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AN ABSTRACT OF THE THESIS OF Paul Adair Wood for the Master of Science
in Sociology presented August 12, 1992.

Title: Urban Native American Educational Attitudes: Impact of Educational
Background and Childhood Residency.

APPROVED BY THE MEMBERS OF THE THESIS COMMITTEE:

Grant M. Farr, Chair

Lee J. Haggerty

John Longres

Robert E. Jones

The purpose of this thesis is to study the relationship between educational attitudes and certain background features of Native Americans, in particular, where they were raised and what type of school they attended.

The sample used consisted of 120 completed mail out--mail back surveys that were used primarily as a Needs Assessment for the Portland Indian Health clinic.

The sample was randomly selected from the Portland Indian Health Clinic client/patient mailing list.

The findings of this thesis indicate that the attitudes of Native Americans toward education in general are positive. The findings also indicate that older Native Americans who experienced being sent to a B.I.A. boarding school off the reservation have the least positive attitudes towards Indian Education programs.

Implications and recommendation for further research are discussed.

URBAN NATIVE AMERICAN EDUCATIONAL ATTITUDES: IMPACT OF
EDUCATIONAL BACKGROUND AND CHILDHOOD RESIDENCY

by

PAUL ADAIR WOOD

A thesis submitted in partial fulfillment of the
requirements for the degree of

MASTER OF SCIENCE
in
SOCIOLOGY

Portland State University
1992

TO THE OFFICE OF GRADUATE STUDIES:

The members of the Committee approve the thesis of Paul Adair Wood
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CHAPTER I

INTRODUCTION

Native Americans are relatively new arrivals to the urban setting, which places them in a tenuous position, forcing them to compete for resources with other minority groups (African Americans, Asians, Hispanics, etc.) that are present in the city. They bring with them a unique set of norms, values, beliefs, and attitudes that are the result of a long standing and oppressive relationship with the Federal government. The legacy of this relationship with the Federal government is evident today among Native Americans living in Portland, Oregon.

Native Americans who experienced an oppressive educational system on a reservation might be expected to have negative attitudes towards education. Those Native Americans who were removed from the reservation and sent to a Bureau of Indian Affairs (B.I.A.) boarding school are expected to have negative attitudes towards education as well. Cuch states that in his opinion, "These attitudes influence their children, and have an effect on the students' success or failure in school" (Cuch 1987:76).

The purpose of this thesis is to study the relationship between educational attitudes and certain background features of Native Americans, in particular, where they were raised and what type of school they attended.

HISTORICAL BACKGROUND

The purpose of education for the Native American has remained the same throughout the years. "As early as 1819, Congress established an Indian Civilization Fund, and many nineteenth-century treaties included the promise of annuities for education as well as teachers and schools for each tribe" (Szasz 1981: 214). By 1900, there were 25 off reservation boarding schools, 81 boarding schools on the reservation, 147 day schools on the reservation for a total enrollment of 22,000 students. There were also 22 public schools, 32 contract schools, and 22 mission schools with a total enrollment of 4,023 (Prucha 1986). In 1900, 17,000 of those who went to boarding schools, attended schools that were not on their own reservation. From 1880 through the 1920's, the trend of sending Native American children away from home and the reservation at as early an age as six to Bureau of Indian Affairs (B.I.A.) schools continued.

The boarding school policy coupled with the Dawes Act of 1872 was a step in the direction of assimilation. The boarding schools kept children from an exposure to their traditional culture that would have allowed them to transmit their culture in turn to their children. The Dawes Act (General Allotment Law) of 1872 meant the effective destruction of the Native American (Tribal) land base. "Yet for many years the dissolution of the communal lands by allotment, together with citizenship attached to private land ownership, was the central issue" (Prucha 1986: 224). For the purpose of this paper, land rights must remain an entirely separate issue not to be confused with the significance of the issue of Indian education.

In 1928 the Meriam Report was released and documented the existent problems within the Federal system set up by the B.I.A.. The Meriam Report confirmed the deplorable conditions present not only on the reservation, but also in the B.I.A. run boarding schools. The Meriam Report did not discontinue the boarding school policy, but it was the start of gradual change. Unfortunately, the change continues to be gradual even into the 1990's.

From the 1930's through the 1940's boarding schools emphasized that the Native Americans were in need of skills that would help them survive on the reservation. John Collier became head of the B.I.A. in 1933 and began the era of the "Indian New Deal." The first of Collier's reforms was the Indian Reorganization Act. This law stopped the allotment of Indian land and began the implementation of change within the educational programs suggested by the Meriam Report. In 1934, the Johnson-O'Malley Act (J.O.M.) was passed that entitled Native American children attending public schools to receive a Federal subsidy for their education.

In the 1950's and 1960's the Federal government via the B.I.A. changed its policy towards the Native American from assimilation to termination. "The 'final solution' Congress came up with for the Indian problem was to 'free' the Indians by terminating special Indian programs and their reservations" (Eder and Reyhner 1988:44). Native Americans during these decades also experienced relocation programs designed to introduce Native Americans to urban areas across the United States as a result of overcrowding on the reservations. These programs added

pressure on State and local school systems to find increased funding for Native American children now in the public schools as a result of relocation.

In 1972 the Indian Education Act was passed as a direct result of the Kennedy Report that cited gross inadequacies within the education system administered by the B.I.A.. The year 1975 witnessed the passing of the Indian Self-Determination and Education Assistance Act, and in 1978 the Education Amendment Act was passed. This legislation was designed to enhance the already existent programs and funding under the J.O.M. Act of 1934. "The 1980 census, the last from which comprehensive data has been extrapolated, reveals that, nearly fifty years after passage of the J.O.M. and I.R.A., barely 83 percent of Native Americans complete a grade school education, and only 56 percent complete high school" (Noriega 1992:371).

For a century, critical reports on the boarding schools have underscored the colonized position of Native Americans. Even the remaining boarding schools have sometimes been described as oppressive environments. (see also Cahn and Hearne 1970; Chadwick 1972; Dippie 1982). In most schools the facilities and staff have been inadequate. Children were pressured not to speak their native language and not to practice their native traditions. "In the world of the boarding school not only Navajo language but almost all things Navajo are rated very low. The children are frequently told not to be like their parents and are often admonished against following the tradition of their people" (Cahn and Hearne 1970:37).

The issue of enforced acculturation and assimilation goes beyond the Bureau of Indian Affairs (B.I.A.) boarding schools. Native American cultures have long been viewed as a major problem by public school administrators as well. Conventional explanations of educational problems for Native Americans have centered on cultural differences, emphasizing that the distinctive and unique cultural ways of Native Americans contrasted unfavorably with those of the dominant culture. Heavy pressure has been placed by teachers attempting to make their pupils less Native American. "The main 'achievement' of the schools is to provide Indian children with an educational experience designed to root out all traces of their Indian heritage." (Cahn and Hearne 1970:37). This vicious cycle is perpetuated by a educational system that is geared to promote mediocrity among Native Americans. Native Americans are more readily trained in vocational skills rather than academic pursuits. "The stated purpose of Indian education at the elementary and secondary levels has, since the very first moment, always been 'vocational'" (Noriega 1992:388).

Past experience will effect attitudes, and these attitudes will in turn, effect future behavior. The educational attitudes of Native Americans has a direct influence on the behavior and attitudes of the children of these Native Americans (Demmert 1983). Native Americans who experienced dislocation and distrust will pass on this same attitude towards the government and education to their children. Acknowledging and recognizing the attitudes of Native Americans towards education demonstrates a need for change within the educational system.

CHAPTER II

THEORETICAL BACKGROUND

Education often plays a key role in the assimilation of minority groups into the dominant culture, be they immigrants or indigenous people. Some aspects of the education experience of minority groups may be positive; i.e. learning basic skills in reading, writing, and arithmetic, which enhance the ability of minorities to be successful in the host (dominant) society.

Education for minority groups, especially those which seek to maintain their traditional culture, may also have a negative aspect, since education is an important agent of acculturation. "Education is the great massifier of America" (Wilkinson 1982:42). For minority groups, education is an instrument of the dominant culture that teaches immigrants or indigenous people a new national language and a common history, along with a whole new set of cultural values, myths, and norms belonging to the dominant society. For marginal groups, education can become something to be avoided, or at least minimized, precisely because it is viewed as teaching ethnic groups the culture of the dominant society. Education becomes a cultural transmitter for the dominant society. "In discussions about the nature of education, it is commonplace to talk about how education mirrors societal attitudes and mores" (Tierney and Kidwell 1991:4).

Most often those groups that seek to avoid assimilation are groups that become minorities in society through coercive processes, such as forced migration, i.e. African Americans brought to the United States as slaves, or through colonization, i.e. Native Americans. "The cultural integrity of native peoples has remained intact by resistance to assimilationist policies that our country has tried" (Tierney and Kidwell 1991:4). The agent of assimilation has historically been and continues to be, the Federal government. Specifically for Native Americans the agent of acculturation is the Bureau of Indian Affairs (B.I.A.) boarding schools. For the Native American "specifically, the current educational system is based upon the premise that its primary mission is to produce imitators of the White man" (Cuch 1987:65).

INTERNAL COLONIALISM

According to Blauner (1972), colonialism is more than economic exploitation. "The colonial situation differs from the class situation of capitalism precisely in the importance of culture as an instrument of domination" (Blauner 1972:67). The classical model of colonialism brings about the development of internal colonialism that Blauner says is an offshoot of the classical model of colonialism. In this model, the indigenous peoples or nations consequently become colonized states within a given territory which itself has declared independence sovereignty from a mother (colonial power) country. This model is demonstrated by the United States as well as Australia and South Africa.

Blauner discusses a model of internal colonialism in reference to African Americans living in the ghetto within cities in the United States. This model is based on four principles making up the "colonial complex" which leads to an understanding of internal colonialism for African Americans living in the inner-city ghetto. This model can also apply to Native Americans who are experiencing internal colonialism on reservations within the United States.

The first component is concerned with the type or mode of entry the colonized group has into the dominant society. Blauner emphasizes that "the colonization begins with a forced, involuntary entry" (Blauner 1972:84). The implementation of the reservation system created a forced and involuntary entry into the dominant society for the Native American.

Involuntary entry has a recognizable impact on the culture of the colonized people. "The effects on the culture and social organization of the colonized people are more than the results of such 'natural' processes as contact and acculturation" (Blauner 1972:84.) Native American cultures and social organizations were, and continue to be, severely affected and hampered by contact with the dominant society. The history of contact between the Native American and the United States is a history of domination and control. The United States government did every thing possible within their power to contribute to the forced assimilation of these people, including internment on reservations and forced education which destroyed a peoples way of life. The destruction of the Choctaw republic, described by Angie Debo (The Choctaw Republic, 1972), is an account of the "trail of tears" march by

the Cherokee people to Oklahoma. "The colonizing power carries out a policy that constrains, transforms, or destroys indigenous values, orientations, and the ways of life" (Blauner 1972:84).

Minority groups that experience internal colonialization have a special relationship with government agencies and the political order. The Federal government is directly involved with the Native American from the time of birth until death through various agencies of the B.I.A.. An example of this is the Indian Health Service (I.H.S.) which is a special branch of the Public Health Service (P.H.S.) designed to deal only with the Native American population.

Racism is the last of the basic components of the colonial complex. "Racism is a principle of social domination by which a group seen as inferior or different in alleged biological characteristics is exploited, controlled, and oppressed socially and physically by a superordinate group" (Blauner 1972:84). Native Americans are stereotyped as alcoholics with the misunderstanding that their is due to a biological weakness based on their race.

For Blauner, there is a division of labor present between the dominant colonizing group and the subordinate colonized group. This division of labor dictates that the colonized group will be trained to perform menial tasks and labor intensive work as a result of their position in the dominant society. The idea that there is a division of labor between the two competing groups applies to the consistent pattern of the B.I.A. in determining the skills necessary for the Native American to be trained in while attending a boarding school. The purpose of the

boarding school system was, and is, to train Native Americans in vocational skills.

"The stated purpose of Indian Education at the elementary and secondary levels has, since the very first moment, always been 'vocational'" (Noriega 1992:388).

The result of internal colonialism is a sense of powerlessness created by the dominant society in the community of the minority. Blauner explains that the black ghetto in inner-cities is an example of a powerless community that results because of internal colonialism. For Native Americans, this sense of powerlessness exists in the city and on the more impoverished reservations across the United States. This sense of powerlessness surfaces when discussing the issue of control over Native American education in the public school or on the reservation in Federally controlled schools. Although the Native American may personally feel empowered, their relationship to the Federal government presupposes a sense of powerlessness that is evident in the social problems among Native Americans that run rampant on the reservation and in the cities.

The Indian Self-Determination and Education Assistance Act (1975) amended the Johnson-O'Malley Act of 1934 mandating that Native Americans be members of the school board where Federal monies are being used for Indian education. This mandate, however, does not by any means allow the Native Americans to control the curriculum of the classroom to the extent felt necessary (Highwater 1981).

PARKS MODEL

Robert Parks developed a model for explaining the interaction between

dominant and minority groups. His model consists of three successive stages; competition, accommodation, and assimilation. This model is not an entirely adequate explanation for the Native American experience, but it is helpful in explaining the process by which Native Americans were oppressed by the dominant society. The interaction relationship between the dominant society and the minority group exists as a result of conflict over some common interest.

In the case of the Native American this conflict with the United States government was over control of land in certain areas of the United States; conflict leading to competition over a resource between the dominant group of the Federal government and the minority group of the Native Americans. The competition over land as a resource turned hostile and resulted in many outbreaks of war between the two competing groups. The result of this conflict was the forced isolation of Native Americans onto reservations.

Accommodation implies that at some point during the relationship between the dominant and minority group there was a period of tolerance. For the Native American this tolerance did not occur until they were placed on reservations and isolated from the dominant society. This stage of accommodation lasted only briefly for the Native American due to the increasing value of the resources held in trust by the tribes. The value of the tribes' resources to the dominant American culture created another problem for the Native American that resulted in the process of assimilating the Native American into the dominant society.

Assimilation is the process by which a dominant group consumes or absorbs a minority group. Assimilation in the case of the Native American was, and continues to be, a coercive process. "Immigrant groups enter a new territory or society voluntarily, colonized groups become part of a new society through force or violence; they are conquered, enslaved, or pressured into movement" (Blauner 1972:52).

Education was a primary means by which the Federal government attempted to assimilate Native Americans into the dominant society. The efforts ranged from legislating the process of assimilation to teaching the values and history of the United States while denying Native Americans access to means of transmitting their own culture to their children.

The model does not explain at which point or juncture the relationship between these two groups turns into domination and subordination. Perhaps this model implies that domination of one group by the other is a constant, and the model is not clear about the transitions between stages. However, Parks' model does give one a framework by which to examine the Native American relationship to the United States.

As a result of this process of domination and assimilation Native Americans have been denied access to a whole range of services promised by the United States government. This lack of access to social services programs is primarily the result of the isolation of Native Americans on the reservation, or the lack of services available to such a small minority group in the city. These alienated people become

trapped in a system that denies them their culture and ways to be successful in the dominant culture. This tension is not only typical of Native Americans as a minority group, but minority groups as a whole. In a sense there is a culture of poverty that does not afford the minority individual equal access to a system of rewards that the dominant society enjoys.

Native Americans are disadvantaged not because they are culturally deprived, but because they are socially and economically controlled. Native American culture and Native Americans experience a form of social control that explains their position in the dominant society. "Prematurely 'streamed' according to biased views of their ability and destined place in society, these children, it is urged, have been consigned to inadequately funded schools and cheated of both adequate vocational instruction and conventional liberal education" (Bolt 1987:283). This sort of ideology explains that Native Americans live in a cultural vacuum. They are devoid of any other culture other than a "culture of poverty."

LITERATURE REVIEW

The literature (see also Astin 1982; Berry 1968; Bolt 1986; More 1987; Rhodes 1988; Swisher and Deyhle 1989) emphasizes that the problem with Indian education is not the education itself, but in the value placed in education by parents, their learning process or style, and the community to which the Native American belong. This blaming the victim and their culture, instead of the institutions that have oppressed these people, is problematic. The emphasis of blame for the poor

school performance of Native American children should not be the Native American parent, culture, or community. The attitudes of the parents and Native American community are influential in the performance of Native American children in school. However, the reason for these attitudes have not been discussed or examined.

A U.S. Department of Health, Education, and Welfare survey of the literature (Berry 1968). suggests several causes for the problems with Indian education, and assesses the issue of the Native American parent as one of "apathy." This report suggests that the feeling of "apathy" towards education is part of the culture of the Native American. Deloria (1972, 1986), Highwater (1986), and Jordan (1988) point out that the desire for better educational opportunities is a concern for Native Americans, yet this desire comes only with the control of education in the hands of the Native American and the Native American community.

The attitudes of Native American parents are shaped by the effects of, and the experiences in the education system. Attitudes are created by experience and are felt to the extent to which the experience influenced the individual. The experience of education for the Native American influences the educational attitudes of the Native American parent and as a result of this experience the parent influences the performance of the Native American child in his or her school.

In studies (see Berry 1968; Eberhard 1989; Rindone 1983; Swisher 1984; Vogt, Jordan, and Tharp 1987; Wax 1972) designed to measure the effects of Native Americans attitudes on academic achievement and performance the results indicated that parental support was important for the success of the Native American child in

school. "Lack of parental support (Q22) appeared to be a salient factor for the dropout decision in roughly 40% of the cases and also emerged in response to the question, What could have been done to change your decision to leave school" (Rindone 1983:19)? Positive parental attitudes and support towards education enhances the success of the Native American student. Native Americans who had a negative experience with education will perpetuate these attitudes in their children.

CHAPTER III

METHODOLOGY

Assessing the educational attitudes of urban Native Americans in Portland, Oregon required the use of a study design that would insure a large data base. A mailout--mailback survey was administered to six hundred Native American households as part of a needs assessment conducted by the Portland Indian Health Clinic. A total of 141 questionnaires (23%) were returned, and 120 of the 141 returned were complete. The Native American households sampled in this survey were randomly selected from a mailing list of client/patients of the Portland Indian Health Clinic. According to the clinic's director, the Portland Indian Health Clinic serves roughly half of the total Native American population in Portland. According to the 1990 census data, the Native American population is 10,277 in the greater Portland Metropolitan area.

Due to the size of the sample and the amount of information to be gathered by the Portland Indian Health Clinic a mailout--mailback survey was the most viable form of data gathering. Interview techniques or other methods of one-on-one encounter were not feasible because the Native American population does not live in specific areas (ethnic enclaves) within the city of Portland, but instead is spread throughout many of the neighborhoods within the city.

There are problems in using this particular type of sampling method along with this population. A portion of the urban Native American population in Portland is transient. Some of the patients list addresses of relatives that use the clinic as well. Fifteen of the twenty-one questionnaires that were returned uncompleted resulted from people not currently living at the address on the clinic's client/patient mailing list.

The primary purpose of this needs assessment was to determine areas in which Native American social service agencies could better serve the growing Native American population in the Portland Metropolitan area. Although this assessment centered around health care needs it also asked for information about the individual filling out the assessment, i.e. age, sex, tribal affiliation, length of residency here in Portland, and place of childhood residency. This information is useful in determining those factors that may influence the educational attitudes of those individuals who completed a questionnaire. The assessment also contained a section directed at obtaining information on the subjects' educational background and attitudes, i.e. last year in school completed, type of school attended, level of education they felt was needed to get a job, and if they felt success in school lead to success in a career.

INSTRUMENT

In the educational section of the needs assessment questionnaire (See appendix) there are three questions that are designed to measure the attitudes of the

respondent in an indirect manner. Each question measures the educational attitude of the individual by presenting the respondent with a statement about education that they can agree or disagree with. The intent of each question is to elicit a response that corresponds to the educational attitude of the person filling out the survey.

One question asked, "Do you help your child/children with their homework for school?". This question was designed to ascertain whether or not the respondent helps their child with homework. This question assumes that the person who responds with a "yes" values education enough to assist their child with homework. The willingness of a parent to help their child with homework demonstrates a positive attitude towards education and an understanding that education is important for the child. The Native Americans in this survey who responded "Yes" to this question indicate that they value an education for their child. In turn, those persons reporting that they do not help their child with homework are less inclined to value education or perhaps they understand education to mean something else besides a job or a career.

The second question, (Section C, Question 36) designed to measure an educational attitude is, "Do you feel Indian Education programs are helping Indian children in school?". All Native American children receive funding in some capacity from the Federal government. Being a Native American insures that one is aware of the Federal government and the funding and educational programs that one should receive. A negative or positive response to this question demonstrates that the respondent is holding the government accountable for the education of Native

American children. This demonstrates the concern or value of education to the respondent. A negative response indicates the respondent does not feel that Indian education programs are helping Indian children. Native Americans questioning the policies of education in this country for native peoples may be inclined to respond in the negative. This would include those Native Americans who had a negative experience with education.

Does success in school mean success in a career? (Section C, Question #39)

A positive response to this question indicates that the individual values education. A negative response demonstrates that the individual does not correlate education with success in a career. Native Americans responding in a negative manner to this question may have had a negative education experience. A positive response shows the individual ties success in school with success in a career indicating a positive attitude towards education.

SAMPLING

As mentioned above, the needs assessment was mailed to six hundred households in the greater Portland Metropolitan area. It is possible to speculate about the characteristics of these various households. The survey was addressed to the head of the household at each address. According to the 1990 census, there are 7,769 Native Americans over the age of eighteen in the Portland Metropolitan area. Fifty three and three hundredths percent of the total population are women, and 46.97 are men. The percentages for men and women are quite different for the

needs assessment which reported 31.9 percent of the population surveyed were men, and 68.1 percent were women. Fifty nine and six tenths percent of this sample makes under fifteen thousand dollars a year total household income. And, 60.4 percent of this sample has a high school diploma or less. These results mean that the clinic serves an underprivileged portion of the population of Native Americans in Portland. The accuracy and the way in which any sample is represented, is speculative and there are inherent biases within the sample. This sample may be biased due to the possibility that individuals who responded to the questionnaire in a positive way are dependent on the Portland Indian Health Clinic for services. They may have also responded positively because they are the educated portion of the sample and come from an economically advantaged family.

Due to the nature and size of the sample used in this thesis descriptive techniques of analysis were chosen over inferential techniques of analysis.

CHAPTER IV

FINDINGS

The purpose of this paper is to demonstrate the relationship between the childhood residency and the educational background of Native Americans and their attitudes towards education. This thesis argues that the Native American who experienced their childhood on the reservation will have different attitudes towards education than those Native Americans who did not experience their childhood on the reservation. Educational background of the Native American is another point of emphasis for this thesis. Native Americans who attended a Federally run boarding school or a tribal school, that is to say an Indian affiliated school, has less positive attitudes about education than those Native Americans who attended a public or private school.

ANALYSIS

Table I shows that 50.4 percent of the 115 respondents had their childhood residency on the reservation, and that 49.6 percent of the respondents did not spend their childhood on the reservation. This information would lead one to assume that those individuals whose childhood residency was the reservation would have also

attended a Federal or Tribally controlled school, but this assumption is not so, only 25.9 percent of those who grew up on a reservation went to an Indian school.

TABLE I
CHILDHOOD RESIDENCY AND EDUCATIONAL BACKGROUND OF
RESPONDENTS

	Type of School Attended		
	Non-Indian	Indian	
Grew up on or Near Reservation NO	89.5% (51)	10.5% (6)	49.6 (57)
YES	74.1% (43)	25.9% (15)	50.4% (58)
	81.7% (94)	18.3% (21)	N = 115

In fact, Native Americans who experienced a boarding school often went off reservation to do so because the location of most boarding schools was off reservation, perhaps removing the individual from their culture.

Table II shows the percent of the respondents who agreed to three statements about education. These statements were used to address the attitudes of the Native American towards education in general and Indian education specifically the table shows that the attitudes of Native Americans towards education is largely positive. Seventy four percent of these Native American parents help their children with homework, indicating a concern for the education of the child. Table II also

indicates that 72.4 percent of the respondents agree that success in school means success in a career, indicates that they feel education in general is worthwhile.

TABLE II
PERCENT WHO AGREE TO THE FOLLOWING STATEMENT ABOUT
EDUCATION

	% Agree	% Disagree
Do you help your child/Children with their homework for school?	74.4%	25.6%
Do you feel Indian Education programs are helping Indian Children in school?	52.7%	47.3%
Does success in school mean success in a career?	72.4%	27.6%

The percentage of agreement changes when addressing the issue as to whether or not Indian educational programs help Native American children in school. Fifty two and seven tenths percent of the respondents agree with the statement that Indian educational programs are helping Native American children. Clearly the Native Americans who responded to this survey felt that education was worthwhile, but barely more than 50.0 percent believed that specifically Indian education was helping Native American children. This response may be indicative of the problems within Indian education that Native Americans do not feel they are being provided with an adequate education.

The Native American whose place of childhood residency was the reservation shows different attitudes from the Native American whose place of childhood

residency was not the reservation. This table shows the influence of childhood residency on the educational attitudes of the Native Americans.

TABLE III

PERCENTAGE RESPONDING POSITIVELY TO THREE STATEMENTS
REGARDING EDUCATION BY WHETHER RESPONDENT WAS RAISED ON
A RESERVATION OR NOT

Did you grow up on or near a reservation?

	Reservation	Non-Reservation	
Do you help your child/children with their homework for school?	74.4%	75.0%	74.7% N = 120
Do you feel Indian Education programs are helping Indian children in school?	30.5%	49.2%	40.0% N = 120
Does success in school mean success in a career?	57.4%	69.5%	63.3% N = 120
	45.7%	54.3%	

The Native American who did not spend her/his childhood on the reservation indicated 69.5 percent (N=120) agreement in response to, "Does success in school mean success in a career?"; in contrast to those Native Americans whose place of childhood residency was the reservation who indicated a 57.4 percent (N=120) agreement with the above stated question. The differences in the percentages of agreement shows that Native Americans raised on the reservation are less inclined to have a positive response in regards to the general value of education, but are more favorably disposed to the value of Native American education. Particularly, Native Americans whose childhood residency was on a reservation are less inclined to agree

with the statement that success in school means success in a career. We can see that childhood residency affects the response to this particular statement about education attitudes.

There is virtually no difference however, between those who grew up on or off the reservation on whether or not they help their children with their homework. Native Americans raised on the reservation report 74.4 percent help with homework, and those not raised on a reservation report 75.0 percent helped with homework. Regardless of where respondents were raised as children, about 75.0 percent help with homework-both reservation and nonreservation are equally supportive in this regard.

The statement in regards to Indian education programs (Question #36) produced the lowest agreement percentage of the three attitude measurements. Thirty five and five tenths percent (N=120) were reported by those who were not raised on the reservation, whereas 49.2 percent (N=120) for those raised on a reservation. The percentages of agreement for both groups are low for this statement. Although less than 50 percent of Native Americans, regardless of their childhood residency, do not agree with this statement, those who grew up on the reservation are more likely to feel that Indian education has been helpful to Native Americans. This clearly contradicts the expectation that those Native Americans on the reservation, and therefore more familiar with the problems of Federally controlled Indian education, would be more likely to distrust and dislike Indian education. This result, however, may be accounted for by the fact demonstrated in

table I; namely that only 25.9 percent of the Native Americans who grew up on the reservation actually went to Indian schools. That is, it may be that the reservation raised Native Americans who favor Indian education, may not be the ones who went to Indian schools.

In sum, table III shows that growing up on a reservation is not significantly related to whether a respondent would help his or her own child/children with homework, but does indicate a relationship between his or her attitudes toward education in general and the value of Indian education. Particularly striking is that Native Americans growing up on a reservation are almost 20 percentage points more likely to feel that Indian education is not worthwhile. One can clearly see that growing up on a reservation has lead to negative attitudes about Indian education, however, attitudes are more positive in regards to education in general. However, there are difficulties in the interpretation of the data due to a post-hoc analysis of a childhood experience.

The type of school attended (Indian or Non-Indian) by the respondent was also related to attitudes towards education. In general, Native Americans attending an Indian school were less apt to favor education on all three statements. The type of school attended by the respondent has a stronger effect on the individual as compared to the place of childhood residency.

In Table IV, 68.1 percent (N=64) who attended non-Indian schools are in agreement with the statement; Does success in school mean success in a career? This is in contrast to Native Americans who attended an Indian school, for those

individuals report a 57.1 percent (N=12) agreement. Native Americans who attended an Indian school are less inclined to agree with school is useful, answering to this question. This negative attitude may be due to the experience of these individuals with education in these schools. If these schools were designed to assimilate and not to educate these people, then one can expect the individual to have a negative experience. This data also suggests that Native Americans who attended an Indian school received a different education from those who attended a non-Indian school.

TABLE IV

PERCENTAGE RESPONDING POSITIVELY TO THREE STATEMENTS REGARDING EDUCATION BY WHETHER RESPONDENT ATTENDED AN INDIAN OR NON-INDIAN SCHOOL

	Type of School Attended		
	Non-Indian	Indian	
Do you help your child/children with their homework for school?	78.8%	56.3%	74.4% N = 120
Do you feel Indian Education programs are helping Indian children in school?	43.6%	28.6%	40.9% N = 120
Does success in school mean success in a career?	68.1%	57.1%	66.1% N = 120
	85.3%	14.7%	

Table IV also shows a marked difference in the attitudes of the two groups in regards to helping their children with homework. Seventy eight and eight tenths (N=52) percent of those who attended a non-Indian school report helping their child

with homework, compared to only 56.3 (N=9) percent of those who attended an Indian school. This contrast in agreement demonstrates the influence of their educational background on this particular educational attitude measurement for those people who attended an Indian school.

The lowest percentage of agreement came in regards to; Do you feel Indian Education programs are helping Indian children in school? Forty three and six tenths (N=41) percent of those that attended a non-Indian school surveyed reported agreement with the above mentioned statement. Twenty eight and six tenths (N=6) percent who attended an Indian school agreed with this statement. The low percentages of those Native Americans shows educational background has an effect on the educational attitudes of the respondents. These findings suggest that those Native Americans in this sample who attended an Indian school are less inclined to positive attitudes towards Indian education. Indian schools (Tribal or B.I.A.) are in some way producing fewer positive attitudes towards Indian education among Native Americans in this sample. Table IV demonstrates a relationship between type of school attended and attitudes towards education in general, but specifically in regards to Indian education.

Table V demonstrates the effects of educational background and the effects of childhood residency on educational attitudes. Those Native Americans who tend to have the most positive attitude towards education are those who have the least "Indian" background. That is those who did not grow up on the reservation and did not attend an Indian school. Positive attitudes towards education decrease and

increase depending on the individuals childhood residency and educational background.

TABLE V

PERCENTAGE RESPONDING POSITIVELY TO THREE STATEMENTS REGARDING EDUCATIONAL ATTITUDES BY WHETHER THEY GREW UP ON A RESERVATION OR NOT BY WHETHER THEY ATTENDED AN INDIAN SCHOOL OR NOT

Do you help your child/children with their homework for school?

		Type of School Attended		
		Non-Indian	Indian	
Grew up on or near Reservation?				
NO		93.1% (27)	6.9% (2)	47.5% (29)
YES		78.1% (25)	21.9% (7)	52.5% (32)
		85.2% (52)	14.8% (9)	N = 61

Do you feel Indian Education programs are helping Indian children in School?

		Type of School Attended		
		Non-Indian	Indian	
Grew up on or near Reservation?				
NO		100.0% (18)	0.0% (0)	38.8% (18)
YES		79.3% (23)	20.7% (6)	61.7% (29)
		87.2% (41)	12.8% (6)	N = 47

TABLE V

PERCENTAGE RESPONDING POSITIVELY TO THREE STATEMENTS
REGARDING EDUCATIONAL ATTITUDES BY WHETHER THEY GREW UP
ON A RESERVATION OR NOT BY WHETHER THEY ATTENDED AN
INDIAN SCHOOL OR NOT
(continued)

Does success in school mean success in a career?		Type of School Attended		
		Non-Indian	Indian	
Grew up on or near a reservation?				
NO		92.7% (38)	7.3% (3)	53.9% (41)
YES		74.3% (26)	25.7% (9)	46.1% (35)
		84.2% (64)	15.8% (12)	N = 76

In Table V, Native Americans reporting the highest percentage of agreement; 93.1 percent (N=27), 100 percent, (N=18) 92.7 percent (N=38), are those who were educated at a non-Indian school and were raised off the reservation. Native Americans raised off the reservation and who attended a non-Indian school are not any less "Indian" than those who were raised on the reservation and attended an Indian school, however, they were removed from the situation and the educational experience of those who were on the reservation perhaps altering their attitudes in a more favorable direction.

In contrast those with the poorest attitude; 6.9 percent (N=61), 0 percent (N=47), 7.3 percent (N=76), are those Native Americans who were not raised on

the reservation and attended an Indian school. These are the Native Americans who experienced the full impact of the assimilationist policies, who were removed from their culture and placed in the hostile environment of the B.I.A. boarding schools.

Native Americans who grew up on the reservation and attended non-Indian schools show a consistently positive attitude towards education; 78.1 percent (N=25), 79.3 percent (N=23), 74.3 percent (N=26). Native Americans who grew up on the reservation and attended an Indian school show consistently less positive attitudes; 21.9 percent (N=7), 20.7 percent (N=6), 25.7 percent (N=9). This finding indicates that the even with similar childhood residency, those who attended an Indian school have markedly less positive attitudes towards education.

The more removed the Native American is from the reservation and even more so the Indian educational system set up by the Federal government, the more positive their attitudes are towards education. Whether or not one went to an Indian school makes a much greater difference than if one grew-up on the reservation. The percent of agreement; 85.2 (N=52), 87.2 (N=41), 84.2 (N=64), is much more favorable for those who attended a non-Indian school when compared to those who attended an Indian school; 14.8 (N=9), 12.8 (N=6), 15.8 (N=12). Whereas, those who grew up on the reservation; 52.5 (N=32), 61.7 (N=29), 46.1 (N=35), show only some difference in their attitudes towards education when compared to those who were not raised on the reservation; 47.5 (N=29), 38.8 (N=18), 53.9 (N=41).

This table clearly demonstrates the relationship between childhood residency and educational background on the attitudes of the Native Americans in this sample.

The strongest relationship is seen in those Native Americans who reported being sent to an Indian school off their reservation. These individuals report the lowest percent of agreement with any of the measures of educational attitudes. The relationship of childhood residency and educational background vary on each of the attitude measurements, however the data suggests that educational background is a better indicator of educational attitudes than childhood residency.

TABLE VI
BREAKDOWN OF AGE BY CHILDHOOD RESIDENCY AND EDUCATIONAL
BACKGROUND

Childhood Residency		
Age	Non-Reservation	Reservation
Below 35	57.1%	42.9%
36-45	56.8%	43.2%
46 +	28.9%	71.1%

Type of School Attended		
Age	Non-Indian	Indian
Below 35	88.1%	11.9%
36-45	86.1%	13.9%
46 +	70.3%	29.7%

As demonstrated in previous tables, Native Americans have positive attitudes in regards to education in general. However, when asked about Indian Education programs there is a less positive response. This is most evident when examining the relationship between age and the attitudes of those individuals who attended an

Indian school. Table VI shows that Native Americans who attended an Indian school and are 46 or older were the least positive in their response. This may be due to the nature of this particular cohort and the experience these individuals had as a result of their age.

This particular cohort was born prior to or just before the end of World War II. As noted in the introduction of this thesis, prior to World War II the Federal government used B.I.A. boarding schools to assimilate the Native American. In the mid-1950's, however, this policy changed to relocation and termination. Native Americans were not being sent to boarding schools as much as before, because they were being moved to the city. Congress decided to push the burden of educating the Native American on local public school systems.

Seventy one and one tenth percent of Native Americans 46 or older grew up on or near a reservation. Twenty nine and seven tenths percent attended an Indian school. The percentage of Native Americans who attended an Indian school is highest for those Native Americans who reported being 46 or older. This is over twice the percentage of Native Americans who are 35 and younger and 36 to 45. Table VI shows 11.9 percent (35 and younger) and 13.9 percent (36 to 45) for these two cohorts indicating less than half of the percentage of those 46 or older (29.7 percent) attended an Indian school. This coincides with the historical shift from the tactic of assimilating the Native American by use of B.I.A. boarding schools to the policy of relocation and termination.

TABLE VII

**PERCENT OF AGREEMENT WITH ATTITUDE STATEMENTS BY AGE AND
TYPE OF SCHOOL ATTENDED**

Do You Help Your Child/Children With Their Homework for School?

	Non-Indian	Indian	
Below 35	92.0%	25.0%	82.8%
36-45	75.0%	100.0%	77.8%
46 +	68.7%	55.0%	63.8%

**Do You Feel Indian Education Programs Are Helping Indian Children in
School?**

	Non-Indian	Indian	
Below 35	43.2%	40.2%	42.8%
36-45	41.9%	40.0%	41.6%
46 +	46.1%	18.1%	38.0%

Does Success in School Mean Success in a Career?

	Non-Indian	Indian	
Below 35	75.6%	60.0%	73.7%
36-45	70.9%	60.0%	69.4%
46 +	53.8%	54.5%	54.0%

Table VII indicates that age does have a significant relationship to the attitudes of those respondents who are 46 or older and attended an Indian school in regards to Indian education programs. However age does not show a relationship in regards to other attitudes measures on education in general. This may indicate that this particular group of Native Americans experienced B.I.A. boarding school that produced negative attitudes towards Indian education programs. Once again this does not indicate a negative attitude towards education in general.

CHAPTER V

SUMMARY AND CONCLUSION

REVIEW OF THE THEORETICAL BACKGROUND

Since 1819 the policies and programs that determine the education of Native Americans have undergone many changes in an effort to improve the quality of the education. By 1900 the B.I.A. was in charge of Native American education and has remained a major influence until this day. The B.I.A. used boarding schools as a means to dominate and assimilate the Native Americans.

In 1934, the Johnson-O'Malley Act guaranteed Federal assistance for Native American children attending public schools. This legislation was made possible by the efforts of John Collier, then head of the B.I.A.. Collier's administration did not alter the use of boarding schools nor the policy of assimilation in Native American education.

Relocation and termination programs during the 50's and 60's were an effort to shift the Native American population into large urban centers away from the reservation. The relocation and termination policies created a vocational emphasis for Indian education. The vocational shift in Indian education was in part an effort to insure that Native Americans would have skills and abilities to get employment when they reached the cities.

The Indian Education Act (1972), Indian Self-Determination and Education Assistance Act (1975), and Education Amendment Act (1978) all gave Native Americans more control and enhanced funding of existing Federal policies. This legislation however did nothing to change education as a process of assimilation.

Internal colonialism is a process by which one group asserts domination and control over another group; this process includes involuntary or forced entry into the dominant society, a change or impact on the culture being dominated, a special relationship with the government or controlling agency, and management and manipulation by members of the dominant society. The model of internal colonialism best explains the relationship of the Native American to the Federal government. Education is an integral part of the process that insures the domination of one group by another.

The successive stages of competition, accommodation, and assimilation explains the dynamics of the relationship between the subordinate and dominant groups. This process ends in the subordinate group being assimilated into the dominant culture. Education was and continues to be used to assimilate Native Americans into the dominant culture.

The examination of the history of Native Americans and their relationship to the Federal government in regards to education demonstrates a real need for change in the policies which control education for Native Americans. This relationship also demonstrates the ability of one group to use education to dominate and manipulate another group. As described in the introduction to this thesis, Native Americans

have seen changes designed to improve their educational opportunities in the eyes of the government. However, the government has failed to see the implications of these decisions from the point of view of the Native American. In the eyes of some Native Americans there is nothing to be gained from education, but the loss of their culture and their traditions. For some Native Americans, education becomes a necessary evil, since one needs education to survive in this society. As a result of this education, though one can turn from native culture and traditions to succeed. The more acculturated the Native American becomes, the more successful the Native American becomes. In a recent study, Wilbur Scott (1986) demonstrated that Native American college students who scored high on an acculturation index had better grades than those who did not. "As the substance, networks, and activities of education in white schools typically champions white values and practices to the exclusion of Indian ones, fitting in and succeeding in school create special problems for Indian students committed to Indian culture" (Scott 1986:384).

STATEMENT OF FINDINGS

The findings from this survey indicate that the attitudes of Native Americans towards education in general are positive. Respondents reported 74.4 percent agreement with helping their child with homework, 72.4 percent agreement with success in school means success in a career, and 52.7 percent agreement with Indian Education programs are helping Native American Children.

The least positive attitude is toward Indian education. This is most evident when examining the response of those older Native Americans (46 +) who were sent off the reservation to a B.I.A. boarding school. This particular cohort reported 18.1 percent agreement in regards to Indian education programs helping Native American children. These older Native Americans are more likely to have experienced an oppressive B.I.A. boarding school education and are the least positive in their attitude toward Indian education.

IMPLICATIONS

According to the National Center for Education Statistics, "One of every three American Indians who begins school in the United States never finishes the twelfth grade" (Rede 1992:B1). The National Center for Education Statistics also points out that Native Americans and Alaskan Natives have the highest drop-out rate in the nation. "Last year in Portland, the dropout rate among Indians was 14.9 percent- more than double the district average of 7 percent and the highest of any minority group in the city" (Rede 1992:B4). This suggests that regardless of the programs available to Native American youth there is still a very high dropout rate among this population.

The primary purpose of this thesis is to examine the educational attitudes of Native Americans living in Portland, OR. However, one can not avoid the implications of these findings. How many of the Native American dropouts mentioned in the Oregonian article came from a home where the parent's

educational background is a federal or tribally funded school? What sort of attitudes do these parents have towards education? These are questions that need to be investigated in order to determine the extent of the impact the educational experiences had on these individuals.

More schools like the Rough Rock Demonstration school need to be implemented if there are to be changes in the education of Native Americans.

"Rough Rock was not conceived as merely a school, but as a school and a vehicle for social, economic, and political change" (McCarty 1987:104). The school was a place where children were in an educational system that explores the coexistence of Native American cultures, specifically Navajo in this case, and the dominant society. In a sense, the Rough Rock Demonstration school is "...removing the pressure to make an either or choice...either you become an American, accept the new way and become a success, or you remain Indian and become a failure" (McCarty 1987:104).

Understanding the educational attitudes of Native Americans will facilitate change in a direction that is acceptable to Native Americans and the larger society as well.

CONCLUSION

Native Americans who tend to have the most positive attitudes towards education are those who have the least amount of experience with Indian education. These people were not raised on the reservation and did not attend an Indian school for their education. Once again, this is not to say that these individuals are any less

Indian, only that they are for the most part removed from the issues of education under the control of the tribe and Federal government.

Native Americans who were not raised on the reservation and attended an Indian school have the poorest attitudes towards education. These are individuals that experienced education in a B.I.A. boarding school setting. The experience of the B.I.A. boarding school effected the attitudes of the respondents, and in turn it affects the attitudes and performance of their children. Because attitudes influence performance, it is essential, in order to correct the poor school performance of Native Americans, to understand the causes of such attitudes.

In this particular case, the salient factor is the type of school attended by the individual. Those Native Americans who attended a non-Indian school and were not raised on the reservation have the most positive attitudes towards education. As mentioned above, these are individuals who have had the least amount of experience with Indian education. Those who attended an Indian school and were not raised on the reservation have the poorest attitude towards education. There is a noticeable difference in the attitudes of those individuals who attended a non-Indian school when compared to those who did attend an Indian school. Native American who attended a non-Indian school are more positive in their attitudes towards education.

These individuals were asked to reflect and respond to an experience that took place during their childhood. This suggests that the accuracy of their response may be limited due to the amount of time that has passed since the experience.

RECOMMENDATIONS

As noted in the introduction to this thesis, there is a long history of policies, programs, and legislation that has influenced education of the Native American.

Each tribe's relationship with the Federal government is unique. Taking into account each tribes special relationship with the U.S. government, there needs to be an investigation into the policies, programs, and legislation as to the impact on the education of those particular people. Detailed analysis of each tribe's educational experiences and histories is central to understanding the development of that particular tribe's attitudes towards education.

The information obtained in the process of this thesis is by no means generalizable to the overall Native American population of the Portland Metropolitan area. This is primarily due to the size of the sample and to the fact that this population is only representative of those individuals that use the Portland Indian Health Clinic. This suggests that there are limitations to the findings based on some unknown characteristics of this sample. A more extensive survey of the entire population would lead to more generalizable results. An instrument designed with the specific purpose of measuring and obtaining information in regards to education attitudes would have yielded more detailed results, however, the needs assessment of the Portland Indian Health Clinic created a window of opportunity that could not be ignored.

Further research in this area is needed and would be welcomed. Native Americans still have the highest dropout rate of all minority groups and this alone justifies a need for an explanation of this phenomena.

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APPENDIX

QUESTIONNAIRE

Privacy No. _____

PORTLAND INDIAN HEALTH CLINIC NATIVE AMERICAN NEEDS ASSESSMENT

Dear Friend:

There are nearly 11,000 Native Americans in the greater Portland area, and last year, Portland Indian Health Clinic, Alcohol and substance Abuse Program, and White Buffalo Project served well over half of that number. However, we would like to do more. By completing this "Needs Assessment" questionnaire, you will help us improve our existing programs and plan new programs to meet your needs. Your answer will help prove the needs so we can get funding for new and existing programs. Please complete all the questions and return the questionnaire to us in the enclosed stamped envelope. No names will be involved so your privacy will be protected.

Native Americans living in the Portland Metropolitan area are often overlooked and not covered under tribal monies. We are actively trying to seek Federal monies to provide services for the urban Native American.

We need your help in completing this assessment form.

A. About You: Please check the box that describes you.

1. Sex: Male _____ Female _____
2. Age: _____
3. Tribe(s): _____
4. How long have you lived in the Portland Area? _____
5. Did you grow up on or near a Reservation? Yes _____ NO _____

6. Marital Status: _____
7. How many in your household: Native American _____ Other _____
8. How many of the Native Americans are military veterans? _____
9. How many Native American Children in your home? _____
 Ages of Children _____

10. How many children age 6-18 are NOT in school? _____
 Reason not in school _____
11. How many pregnant women in your home? _____
- B. HEALTH**
12. Do you have health insurance? Yes _____ No _____
 If **YES**, what kind of insurance do you have
 Medicare/Medicaid _____
 Other: (what kind?) _____
13. Is your health. Excellent _____ Good _____ Fair _____ Poor _____
14. Have you needed to see a doctor in the past year?
 Yes _____ No _____
 If yes, reason: _____
15. Please check if you have the following medical conditions:
 Overweight _____ Heart Problems _____
 Diabetes _____ High blood pressure _____
 Asthma/Emphysema _____ Skin problems _____
 Frequent colds _____ Ear/Hearing problems _____
 Ulcers/heartburn _____ Back problems _____
 Kidney/bladder problems _____ Gall bladder problems _____
 Liver problems _____ Cancer _____
 Bowel problems _____ Tiredness _____
 Arthritis _____ Other _____
 Physical Disability _____
16. For women only
 Have you had the following in the past year?
 Pap Test _____ Pelvic Exam _____
 Breast Exam _____ Mammogram (breast X-ray) _____

If pregnant in the past two years, at what month of pregnancy did you begin prenatal care? (please circle the month)

1 2 3 4 5 6 7 8 9 OR None before delivery _____

Was your baby premature? Yes _____ No _____;

Underweight? Yes _____ No _____

17. For men over age 40

Have you had the following in the last year?

Rectal exam _____ Test for blood in stool _____

18. Do you need to see a dentist? Yes _____ No _____

If YES, what do you need?

Check up/teeth cleaning _____

Fillings _____

Caps/Bridges _____

Dentures (new or refitted) _____

19. Do you need eye care? Yes _____ No _____

If YES, what do you need?

Eye Exam _____

New Glasses _____

Cataract removal _____

Other (specify) _____

20. Have you had any problems hearing? Yes _____ No _____

If YES have you received help? Yes _____ No _____

21. Do you, or does anyone in your household have a problem with alcohol?

_____ Drugs? _____

22. Would you/they like to get help with their alcohol/drug problems?

Yes _____ No _____

If YES: What kind of program would you/they like:

Alcoholics Anonymous as part of program _____

Women only program _____

Men only program _____

Teen program _____

Native American spiritual program _____

Nothing --would never go to a program _____

23. Do you smoke cigarettes Yes _____ Sometimes _____ No _____

If you smoke, would you like to stop Yes _____ No _____

24. Would you like more information about the effects of smoking, drinking and using drugs while pregnant Yes _____ No _____
25. In the past six months have you, or has anyone in your household felt unusually nervous, stressed, sad, or in need of counseling?
Yes _____ No _____
If YES: Did you/they get the help needed? Yes _____ No _____
26. Was there any time in the past year when any of your children should have seen a doctor but did not? Yes _____ NO _____
If they did not see the doctor, why not?
Turned down by Doctor, clinic, hospital _____
Felt they would get better without help _____
They were scared to go _____
Didn't know where to go _____
No way to get to Doctor _____
Cost too much _____
No one able to take them _____
Other _____
27. Please check if children have the following medical conditions:
Heart problems _____ Asthma _____
Allergies/Eczema _____ Diabetes _____
Frequent colds _____ Seizures _____
Overweight _____ Frequent ear infection _____
Anemia (low blood count) _____ Other _____
Physical Disability _____
28. Have you had trouble getting routine medical care for any of the children, such as school physicals, hearing and eye tests or immunizations:
Yes _____ No _____
29. Did all the children see the dentist for routine dental care (check-up cleaning, etc.) at least once in the past year? Yes _____ No _____
30. Did any children have difficulties with their eyes or vision in the past year?
Yes _____ No _____
If YES did they get the help they needed, including glasses or new glasses if they needed them? Yes _____ No _____

31. Are you concerned about the following in the children in your household
(Please check all that apply)

Language/Speech problems _____	Poor concentration _____
Poor appetite _____	Fighting a lot _____
Temper tantrums _____	Clumsy/Accident prone _____
Learning difficulties _____	Moodiness/Depression _____
Toilet training problems _____	Hyperactivity _____
Running away from home _____	Cutting School _____
Other behavior problems _____	

C. Education

32. What was the last year in school you completed? _____
33. What additional education/training do you want? _____
34. Do you help your child/children with their homework for school?
Yes _____ No _____
If NO, is this because you are unable to help? Yes _____ No _____
35. What type of school did you go to? Public _____ Private _____
Tribal _____ Boarding _____
36. Do you feel Indian Education programs are helping Indian children in school? Yes _____ No _____
37. What level of education is needed to get job?
Up to 8th grade _____ Some High School _____
High School Diploma _____ G.E.D. _____
Some College _____ College Graduate _____
Post College _____ Special Training _____
38. How many hours of homework should child/children do for school a night?
_____ hrs, During the week? _____ hrs.
39. Does success in school mean success in a career? Yes _____ No _____

D. HOUSING

40. Own home _____ Rent House/Apartment _____
Live with family _____ Live with others _____
Homeless _____ Other _____

41. Are there problems with where you live? Yes _____ No _____
42. Do you consider your living conditions good? Yes _____ No _____
43. Do you need repairs on where you live? Yes _____ No _____
44. What type of repairs are needed? _____
45. Do you have a phone where you live? Yes _____ No _____

E. ECONOMIC SITUATION

46. Total household income: (combined income of all in household)
\$ 4,999 or less	_____
5,000 - 7,999	_____
7,500 - 9,999	_____
10,000 - 14,999	_____
15,000 - 19,999	_____
20,000 - 24,999	_____
25,000 - 34,999	_____
35,000 - 49,999	_____
50,000+	_____

F. EMPLOYMENT

47. Your usual occupation: _____
48. Work: Unemployed _____ Part Time _____ Full Time _____
49. If unemployed: How long unemployed:
Less than 3 months? _____	3 to 6 months _____
6 months to 1 year _____	More than 1 year _____

50. If unemployed, or not employed full time, why is this?

Age (too young, too old) _____

Need training/education _____

Need of work experience _____

Physical disability/health problems _____

Arrest/Prison record _____

No transportation _____

No telephone _____

Need tools _____

Need clothes _____

Need childcare _____

Not seeking full time employment _____

Other _____

G. TRANSPORTATION

51. How do you get to work, stores, doctor etc.

Own Auto _____ Bus _____

Ride with others _____ Walk _____

Other (explain) _____

52. Do you have a valid drivers license? Yes _____ No _____

53. If working, how far do you travel (in miles) to get to where you work?

54. Distance to usual medical provider (in miles)? _____

55. Distance to supermarket (in miles)? _____

I. LEGAL

56. In the past year have you needed legal services?

Yes _____ No _____

If YES, why did you need legal help (check all that apply)

Housing problem/housing discrimination _____

Help in collecting child support _____

Help filing law suit _____

Probation/parole advice _____

Divorce/child custody _____

Criminal defense _____

Job problem/Job discrimination _____

Help making bail _____

Tax law advice _____

Other _____

J. SOCIAL/CULTURAL

57. Do you feel your social involvement with the Indian community is:

Not Enough _____ Just Right _____ Too much _____

58. What activities of the Indian community would you support and would take part in?

Indian Art and Craft Classes _____

Indian spiritual activities (sweats, healing) _____

Adult Social Activities (Dances, Dinners, etc.) _____

Meetings to help plan Indian health/social services _____

Other _____

59. Are you involved with and or aware of these organizations?

Bow and Arrow _____ Four Winds Church _____

A.A.I.P. _____ People Circle _____

Northwest Indian Child Welfare Association _____

Title 5 Indian Education _____ Siletz Tribal Office _____

Northwest Indian Veterans Association _____