Dallas. Indian individuals in the communities of Dallas said disunity and tribal differences contributed to the problems confronting the urban Indian.

The survey staff attempted to discover in the survey if this was true, if disunity and tribal differences were actually that pronounced and what effect it had on the Indian's adjustment to Dallas.

The similarity of responses to the 84 questions included in the questionnaire was significant. No matter which criterion was used---age, sex, tribe, or marital status---the responses were strikingly similar.

Table 11 reveals the response by tribal affiliation to several selected questions. The responses indicate that the experiences of members of all tribes in Dallas have been strikingly similar. The facts on the table are important because it dispels the common belief that Indians are widely separated by tribalism. In response to the often asked question of Indian unification:

22% OF THE RESPONDENTS SAID THE INDIANS OF DALLAS ARE UNITED, 50.8% DO NOT THINK SO AND 27.2% HAD NO COMMENT. 80.6% INDICATED THEY THOUGHT IT IMPORTANT FOR THE INDIANS TO BE UNITED.

Throughout history there have been a number of books, screen plays, and yarns based on the accounts of tribe members who were outcast because they went to the white man's schools, or lived in the white man's towns, and took on the white man's ways. Even today there are still comments and jokes made by Indians and non-Indians about those Indians who have "taken on the white man's ways". To discover if there were feelings about this subject among Dallas Indians, respondents were asked how they felt about Indians who accepted, or refused to accept the white man's ways.

46.3% APPROVED, 7.6% DISAPPROVED AND 46.1% INDICATED NEUTRAL FEELINGS ON THE QUESTION OF WHO HAS ACCEPTED THE WHITE MAN'S WAYS.

TABLE 12
RESPONSE BY TRIBE TO SELECTED QUESTIONS

	Cherokee	Cherokee	Navajo	Creek	Seminole	Chickasaw	Apache	Sioux	Comanche	Other*
Percent of total persons interviewed	11.4	16.1	10.2	4.4	.8	2.0	2.2	4.1	6.5	23.2
Selected Questions:										
Family Home?										
Reservation	31%	22%	30%	23%	100%	39%	44%	24%	29%	27%
Farm	5%	3%		10%	6%		5%	5%	5%	5%
Small Town	44%	54%	54%	58%		22%	56%	57%	48%	53%
City	15%	13%	12%	6%		11%			10%	6%
People you associate with?										
All Indian	28%	28%	27%	26%	100%	11%	11%	19%	29%	19%
All White	2%		7%	10%					10%	4%
Both	60%	63%	59%	48%		61%	78%	76%	57%	62%
Other	7%	9%	5%	13%		17%	11%	5%	5%	14%
Grade School attended?										
BIA	24%	13%	30%	16%	50%	39%	33%	29%	10%	22%
Public	69%	78%	68%	74%	50%	56%	67%	62%	76%	74%
Private	1%			3%						1%
Church	3%	6%	1%	6%		6%		5%	5%	1%
Indian background in your job?										
Helped	42%	34%	36%	26%		39%	22%	52%	43%	38%
Hurt	6%	16%	4%				22%			4%
Not Sure	19%	28%	22%	32%		17%	22%	13%	38%	30%
Do you plan to stay permanently in Dallas?										
Yes	48%	72%	45%	48%		50%	56%	67%	48%	50%
No	42%	19%	43%	39%	100%	22%	33%	24%	38%	31%
No Answer	10%	9%	12%	13%		28%	11%	10%	14%	19%
Do you attend church?										
Yes	56%	53%	55%	52%		83%	33%	48%	67%	64%
No	43%	47%	43%	42%	100%	11%	56%	43%	29%	36%
No Answer	1%			6%		6%		5%	5%	

*Includes 48 tribes.

VII. MEETING THE NEEDS

This section of the report will contain some conclusions and recommendations based on the survey results. These conclusions are drawn from the responses and opinions expressed by the majority of respondents; they do not reflect the opinions of all Dallas Indians and may differ from opinions held by individual Indians.

Based on the results of the survey and information gathered from individuals and organizations, it has been concluded that the Indian family or individual who has been here for five years or more has adjusted to urban life. This does not mean that he is satisfied with his situation, but that he has learned the ways of the city and is able to perform adequately in most situations. However, the Indian who has lived in Dallas less than five years is still struggling with the shock of urban life. This individual is the one who most often needs help and is the person the Dallas Indian Organizations can and do help the most. However, the authors believe that a great many who need help are not receiving it because they are unaware that help is available.

CONCLUSION: MOST OF THE INDIAN PEOPLE ARE COMING TO DALLAS WITH VERY LITTLE UNDERSTANDING OF THE NATURE OF URBAN LIFE AND ARE RECEIVING LITTLE OR NO HELP WITH THEIR PROBLEM OF ADJUSTMENT.

Until the American Indian Center and the Inter-Tribal Medical Center opened, there was no place or organization Indians could identify with, or turn to for help. As a result, the little assistance he received came from friends and relatives.

Very little has been done in the direction of setting up programs for Indians in the Dallas area . Before this survey began, the Dallas County Community College District conducted a short term vocational program, but due to the lack of community contact, student-recruitment was limited. The survey illustrated the fact the Indians in Dallas do not utilize services available to them via existing programs .

For example, prior to the survey project, records show that only one Indian had attended DCCCD with the help of BIA educational assistance. As a result of the survey staff's involvement with the community, a number of Indian youth and adults were enrolled in the colleges of the District. To date, the project office has assisted 45 to 50 students to enroll in college; of these, approximately 15 are receiving BIA Educational Assistance to attend school full time.

CONCLUSION: THE HIGH INCIDENCE OF UNEMPLOYMENT, SEASONAL AND TEMPORARY LOW SKILL JOBS AND LIMITED TRAINING AMONG INDIANS IN DALLAS POINT TO A NEED FOR A TRULY PRACTICAL EDUCATION.

Until recently, agencies, institutions, and service programs did not realize that Dallas had a sizable Indian population. They made little effort to establish communication links with the Indian community.

Concurrently, the Indian people enforced this assumption by avoiding these agencies which they believed were not designed to help the Indian nor had the desire to do so. This added to the invisibility of the Indian.

His invisibility affects him in the following ways:

1. The urban Indian is not included with other minorities in the process of appropriating funds for special programs and, therefore, he is not served by these special Federal, State or local programs.
2. He is sometimes discriminated against because he is mistakenly identified as Mexican-American.
3. School systems do not have curricula to meet the Indian students' needs.
4. When non-Indians become aware of the Indian's presence, he is treated as a novelty item.

CONCLUSION: THE RESIDENTS AND INSTITUTIONS OF DALLAS ARE UNAWARE OF THE INDIAN POPULATION OF DALLAS AND THE INDIAN HAS NOT FELT COMPELLED TO MAKE HIMSELF KNOWN OR UTILIZE EXISTING INSTITUTIONS.

It is assumed that relocation will continue in one form or another.

Even though BIA may some day terminate its Employment Assistance program, Indian people will continue coming to Dallas.

A possible solution to the educational and occupational needs of the Indian in Dallas would be the implementation of an Indian Cooperative Education program. A model of this program would be a viable plan of action to assist American Indians in Dallas County. The proposed cooperative program should involve simultaneous academic study and off-campus employment, one-half day on campus and one-half day off-campus in employment that is closely integrated with the total educational program and career goals of the individual.

More specifically, students will spend ten to twelve hours per week in educational training and between twenty to twenty-four hours per week on the job.

Interviews and discussions with Dallas Indians indicate certain factors which favor the implementation of simultaneous cooperative education. These factors include:

1. Many of the Indians interviewed are in low-skill and low paying jobs and want to upgrade themselves.
2. Since a majority of the Indians in Dallas are young and have families, it is necessary that they have a steady income while completing their education.
3. According to the survey, the average Indian living in Dallas possesses these characteristics:
 - a. Twenty-five years of age
 - b. Married
 - c. Three children
 - d. Often have relatives living in the home
 - e. Less than high school education
 - f. Some vocational training
 - g. Manual skills
 - h. Rural background

With this background, the urban Indian doesn't have the time or luxury to spend four or five years in education before employment. He needs employment now, but he also needs the opportunity to advance in his career. With simultaneous cooperative education he can do both.

4. Because of the extremely low numbers of Indians employed in professional or managerial capacities, few role models exist for the Indian youth to emulate. The immediate implementation of a cooperative education program could partially resolve the problem. The formation of an advisory group composed of the few Indians in Dallas employed in professional and managerial positions would be beneficial if this group is involved in the program in a capacity which would allow them to share their experiences with the students. Some of the benefits of this type of involvement would be:

- a. Peer Counseling---Sharing of problems and solutions to problems.
- b. Role Model---to enable Indian students to see that Indians have made it.
- c. Reinforcement of the need for career education and job preparation.
- d. The advisory group could serve as the liaison between the program and potential employers.

A Cooperative Education program would permit individuals not only to obtain skills and knowledge directed toward a career but to work in career-related fields periodically to make the associations between training and work necessary for meaningful education.

Also, this type of program would ease the financial burden of education---frequently the primary hindrance preventing American Indians from upgrading their skills and education.

Finally, a Cooperative Education Program is ideal for American Indians because of the job placement factor. Interviews revealed that the Indian often misses job opportunities because of his shyness or lack of perseverance in obtaining work he wants. Through counseling with these students and orientation and selection of employers, this large "hang-up" should be greatly alleviated.

Another finding of this project was an indication that a major difficulty in recruiting Indians into educational training is the time factor. Indians seem to want immediate results and are "turned off" by long-term educational training. Thus, it appears that a Cooperative Education Program is ideally suited to the task of providing immediate employment, as well as long-range educational training.

RECOMMENDATIONS:

1. INDIAN ORGANIZATIONS IN DALLAS SHOULD IMPLEMENT A PROGRAM TO AID INDIANS IN THEIR ADJUSTMENT TO CITY LIFE.
2. SOME FORM OF COMMUNICATION SHOULD BE ESTABLISHED BETWEEN THE DALLAS INDIAN ORGANIZATIONS AND THE RESERVATION AND INDIAN LANDS FROM WHICH THE PEOPLE COME.
3. THE DALLAS INDIAN ORGANIZATIONS SHOULD ESTABLISH CLOSE WORKING RELATIONSHIPS WITH LOCAL SOCIAL SERVICE ORGANIZATIONS THAT CAN FURNISH COUNSELING, TRAINING AND PLACEMENT.
4. INDIAN STUDENTS SHOULD BE PLACED IN THOSE TRAINING INSTITUTIONS THAT CAN OFFER THE STUDENT THE MOST FOR HIS MONEY, INCLUDING REMEDIAL WORK IF NEEDED.
5. TO HELP SOCIAL SERVICE INSTITUTIONS AND AGENCIES REACH THE INDIAN COMMUNITY, AN INDIAN COMPONENT COULD BE ADDED TO EXISTING PROGRAMS. THIS COMPONENT WOULD BOTH REACH THE COMMUNITY AND GATHER INPUT FROM THE COMMUNITY.
6. THE VETERANS ADMINISTRATION SHOULD MAKE EXTRA EFFORTS TO GET V. A. INFORMATION TO INDIAN VETERANS IN DALLAS COUNTY.
7. PUBLIC EDUCATION INSTITUTIONS SHOULD MAKE SPECIAL EFFORTS TO GET INDIANS INVOLVED AND INDIAN ORGANIZATIONS SHOULD MAKE AN EFFORT TO USE THE SERVICES OF THEIR PUBLIC SCHOOLS FOR CAREER AND ADULT EDUCATION.
8. INDIAN COMMUNITIES SHOULD INCREASE THEIR INVOLVEMENT IN CITY AND COMMUNITY AFFAIRS AND EXISTING INDIAN ORGANIZATIONS SHOULD CONDUCT ACTIVITIES AND EVENTS THAT DEPICT INDIAN CULTURE AND BELIEFS AND PUBLICIZE THOSE EVENTS TO THE GENERAL PUBLIC

CONCLUSION

A number of Indians have put their cultural heritage in the background and have made strong efforts to adapt; most, however, are caught in a middle ground that defies and frustrates agencies and individuals trying to help.

To the question, "How do you feel about the Indian who has accepted white ways?", the following responses are characteristic:

"Do we have a choice?" "It's okay for the old people to not accept, but the young must change in order to survive the white people's world". "I approve, if he (the Indian) has not sold out his birth. . . . If he has become bi-cultural".

Those responses may indicate an awareness by Dallas Indians of the need to accept the "white man's" schools, his jobs, and other institutions necessary to get along in an urban society. Or it may indicate that the majority of those Indians who move to Dallas and other urban centers decide before they arrive that this is the life they choose to live. It is not by any means an indication that all Indians are readily accepting the "white man's" way of life.

APPENDIX 2

SURVEY OF AMERICAN INDIANS IN DALLAS COUNTY
DALLAS COUNTY COMMUNITY COLLEGE DISTRICT

- I. Personal: Exp Code _____
Interviewed by _____
- Name _____ Position in family: Father, Mother, Child,
 Other _____
- Address _____ Telephone No. _____
1. Tribe: ¹ Choctaw, ² Cherokee, ³ Navajo, ⁴ Creek, ⁵ Seminole, ⁶ Chickasaw,
⁷ Apache, ⁸ Sioux, ⁹ Comanche, ¹⁰ Other _____
2. Age: _____ (16-21), (22-25), (26-30), (31-36), (37-45), (46-55), (56-65), (65 -)
3. Sex: ¹ Male ² Female
4. Marital Status: ¹ Single, ² Married, ³ Divorced, ⁴ Widowed, ⁵ Separated
5. Number in family: _____ 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 & over.
6. Number of children 5 years of age & under: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.
7. Number of children 6-15 years of age: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.
8. Number of other persons living in home: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9.
- Names of Family Members:
- | | | |
|------------|--------------------|-----------|
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
- Names of all other persons living in Home:
- | | | |
|------------|--------------------|-----------|
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
| Name _____ | Relationship _____ | Age _____ |
9. How long have you lived in Dallas County limits? ¹ 0-1 yr., ² 1-3, ³ 3-5, ⁴ 5-10,
⁵ 10-15, ⁶ 15-20, ⁷ 20 - more.
10. Where did you live when you first came to Dallas? ¹ East, ² South, ³ West, ⁴ North,
⁵ Oak Cliff, ⁶ Other _____
- Number of times moved: 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

APPENDIX 2 (continued)

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Personal continued-

11. Why did you move? ¹ More living space, ² Better neighborhood, ³ To get closer to job,
⁴ To buy home, ⁵ Other _____.
12. Family home before coming to Dallas? ¹ Oklahoma, ² New Mexico, ³ Arizona,
⁴ California, ⁵ Mississippi, ⁶ Alaska, ⁷ N. & S. Dakota, ⁸ Colorado, ⁹ Arkansas,
¹⁰ Other _____.
13. Family home? ¹ Reservation, ² Farm, ³ Small town, ⁴ City.
14. How many times per year do you return home? ¹ 1 time per mo., ² 5 times per yr.,
³ 3 times per yr., ⁴ 2 or less times per yr., ⁵ Other _____.
15. What are some of the reasons you return to your family home? ¹ To visit relatives and
² family, ³ To look for a job, ⁴ Homesick, ⁵ To participate in tribal activities,
 Other _____.
16. Do the people you associate with most: ¹ live in your neighborhood, ² live close to
³ your neighborhood, ⁴ live several miles away, live across town?
17. Of the people you associate with, are they: ¹ All Indian, ² All White, ³ Some of both,
⁴ Other _____?
18. What kind of activities and events do you go to in Dallas? ¹ Sports, ² Church related,
³ Tribal, ⁴ Other _____.
19. How many of these activities and events are Indian sponsored and organized?
¹ Most, ² Some, ³ None
- What organizations do you belong to in Dallas? _____
20. Do you attend church? ¹ Yes, ² No; (If yes), where? _____
 (If no), why not? don't want to, don't know where one is, unable to get to one.
21. Why did you decide to come to Dallas? ¹ More opportunity for work, ² To get away
³ from home, ⁴ No work at home, Other _____.
22. How do you feel about living in Dallas? ¹ Like, ² Dislike, ³ Ok, ⁴ Other _____.

APPENDIX 2 (continued)

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Personal continued-

23. Do you plan to stay permanently in Dallas? ¹ No, ² Yes; Why? _____

24. What are some things that could make living in Dallas happier for you? ¹ Better job,
² Better home, ³ More money, ⁴ More Indians, ⁵ Other _____

II. Education:

25. Where did you go to Grade school? _____
Was this school - ¹ BIA, ² Public, ³ (City) Private, ⁴ Church, ⁵ (State) Other _____

26. Did you go to high school? Yes, No; (If yes), _____
¹ BIA, ² (State) Public, ³ Private, ⁴ Church, ⁵ (City) Other _____

27. What was the highest grade of school completed before coming to Dallas? (Circle grade)
¹ (1-2-3-4-5-6), ² (7-8-9), ³ (10-11), ⁴ (12), ⁵ (13), ⁶ (14), ⁷ (15), ⁸ (16), ⁹ (17), ¹⁰ (18).

28. Have you attended school in Dallas? ¹ Yes, ² No.

29. Did you go to: College, Tech school? ¹ Yes, ² No. Have you ever applied to a college? Yes, No; (If yes) _____
Name of College _____ State _____

30. Why didn't you continue your education? Financial, ¹ Marriage, ² Personal, ³ Other _____
⁴ Joined Armed Forces, ⁵ _____

31. Are you going to school now? No, ¹ High School, ² College, ³ Technical, ⁴ Other _____ (If yes) _____
Name of School _____

32. What are/were your favorite subjects in school? ¹ English, ² Math, ³ History,
⁴ Music, ⁵ Speech, ⁶ Biology, ⁷ Sports, ⁸ Business, ⁹ Vocational, ¹⁰ Other _____

33. What are your educational plans for the future? None, ¹ College, ² College-Academic, ³ College-Vocational, ⁴ Other training _____

34. Who or what has influenced you most concerning your education or vocation? ¹ Teacher,
² Parent, ³ Other Relative, ⁴ Economic Condition, ⁵ Work Condition, ⁶ Other _____
In what way? _____

35. Would you be willing to go to school or take job training if it would better your life?
¹ Yes, ² No

36. What kind of training would interest you? Professional, ¹ Clerical, ² Sales, ³ Service, ⁴ Manual, ⁵ Manufacturing, ⁶ Government, ⁷ Agricultural, ⁸ Transportation-
⁹ Communication, ¹⁰ Other _____

APPENDIX 2 (continued)

Education continued-

How would you rate yourself in the following?

- | | | | |
|------------|-------------------------------|-------------------------------|-------------------------------|
| Reading | <input type="checkbox"/> Good | <input type="checkbox"/> Fair | <input type="checkbox"/> Poor |
| Writing | <input type="checkbox"/> Good | <input type="checkbox"/> Fair | <input type="checkbox"/> Poor |
| Arithmetic | <input type="checkbox"/> Good | <input type="checkbox"/> Fair | <input type="checkbox"/> Poor |

37. What has been, or is, your parents attitude toward education? ¹ Approve, ² Disapprove, ³ Other _____
38. Have you ever participated in or are you presently participating in Upward Bound? ¹ Yes, ² No, ³ ?
39. Are any of your children now attending or have they ever attended Head Start? ¹ Yes, ² No, ³ ?

For Veterans:

40. Have you ever served in the U.S. Armed Services? ¹ Yes, No; (If yes) How long? Years _____ Months _____. Have you used your veteran benefits to go to school? ² yes, ³ No, ⁴ ? (If yes) Kind of training: _____

 _____ (length of course)

41. Do you qualify for BIA Assistance? ¹ Yes, ² No, ³ ?
42. Have you ever received any BIA Employment or Educational Assistance? ¹ Yes, ² No, Explain _____
43. Would you please indicate how your Indian background has helped or hurt you in your education or vocation? ¹ Helped, ² Hurt, ³ ? (Explanation) _____

III. Employment:

44. Are you now: ¹ Employed, ² Self-employed, ³ Unemployed? (If unemployed answer question number 45)
45. How long have you been unemployed? ¹ Less than 3 months, ² Less than 6 months, ³ Less than one year, ⁴ One year or more.
46. What types of jobs have you been trained for? ¹ Professional, ² Clerical, ³ Sales, ⁴ Service, ⁵ Manual, ⁶ Manufacturing, ⁷ Government, ⁸ Agriculture, ⁹ Transportation-Communication, ¹⁰ Other _____
47. Where did you receive this training? ¹ Tech School, ² College, ³ High School, ⁴ Military
48. Have you ever used this training on any of your jobs? ¹ Yes, ² No.

APPENDIX 2 (continued)

Page 5
Employment continued -

49. What kind of work did you do before you came to Dallas? ¹ Professional
² Clerical. ³ Sales. ⁴ Service. ⁵ Manual. ⁶ Manufacturing. ⁷ Government
⁸ Agriculture. ⁹ Transportation-Communication. ¹⁰ Other _____

Answer these, if employed:

50. How long have you been employed at your present job: ¹ Less than 1 year
² Less than 5 years ³ Less than 10 years ⁴ 10 years or more
 Name of company or business _____

51. What kind of work do you do? ¹ Professional ² Clerical ³ Sales ⁴ Service
⁵ Manual ⁶ Manufacturing ⁷ Government ⁸ Agriculture ⁹ Transportation-
¹⁰ Communication Other _____

52. What position do you hold in your company, business, etc.? ¹ Management
² Non-management

List other jobs you have had in Dallas: a _____ b _____
 c _____ d _____ e _____

None

53. Why did you leave your last job? ¹ Unsatisfactory work arrangements
² Personal-Family ³ Health reasons ⁴ Retirement-Old age ⁵ Seasonal-
⁶ temporary ⁷ Better pay ⁸ Marriage Other _____
54. Have you been unemployed very often since coming to Dallas? ¹ Yes ² No
55. What percent of the time have you spent unemployed since coming to Dallas?
¹ 10% ² 20% ³ 30% ⁴ 50% ⁵ More than 50%.
56. How have you found jobs when you were unemployed? ¹ BIA ² State
³ employment service ⁴ Private employment service Newspaper want ads
⁵ Self ⁶ Other _____
57. Are you looking for a job now? ¹ Yes ² No
58. Was it hard to find a job when you came to Dallas? ¹ Yes ² No
59. What kind of job would you prefer? ¹ Professional ² Clerical ³ Sales
⁴ Service ⁵ Manual ⁶ Manufacturing ⁷ Government ⁸ Agriculture
⁹ Transportation-Communication ¹⁰ Other _____

(Specific Description) _____

APPENDIX 2 (continued)

Page 6

Employment continued -

60. Why would you rather have this type of job? ¹ More pay ² Easier work
 ³ Do not like present job ⁴ Self advancement ⁵ Security ⁶ Other _____
61. Have you ever applied for a job of this type? ¹ Yes ² No
- Hired? yes no
- If no, why do you think you weren't hired? _____
- _____
- If yes, why did you leave? _____
- _____
- What do you think you need in order to find and keep the type of job you want? _____
- _____

62. Do you think employers should know more about Indians? ¹ Yes ² No ³ ?

For Mothers:

63. Would you work or go to school if a Day Care Center was provided for your children? ¹ Yes ² No
64. Is this the only reason that keeps you from looking for a job or returning to school? ¹ Yes ² No (if no) explain _____

65. Would you go back to school if it would help you make more money? ¹ Yes ² No
66. In your opinion have you ever been refused a job or passed over for promotion because of your race? ¹ Yes ² No; Which? Refused a job Passed over for promotion?
67. Has your Indian background ¹ helped ² hurt you in your job? Please explain _____
68. Do you have a physical handicap that interferes with your work? ¹ Yes ² No

IV. Cultural Attitudes

69. Do you understand your native language? ¹ Yes ² No
70. Do you speak your native language? ¹ Yes ² No
71. What language is spoken in your home? ¹ English ² Choctaw ³ Seminole
 ⁴ Navajo ⁵ Creek ⁶ Cherokee ⁷ Chickasaw ⁸ Apache ⁹ Sioux
 ¹⁰ Comanche Other _____
72. How do you feel about being Indian? ¹ Proud ² No feeling one way or the other ³ Other _____
73. Do you think the Indians of Dallas are united? ¹ Yes ² No ³ ?
- Why or why not? _____

APPENDIX 2 (continued)

Page 7

Cultural Attitudes continued -

74. Do you think it is important that the Indians in Dallas be united? ¹ Yes
₂ No ₃ ?

75. Do you think of yourself as a ¹ _____ and then as Indian or
name of tribe
do you think of yourself as Indian and then ² _____?
(name of tribe) ¹

76. How do you feel about the Indian who has accepted white ways? ¹ Approve
₂ Disapprove ₃ No definite feeling one way or the other.

77. How do you feel about the Indian who refuses to accept white ways?
¹ Approve ² Disapprove ³ No definite feeling one way or the other.

How do you feel about these statements?

- 78. Indians are shy ¹ true ² false
- 79. Indians are good with their hands ¹ True ² False
- 80. Indians are never on time ¹ True ² False
- 81. Indians are lazy ¹ True ² False
- 82. Indians can not handle alcohol ¹ True ² False
- 83. Indians do not need to go to college ¹ True ² False

V. Optional

84. Estimate the total family income of all members of your family for the past
year. ¹ \$1-2000 ² \$2-3000 ³ \$3-4000 ⁴ \$4-5000 ⁵ \$5-6000
₆ \$6-7000 ₇ \$7-8000 ₈ \$8-9000 ₉ \$9-10000 ₁₀ \$10,000 -

I give my permission to Dallas County Community College District to keep my name and address so that I may be contacted later concerning my interest in going to school

Signature _____

Names and addresses of Indian families now living in Dallas.

Do you know of any families or individuals who have moved to Dallas in the last 5 years and the moved back home? Number of individuals _____
Reason for moving back _____

Comments by Respondent:

Observation by Interviewer:

APPENDIX 3

TRAINING MANUAL
FOR
EDUCATION AND EMPLOYMENT
SURVEY
OF
AMERICAN INDIAN IN DALLAS COUNTY

Explanation of the American Indian in Dallas County Survey.

The American Indian in Dallas County Survey is a county-wide survey being conducted by the Dallas County Community College District, Office of Special Services. The main purpose of the survey is to determine the educational and employment needs of the American Indian in Dallas County.

The results of this survey will enable the Dallas Community Colleges and related agencies to plan special programs designed to offer educational and employment opportunities for American Indians in Dallas County.

All information collected is held in strict confidence and is published in the form of statistical totals only.

The survey will collect information about the employment situation for the American Indian in Dallas County. It will provide facts on how many people are employed, unemployed or out of the labor force. It will identify difficulties which keep people from looking for work, the sources Indian people use in looking for work, and it will also give important characteristics of the unemployed or underemployed -- their sex, age, how long they have been looking for work, or how many hours they worked.

Assuming that one of the major reasons for a high unemployment rate for the American Indian is a lack of proper education or training, the survey will seek answers as to how the Dallas County Community Colleges can meet this need.

Other difficulties which limit or keep people from working such as layoffs, health problems, family responsibilities or cultural and language difficulties will also be sought in the survey. Information obtained in these areas will be made available to the appropriate agencies.

It is hoped that with this accurate, current information, those people in business, labor, and government who are concerned with these matters will provide programs and opportunities to improve employment conditions.

The respondent may not believe that the employment situation can affect him. Point out that unemployment affects everyone. You may encounter a housewife whose husband has a secure job and who is not worried about unemployment. However, if she has children she may be concerned about the adequacy of educational facilities. Teenagers and adults may be concerned about continuing their education or obtaining job skills. Information on how many people are enrolled in education or training courses or are interested in further training can be helpful to plan and improve these kinds of programs.

Confidential Treatment of the Information -

All information obtained in this survey, which would permit identification of the individual, will be held in strict confidence; it will be used only by persons engaged in and for the purpose of the survey; and will not be released to others for any other purpose. You are not to let a member of your

family or a respondent see information entered on any questionnaire, other than the one for his household.

A. Starting the Interview:

1. Carry your identification card.
2. You must give the respondent the following information when you introduce yourself at any address.
 - a. Who you are.
 - b. Whom you represent (Be prepared to explain the Dallas County Community College District and the purpose of the survey.)
 - c. What you want.

Sample introduction:

"Good morning. I am (your name) from the Dallas County Community College District. Here is my identification card. We are conducting an Education and Employment Survey in Dallas County. I have some questions I would like to ask you." (Any variation phrased in your own words is permissible).

3. Immediately after introducing yourself to the respondents, verify the address.

B. How to Handle the Survey Questions:

1. Ask the questions in a friendly, but straightforward manner. Do not be apologetic.
2. Understand the contents and purpose of the questionnaire.
3. Always maintain a friendly manner. Avoid arguments or prolonged discussions.
4. Act as though you expect the question to be answered. If the respondent seems to be reluctant in answering, emphasize the value of the survey. But do not mistake momentary hesitation, while thinking, for reluctance.
5. Do not let yourself be diverted from the sequence of questions in the schedule. This is when your familiarity with the questionnaire is

important. If the respondent starts telling you about something you know is covered in another section, ask him to hold that information until you get to that section. Do not skip from section to section because you may miss some important items.

6. Never ask a leading question, such as "Your family is the only one occupying this house, isn't it?" This approach may seem easier, but very often a respondent may say, "yes", to a question without taking the trouble to give a correct answer or admit that he is not sure.
7. Never assume you know an answer. Ask the question and help the respondent figure out an answer, if necessary. If you feel that you must suggest answers, always suggest more than one. Otherwise, the respondent may agree with your suggestion whether or not it is correct.
8. Ask all questions in a neutral tone. Do not display surprise, approval or disapproval at the respondent's replies, by the tone of your voice or by facial expression.
9. Listen carefully. The respondent may answer several questions at once.
10. Emphasize the importance of the survey information if the respondent seems reluctant to answer the questions. Remind him that the information is confidential.
11. Complete all questions needed during the interview. If you wait till you get home to make some entries, you may forget them.
12. Be prompt in ending the interview when the necessary information has been obtained.
13. Use the "Notes" space, located at the end of the questionnaire, to record any information that may be useful in understanding the respondent's answer or to explain any missing entry. (Include a description of the dwelling here).
14. If the person misunderstands or misinterprets a question:
 - a. Repeat the question as it is printed and give the person another chance to answer.
 - b. If you still do not get an acceptable response, (in terms of the wording and meaning of the question) reword the question slightly without changing its meaning.

15. Listen to the person until he finishes his answer. Failure to do so can result in incorrect or incomplete answers.
Examples below:
- a. Failure to listen to the last half of a sentence because you are busy recording the first half will result in incomplete entries.
 - b. Do not interrupt a person before he has finished, especially if he hesitates, because he may be trying to remember some facts and you should allow time for this.
16. When the person's answer does not meet the question objective, probe to have the person clarify and expand his answer.
Examples below:
- a. Brief comments, such as "yes, I see"
 - b. A pause and inquiring look
 - c. Repeating the person's reply
 - d. A question, "I don't understand what you mean!"
17. Know the specific objective of the questions.
18. Persons do not always mean what they say, and fuller discussion gives a truer idea of their thoughts.
Example below:
- "I don't know" might mean:
The person does not understand the question, and answers "I don't know" to avoid saying that he did not understand.
19. The question on income and expenses is optional. Be sure to emphasize this fact to the respondents.
20. Request additional names and addresses of Indian families living in Dallas from each household you visit.
21. Be sure to ask each respondent that showed interest in training to sign the questionnaire and have all respondents sign the register.

C. What to do if no one is at home:

If no one answers the door, try to find out from a neighbor, a janitor, or manager whether the unit is occupied or vacant.

D. How to handle callbacks:

1. Ask a knowledgeable neighbor or building employee regarding the best time to find someone at home. If you cannot find out, plan to return at a different time of day or at night on your second visit.
2. If, during your edit of a completed questionnaire, you find that one or more questionnaire items were not answered, contact the respondent by telephone to get the missing information. However, you may find that a personal visit will be necessary.

E. Gaining Cooperation:

1. Occasionally a respondent may refuse to be interviewed or be reluctant to answer a specific question or a group of questions. A very important part of your job is to gain the cooperation of reluctant respondents and encourage continued participation. Sell the Survey.
2. The way in which you initially introduce yourself and the Survey greatly affects the amount of cooperation that you receive from the respondent. If you properly introduce yourself and the survey, and show your identification card to the respondent, you will find that most people are willing to cooperate.
3. Avoid promising any immediate results of the survey. For example, when asking questions concerning employment, don't leave the impression that the respondent will obtain employment as a result of the survey.

F. Use of English:

If a respondent's use of English is not adequate to understand and answer the survey questions, use one of the methods below:

1. Select a member of the household who has a satisfactory knowledge of English and use him as respondent or interpreter.
2. Use a neighbor who the family frequently uses as an interpreter, if the respondent or neighbor does not mind.

