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ABSTRACT

During 1981-82, the Native American Education Program, based in a lower working class neighborhood in Manhattan, served 360 Native American children (K-12) scattered throughout New York City. Goals of visiting and interviewing 50% of the target population of 500 Native American students in the city were substantially realized. Materials and curriculum development continued, with progress made on Shinnecock, Mohawk and Cherokee curricula. Instruction in Native history and culture was given in five mini-courses in different boroughs. Information on educational opportunities was provided at the central site and through home visits and a workshop. Special activities, with student and parent participation, included trips to the Shinnecock and Ward/Pound Ridge Delaware Reservations, the Black Bear trading post and museum, an American Indian spiritual musical play, and a New Jersey program for Ramapo Indian children. Staff members attended workshops and conferences to upgrade their knowledge of Native history and culture and to develop professional/administrative skills. Parents showed active and continuing commitment to the program through support for program activities, input into decision making, and participation in trips, cultural activities and workshops. Recommendations include better publicity, prioritizing needs, and finding a more accessible central site. (MH)

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OEE Evaluation Report

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RC014306

O.E.E. Evaluation Report

February, 1983

NATIVE AMERICAN EDUCATION PROGRAM

1981-1982

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NATIVE AMERICAN EDUCATION PROGRAM

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

Year of Operation: 1981-1982, first year of a three-year cycle

Participants: 360 Native American students,
in grades Kindergarten through 12

Director: Wanda Hunter

I. DEMOGRAPHIC CONTEXT

The Native American Education Program (N.A.E.P.) is based in an antiquated 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 generally run-down and depressed. 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 example, during a prior funding cycle, when the Native American Education Program was affiliated with the American Indian Community House:

1. classes held at the site in the Community House building, centrally located in midtown Manhattan, were well attended;
2. contacts and referrals were plentiful;
3. the program's library/resource center was widely used.

Since 1979-1980, 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 Community House location. It has also not addressed the present inaccessibility of the excellent library/resource center which the program maintains.

The resource collection itself has been vandalized several times at the present location, where the program space is situated on the fifth floor of the large building, isolated from classrooms and other offices, and vulnerable to intruders who may remain in corridors or stairwells after school hours or who may enter the building during the absence of security personnel. As a result of this isolation, staff have been locked in the building twice after school hours.

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 considerations. It is clear that for many potential participants in this after-school program, travel to the N.A.E.P. site after school hours would be unfeasible, because the center must close at 6 p.m.

Although staff members have made attempts to find a new location for the program, they have met with little success. Neither the American Indian Community House nor the New York City Office of Bilingual

Education (O.B.E.) 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. In addition, a plan to rent a storefront, which would at least have allowed the program more flexible time scheduling, was not approved.

IV. STUDENT CHARACTERISTICS

DEFINITION OF THE TARGET POPULATION

According to the Indian Education Act, "Indian" means "any individual who (1) 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 (2) is considered by the Secretary of the Interior to be an Indian for any purpose, or (3) 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 360 eligible students in some way during 1981-1982. This number includes those who participated in in-school cultural programs, visited the center, took part in satellite programs, or received home visits. It represents a significant percentage of the approximately 500 Native American children identified by the New York City Board of Education's Ethnic Survey.

NEEDS ASSESSMENT OF THE TARGET POPULATION

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

1. 80 percent did not know any other Indian children;

2. 69 percent had little knowledge of their nation's customs, history, or present circumstances;
3. 43 percent experienced problems with absenteeism;
4. 76 percent were seeking college information;
5. 69 percent did not avail themselves fully of existing remedial services even though they might be eligible;
6. 87 percent earned low scores on standardized tests.

Needs also become apparent in other, less formal ways. For example, in one letter to the resource librarian asking for information about Native Americans, a child's need to deal with the misconceptions of schoolmates about her heritage was clearly stated. "People in my class act so stupid when they find out what I am. They make these stupid jokes...They believe what they see on television and in the media."

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

Native Americans in New York City are not easily identifiable, nor do they tend to form large communities. The Native American Education Program must serve a population that is scattered throughout the five boroughs. The staff tries to visit all schools where Native American children have been identified by the Board of Education's 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 thirty additional Native American children were located, including two Eskimos and an Aleut living at the naval base on Governor's Island. While the thoroughness of the staff's effort to identify Native American children is indeed to be commended, this has become a major, very time-consuming task (see Recommendations).

III. PROGRAM DESCRIPTION

OVERVIEW OF THE PROGRAM

The Native American Education Program 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 grades kindergarten through 12 may participate. The instructional component this year was structured as a series of five-week mini-courses held throughout the city, with a curriculum which covered Native American history, culture, and crafts. Tutoring in support of the regular school curriculum was also offered, and other educational activities, such as trips to Native American cultural centers, took place. 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.

STAFFING AND ADMINISTRATION

The Native American Education Program is administratively located in the New York City Board of Education's 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 been concerned to maintain good communication with the parent office.

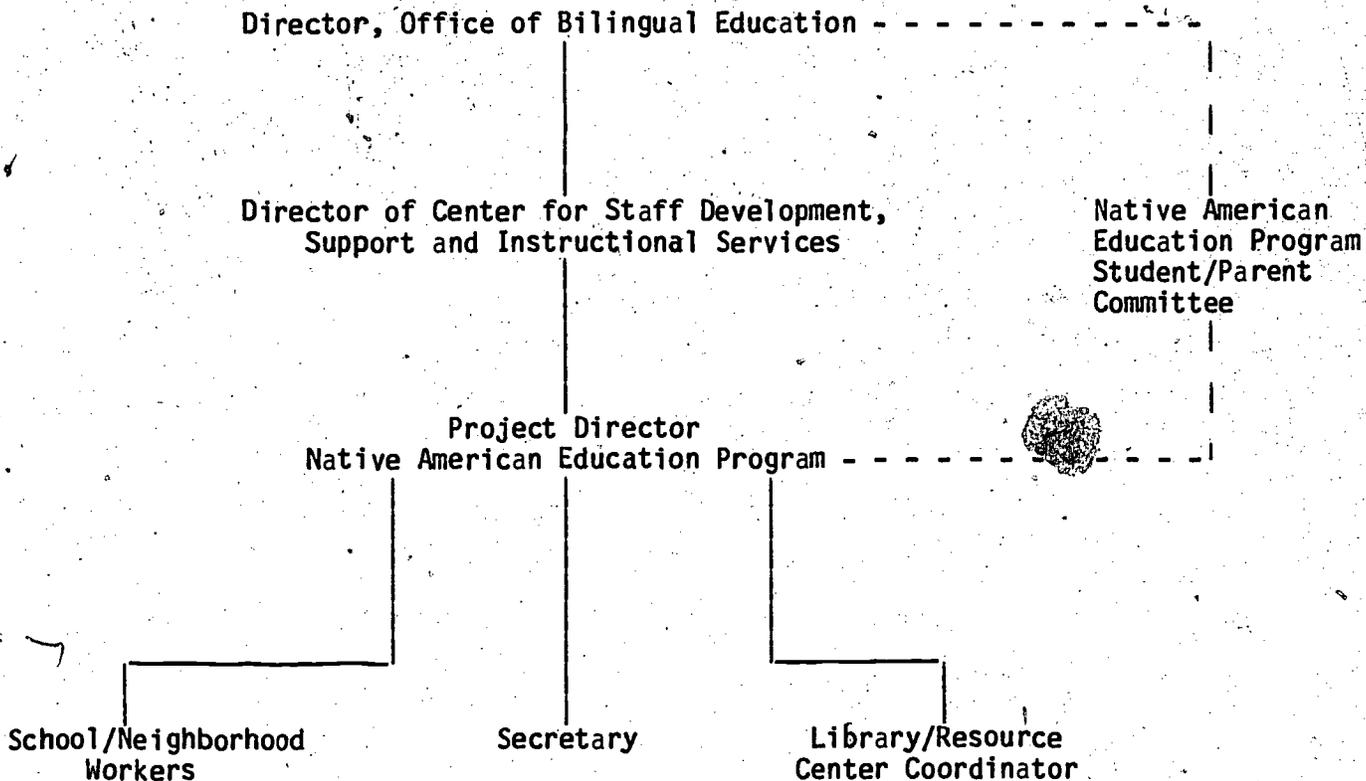
The staff of the Native American Education Program presently consists of five persons: one project director; two school/neighborhood workers; one senior school/neighborhood worker (librarian); and one secretary.

During most of this past program year, however, the N.A.E.P. operated with less than adequate staffing. The project director and two school/neighborhood workers, who remained on staff from the previous year, were responsible for carrying out most of the program's activities until the secretarial position (competitive) and the remaining school/neighborhood worker position could be filled, in January and May, 1982, respectively. At present, new and prior staff have worked together to form a cohesive unit.

Figure 1 presents the organizational structure of the Native American Education Program.

FIGURE 1

Native American Education Program: Organization Chart, 1981-1982



———— Supervision
- - - - - Communication

IV. INSTRUCTIONAL COMPONENT

The instructional component of the Native American Education Program, while central to program goals, is not structured as a traditional classroom activity. Rather, classes are voluntary and take place after school. In the past, a comprehensive course was offered at the N.A.E.P. central site surveying Native American history and culture. However, few students came regularly during 1980-81, and this year the comprehensive course has not been offered. (This was mainly a result of the difficulties with the site which have been discussed above.) However, the mini-course program, involving satellite courses given at locations throughout the city, has been expanded. During the current year, the instructional component has included the following activities:

1. five mini-courses in Native American history and culture were held in the Bronx, Manhattan, Brooklyn, Queens, and Staten Island;
2. presentations were made to Native American children in classes at their own schools throughout the city;
3. children participated in trips to Native American cultural events and follow-up discussions;
4. individualized assistance was provided with research projects on Native American subjects;
5. a tutoring program was maintained.

In all cases, the staff attempts to provide instruction which will be most relevant to particular audiences, with special emphasis given to the nation(s) represented in a given class. The responses to the Needs Assessment Questionnaires have also been useful in this respect.

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 bring activities to the eligible students in or near their schools, serving them in the various boroughs, 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 five weeks at each location, with classes one day a week for 1 1/2 to 2 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 the Native American Education Program.

Other activities included in the mini-course are:

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

The actual course content remains flexible in order to respond to student interests and needs. A post-test is always administered to determine effectiveness of the class sessions.

Information on the mini-courses is disseminated through the N.A.E.P. newsletter and by flyers mailed to the families of Native American children who have expressed interest in the program. During 1981-1982, mini-courses were offered at the following locations:

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

P.S. 116
220 East 33 Street
New York, New York

All Saints, Episcopal Church
2329 Victory Boulevard
Staten Island, New York

New York City Board of Education
131 Livingston Street
Brooklyn, New York

Bronx Center for Career & Occupational Services
1021 East 178 Street
Bronx, New York

Classes were mainly taught by the school/neighborhood workers, although the library/resource center coordinator and the project director participated in some sessions and special activities. In general, attendance remained below desirable levels, even with the mini-course approach.

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 are usually done as part of a classroom assembly program in a school attended by Native American students. In about one quarter of schools visited this year, such presentations were given. Programs are planned in conjunction with host school 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 will work with a classroom teacher by bringing in an experience or activity (a film, or filmstrip, for example, plus discussion) which will enhance the students' awareness of and respect for the cultures of Native Americans. This provides an opportunity, within the context of the outreach to the target population, 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 within these schools. Information about the program is also provided.

TUTORING AND INDIVIDUALIZED ASSISTANCE

Staff provide individualized assistance at the central site to students who are engaged in school projects on Native American topics. This is mainly the responsibility of the library/resource center coordinator, but all staff may participate if their own expertise is relevant to the students' needs. Students may also be tutored in a variety of academic subjects, either at the central site or within their own homes. This year, three students took advantage of the home-visit option to avail themselves of tutoring services.

SPECIAL ACTIVITIES

A variety of special activities are programmed in conjunction with the instructional program, some as part of mini-course activities. This year field trips were made to the Shinnecock Reservation on Long Island, to the Ward/Pound Ridge Delaware Indian Reservation (Ojibway and Lenni Lenape people) in Cross River, New York, and to the Black Bear

trading post and museum in Esopus, New York, as well as to see a play and to visit another Native American program. (See Table 1, below.)

TABLE 1

N.A.E.P. Field Trips 1981-1982

<u>Date</u>	<u>Activity</u>
October 24	Ward/Pound Ridge Delaware Indian Reservation, Cross River, N.Y. --Wilderness survival instruction and nature tour. --Visited recreated wigwam campsite.
February 21	Ward/Pound Ridge Delaware Indian Reservation --Maple sugaring ceremonies (instruction in traditional method of tapping trees and of syrup-making). --Associated Ojibway legends taught.
February 26	LaMama Theatre, New York City. --Twenty-one students saw "49," an American Indian spiritual musical play with all Native American cast, written by Hanay Geiogamah, a Kiowa.
June 13	Ward/Pound Ridge Delaware Indian Reservation. --Strawberry festival. --Students visited trailside museum and learned Native American lore and legends.
June 19	Ramapo Title IV program, Mahwah, N.J. --Students visited Ramapo Indian children as part of student exchange program.
June 26	Black Bear Trading Post and Museum, Esopus, N.Y. --Students toured museum and attended a lecture about the collection of Native American artifacts.
June 29	Shinnecock Reservation, Long Island, N.Y. --Tour of solar shellfish hatchery. Instruction in traditional shell-fishing and food preparation methods of the Shinnecock Indians. --Exchange with Shinnecock Title IV students.
June 30	Ward/Pound Ridge Delaware Indian Reservation. --Students participated in a nature walk and lecture.

All staff and some parents generally participate in these special activities.

V. NON-INSTRUCTIONAL COMPONENT

An overview of the non-instructional component of the Native American Education Program is given by Table 2, below. All positions are funded by Title IV.

TABLE 2

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

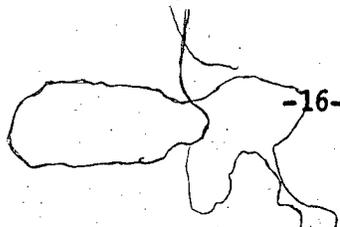
<u>Non-Instructional Component</u>	<u>Personnel-Title</u>	<u>Personnel Number</u>
Library/Resource Center	Senior School/Neighborhood Worker (Librarian)	1
Curriculum Development	Senior School/Neighborhood Worker Outside Consultants	1 As necessary
Supportive Services	Senior School/Neighborhood Worker (College Counseling) School/Neighborhood Workers	1 2
Staff Development	Project Director Outside Consultants	1 As necessary
Parental & Community Involvement	School/Neighborhood Worker (Home/School Liaison)	2
Administration & Supervision	Project Director	1
Other	Secretary	1

Note. The total full-time staff consists of 5 persons: 1 project director, 1 senior school/neighborhood worker, 2 school/neighborhood workers, and a secretary. Some staff members fulfill multiple functions, as shown above. In addition, because there was no secretary until January 11, other staff had to perform routine secretarial functions. The home/school liaison position was also vacant until May 4.

LIBRARY/RESOURCE CENTER

During 1981-1982, the library/resource center continued the expansion begun the prior year. The present collection of books catalogued under the Dewey Decimal System contains nearly 1000 volumes. 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 especially 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 living 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. It is now an attractive, well-equipped place to learn and study. As part of an effort to document Indian history in New York, she has been investigating and recording accounts of elderly Indians who remember life in a rural New York. These have become a unique addition to the N.A.E.P. collection. In addition, the coordinator edits a newsletter which publicizes upcoming events and discusses new additions to the library/resource center (see Appendix D).



On display at the center is a variety of student work including paintings, featherwork, totem poles, beadwork, bone and leather work, metalcraft, pottery, blankets (applique), leather moccasins, dolls, and woven belts.

On one occasion the library/resource center also featured a display of Native American architecture and housing which included model structures, a poster showing typical Native American dwellings in the United States, a sketched aerial view of an entire Lenape town during the spring planting season, and a selection of relevant books.

During the year, over 100 people are estimated to have used the resource center, including Native American students and parents, and about 25 outside researchers. Several of these were repeat visitors. As an indication of the strength of the program, the librarian stated that in March, two staff people from the Museum of the American Indian Education Program came to do research, since the museum's library did not have the materials they needed. Some of the "reasons for visiting" indicated in the guest book by resource center users suggest the range of research which the N.A.E.P. supports:

- to see a film on Mohawk basket making;
- to research a paper on minority family life for a course at Queens College;
- to discuss curriculum materials available;

--in search of ideas about Native American life;

--to prepare a course to be taught at the College of Staten Island.

As the collection increases in comprehensiveness, a stronger effort to publicize its resources may further increase the number of users.

CURRICULUM DEVELOPMENT

While the N.A.E.P. has had no curriculum specialist this year, efforts to continue enriching the existing curriculum have been made. For example, the resource center acquired a Cherokee curriculum developed by the Cherokee Bilingual Education Program in Tahlequah, Oklahoma. Work was done on adapting this for N.A.E.P. use by a parent volunteer fluent in Cherokee. Another volunteer, an Objibway woman who possesses the credentials to be hired as a curriculum consultant, has been working in conjunction with the N.A.E.P. librarian to develop a Shinnecock curriculum which would include biographies of Shinnecock elders. (Approximately 10 percent of the target group of students are identified as Shinnecock.) The project is now pending formal approval of the Shinnecock Tribal Council, and financial support has been requested from the New York City Board of Education. Biographies include the following information: name, birthplace, educational experience, educational philosophy, work experiences, family information, role of Indian religious ideas in person's life, other influences on his/her life.

The Shinnecock curriculum will also include a pre/post test, a comprehensive bibliography, standard reference material on the Shinnecock including a map and photographs of the reservation, and a slide show on the reservation.

It is worth noting that the library resource center, which maintains contact with a variety of sources of current curricular materials developed for Native Americans, is a strong asset in the development of curriculum. In return, the biographies and other Shinnecock materials which will become part of the Native American History curriculum will also be a uniquely valuable addition to the library's collection.

SUPPORTIVE SERVICES

The senior school/neighborhood worker provides college guidance, and the two school/neighborhood workers provide other guidance and referral services for students in the program. 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 calls to those who have expressed interest in the program. At this point or at a later time, an arrangement may be made for the worker to visit a student's home to provide information or advice. Frequently, parents and students call the center when help is needed. Most requests for supportive services are related to academic or family problems, or to the need for college counseling and career guidance. The school/neighborhood workers are uniquely qualified to provide role-models to Native American children who may doubt their ability to "make it" in college or a wished-for career. They are also effective in encouraging parents to participate in their children's education, and in suggesting ways in which even a parent who has not attained a high level of formal education can do this effectively. Where necessary, referrals are made to appropriate outside agencies.

During 1981-82, contacts with families served a variety of purposes, including the following:

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

This year an average of 10 to 15 home visits are estimated by staff to have been made each month, including visits for tutoring as well as guidance purposes. In the period from January to March alone, 69 visits were made, as compared to only 36 for all of 1980-1981.

Not all supportive services, however, are provided in the students' homes. Some students, it should be noted, have also come to the resource center for college guidance, and for help with such problems as getting into a particular junior high school or high school. Career counseling was also provided to high school students through two workshops given at the Bronx Center for Career and Occupational Services on February 24 and March 25. Students took interest inventory tests and used computers to access career and financial aid information. A computer listing of scholarships was also made available for use at the resource center.

Besides direct services to program participants, N.A.E.P. staff also work closely with school administrative, guidance, and classroom personnel

in an effort to foster understanding of and sensitivity to the special needs of Native American children. When requested, on-site workshops are given.

This year a Wampanoag Indian associated with the Native American Research Institute (N.A.R.I.) served as a technical assistant to the N.A.E.P. staff in the supportive services area. Her activities are described below.

STAFF DEVELOPMENT

The Native American Education Program staff have participated this year in a variety of activities intended to enhance their professional skills and abilities. In some cases, film, tapes, and slides documenting these activities have been made and have become part of the resource center collection, where they remain accessible to N.A.E.P. staff and others, including program participants. For example, a tape and accompanying photographs document a session with a pottery-making teacher; and a session on Native American dancing (intertribal) has been recorded on film. This year outside consultants who came in for on-site staff development activities included the following:

1. Jeffrey Kalen -- gave five pottery-making sessions for staff, who hope to be able to bring him in to work directly with students as well;
2. Cheryl Thornbrugh (Wampanoag) -- technical assistant to staff; gave two workshops on basic counseling for home and family problems. Her services were provided through the Native American Research Institute as a direct result of N.A.E.P. staff attendance at the Technical Assistance Conference for Title IV grantees from New York and the surrounding area in February, 1981;

3. Chief Red Thundercloud (Catawba) - taught dance and song of the Eastern tribes, traditional herbal science and associated legends of Long Island and Eastern tribal history.

The entire staff also participated in weekly planning meetings and the project director attended the monthly meetings of the Office of Bilingual Education.

PARENT AND COMMUNITY INVOLVEMENT

Parent involvement through the Native American Education Program Parents' Committee is a vital part of the program. Its fourteen members, who include some older student participants, take an active participatory role in the administration of the program, and are consistently supportive of its aims and goals. Therefore, their veto powers are not often used. The committee meets for three hours approximately once a month, and addresses issues including:

1. recommendations for and approvals of program staff, including the project director;
2. authorization of program expenditures;
3. setting program priorities relative to student needs;
4. evaluation of the program and its staff;
5. planning.

The project director provides the Parents' Committee with periodic reports on the program's activities.

Parents may participate in staff development activities. However, several workshops were also specifically planned for parents this year:

1. a workshop on how to access private funding was given by a member of the Native American Research Institute staff;
2. another member of the Institute provided training in effective Parent Committee membership for Title IV programs to

new and continuing members;

3. N.A.E.P. staff conducted a variety of workshop sessions covering feather work, finger weaving and other crafts. (Parents were encouraged to share their new skills with their children. A small registration and materials fee was charged for these workshops.)

It is noteworthy that while this year's proposal indicated that parents would be trained to help their children with their academic work, the parents themselves rejected this option. They preferred to attend Native American crafts workshops so that they could transmit their cultural heritage to their children. Parents also participated in many of the field trips and special activities for project participants this year, including visits to the Ward/Pound Ridge Delaware Indian Reservation in Cross River, New York and the Black Bear Trading Post and Museum in Esopus, New York.

Community involvement has been achieved by the N.A.E.P. mainly in two ways. First, through school presentations and technical assistance to school staff, knowledge about Native Americans and their culture, and about the goals and activities of the program, has been shared with members of the larger school community. Second, the library resource center is open to all members of the community who wish to use its resources to learn more about Native Americans. As has been stated above, better publicity efforts and a more favorable site would both be helpful in maximizing the use of the center by the wider community.

Another way to gain community involvement with the program would be through the celebration of Native American Week to coincide with American Indian Day, to be celebrated this year (1982) on the last Friday of September. So far the program's attempts to have a Native American Week sponsored by the

central office of the Board of Education have not been successful. The program director has been informed that the matter now rests with the district offices, and intends to pursue it at that level.

IV. ASSESSMENT

FINDINGS

1. Target population awareness of the program continued to require a major effort on the part of program staff. Program goals of visiting and interviewing 50 percent of the target population of the city at least once (twice for Manhattan students) were substantially realized according to program staff via the in-school presentations at appropriate sites identified through the N.Y.C. Board of Education's Ethnic Survey. This was achieved despite serious staffing problems this year, including a vacancy in one school/neighborhood worker position, a seven-week illness of the senior school/neighborhood worker, and the lack of secretarial support for much of the year.

2. Materials and curriculum development continued despite the lack of a curriculum specialist through the efforts of the librarian, who was assisted by volunteer workers with specialized knowledge and skills. Library holdings were increased and updated. Progress was made toward the development of Shinnecock and Mohawk curricula and a Cherokee curriculum was adapted for use by N.A.E.P. participants, as stated in the objectives:

"Develop 6 Unit Curriculum on the history and cultural values of Shinnecock Indians, since this group has had little curriculum developed heretofore";

"Acquire curriculum materials as already developed for Cherokee."

The Shinnecock curriculum is scheduled for completion (draft) in January of 1983. It was awaiting preliminary approval by the Shinnecock Tribal Council at the time of the evaluator's visit. Several Mohawk materials had already been purchased by June, 1982.

3. Instruction in native history and culture was given in five mini-courses which were held during the year, but with only limited participation. No assessment was made of the participants' achievement. As participation is voluntary and students may not experience the entire mini-course sequence, assessment of students' achievement of the course objective should take place on a session-by-session basis. (See recommendations.)

The original timeline for the courses was modified because of staffing problems, so that instruction did not begin until the second half of the 1981-1982 school year.

4. Tutoring. Given the academic difficulties experienced by many Native American students, there is an obvious need for individual assistance. Tutoring services have been offered in the past by the N.A.E.P., and the parents' committee is particularly supportive of this component of the program's activities, although as has been noted above, not presently interested in direct involvement in academic tutoring. In an effort to develop the tutoring services, the program has in prior years identified and developed culturally appropriate materials for use with students when they request help. Nevertheless, very little tutoring was requested or provided during 1981-1982.

It must be noted that the program was not funded to support this function, providing no staff member to provide tutoring services. Thus, if the demand for tutoring were heavy, the present staff members would have to assume these responsibilities in addition to those they already bear. This would be especially difficult because tutoring this year was done in

students' homes, not at the inaccessible program site. The planned development of parent volunteers as tutors seems to have met with unexpected parental resistance. (See recommendations.)

5. Information relative to education opportunities was provided through home visits and a workshop scheduled at the Bronx Center for Career and Occupational Services, as well as at the central site. However, many students indicating need for this service on an earlier needs assessment form did not avail themselves of it.

6. Trips and cultural activities. In an effort to provide students with exposure to meaningful cultural experiences, trips were organized throughout the year. Attendance was fair to good, and included parents, as well as student participants.

7. Staff and parental development. Staff members have attended workshops and conferences designed to upgrade their knowledge of Native American history and culture and to develop their professional and administrative skills.

Parents have shown active and continuing commitment to the program, as evidenced by their support for those program activities (such as tutoring) which they deem vital. Their input into program decision making is ongoing; they deliberate closely with the project director during the year. They participate in program-organized trips and cultural activities. Two formal workshops were provided for them during 1981-1982.

VII. CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

In 1981-1982, as in prior years, the Native American Education Program has had to contend with limitations imposed by its location and by staffing problems. Its funding is limited, while its scope of activities is broadly defined and its target population is both difficult to identify and scattered throughout the five boroughs of New York City. Given these constraints, it is not unexpected that the program has experienced difficulties in implementing its activities as proposed.

Nevertheless, staff members have demonstrated their strong commitment to these traditionally under-served Native American students by continuing to seek new and creative ways to surmount these obstacles in order to reach eligible students with those resources which are available. Their efforts are to be commended and supported. The following conclusions and recommendations are offered in full recognition of the constraints under which the program operates:

1. The program location and the restricted hours during which the center can operate continues to be a major problem. The site is closed at those times when students and their families would be most likely to visit and is distant from the areas in which target students live. These restrictions resulted in limited participation in on-site activities.

2. Staffing problems had an effect on the program's ability to achieve its objectives as proposed. For most of the year the program operated without one or more staff members. As students have to be

identified through school visits and contacted individually at home, student participation in instructional and other activities depends on intensive preliminary efforts in the field. This, together with the need for a small staff to temporarily assume multiple responsibilities, undoubtedly made implementation of the program more difficult. Modified home/school visitation objectives were achieved however, and the full schedule of mini-courses, though delayed, was given. In general, the N.A.E.P. benefits from a resourceful and determined staff well-versed in Native American culture. At present there appears to be a competent and cohesive group working with the director to support program goals.

3. While the mini-course appears to be a good way of taking the program to the students, attendance at these courses was limited, suggesting that additional publicity for program functions would be helpful. The lively newsletter is a good effort in this direction.

4. N.A.E.P. staff members have spent considerable time and effort in developing the excellent resource center as a pleasant and well-equipped place to learn and study. Materials in support of research, tutoring, and cultural activities are available, including many items not readily available elsewhere. Here too, the main problem seems to be under-utilization of the resources.

5. The program staff has succeeded well in working closely with a dedicated group of parents who serve as the policymaking body. These parents have been consistent and intelligent in their support of program goals and activities, and have participated in workshops to develop their own administrative skills and knowledge of Native American topics.

RECOMMENDATIONS

1. As had been recommended in previous evaluation reports, the deficiencies of the current site strongly suggest that the program staff should give the highest priority to its search for alternative quarters which would be geographically more accessible and which could remain open for longer hours. A more accessible location would greatly improve student participation. If a move is not feasible, it is recommended that the program concentrate its efforts on reaching eligible students and parents in their homes, schools, and communities. If such a change of scope is decided upon, the objectives and the evaluation design should be revised accordingly.

2. While the reduction in number of school visits attempted this year occurred as the result of staffing problems, it is possible that a similar reduction in future years might be warranted. While preliminary efforts are vital given the program's need to recruit a scattered population, alternate year visits might achieve almost the same results with far less strain on the resources of the small staff.

3. More generally, it is recommended that the program prioritize its identified needs and determine whether its staffing permits all proposed activities to be carried out. After alternative, more efficient, and/or more effective methods of implementing goals have been fully considered, a more focused scope of program activities might be a possible solution to some of the difficulties experienced by the program.

4. The satellite classes do appear to be an effective means of reaching Native American students throughout the city. They should be continued, and expanded when resources permit. However, the times and the sites at which presentations are to be made should be carefully researched, so as to be maximally accessible to eligible students, and all other factors which limit present attendance should be identified and addressed.

5. The program staff should continue to explore with the central and District Offices of Bilingual Education (O.B.E.) the possibilities for expanded dissemination of program activities. An O.B.E. sponsored Native American heritage and culture week is one obvious way in which both Native Americans and non-Native Americans might be made more aware of the contributions of American Indians to our society. In return, the program, in cooperation with the Office of Bilingual Education, could serve as a resource for workshops for teachers which would focus upon eliminating stereotypes about American Indians, and also provide technical assistance, resources, and research direction for teachers preparing lessons and units on American Indians. This possibility, recommended by a previous evaluator, has yet to be explored.

6. The program would also benefit from increased dissemination of information concerning its existence and activities through contacts with such organizations as local libraries, local and youth-oriented newspapers, museums, city and other community-oriented agencies, and local community school boards in addition to any organizations which serve the Native American population directly. The newsletter is a good first step in this direction.

7. In workshops and mini-courses, the program should continue to adjust assessment methods to the demands of the situation. If students are unable to attend every session then a session-by-session assessment is necessary, and brief, curricularly relevant mastery tests should be developed. The present pre-post test assesses the growth of participating students in too general a way to be an effective instrument for this program. More consistent and complete record-keeping would also help in student assessment, although a great deal of progress has already been made in this area.

8. The program staff should continue to actively seek parental support, and to attempt to expand the core group of involved parents. The goal of involving parents in tutoring and other activities which would directly support the academic achievement of their children should not be abandoned, despite the initial lack of response on the part of parents. In-home tutors should continue to try to involve parents.

VIII. APPENDICES

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

INDIAN STUDENT CERTIFICATION

(Part A, Indian Education Act)

FORM APPROVED
FEDAC NO. R 43
APPROVAL EXPIRES 6/80

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 the 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) is 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, BANDO, 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 GRANOPARENT (ancestor, 2nd degree;

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

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

B. COMPLETE COLUMN 1 OR COLUMN 2. THE TRIBE, BANDO, OR OTHER ORGANIZED GROUP IS: (Check all the boxes that apply in the 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)

O.1. IS THERE AN ORGANIZATION WHICH MAINTAINS MEMBERSHIP DATA FOR THE TRIBE, BANDO, 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

I UNDERSTAND that falsification of information on this form is subject to penalty under law.

SIGNATURE OF PARENT

ADDRESS

DATE

I CONSENT to release this form to the Part A Parent Committee view. (Optional)

SIGNATURE OF PARENT

BOARD OF EDUCATION OF THE CITY OF NEW YORK
 OFFICE OF BILINGUAL EDUCATION
 NATIVE AMERICAN EDUCATION PROGRAM
 234 WEST 109TH STREET — ROOM 507
 NEW YORK, N. Y. 10028

663-4040

AWILDA ORTA
 DIRECTOR

WANDA HUNTER
 PROJECT DIRECTOR

MEMORANDUM

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

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.

ed.
 Enc.

QUESTIONNAIRE

The questions below pertain to high school students. 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 of the question you are responding to.

1. Do you know about the Native American Education Program's Parents' Committee meetings? YES NO
2. Do you know that high school students can serve on the Parents' Committee and have voting privileges? YES NO
3. Would you be interested in serving on the Native American Education Program's Parents' Committee? YES NO
4. Have you ever visited any Indian Communities? YES NO
5. Do you know any other Native Americans in your community? YES NO
6. Are there any other Native Americans in your school? YES NO Do you know them?
YES NO
7. How much do you know about your Indian heritage and culture? A great deal A little
 Nothing
8. What do you feel is most important to learn about your 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 other Nations	
Language of own Nation	
Languages of other Nations	
Current events of own Nation	
Current events of many Nations	
Other (please specify)	
9. Check off the types of crafts you would be interested in learning. Featherwork
Beadwork Weaving Leatherwork Woodwork Other
10. Do you need individualized instruction in any of the above areas? YES NO
11. How would further knowledge about your Indian heritage affect your school experience?

12. Do you receive any instruction in school relating to your Native American heritage, history and/or culture? YES NO . If yes please explain. _____

13. How often are you given materials related to Native American peoples in your major subjects (History, Social Studies, Language Arts, etc.)? Regularly seldom
never
14. Are any materials included which are written by Native Americans? YES NO

15. Is there a section in your school library on Native Americans? YES ___ NO ___
16. Do your Music or Art classes relate to Native American Culture? YES ___ NO ___
17. Are there any Indian teachers in your school? YES ___ NO ___
18. Do you have an Indian teacher? YES ___ NO ___
19. Do your teachers/guidance counselor know you are Indian? YES ___ NO ___ . Has this affected your school experience? _____
20. Do your classmates know you are Indian? YES ___ NO ___ . How has this affected your relationships with them? _____
21. How would you rate the following school-related problems with respect to yourself?

	SERIOUS	SLIGHT	NO PROBLEM	DON'T KNOW
Absenteeism				
Dropping out				
Low motivation				
Self-concept				
Isolation from other Indian students				
Conduct problems or misbehavior				
Making or keeping friends				
Low scores on tests (Regents, etc.)				
Low academic grades				

22. If you need academic tutoring, do you utilize your school's tutorial services? YES ___ NO ___ . If no why? _____
23. Are you planning to continue your education or training after high school graduation YES ___ NO ___ DON'T KNOW ___ If yes please elaborate on the type of study or training planned. _____
24. What information is available in your school pertaining to your career choices? _____
25. How can the Native American Education Program help you achieve your career goals? Information ___ Workshops ___ Other _____
26. Have you ever participated in the Native American Education Program? YES ___ NO ___ if yes, when? 1977-78 ___ 1978-79 ___ 1979-80 ___ 1980-81 ___ .
27. If answer to Question 26 was yes, which components were utilized? History classes ___ Tutorial services ___ Home/school Liaisons ___ Culture instruction ___ Resource center ___ In-school presentations ___ College entrance services ___ Other (please specify) _____

28. If answer to Question 26 was no, please check reason. Did not know about services _____
Schedules conflict ___ not interested ___ to far to travel ___ need met by other Indian ___
organization (if so, which organization) _____
Other (please specify) _____

29. Where would you be willing to come to participate in the Native American Education
Program? Lower Manhattan ___ Upper West side ___ Downtown Brooklyn ___ Midtown Manhattan
___ Other (please specify) _____

30. What is a convenient time for you to participate in the Native American Education
Program? After school ___ time, evenings ___ time.

31. How can the Native American Education Program better serve your educational and
cultural needs? _____

THANK YOU FOR YOUR COOPERATION:

2



QUESTIONNAIRE

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) | _____ |



13. What instruction does your child receive in school pertaining to his/her Native American heritage, history and/or culture? _____

14. What suggestions do you have for integrating Native American history/culture into your child's academic studies? _____

15. 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)
16. Are any materials included which are written by Native Americans? YES ___ NO ___
 If yes, would you please name them? _____

17. Is there a section in the school library about Native Americans? YES ___ NO ___
18. Are there any Indian teachers in your child's school? YES ___ NO ___
19. 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				
Low academic grades				

- 23. If your child needs academic tutoring, do you utilize his/her school's tutorial services? YES ___ NO ___
- 24. 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. _____
- 25. Do you feel your child would benefit from a career guidance service designed specifically for Native American students? YES ___ NO ___
- 26. How do you feel the Native American Education Program can combat the stereotyping as portrayed in the media (T.V., movies, newspapers, etc.)? _____
- 27. Check off the types of crafts your child would be interested in: Featherwork ___
Beadwork ___ Weaving ___ Leatherwork ___ Woodwork ___ Other _____
- 28. 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. _____
- 29. Has your child ever participated in the Native American Education Program? YES ___ NO ___
If so when? 1977-78 ___ 1978-79 ___ 1979-80 ___ 1980-81 ___
- 30. 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) _____
- 31. 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) _____
- 32. 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) _____
- 33. What would be a convenient time for your child to participate in the Native American Education Program? After school ___ time, Evenings ___ time.
- 34. How can the Native American Education Program better serve your child's educational and cultural needs? _____

THANK YOU FOR YOUR COOPERATION:

Rosalyn Wallace

NATIVE AMERICAN EDUCATION PROGRAM

The Title IV Home/School Liasons 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., H.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, quillwork, 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?

12. WHAT IS YOUR NAME?

13. WHAT GRADE ARE YOU IN? _____ SCHOOL? _____

MINI-COURSE LESSON PLAN

Day 1

Introduction of staff and students
Pre-test
Filmstrip, "Unlearning Indian Stereotypes"
Discussion of filmstrip
Exhibit and explanation of crafts

Day 2

History lesson on Plains, Northeast or Southeast
Filmstrips, records, and tapes
Storytelling of legends

Day 3

Discussion of contemporary Indian Life
Filmstrips, films
Students decide what crafts they will work on the coming two days
Storytelling

Day 4

Crafts
Storytelling
Discussion

Day 5

Crafts cont.
Storytelling
Discussion
Evaluation of program by students
Post-test

BOARD OF EDUCATION OF THE CITY OF NEW YORK
OFFICE OF BILINGUAL EDUCATION
NATIVE AMERICAN EDUCATION PROGRAM
234 WEST 108TH STREET - ROOM 907
NEW YORK, N.Y. 10025

693-4040

AWILDA ORTA
DIRECTORWANDA HUNTER
PROJECT DIRECTOR

NEWSLETTER NEWSLETTER NEWSLETTER NEWSLETTER NEWSLETTER NEWSLETTER NEWSLETTER NEWSLETTER NEWS

FEBRUARY 1982

PUBLIC HEARING

The annual Public Hearing was held at the Native American Education Program office from 7 to 10 p.m., November 10, 1981. Elections of Parent Committee officers and discussion of the 1982-83 proposal were the key items on the agenda.

The newly elected officers are: Jim Murphy, Chairperson; Stephanie Borst-Duffy, Vice-Chairperson; Florence Dela Cruz, Secretary. Stephanie Borst, outgoing Chairperson, has served the program well. Thank you, Stephanie, for all your concern, hard work and love!

A traditional Native American dinner was served to the many people who attended. There was a good turn out of high school students who were all elected to serve on the Parents Committee. The hearing was adjourned at 10 p.m.

PARENTS COMMITTEE MEETING

Approval of new staff and the 1982-83 proposal were the main agenda items for the December 1st meeting which was held at the NAEP office.

Heida Andino was hired as Secretary and she has already organized an efficient system for our office. Welcome, Heida!

The 1982-83 proposal was unanimously accepted and we are awaiting approval from Washington. Hopefully, the cuts in programs will not affect us.

The Parents Committee usually meets on the second Tuesday of the month and all are invited to attend.

JOB OPENING

The NAEP has a position open for a Home/School Liaison. The job requires a mature person with five years of community service, a high school diploma or equivalency and the ability to teach Native American crafts, history and culture.

Please send resumes to Wanda Hunter, Director, NAEP. All resumes will be reviewed by the Parents Committee.

PROGRAM SERVICES

Our program services and activities are free to all enrollees and students are reimbursed for transportation fares to and from activities. Program activities include History/culture classes (crafts, singing, dancing, drumming, etc.), tutoring in all academic areas, field trips, career counseling, home/school problem solving, and use of the Resource Center Library.

FOR YOUR INFORMATION.....

Send us stories, poems and drawings for the Newsletter. Let us know about the achievements (awards, acceptance to college, other "happy" events, etc.) in your life. We want to print special items for and by our students.

The Resource Center is open daily, 9:30 to 5:30 p.m. You may visit anytime to use the extensive library full of books, records, tapes, periodicals, films, filmstrips, and many other materials.

We want to hear from you!!

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CAREER COUNSELING WORKSHOP

Remember when people used to ask you, "What do you want to be when you grow up"? Were you able to give an answer? If so, would your answer be the same if asked today? Do you know what kind of training or schooling you need for your career choice? Do you know when and how to complete college and vocational school applications? How will you finance your schooling? Do you know what fields have the greatest job opportunities? Do your interests match your abilities?

To help you answer the above questions, we have planned a Career Counseling Workshop at the Bronx Center for Career and Occupational Services. The same workshop will be held on two consecutive school days for junior and high school students. Your principal has been informed that you will ask to be excused from classes on one of the two days.

The Bronx Center has a computer which you may use to get data on interests, careers, colleges and financial aid. The computer exercises are geared to your personal needs and are lots of fun! We will cover resumes, college and job applications, and how to research specific careers. Information on financial aid for Native Americans will be available.

Registration is limited to 20 students a day and you must call us to sign up (663-4040). Bring your lunch as there are no eating facilities in the area; we will provide snacks and drinks. Your carfare will be reimbursed and you can take the number 2 or 5 train to the East Tremont station. Call us for further information.

Wednesday - Feb. 24th or Thursday - Feb. 25th
9:30 a.m. to 4 p.m.
BRONX CENTER FOR CAREER AND OCCUPATIONAL SERVICES
1071 E. 178th Street
Bronx, N.Y.

Please join us!!!!

p.s. The Center is directed by a Native American and former Title IV Director, Mary Gaskin.

*** ** ** ** **

PUZZLE

TRIBAL JUMBLE

Each of these mixed-up words could be the name of a Native American Nation. See if you can arrange the letters to show the hidden names.

- | | | | |
|--------------------|-------|----------------------|-------|
| 1. P I W C A P H E | _____ | 6. W M A K H O | _____ |
| 2. A K Y M A I | _____ | 7. D O A N I E | _____ |
| 3. M E O C C A H N | _____ | 8. E E N W A P | _____ |
| 4. E A P U T I | _____ | 9. C A H A S W I C K | _____ |
| 5. M P I A | _____ | 10. G A O S E | _____ |

1. Chippewa 2. Yakima 3. Comanche 4. Patute 5. Pima 6. Mowank 7. Oneida 8. Pawnee 9. Chickasaw 10. Osage

ADULT CRAFT CLASSES

Parents! We have something just for you! We are offering a five session workshop to any adults interested in learning Native American crafts. Since we are only funded to service students, we must charge a registration and materials fee for adults. Registration proceeds will go to the program for purchase of materials not allowable on our budget (student-lunches, etc.).

Classes will be held twice a month, 7-9 p.m. through May, at the N.A.E.P. office. Registration is \$5.00 for all five sessions. The materials fee is based on the supplies used and is payable at each session. Registration is limited to 15 on a first come, first served basis. Hurry and sign up!

Session 1

Thursday, March 11, 1982

Orientation
BeadworkSession 4

date not confirmed

Ribbon shirts

Session 2

Tuesday, March 23, 1982

Featherwork

Session 5

date not confirmed

Shawls

Session 3

date not confirmed

Small leather work

*** ** ** ** **

MINI-CLASSES

For the last two years, we have reached out to all five boroughs and held a MINI-CLASS in many different locations. Our January class was in Queens and we taught crafts, history and culture. We all had a good time! During February and March, we will hold 5 week classes in lower Manhattan and Brooklyn. Check the Activities Calendar on the back page for details.

Staten Island has been somewhat of a problem for us. Students live in many different areas; classroom space and transportation are not readily available. If you have any suggestions for the Staten Island Mini-Classes, please call us.

We have a special SURPRISE for Staten Island students who live near the Verrazzano Bridge!!! Call us to find out.

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LISTENING TO OUR EARTH MOTHER

Let us quiet down, so that we might listen to the gentle whispering of our earth-mother. She complains naught, even though her children trample and deface her beauty. Only when her pain becomes very harsh does she move abruptly and the resulting shift tumbles her thoughtless children. But when we listen, her voice says:

Don't just hear - Listen
Don't just listen - Understand
Don't just look - Observe
Don't just think - Ponder
Don't just speak - Say something
Don't just touch - Feel
Don't just read - Absorb

Don't just learn - Remember
Don't just remember - Practice
Don't just work - Enjoy it
Don't just exist - Live
Don't just pray - Praise

- "Clan Destiny" Vo. 6, Issue 1, 1980

ARTISTS' CORNER

Man's Promise?

My heart can't wait for man's promise of peace. I find no peace there!

BUT I HAVE TALKED WITH THE GREAT SPIRIT

and he knows of my love for the living Earth.....

Here is where I will find peace. For she is alive and moving, ever changing.

For man is a part of the living Earth; not separate or more divine than.

Surely our time here is limited.

We are lent this time to live with the Great Spirit in harmony.....

Until our time is past.

-Linda Storm



A. Langhorn

Thank you, Linda and Anthony, for your contributions to the Newsletter.

CALENDER OF EVENTS:

FEBRUARY:

- February 16.....Parents Committee Meeting
6:45 p.m. to 10:00 p.m.
234 West 109th Street
Room 507
Agenda: Budget Modification
- February 21.....Field Trip to Pound Ridge
We will be meeting at 10 East 38th Street, N.Y.
Departing 11:30 a.m. from 38th Street
Returning: 4:30 p.m. from Pound Ridge
We will be actively involved in maple sugaring along
with our friends from Ramapo. There will also be a
short opening ceremony and some native singing.
- February 24 & 25....Career Counseling Workshops
See page 2 for more information
- February 26.....Theater Excursion to LA MAMA ETC.
74 A East 4th Street
New York, N.Y.
We will be meeting in front of the theater at 6:30 p.m.
The play will finish around 9:00 p.m.
The play is an American Indian spiritual by Hanay
Geiogamah. We are limited to the first 20 who register,
so please call soon.

MARCH:

- March 9.....Parents Committee Meeting
6:45 p.m. to 10:00 p.m.
234 West 109th Street
Room 507
Agenda: General Business Meeting
- March 11.....Adult Craft Classes:
Limited to 15. For more information see page 3.
- March 29.....Adult Craft Classes:
Limited to 15. For more information see page 3.

Registration is required on most of our trips and programs except Parents Committee Meetings. Please call to insure we have space available. Thank you. Call 663-4040

ATTENTION MANHATTAN STUDENTS
MINI CLASSES
210 East 33rd Street
Room 303

February 19,26.....3 p.m. to 5 p.m.
March 5,12,19.....3 p.m. to 5 p.m.

Please call our office to register for the mini classes as we need to know how many students to expect. Thank you.



BOARD OF EDUCATION OF THE CITY OF NEW YORK
 OFFICE OF BILINGUAL EDUCATION
NATIVE AMERICAN EDUCATION PROGRAM
 234 WEST 109TH STREET - ROOM 507
 NEW YORK, N.Y. 10025



663-4040

AWILDA ORTA

WANDA HUNTER

Director PROJECT DIRECTOR
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PARENTS COMMITTEE

Lucia Mele from the Native American Research Institute conducted a training session for new Parents Committee members on March 16, 1982. The session covered duties and responsibilities of the Parents Committee.

The Parents Committee met on February 16 and March 25 to modify the budget and plan program activities.

Don't forget that the Parents Committee usually meets on the second Tuesday of the month and all are invited to attend.

NEW STAFF MEMBER

Marguerite Arai, Ute and Cherokee, has joined our staff as a Home/School Liaison. She has taught crafts, dance and broadcasting and has spent the last few years in broadcast advertising. She is a welcome addition to our program!

CONGRATULATIONS

Stephanie Lauren George is the new person in the George family. Stephanie was born on February 15, 1982 to mother Janet, Parents Committee member and joins father, David and sisters, Dana and Janell (and they call us the vanishing race!!!).

Gabriella Proctor, Piscataway-Conoy, is in her first year at Bronx High School of Science and made the honor roll and the swim team. Excellence in grades and sports are both part of our Native heritage and it is great to find a student who excells in both!

Tawnie Miller passed the entrance tests and was accepted at the High School of Printing. Tawnie will study journalism and maybe we can convince her to edit this Newsletter!

ADULT CRAFT CLASSES

Busy, busy fingers! The Adult Classes are lots of fun! We've learned finger-weaving, featherwork and will be covering beadwork, ribbon shirts, bone work and shawls. There are a few spaces left if any parents still want to register. This is your chance to learn the same crafts as your children learn. Call us for more information.

CAREER COUNSELING WORKSHOP

The Career Counseling Workshop was held at the Bronx Center for Career and Occupational Services on February 24 and 25. Students viewed career films and used several individualized exercises to find a career suited to their abilities and needs.

The highlight of the workshop was using the computer to get job descriptions, college and financial aid information and the job's future outlook. We will hold another workshop next year for those of you who could not attend.

FOR YOUR INFORMATION....

The Resource Center is open daily, 9:30 to 5:30 p.m. Our Center has materials unavailable anywhere else and has been visited often by teachers and researchers.

Read the calender on the last page. All of the information is dated and we wouldn't want you to miss a class or a trip!

We want to have a Native American Day recognized by the Board of Education. Give us suggestions for a date and relevant activities.

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DETERMINATION OF NIGHT AND DAY

Once upon a time the porcupine was appointed to be the leader of all the animals. Soon after his appointment, he called them all together and presented the question, "Shall we have night all the time and darkness, or daylight with its sunshine?" This was a very important question, and a violent discussion arose, some wishing for daylight and the sun to rule, and others for continual night.

The chipmunk wished for night and day, weeks and months, and night to be separate from day, so he began singing, "The light will come; we must have light," which he continued to repeat. Meanwhile the bear began singing, "Night is best; we must have darkness."

While the chipmunk was singing, the day began to dawn. Then the other party saw that the chipmunk was prevailing, and were very angry; and their leader, the bear, pursued the chipmunk, who managed to escape uninjured, the huge paw of the bear simply grazing his back as he entered his hole in a hollow tree, leaving its black imprint, which the chipmunk has ever since retained. But night and day have ever continued to alternate.

-Iroquois



DRUMMING AND SINGING

The Brooklyn Mini-Class will include sessions on drumming and singing. Remember, Pow-Wow season is almost here and we want you to be prepared to join in. Please see the activity calender for dates and times.

POW-WOW PUZZLE

The words listed at the right are hidden in the group of letters below. The word may be spelled backwards, diagonally, up, down or across. See if you can find the words and circle all the letters in each word.

D E I P I T F P

G A H I A B C O

S I N G E R S W

L S J C S T E W

L O P L R M N O

E U O M U R D W

B P P S T U S V

F R Y B R E A D

S R E H T A D F

STEW

BELLS

TIPI

DRUM

SOUP

FRY BREAD

DANCERS

SINGERS

POW-WOW

FEATHERS 57





CALENDER OF EVENTS:



MAY:

- April 5...Film :Riff 65", a film about an Indian boy living in Harlem.
American Indian Community House
842 Broadway, N.Y. 8th floor
Time 6:00 to 8:00 p.m.
- April 17..Film Festival and Pow-Wow
Address same as April 5th.
Time 6:00 to 11:00 p.m.
- April 20..Parents' Committee Meeting
234 West 109th Street, Rm. 507
Time 6:45 to 10:00 p.m.
- April 23..Mini-class for Brooklyn Students
131 Livingston Street
5th floor Resource Library
Time 3:30 to 5:30 p.m.
- April 24..Mini-class for Staten Island
All Saints Epsicopal Church
2329 Victory Blvd.
698-1338
Time 10:00 a.m. to 1:00 p.m.
- April 27..Adult Craft Classes
234 West 109th Street, Rm. 507
Time 7:00 to 10:00 p.m.
- April 28..Mini-class for Staten Island
Address same as April 24th.
Time 3:00 to 5:30 p.m.
- April 30..Health Fair.
American Indian Community House
842 Broadway, N.Y. 8th floor
Time 10:00 a.m. to 5:30 p.m.
Hortensia Colorado from the T.V.
program "NURSE" will be present.
For more information please call
598-4134 and ask for Faye or Carol
- May 5...Mini-class for Staten Island Students
All Saints Epsicopal Church
2329 Victory Blvd.
689-1338, Time 3:00 to 5:30 p.m.
- May 7...Mini-class for Brooklyn Students
131 Livingston Street
5th floor Resource Library
Time 3:30 to 5:30 p.m.
- May 8...Mini-class for Staten Island Students.
Address and time same as April 24th.
- May 10...Film being shown at Community House
Address and time same as April 5th.
- May 18...Parents' Committee Meeting
234 West 109th Street, Rm. 507
Time 6:45 to 10:00 p.m.
- May 13...Adult Craft Classes
Address and time same as April 27th.
- May 14...Mini-class for Brooklyn Students.
Address and time same as May 7th.
- May 21...Mini-class for Brooklyn Students.
Address and time same as May 7th.
- May 22...I.L.O.T.A. Dance
American Legion
9th Street and 8th Avenue
Brooklyn. Time 8:00 to 12:00 p.m.
- May 25...Adult Craft Classes
Address and time same April 27th.
- May 28...Mini-class for Brooklyn Students.
Address and time same as May 7th.

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