

Towards Building American Indians' Futures:

**The Chicago American Indian Community Collaborative's 2020 Report on
Education & COVID-19 Related Data**

Acknowledgements

This report is the result of a research partnership between the Chicago American Indian Community Collaborative (CAICC) and an entirely Indigenous research team composed of: **Dr. Beth Redbird**, an assistant professor of Sociology at Northwestern University, **Carrie Stallings**, a PhD student of Sociology at Northwestern University, and **Katherine Castillo Valentin**, a Masters student of Higher Education Administration and Policy at Northwestern University.

Though this partnership catalyzed the creation of this report, its completion would not have been possible without the guidance from so many voices in the Native American community of Chicago. This report was made with help from and in relationship with CAICC volunteers, Chicagoland’s American Indian organizations’ leaders, scholars, and other community voices.

Additionally, this report would not exist were it not for the generosity of the John D. and Catherine T. MacArthur Foundation and Visionary Ventures NFP Corporation. These organizations gave a variety of resources to the research team as we carried out the drafting of the report. We are of the opinion that it is successful and committed organizations such as these who, through intentional partnership, have the ability to make a significant impact on the well-being of urban Native Americans.

Collectively, the research team, CAICC, and all those involved have brought to light the rich and important history and contemporalities of the urban American Indian community in Chicago. It is with our knowledges—Indigenous, scholarly, and lived —that this report has come together. With this report, and the truths that it reveals, we together take a step towards the future as urban Native Americans and those invested in their resurgence.



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Introduction: The Interconnectedness of American Indians & Chicago

Looking Back

What is now known as Chicago has always been Indian Country. For centuries prior to settler-contact, a variety of American Indian tribes lived and thrived in Chicago, including the Potawatomi, Ojibwe, Odawa, Miami, Ho-Chunk, Menominee, Sac, Fox, and Kickapoo. Collectively, they formed a network of settlements connected through Chicago's waterways (John Low 2019). Using this network, these tribes created and



Lake Michigan, Chicago, Illinois; Source: Pixabay

sustained what would be one of the most used and complex trading systems in the region at the time (Sleeper-Smith 2015). As settlers entered and occupied Chicago, they made use of the trade routes, traveling on large trails and waterways established by local tribes. However, the topography of these transportation systems was more than an entrance to Chicago for settlers. It was the very foundation of modern Chicago.

Many of the trails made by local tribes would later become some of Chicago's main roads. In the 1830's, simultaneous to the forced removal of tribes from Chicago as demanded by the Indian Removal Act, the Michigan Canal Commission laid out its plan for Chicago's streets: a neat grid system. However, there were exceptions to the gridded plan. Trails formerly used by Native Americans which intricately linked populous and resource-rich portions of the city were to remain, despite them being diagonal lines across Chicago's planned geography. Today, those trails are Chicago's highways and main roads, including Milwaukee Avenue, Ogden Street, and Grand Avenue. This is one of many ways that American Indians' existences and ways of life are irrevocably sewn into the fabric of modern urban Chicago.

The Present & Scope of Work

Today, American Indians' presence in the city of Chicago goes beyond the city's infrastructure. The urban American Indian community of Chicago also makes up what is one of the largest urban American Indian centers (West et al. 2012). With more than 68,000 self-identified American Indians and over 175 tribes represented, the American Indian populace of Chicago is very much alive (U.S. Census Bureau 2017). These peoples are carrying on the tradition of regarding Chicago as a place where American Indians come to meet, live, and share their stories and cultural traditions.

It is here among the vibrant and ever-present urban American Indian community that CAICC, the Chicago American Indian Community Collaborative, does its work. Founded in 2012, CAICC was created by a collective of stakeholders who saw a need to coordinate the efforts of its member organizations. These organizations collectively work to better the conditions of the communities they serve. As a collaborative, CAICC's mission is to create a forum where the voices of these organizations, with their various missions and goals, could come together. Within the collaborative, these organizations communicate the needs they observe in the community, coordinate and collaborate in their efforts to meet those needs, and further build a networked coalition of organizations carrying out this work. Whether it be fostering mutual aid, creating strategic alliances and partnerships, or establishing relationships with local communities and institutions, CAICC has strived to center the needs and voices of the American Indian community in Chicago since its formation. Elaborating on how CAICC has historically and contemporarily taken up this work through its programming and collaborative efforts, and how it may most effectively continue to do so in light of data it has recently collected, is precisely one of the goals of the CAICC 2020 report.

This report contains two sections. The first is a detailed summary of the state of educational needs among American Indians in Chicago and the ongoing programming in place to meet those needs. This summary is augmented by data recently collected by CAICC and contextualized by historical and modern research from a variety of scholars. The second is an analysis of CAICC's COVID-19 aid program, aimed at serving the American Indian community in Chicago and its rapidly changing needs in response to the pandemic and alarming data collected by the American Indian Health Service of Chicago. Both sections are concluded with an eye to the future. Each section ends with specific considerations and recommendations. These suggestions underscore the challenges and opportunities CAICC faces in its future efforts to better the lives of the American Indian community in Chicago amid modern urbanization and persistent inequality.

Ultimately, we see this report as one way to disrupt the far too common deficit narratives related to community organizations serving American Indians. In doing so, we hope to paint not only a more remarkably

beautiful but also a more accurate portrayal of the ways in which urban American Indian focused organizations, particularly in Chicago, work successfully to nurture its resilient community. Furthermore, we hope this report will highlight the importance of data and data-driven decision making for American Indian community organizations. Our own communities are a rich source of information that can inform new, more precise interventions and encourage community collaboration.

As the research team who has come to know the collaborative, we believe it has made meaningful strides in fostering work to better the conditions of its community. These accomplishments are evidenced by the network of successful programs we showcase. We unanimously and unequivocally believe that CAICC is more than capable of expanding its network of organizations and further, and more successfully, serving the urban American Indian community in Chicago. The community needs a strong, central voice to continue to advocate for their unique needs as urban Natives. We believe the collaborative, its network, and incredibly dedicated stakeholders, as evidenced by this report, have the passion and the wisdom to be that voice.

Section 1: Chicago American Indian Community Collaborative's Education Research Initiative Report

In Context: The History of Urban American Indian Education

How did Urban Indian Education Come to Be?

Education among American Indian communities existed before settler contact. Prior to colonization, tribal communities saw passing tribal knowledge on to their children as a vital part of their lives and their communities' well-being. Education was interwoven with everyday life, whether it be through storytelling or ceremonies led by Elders. Furthermore, many tribes considered it important to instill a reverence for nature in their children. Teaching children to be in relationships with the interconnected world was at the center of American Indian teachings. It was these kinds of perspectives and Indigenous Knowledges that the U.S. settler colonial state tried to dismantle.

The history of the relationship between the United States public education system and American Indians is one wrought with trauma and violence. The root of the cruelty lies in the fact that the purpose of U.S. education has always been to instill the ideal values of the United States in its citizens (Gillborn 2006); U.S. public education was formed and operates on behalf of U.S. government interests. It has always been of great interest to the U.S. to assimilate its marginalized populations, and this is no more evident than in the case of American Indians and their schooling (Adams 1995).

The first industrial American Indian schools, founded in the 1870's, were boarding schools, usually located far away from American Indian homelands (Adams 1995). These schools were modeled after an American Indian prison camp at Fort Marion. At the camp, prisoners were made into pupils by self-appointed teachers with the motivation of demonstrating to the citizenry of the United States that the "savages" could be civilized through schooling (Fear-Segal 2007). As a result, boarding schools reflected characteristics of prisons such as requiring students to cut their hair and wear uniforms. Additionally, schools demanded students change their entire appearance, speak English, and forgo their spiritual and cultural practices. These boarding schools were undoubtedly sites of assimilation and cultural erasure.

Over the course of the next several decades and well into the 1900's, education would yield hardly any social mobility and economic success for American Indians. With many American Indians displaced into unfamiliar, poorly resourced environments post the Indian Removal Act, reservation economies were already struggling due to colonial disruption. Education bearing out no economic benefits for these communities

meant that poverty remained rampant on reservations. The consequences of persistent poverty, such as illness and death, and cruel boarding school practices resulted in a lost generation of American Indians. The survivors of the lost generation carried pain and an understandable distrust of schooling, something which they passed on to their children.

In 1956, the American Indian Relocation Act was passed. It was designed to force American Indians off of their lands into urban areas in order to further their assimilation and to bolster urban-area workforces amidst the cold war (Rury 2002). They were given small stipends and travel allowances to move. Given that reservations were impoverished and had subpar financial support from the U.S., American Indians had little choice but to relocate to urban areas. It was at this point in time that the enrollment of American Indians in public schools hit an all-time high. However, increased enrollment did little to positively affect the American Indian educational experience. Given the intergenerational transmission of distrust of schools and other artifacts of education-related trauma, attendance rates among American Indians were low. Furthermore, American Indians were tracked into coursework focused on low-wage vocational work, further solidifying the persistent poverty among them.

In 1972, the Office of Indian Education was formally established. Through this office, grants were given to schools who enrolled a significant number of American Indian children. To receive this funding, schools were required to work with urban American Indian families and tribal nations to get their input on the curricula. However, the program was rolled out slowly and poorly funded. Low funding translated into poor facilities and a lack of representative teachers, resulting in commonplace anti-American Indian rhetoric in schools. Thus, despite these attempts at reform, attendance and graduation rates remained low. These grants, studies, and policy discussions led to opportunities for urban American Indian communities, like Chicago, to develop alternative schools, in-school break out programs, college support programs and ultimately to the establishment of an urban American Indian College-NAES College.

Unique and Current Challenges within Urban Indian Education

A Focus on Chicago: Looking Back & Today

In the 1960' and 1970's, Chicago American Indian organizers fought for federal funding from the Office of Indian Education. The organizers secured the funding in 1974, which in turn enabled the Chicago American Indian community to develop its first educational programs. These included the Native American Committee Adult Learning Center, Native American Committee Alternative School, and the O Wai Ya Wa Elementary School and Little Big Horn High School programs within Chicago Public Schools. With state funding, the Institute for Native American Development (INAD) was created at Truman Community College in Uptown. INAD enrolled over 300 students per year in the 1980s, making it the largest highest education program to ever exist in Illinois. This program provided the first two years of college and/or career education for American Indian people in the city and was the feeder program to NAES College. INAD was dissolved by the Chicago City Colleges in 2002.

Today, some 150 years after the opening of the first American Indian boarding school, recurring inequities persist. American Indians are still unheard and invisible in United States public schools. School performance is now intimately tied in with high stakes testing, a reality in contradiction to how American Indian scholars imagine modern urban American Indian Education (Klug 2012). No Child Left Behind legislation exacerbated this cultural mismatch by forcing schools to apply strict evaluation standards to students in an attempt to close achievement gaps. The punitive, non-flexible education left little room for innovation in the classroom, something which American Indian education scholars have insisted is necessary in the education of American Indians. Given this, the achievement gap has persisted, and the gap is the widest for American Indian students. This gap is evident in Chicago as well, one of the largest American Indian urban centers. The University of Illinois at Chicago's report finds that American Indian students in Chicago face a variety of disadvantages, including lower than average degree completion and labor market discrimination post college completion (Scarborough et al 2019).

Despite the multitude of ways that United States public education has failed them, American Indians have proved to be resilient. It is amidst these struggles that programs such as those provided by CAICC's member organizations do their work, demonstrating a resurgence of American Indian focused educational programming in urban areas, particularly in Chicago. In the following pages, the programming of these organizations is expounded upon.

Chicago American Indian Community Collaborative’s Education-Focused Member Organization Profiles

American Indian Association of Illinois - Chicago American Indian Education

The American Indian Association of Illinois (AIAI) is a non-profit organization that serves as an urban educational institution for American Indian students in Chicago. Founded in 2007 by Dr. Dorene Wiese, the AIAI provides educational resources under its Medicine Shield Indian School Program. The Medicine Shield Indian School Program is a comprehensive Pre-K-12th grade, college, and adult education program that assists American Indian students in accessing traditional education programs, courses in career education, and workshops and seminars in American Indian arts, culture, language, music, dance and other traditional Native arts.

Years in existence.....	13
Annual budget.....	\$88,000
Number of programs.....	6
Number of staff.....	2
Number of volunteers.....	20

Today: Programming and Successes

The AIAI staff offer college classes, GED adult learning classes, and since 2008, an after school program which offers tutoring and cultural workshops. The program also offers counselling, advising, financial aid and scholarship assistance to students as they navigate schools and higher education.

Additionally, the AIAI has a museum, through which much of its cultural programming occurs. The museum, The Chicago American Indian Museum Without Walls, hosts a photograph collection with thousands of photos. They also have audio tapes and CDs with transcriptions of classes taught at the Native American



The Black Hawk Performance Company at Taste of Chicago

Educational Services College. The museum hosts the Black Hawk Performance Company which performs for hundreds of families every year.

The AIAI defines success rather simply: graduation. Over time, the program has seen many students receive their bachelor degrees. Furthermore, the founder, Dr. Wiese, notes that the staff makes sure students complete schoolwork and continually participate in the program. They also incentivize students to bring in their report cards by offering rewards so staff can gauge specifically where students need help. Additionally, participation in the cultural programming offered by the AIAI is a key indicator of success. American Indian students who participate in the cultural aspects of the program do better academically, Dr. Wiese notes. The AIAI also finds a lot of success in its Youth and Elder focus and has hosted a variety of Youth and Elder activities. Within the program, students are encouraged to form relationships with Elders in the community. Within these relationships, students are encouraged to gather oral Knowledge from Elders.

Looking Forward: Challenges and Possibilities

Funding precarity is the biggest issue for the AIAI. As of now, the program needs to expand its operations, according to Dr. Wiese. Students need more tutoring and programming than what the program currently offers. Unfortunately, there are only so many funding opportunities for urban American Indian organizations, and there are many grants the organization simply does not qualify for. As Dr. Wiese said, “There’s this perception that ‘there are real Indians, but they don’t live here.’” In light of this, the AIAI started a media campaign titled, “Native People Are Not Invisible.” Within the campaign, students and staff are doing the work of convincing the broader population that urban American Indians exist and have for quite some time. For Dr. Wiese, increasing visibility of urban American Indians is critical given that almost all urban American Indian students are in public schools and universities. Consequently, the AIAI hopes to continue to do public policy focused work within national education policy to advocate for a more inclusive public-school curriculum and increased funding for urban American Indian students. Additionally, the AIAI hopes to aid in securing more opportunities for Native American students and faculty to gain access and support at the Chicago City Colleges and the many private universities in Chicago.

The American Indian Center

Founded in the early 1950's, the American Indian Center has long been a place where American Indians in the Chicagoland area meet. The American Indian Center (AIC) was created in response to the Indian Relocation Act. As one of the five relocation cities, American Indians were given one-way tickets to Chicago to begin new lives there. However, the first American Indians found no support or resources to begin those new lives, and the AIC was born from that need. Originally, the AIC was located on Chicago's northside where those first cohorts of American Indians were dropped off by the relocation busses. Now housed in Albany Park, the AIC is still in operation as a place where American Indians can find and build community.

Today: Programming & Successes

The AIC is the primary community resource for the American Indian population of Chicago. While there are still American Indians moving to the area and the AIC is here to help, its primary focus is more on education and cultural retention and practices. Being located in one of the largest urban American-Indian centers, the AIC is incredibly important in connecting and meeting the needs of the multi-tribal community it serves. This is no truer than in its educational programming.

The AIC does not believe that education should be exclusive to young people. Sensitive to the fact that many urban American Indians struggle to practice their cultures and traditions, the AIC offers a variety of intergenerational workshops, such as hand drum crafting, dancing, and signing. For the AIC, the practice and teaching of culture and arts is intimately tied to the educational well-being of its community members. This is further evidenced by its gallery, curated once per year by young people at the center, where it showcases art made by its community.

Lately, the AIC has been more focused on its youth programming, especially since the recent transition into its new space. As the Former Executive Director of the AIC, Heather Miller noted, "It's important to us to provide a place for our youth to go." Whether it be through after school or summer programs, its Indigenous Science Days outdoor programming, or working with other youth organizations such as ChiNations, the AIC is continuously demonstrating a commitment to making space for its youth. The AIC understands that students do not always find this kind of cultural enrichment in the local public schools. While of course, as the director notes, the kids are unlikely to outright say, "Oh, I want and am missing these cultural connections", Miller knows the AIC's culturally enriched space "is what keeps them coming here. It's a place they can be themselves."

As one of the biggest centers for American Indians in Chicago, the AIC works to fill many needs. To understand the needs of its community members, the AIC conducts periodic needs-assessment surveys. These assessments have revealed that there are a variety of problem areas within the American Indian community, particularly around economic stability and food security. However, the need is often much greater than the resources the AIC actually has. When thinking about success, the AIC asks, "Are we able to pay our staff? Do we have programming occurring which people are involved in? Are our bills paid?" For the AIC, success looks like affirmative answers to these questions.

Looking Forward: Challenges and Possibilities

In the words of Miller, "The AIC will outlive all of us." Despite this optimism, there are challenges which stand in the way. As is common among organizations serving urban American Indians, the biggest challenge is funding. The AIC provides a variety of services and is thus complex in structure, yet they are entirely reliant on grants. This means that there are a lot of restrictions on the financial resources they have and what they can be used for, meaning that on a month-to-month basis, certain needs may not be met as well as they were previously. It also means the AIC does not have a long-term sustainable funding model.

One of AIC's goals moving forward is to do more data collection. Miller realizes there is a need to do more evaluation work to gauge the success of its programming. She also hopes to do targeted needs-assessments towards its youth, a population which has proven hard to reach in its previous needs-assessments. However, the data need is intimately tied to its funding precarity. Without increased funding and additional staff for these data collection efforts, there simply is no path to making the AIC more efficient in this regard.

Fundamentally, the AIC is concerned with community cohesion. Given that it serves a community representative of over 100 different tribes, the AIC hopes to continue efforts to bring its community together under common missions and goals. Of course, community building requires resources and energy. Again, without funding, this will prove difficult to do.

Caroline and Ora Smith Foundation

The Caroline and Ora Smith Foundation promotes, sponsors, supports, and trains Native American girls and women to join disciplines within Science, Technology, Engineering, and Mathematics (STEM). The foundation was created in 2018,

motivated by the reality that American Indians are under-represented in STEM, especially girls and women. Through programming and mentoring, the Caroline and Ora Smith Foundation has already made an impact in a short time period.

Years in existence.....	2.5
Number of programs.....	1
Number of staff.....	1
Number of volunteers.....	varies

Today: Programming and Successes

Given that the organization has been in existence for only two years, the foundation has not had many recurring events, especially since the COVID-19 pandemic disrupted their second full year. Despite this disruption and its brief existence, the foundation has found success in its first summer program. In 2019, the first year of the summer program occurred in partnership with the American Indian Center. Twenty-five participants, fifteen of which identified as girls/women, visited the Field Museum to meet Native staff



A Field Trip to Chicago's Field Museum

members and learn more about the recent and on-going updates to the museum's Native American Hall. The foundation hoped to have a second summer program during the summer of 2020; however, the pandemic meant that the foundation had to cancel its program, though they plan to continue it in the future. As the foundation pivoted to virtual programming as the result of the COVID-19 pandemic, it is focusing on collaboration and partnerships. The foundation is also increasing its corporate partnerships. The foundation co-sponsored a virtual panel with AT&T with Native women in STEM to provide guidance and inspiration to Native girls thinking about pursuing a STEM career.

The foundation has also co-sponsored events for Native American Heritage Month. This year, they joined the American Bar Association and the Canadian Bar Association to host a panel on the intersection of Law and Indigenous Futures. They also hosted a live performance of "Sliver of a Full Moon", alongside The American Bar Association.

Looking Forward: Challenges and Possibilities

Since the foundation is so young, there are a multitude of possibilities for the future. One, they hope to increase their capacity for mentoring; specifically, the foundation hopes to take in a cohort of girls that they will follow over their educational careers. By providing mentoring, resources, and programming for these girls, the foundation hopes to be directly involved in increasing the number of Native American girls in STEM. An example of that programming would be co-hosting events with Girls Who Code, an organization with which the Caroline and Ora Smith Foundation is already building a partnership. Furthermore, the foundation is also working with Microsoft. The director, Mary Smith, recently spoke at Microsoft's Native American Heritage Month event. For Mary, an increased number of partnerships alongside a higher number of participants is the vision of success for the Foundation. There are also challenges in the future for the Caroline and Ora Smith Foundation. In the words of the director, "Of course there are a lot of challenges. If not, there would be more Native girls in STEM." The biggest challenge is funding. Given the resource-rich programming that the Foundation hopes to provide for girls in the community, sustainable funding is a must. In addition, reaching participants may prove difficult. The director knows that it can be hard to engage American Indian communities for a variety of reasons. People are geographically spread out and there is a lack of strong centralization among the American Indian community of Chicago. Furthermore, technology access among American Indians is limited and thus online reachability is not always possible. Increasing participant numbers may be difficult. However, the director insists that getting American Indian girls to meet women American Indian scientists, doctors, and researchers is incredibly important— and now more than ever, as the COVID-19 virus continues to disproportionately impact American Indian communities.

Chicago Public Schools American Indian Education Program

The Chicago Public Schools American Indian Education Program (CPS AEIP) serves K-12 Native American students in the Chicago area and is the only program of its kind in Illinois. The program has existed for 30 years, even before its integration into Chicago Public Schools (CPS). The American Indian Education Program began in the 1970s when the Office of Indian Education offered funding to tribal schools and urban schools to provide supplemental academic and cultural programming for American Indian students. Currently, the CPS American Indian Education Program is funded by the federal government through Title 7 of the No Child Left Behind Act (Public Law 101-110).

Years in existence.....	40+
Annual budget.....	\$217,000
Number of programs.....	30
Number of staff.....	3
Number of volunteers.....	12



A Cohort of Students in the CPS AEIP

The program see its primary goal as educating what Lisa Bernal, the Program Manager, refers to as their “twice exceptional students.” Specifically, the design of the program is sensitive to the fact that first and foremost, American Indian students need cultural depth in their coursework, and also must learn how to exist as dual citizens of both their tribes and the United States.

Today: Programming and Successes

Now, the AEIP program is housed under CPS’s Office of Language and Cultural Education. Bernal has been the Program Manager for eight years, and as a CPS parent & former volunteer she believes that community voice is essential to the success of the program. When shaping curriculum and programming, the program acknowledges the history of boarding schools and the intergenerational trauma of education as an

assimilatory tool. With this and other practices, the CPS AEIP team works to uplift cultural and community values.

The program assists and supports students in a variety of ways, whether it be helping students enroll in their tribes, finding scholarships, or buying school supplies. In addition to supporting students year-round, the program ensures that during breaks, students continue to have a place to go. Their spring and summer programming has a Native-designed curriculum and is adapted around traditional ways of knowing and teaching. This programming offers CPS American Indian students the opportunity to connect with and learn from community members. Programming includes language learning, regalia making, food making, talking circles, and land-based education. Support services available to students include assisting with tribal enrollment, finding scholarships, and money for school supplies.

The team's goal is to assure that the students they serve are learning about their own histories from a critical, Indigenous perspective and to foster understanding that the topics taught in schools often ignore Native perspectives. The team is also sensitive to the fact students in Chicago come from so many tribes; in this way, the program allows students to bring their *specific* culture to an urban space.

On a larger scale, the program also functions as a resource for advocates, specifically those who work in any of Chicago's 642 schools. Through the program, teachers are given resources and tools by American Indians to teach about American Indians.

Looking Forward: Challenges and Possibilities

As a three-person team, the CPS AEIP serves over 600 Native students. While this number is significant, the staff suspect there could be up to 2,000 Native students enrolled in CPS schools. Current and future efforts will be made to identify all American Indian students within CPS. To address the program's past difficulty in identifying all American Indian students, program staff advocated for a change in the school registration process. Now, when every parent registers their child, they are asked if they identify as an American Indian student. Additionally, to further increase reach, the CPS AEIP program has created regional areas that the three staff members, Chantay Moore, David Morales, and program manager Lisa Bernal, are responsible for. In doing so, each regional area of Chicago receives individual attention from the CPS AEIP team, and as a result more students have been reached than ever before.

Being housed in CPS, the AEIP program has strong potential to ensure that all American Indian students in CPS are reached and supported. However, CPS AEIP is funded by the federal government, works

independently of CPS, and receives no funding through CPS unlike other similar programs within CPS Office of Language and Cultural Education. If CPS were to fully integrate AEIP, it would increase the potential for the program by identifying more students, increasing funding, allowing the program to have more staff, and persuading CPS to adopt a Native curriculum. Integration and increased funding is particularly critical, as the Office of Indian Education has talked with program staff about expanding their reach to outlying suburban districts. However, such a shift would require more staff and additional funding. According to Bernal, program staff work beyond their capacities, especially given how holistic the support the program must offer to American Indian families for students to succeed. As Bernal said, “Going above and beyond the scope of our work is necessary, because in the end, if a child is going to succeed, we must embrace and support their families, too.”

The D’Arcy McNickle Center for American Indian and Indigenous Studies

The D’Arcy McNickle Center is housed at the Newberry Library— a research library located in downtown Chicago known for its large collection of print and manuscript materials. One of the original trustees, Edward Ayer, was very motivated to collect materials about Indigenous peoples in and outside of North America. It was this desire that led him to build a vast collection of material culture and print media related to Native Americans. He would go on to donate his material culture collection to the Field Museum and his print collection to the Newberry in 1911.

Years in existence.....	49
Annual budget.....	\$255,000
Number of programs.....	13
Number of staff.....	3
Number of volunteers.....	0

D’Arcy McNickle, a Native American activist and scholar, saw this collection and felt that it needed to be more accessible to American Indians as it was primarily used by non-American Indian scholars. He also sought to improve how American Indian history was taught and collected. With these motivations in mind, D’Arcy McNickle established the Center for American Indian History. He outlined five goals for the center: increase access of the materials, increase the use of the collection, improve how American Indian history was written by people who use the collection, improve the way that history was taught, support tribal historians in their research, and establish a meeting ground for all those interested in Native Studies. The staff at the center see these five goals as their guiding principles, even today.

Today: Programming & Successes

The center, now known as the D’Arcy McNickle Center, runs the largest consortium for American Indian and Indigenous Studies. They are in collaboration with 20 universities and hold 3 major programs every year, including a conference, research methods workshop and research institute. The center also does public-facing work, such as hosting public events on topics like Indigenous foodways and working with public institutions such as the Field Museum. With every passing year, there has been increased participation in the center’s programming. Additionally, the center consults with other departments in the library in order to center Indigenous voices, perspectives, and teachings in other library related programming. Given the rise of Indigenous related programming across Newberry, it seems that the McNickle Center has been successful in its consulting aspects.

Looking Forward: Challenges and Possibilities

The center hopes to continue to collaborate with other departments in the Newberry Library, particularly those who work with K-12 students. The staff wish to be educators on Indigenous issues, histories, and contemporary conditions, but also they hope to teach others in leadership positions how to conduct Indigenous-focused research. In this way, the center hopes to address their staffing issue; as it stands, there are not enough staff to conduct more Indigenous-focused programming in other departments.


The center also works to consistently address battle legacies of warranted distrust between American Indian communities and academic institutions. For the center’s Director, Rose Miron, any work moving forward must acknowledge that the D’Arcy McNickle Center itself is a settler-colonial institution, and that status enables the library to have the collections it has. When thinking about how to move forward given this history, the Director says, “We must ask, always, ‘What harm do we need to repair?’”

Long term success for the center would be operating as a place where community members can come into the center and feel empowered to do so. Increasing access to the D’Arcy McNickle Center’s collection to community-based scholars is one of the largest future goals for the center. While the center does pride itself on its ability to attract graduate students and scholars, they know that the materials would do the most good in the hands of community leadership. As one of the very few research institutions for American Indians outside of universities, the center believes it is capable of serving as a community member meeting ground.

Mitchell Museum

The Mitchell Museum was founded in 1977 when John Mitchell, an Evanston resident, set out to host and preserve his uncle’s art collection. Mitchell’s uncle visited dozens of reservations and purchased artwork from a variety of tribal communities, and John Mitchell was motivated to preserve and showcase the diversity

of artwork his uncle had collected. This desire led to the first Mitchell Museum exhibit, hosted in the basement of John’s company. Soon thereafter, John asked for the collection to be rehomed at Kendall College, an institution for which he served on the board. After its time at Kendall College, the Mitchell Museum became its own separate entity in 2006.



Years in existence.....	14
Annual budget.....	\$265,000
Number of programs.....	14
Number of staff.....	4
Number of volunteers.....	7

Today: Programming and Successes

The Mitchell Museum collects and features American Indian and First Nations’ made art. In doing so, the museum aims to advocate for the inclusion of these artists’ and their work in the everyday by emphasizing their cultural and educational importance. The museum’s leadership understands that Indigenous education is largely absent and under-resourced in public schools, so they believe the museum plays a vital role in educating youth about Indigenous peoples. With over 10,000 visitors a year who are mostly students and over a hundred pieces of art, the Museum has been successful in educating students and teachers about Indigenous art. The museum’s success is further evidenced by its developing collaborations with the City of Evanston, Walgreens, and Northern Lights. Specifically, the museum has coordinated with other organizations to replace Columbus Day with Indigenous Peoples’ day as a part of an initiative at the office of the Mayor of Evanston.

The museum puts on a variety of programming. For example, the museum hosted an all-day program for Indigenous Peoples’ day, with 3 performances throughout the day geared towards various age groups. The museum has also hosted holiday markets which allowed community members to interact with and purchase pieces from Chicago-based Native artists. Furthermore, the museum showcases a variety of writers and scholars through their Montezuma Lecture, an award ceremony for philanthropist, artists, and activists which have included the likes of John E. Echohawk and Jane Mt. Pleasant.

Looking Forward: Challenges and Possibilities

In the future, the museum hopes to continue partnering with other organizations. Specifically, the museum has begun to collaborate with Tribe Brainy to create classroom-ready workshops featuring the museum’s collection. The workshops will include crafts, recipes, and a tour. In addition to Tribe Brainy, the museum hopes to partner with other museums such as the Field Museum of Chicago so they can expand their collection with visiting exhibitions.

The museum has faced challenges in its existence and expects to continue to endure them. Challenges include sustainable funding given that it is a small independent museum, its non-ideal location far away from the downtown museum campus, and its relatively small reach. However, with the recent social movements concerning racial justice and inequality, the museum hopes to continue to expand and succeed amidst an increased desire to learn about marginalized groups, including Indigenous peoples. Furthermore, the leadership hopes to increase its staffing capabilities, specifically with new and more diverse board membership. Despite the challenges, the museum clearly believes that the future is bright.

Native American Educational Services College

Native American Educational Services (NAES) was founded in 1974. It was the first private American Indian controlled urban based American Indian College, and it served both reservation and urban communities. Since its inception, it has graduated over 300 students with Bachelor of Arts degrees and offered credit and non-credit course work to hundreds more throughout the United States. It was the largest B.A. degree granting higher education program for American Indians to have ever existed in Chicago. NAES also employed many well-renowned faculty and offered a wide range of tribal and academic-focused coursework. Furthermore, it supported many auxiliary programs, Carl Perkins Vocational Training, McCormick Reading Institutes, National Science Foundation research, the first UNITY program, the first The Chicago American Indian Community Organization Conference community organizing project, Native public school teacher development, the NAES Bookstore, NAES Press and the AIO Ambassador program, as well as many others. The education offered at NAES was created by and for the American Indian community in Chicago.

Years in existence.....	46
Annual budget.....	\$125,000
Number of programs.....	2
Number of staff.....	1
Number of volunteers.....	10

Today: Programming and Successes

While it lost its accreditation in 2005 and ceased its affiliation as a college with Eastern Illinois University in 2015, NAES continues its educational mission. By partnering with other higher education institutions, NAES provides an array of opportunities for American Indian students. NAES currently offers educational programs through its library and archives, including research opportunities, internships, grant opportunities, oral history projects, photography and music history through partnerships with such institutions of higher education as the University of Chicago, Northwestern University, Northeastern Illinois University, Eastern University and Loyola University.



NAES Students, Staff and Volunteers at Northwestern University NAES Library Grant Event 2019

Looking Forward: Challenges and Possibilities

Dr. Wiese, the President of NAES, says that the major obstacle to re-establishing the NAES College is funding. There continues to be a need for an urban American Indian college, where American Indian faculty can teach and develop research important to their urban and tribal communities. Such an institution would center American Indian

students and allow them to learn and practice American Indian knowledges alongside traditional western knowledge. NAES continues to look for partners who are interested in helping NAES gain accreditation in the future—this is their ultimate goal.

Native American House at the University of Illinois at Urbana-Champaign

The Native American House (NAH) was founded in 2002 as a result of decades of student activism and organizing with the American Indian Studies department. Since 2009, the Native

Years in existence.....	8
Annual budget.....	\$85,000
Number of programs.....	20
Number of staff.....	3
Number of volunteers.....	10

American House has operated as its own entity, though it continues to collaborate and be in community with the American Indian Studies department and their faculty, administration, and students. The Native American House is located at the University of Illinois at Urbana-Champaign (UIUC) and it serves as a physical space where Native students can find support, resources, and programming year-round. According to the NAH website, the Native American House, “Provides spaces for sovereignty to be expressed, practiced, and understood in its fullest context.”

Today

Previously housed under the College of Liberal Arts and Sciences, the NAH now functions as an office under Student Affairs. NAH’s new position has allowed it to expand its organizational reach, something which proved important as the university has called upon NAH staff to host trainings and workshops. While NAH primarily functions as a “home away from home” for American Indian students, as director Nichole Boyd



noted, the organization must also engage the greater campus community through educational and cultural programming. In doing so, Boyd believes that NAH improves the campus climate for Indigenous students.

NAH puts on a variety of programming. Recently, NAH staff partnered with the LGBT Resource Center and the Women’s Resource Center for women’s history month. Their co-hosted program, initiated by campus conversations surrounding UIUC’s appropriate mascot,

showcased Native American Women’s Art. Through this event, NAH demonstrated to the campus community the existence of modern Native American art artists and artists, and how appropriative Native imagery is harmful to Native artists and their communities. Additionally, NAH coordinates the Big Ten American Indian students conference which gathers American Indian students from all of the Big Ten universities. With an increased level of engagement in these programs, alongside an ever-higher number of American Indian graduates, NAH leadership believes that their organization is aiding in the access of its students.

Looking Forward

Though there are challenges on the road ahead, such as pre and post COVID-19 budget cuts and the tendency of the UIUC community to pigeonhole the organization as only caring about the mascot, NAH is excited about the future. Recently, NAH leadership has noticed shifts in the campus climate; Indigenous students are building stronger communities, the campus has become more culturally responsive, and dialogues are taking place at an administrative level which never would have happened just a few years ago. For example, NAH is currently working with administration to move towards discounted student housing, housing assistance, and providing in-state tuition for American Indian students. Also, there are talks of a new center for Native American students. These great strides, alongside securing two new faculty lines for the American Indian Studies program and furthering efforts to build tribal relations, make the near future of the NAH look promising.

The Native American Support Program, The University of Illinois at Chicago

The Native American Support Program (NASP) is a program at the University of Illinois at Chicago (UIC) that offers services to students who self-identify as American Indian or

Indigenous. It has been in operation since 1970 and enrolled a cohort of American Indian students in 1971, but there has not been an official cohort since.

Years in existence.....	50
Annual budget.....	\$150,000
Number of programs.....	4
Number of staff.....	3
Number of volunteers.....	0

NASP creates and cares for its community of American Indian students in a variety of ways, including



NASP staff and students on an excursion

through academic, social, and leadership support. The program focuses on culture and education-based programming, for UIC students, staff, faculty and the greater community. In this way, NASP serves its students by offering cultural enrichment programs and by cultural awareness among university staff students. NASP hosts annual programs such as its Gathering of Native American Students and Alternative Spring Break programming. Not only does NASP serve its

students, but also it works closely with other offices to recruit and retain more American Indian students to the university.

Today: Programming and Successes

In the 50 years since its inception, NASP has graduated many cohorts of American Indian students, something the Director, Cynthia Soto, believes speaks to its success. NASP also fosters a very active community of American Indian students on campus who actively participate in NASP's programming. The program also seeks out feedback on its programming. All students who attend programs receive surveys to discuss their experiences, and NASP takes those surveys into consideration when planning future events. Furthermore, NASP alumni regularly contact the program to maintain their connection to the University of Illinois' American Indian community. In many cases, those connections extend beyond the university, too. Students consistently say they feel connected to Chicagoland's American Indian community even outside of the university, something which NASP strategically encourages among its students.

Looking Forward: Challenges and Possibilities

NASP is at a pivotal point in its programming; recently, the program was moved under the Vice Provost Office of Undergraduate Academic Affairs after being housed under Student Affairs for 20 years. The director hopes this shift will lead to an increased access to additional resources and funding. Soto and her team had been pushing for an Assistant Director position to be placed in their program to no avail, but with this recent shift, the university has agreed.

As it moves into the future, NASP hopes to continue to expand its programming and become more visible on campus. However, increased funding and staffing are necessary to bring this vision to life. Furthermore, the program needs more students, and recruitment continues to be an issue. The director believes that until there are better financial resources for American Indian students, recruitment will continue to struggle. As of now, the University of Illinois at Chicago offers in-state tuition to out of state American Indian students. However, this funding does not help cover housing, a financial burden in a high cost of living city such as Chicago.

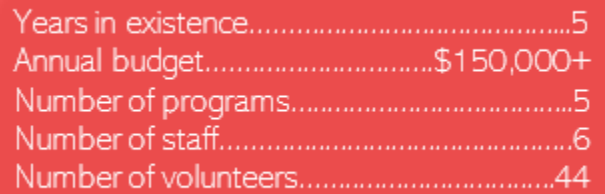
The broad goals of the program moving forward will be the same as they have always been—supporting American Indian students. NASP is aware of the urban and tribal American Indian student experience and thus understands that community involvement is valuable for advancing American Indian recruitment, retention, and graduation. As Soto noted, "I am a product of this program; it's why I'm so heavily involved. I know we need folks who are in community and about community, because that's how you

understand this work.” For Soto, the reciprocity between students in the community at large is important, as the program is not just about getting degrees in the hands of its students; it is also about getting students, who are also community members, back into their communities after graduation.

Northwestern University Native American & Indigenous Initiatives

Located in Evanston, Illinois, Northwestern

University houses the Northwestern University Native American and Indigenous Initiative. This was not Northwestern’s first Native American focused initiative. In 2012, the Native American and Indigenous Student Alliance (NAISA) brought to light the history of the Sand



Years in existence.....	5
Annual budget.....	\$150,000+
Number of programs.....	5
Number of staff.....	6
Number of volunteers.....	44

Creek Massacre of the Cheyenne and Arapaho people by John Evans, one of the founders of Northwestern University. In response, the John Evans Study Committee was created. This committee, made up of almost entirely non-Native and non-Cheyenne and Arapaho members, stated that John Evans was not culpable in the massacre— a statement which directly contradicted the report formulated by the University of Denver, Colorado.

The Indigenous community at Northwestern saw a need for the voices of Indigenous students, staff, and faculty of Northwestern to be involved in its Native American focused initiatives. With his goal in mind, the Native American Outreach and Inclusion Task Force was established. Soon after, in 2014, the task force released a list of 59 recommendations to better Northwestern’s relationship with its surrounding Indigenous communities and its enrolled Indigenous students. This resulted in the first cluster hire of Indigenous faculty, the establishment of new positions related to the initiative in Multicultural Student Affairs, the Office of Diversity and Inclusion and the Office of Admission, and the creation of the Center for Native and Indigenous Research.

Today: Programming and Successes

Currently, Northwestern University Native American and Indigenous Initiatives focuses on building sustainable relationships with Indigenous communities within and beyond Northwestern. Additionally, the program focuses on the advancement of Indigenous research and the cultivation of Native and Indigenous scholars at Northwestern University. In 2016, the Center for Native American and Indigenous Research (CNAIR) was established and is actively expanding. The goal of CNAIR and the Native American and Indigenous Initiatives is to serve as a hub for multi-disciplinary, collaborative work informed by and responsive to Native American and Indigenous nations, communities, and organization. Together, CNAIR and the Native American and Indigenous Initiatives team seek to create spaces where Native American and Indigenous people can build and acquire tools and resources to bring to their communities. As Jasmine Gunneau, the Manager for Native American and Indigenous Initiatives noted, “If the goal of education is towards nation-building, we have to ask how our program is creating opportunities and environments to let as many Indigenous people as possible build and support their communities.”



Looking Forward: Challenges and Possibilities

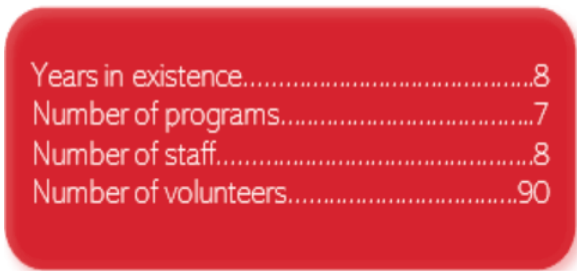
The initiative continues to work to meet and evaluate the 59 original recommendations from the Native American Outreach and Inclusion Taskforce. While progress has been made, a loss of senior leadership involved in the program, including a Board of Trustee Vice President, Chief Diversity Officer, and faculty members, has meant an eased investment and involvement from the university. To reinvigorate the program, Jasmine hopes that CNAIR will be able to secure a senior research faculty hire and an associate provost for Indigenous/Tribal Affairs position. With these two positions, the initiative and related programming will be legitimized as the hires will speak to the longevity of the program. Gunneau sees the creation of these positions and reinvestment into Native American and Indigenous related programming as a benefit to the

university given that it will draw scholarship, researchers, and grants to the university. Ultimately, the primary goal of the initiative is to support Indigenous communities. As Gurneau noted, “Building sustainable relationships with Native American communities and tribes will be key.”

The Trickster Cultural Center

The Trickster Cultural Center is an American Indian community arts center that features contemporary Native American art in its three large gallery spaces. However, the center does far more than display art.

Formally known as the Trickster Art Gallery, the center’s leadership and community members have worked together to expand the operations and mission of the center. In addition to showing art pieces, the center hosts speakers, panel discussions, education workshops, and school tours. Broadly, the center focuses on showcasing art and programming which highlights American Indian veterans and their contributions to the U.S. military. Founded in 2005, it is the only American Indian owned and operated arts institution in the state of Illinois.



Years in existence.....	8
Number of programs.....	7
Number of staff.....	8
Number of volunteers.....	90

Today: Programming and Successes

The board of Trickster firmly believes that the education of American Indian youth is intimately tied to their cultural well-being. By providing a space where their cultures are positively represented, Trickster offers American Indians the ability to see themselves accurately represented in a museum space. Through its cultural workshops, Trickster teaches American Indians, youth and beyond, about their cultural presence in the Chicagoland area.

However, Trickster does not only focus on the education of American Indians. The center takes pride in its ability to connect to and educate non-Native community members. Evidenced in their mission statement, the center strives to be “an authentic first voice of Native American veterans and cultural arts”. They accomplish this goal by offering educational programming and workshops for schools, teachers, and other community members through speakers, panel discussions, and tours. Additionally, Trickster educates beyond its physical space by working with outside community organizations such as the Chicago Black Hawks. By educating non-Natives, Trickster believes it has helped make the community more inclusive and culturally sensitive.

Looking Forward: Challenges and Possibilities

In the near future, the center will open a new exhibit titled “A Place of Teaching”. The exhibition will include work that features Indigenous plant medicines, technologies, and traditional housing from four different tribal communities. The entire facility will feature wall art, and a tour of the art will be available online. Additionally, the center hopes to use the duration of its temporary closure to focus on facility improvements.

More broadly, Trickster hopes to continue to expand its community reach, particularly through some of its aid-based programming. Consequently, they hope to better their partnerships with other American Indian facing organizations in the Chicagoland area in order to meet the needs of all local American Indians. Trickster identified cooperative and fruitful partnerships as one of the key steps in adequately addressing the needs, both economic but also cultural, of the American Indian community of Chicagoland.

Summary of Organization Profiles

The programs featured here are the bulk of organizations working towards bettering the educational well-being of the Chicago American Indian community. With such a variety of types of organizations, their histories, and their trajectories, it is important to know how effective these organizations are. To do this, the conditions and needs of the community need to be clear. CAICC has worked towards accomplishing this task by surveying the community. The results of the first survey are discussed in the following pages.

Results of CAICC'S Education Survey

CAICC'S Education Committee

The mission CAICC'S Education Committee is to provide for, advocate for, and support an inter-tribal urban system of education through networks of American Indian Programs. By coordinating and collaborating with other providers in the area, CAICC'S Education Committee works to increase academic and career success for multi-generations of American Indians in the Chicagoland area In doing so, the committee bridges formal education requirements and tribal cultural and traditional practices and ways of life.

Founded in 2012, CAICC has and continues to bring together various organizations, American Indian community members, and other stakeholders to facilitate collaborative efforts to enhance the educational

programming provided by various groups in the area.

Their largest yearly event is their Urban Native

Education Conference, of which they have had four.

At the conference, attendees are invited to listen and discuss issues and opportunities

concerning the educational wellbeing of American

Indian youth.

Motivated by the same logic of their mission and programming– to

understand and better the educational well-being of American Indian youth– CAICC'S Education Committee

launched a survey. The committee desired evidence from the community they serve. With the evidence in

hand, the committee believes that not only can they use data driven decision making in their strategic

planning, but also, they can disseminate the results of the survey so their network of collaborators can use the



CAICC'S Education Committee

data as well. For the committee, this is what the future of American Indian focused programming in Chicago could and should be: responding to the evidenced community's needs.

The Power of Data and Data Driven Decision Making for “Asterisk Peoples”

In a majority of academic articles and other media forms discussing race, racism, and marginal people's conditions, American Indians are not mentioned. Often, if they are mentioned, next to their category is an asterisk (*) which notes that as a group, any result which could have been described was statistically insignificant. In large population studies such as those concerning health, income, and education, American Indians are often under sampled. Additionally, many population studies do not sample American Indians at all, meaning that data about them cannot be disaggregated from broader datasets. Under sampling and exclusion

of American Indians in these studies render the data useless to American Indian communities. With too few American Indians in these datasets, statistical conclusions cannot be drawn about them. The lack of conclusive data related to American Indians is yet another form of erasure. This invisibility is costly; as American Indians are invisibilized by a lack of data, the needs within their communities, their presence within the U.S., and their contributions to society are invisibilized as well.



The lack of data within the American Indian community does not mean that American Indian scholars, activists, and other voices do not recognize a need for data. There is a recognized need for Indigenous data sovereignty, particularly within education as is evidenced by the popularity of the book *Beyond the Asterisk: Understanding Native Students in Higher Education* (Shotton et. al 2013; Marley 2019). Collectively, the authors of the book present a wealth of qualitative and quantitative data to demonstrate the realities of American Indian students, faculty, and staff within higher education. Ultimately, the key takeaway of the book is that American Indian students at all educational levels are present and deserve improved institutional support. Furthermore, more data is needed to describe American Indian students, faculty, and staff's needs and how they may be addressed. It is in the spirit of this argument, which maintains that data-driven decision making is essential within American Indian communities, that CAICC launched its education survey.

In the following pages, the results of CAICC's education survey are outlined. This survey is one of the first of many needed efforts by CAICC to collect data about its community. It is CAICC's belief that hearing

from the community about their needs is important, and making data driven decisions about the community is required.

The following results come from 102 of the American Indian community members in Chicago. Though far from representative of American Indians in Chicago, we believe this is a large enough number to discuss important findings related to CAICC's larger community.

Who is “The Community?”

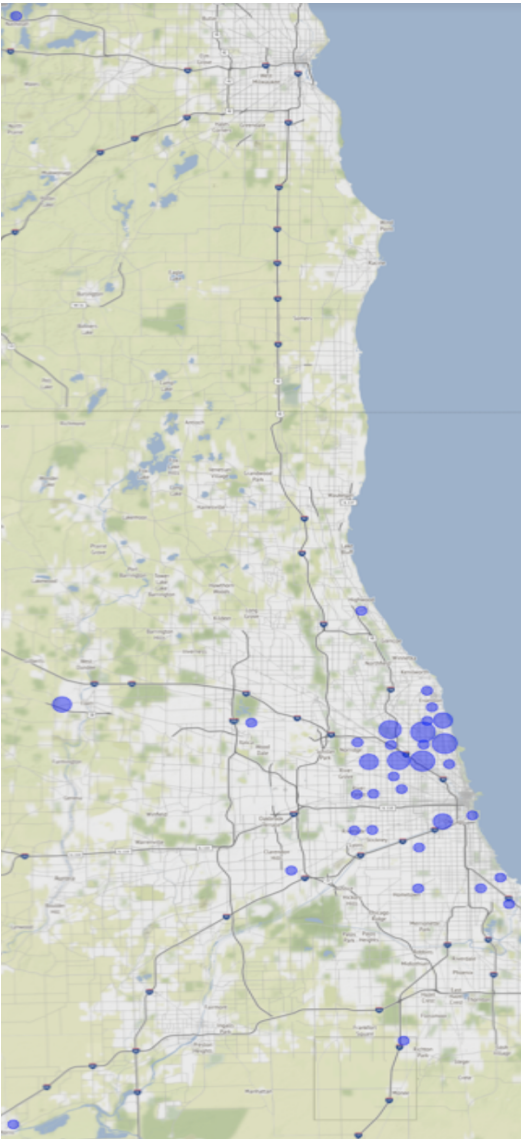


Figure 1: Map of Respondents Zip Codes

Given that over 100 tribes are represented in Chicago according to the U.S. Census, it is of great interest to CAICC to understand who of those tribes they are reaching and what diversity is present within their community. It is also important to understand where respondents are located within the Chicagoland area.

As seen in Figure 2, over 40 tribes are represented in the responses to the education survey. Interestingly, the largest represented tribe is Ojibwe. It is important to note that this contradicts the U.S. Census data, which shows that the largest tribal groups in Chicago are supposedly members of the Cherokee Nation and the Black Feet Nation. It is known that at the turn of the century, there were one million “new” American Indians present within the U.S. according to the census, a number which cannot be explained by fertility and immigration alone (Liebler & Ortyl 2000). Instead, it is suspected that many people in the United States, mostly white, have begun to claim American Indian ancestry, and largely those new claims are in the Cherokee and Black Feet nations. In this way, CAICC’s education survey results offer interesting and valuable insight; their results explicitly contradict the Census, and in

ways that can be expected given that many Ojibwe tribal members live in and around Illinois. The results also suggest

that the Choctaw, Menominee, and the Oneida are the three next largest groups within CAICC’s community.

Respondents to the survey are located across the greater Chicagoland area, as seen in Figure 1. Most respondents are from central Chicago, but many others are from north and south Illinois. Some respondents are located as far as the Illinois-Wisconsin border. The geospatial spread of the respondents demonstrates that the reach of the survey was far and wide— and that CAICC’s community members are located far beyond central Chicago. This finding presents an important point for CAICC and its member organizations; collectively,

the organizations should consider where they are located and thus where resources are concentrated and how those realities may influence community involvement and aid-based programming.

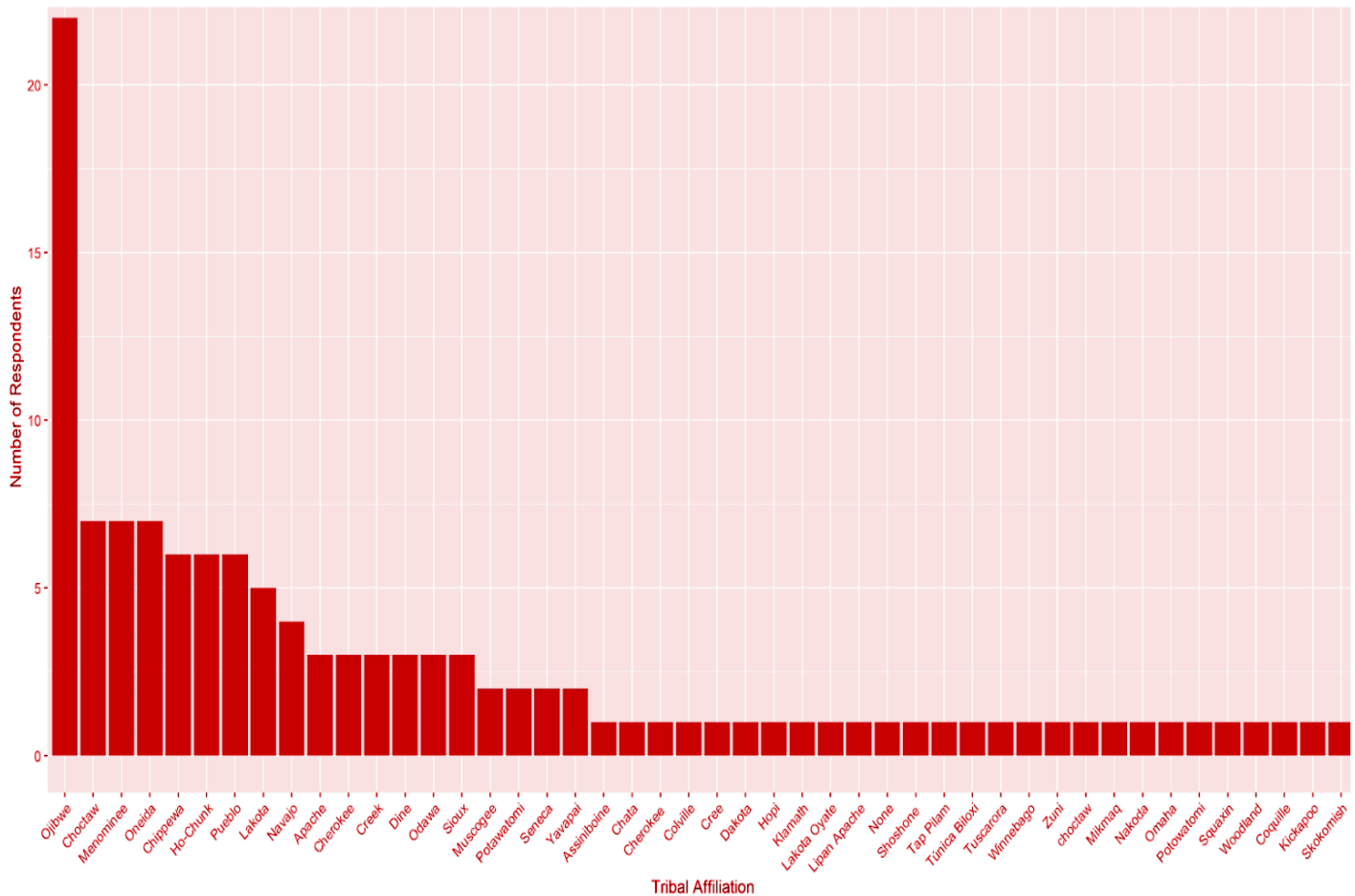


Figure 2: Tribes Represented in CAICC’s Education Survey

The survey is representative of a wide span of ages, ranging from 12 to 75 years old and older (Figure 3). The majority of the respondents are in the 25-34- and 35-44-year-old ranges which is to be expected given millennials (aged 23-38) recently overtook older generations as the U.S.’s largest generation (Fry 2020). The next most represented age group, only slightly less present at approximately 17%, is the 55-64 years old age group, which is also the second largest age group present within the U.S. These findings show that there is representation for most age groups within this data, and that the trends within the data closely follow larger U.S. age patterns. Now that it is clear, who, in terms of location, tribal representation and age, is present within CAICC’s community, we should explore characteristics of these community members.

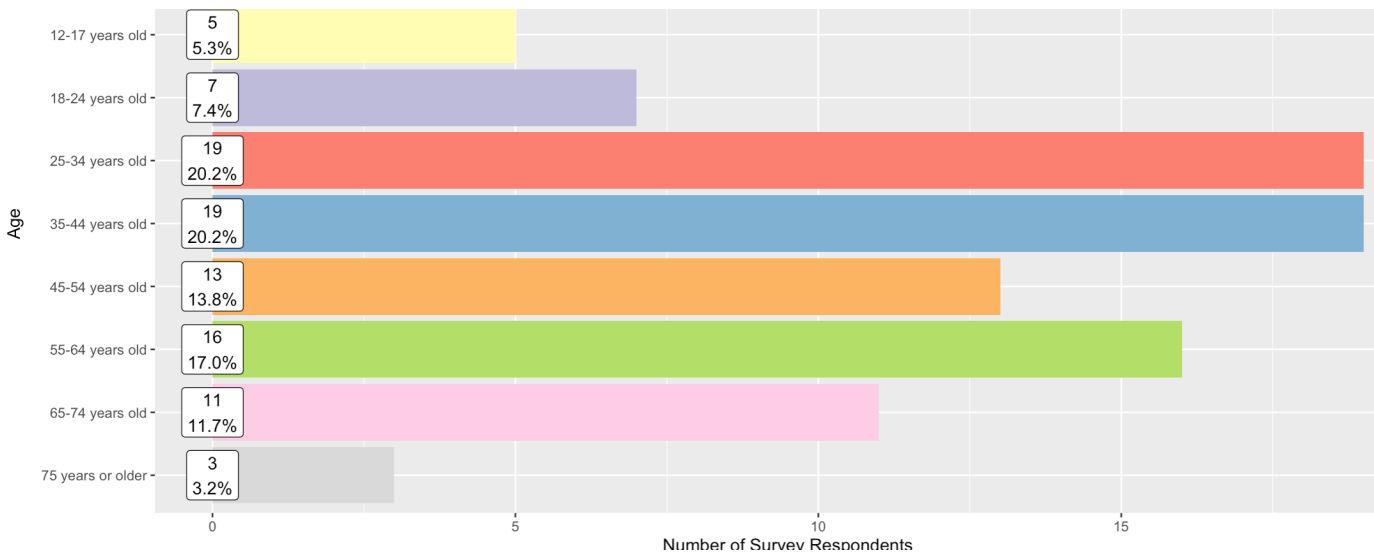


Figure 3: Age of Respondents

Educational Attainment

To begin to understand the educational needs of the community, CAICC first needed to know what the average educational attainment of its community members is. Educational attainment allows us to ask what tools community members have when aiding their children and other community members in their educational pursuits.

Figure 4 demonstrates several interesting findings. First, there is a variety of highest levels of education among the respondents, ranging from no schooling to professional degrees. The respondents are fairly well educated, with approximately half of the respondents having an Associate’s, Bachelor’s, Master’s or a professional degree. This is much higher than the Census’ American Community Survey data which shows that approximately 32% of American Indians and Mixed-Race American Indians in Chicago have at least a college degree in 2013-2017 (Scarborough 2019). This discrepancy could imply several things. One explanation could be that this survey is not very representative of the larger Chicago American Indian Community. The other could be that the American Community Survey data is skewed given the issues of counting American Indians in the Census. However, when looking at those who claimed *only* American Indian Ancestry on the census, a group who is much more likely to be American Indian than not, the rate of college degree attainment drops to 22%, creating a larger discrepancy. This likely means the first explanation is more plausible, justifying the need for a larger effort to collect more accurate data about CAICC’s community.

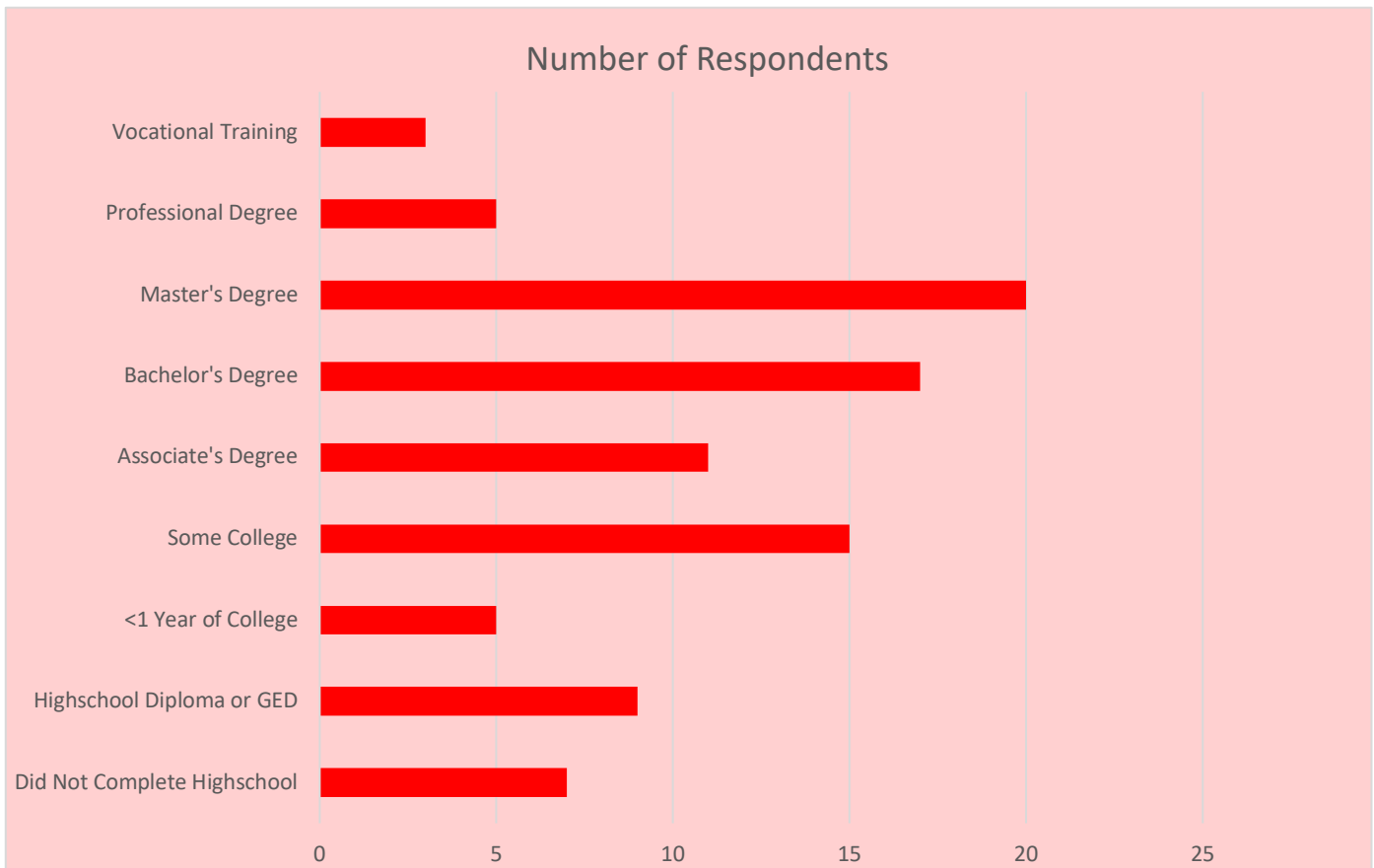


Figure 4: Educational Attainment of Education Survey Respondents

Household Composition

By asking respondents what types of family members are in the home, the average household composition among respondents becomes clearer. Additionally, such data demonstrates how common multi-generational households are within the community.

According to figure 5, there is a wide variety of household structures represented in the survey. Among respondents older than 18, approximately 31% have children, meaning a significant portion of the respondents are parents. However, a nearly equally large percentage of the respondents, 26.5%, have parents in the home, too. It is not only young people who have parents in the home, either; Figure 6 demonstrates that respondents in every age group, ranging from 12 to 75 and older, have parents within the home. Furthermore, a sizable portion of respondents, approximately 10%, have grandparents in the home, whereas about 7% have grandchildren in the household (Figure 5).

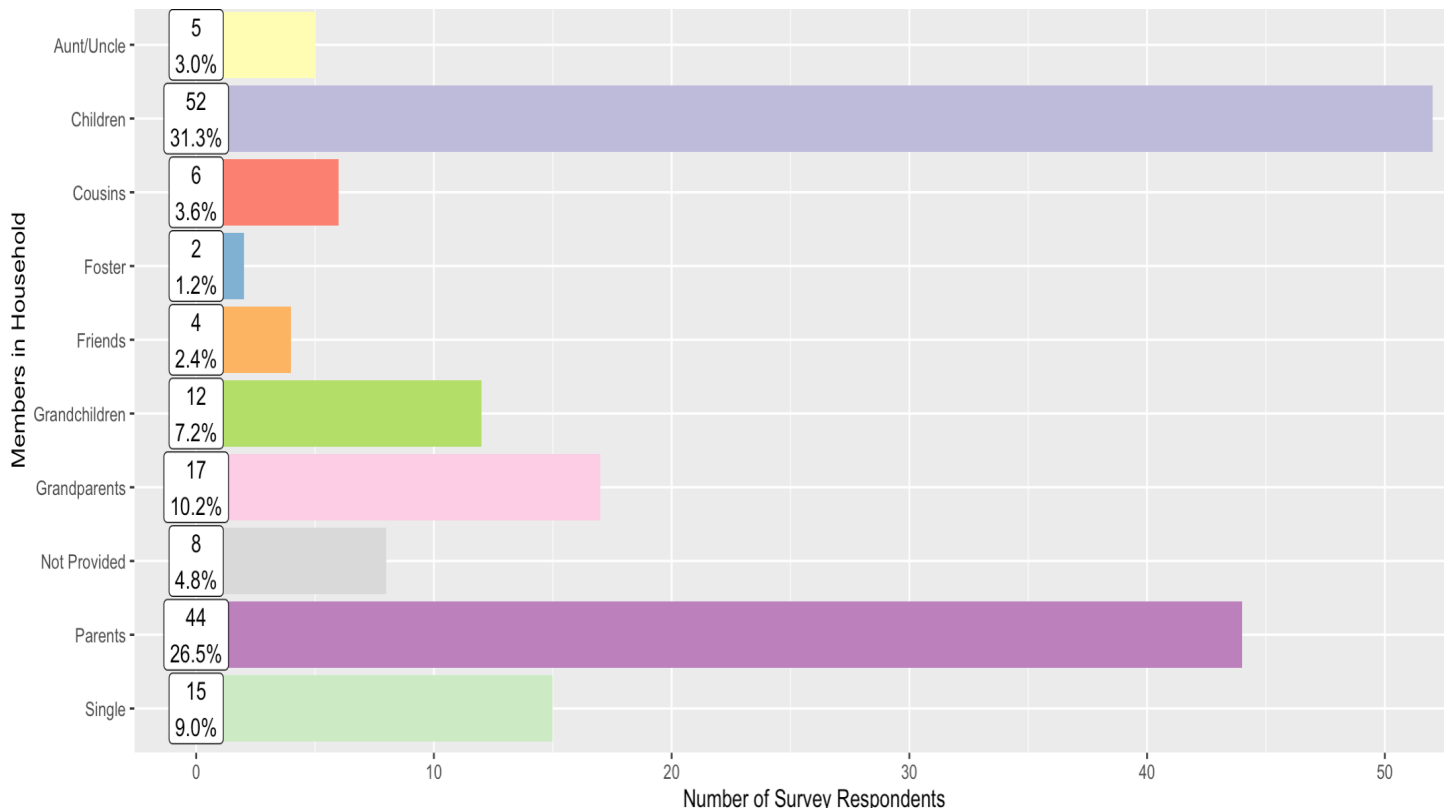


Figure 5: Number of Respondents by Type of Cohabitating Family Member; Limited to Respondents Older than 18

Interestingly, household composition among these respondents is not only likely to be multi-generational, but also can include a variety of family members. Nearly 4% of respondents indicated that they live with a cousin, and 3% live with an Aunt or Uncle (Figure 5). Family members are not the only kinds of people respondents may be living with; 2.4% of respondents mentioned that they reside with friends.

Together, these findings indicate that multi-generational households are common among this sample of American Indians in the Chicagoland area. This is likely due to the fact that American Indians are much more likely to live in multigenerational households than many other minority groups in the U.S. (Levy et al. 2017). While many American Indians *choose* to live in multi-generational households, living with parents and grandparents is also a financial choice many families make. Considering that approximately half of the respondents in the 35- to 64-year-old age range have parents within the home, it would seem multi-generational households are incredibly common among the American Indian community of Chicago, even among the age groups most likely to be living in nuclear households in the United States context (Figure 6).

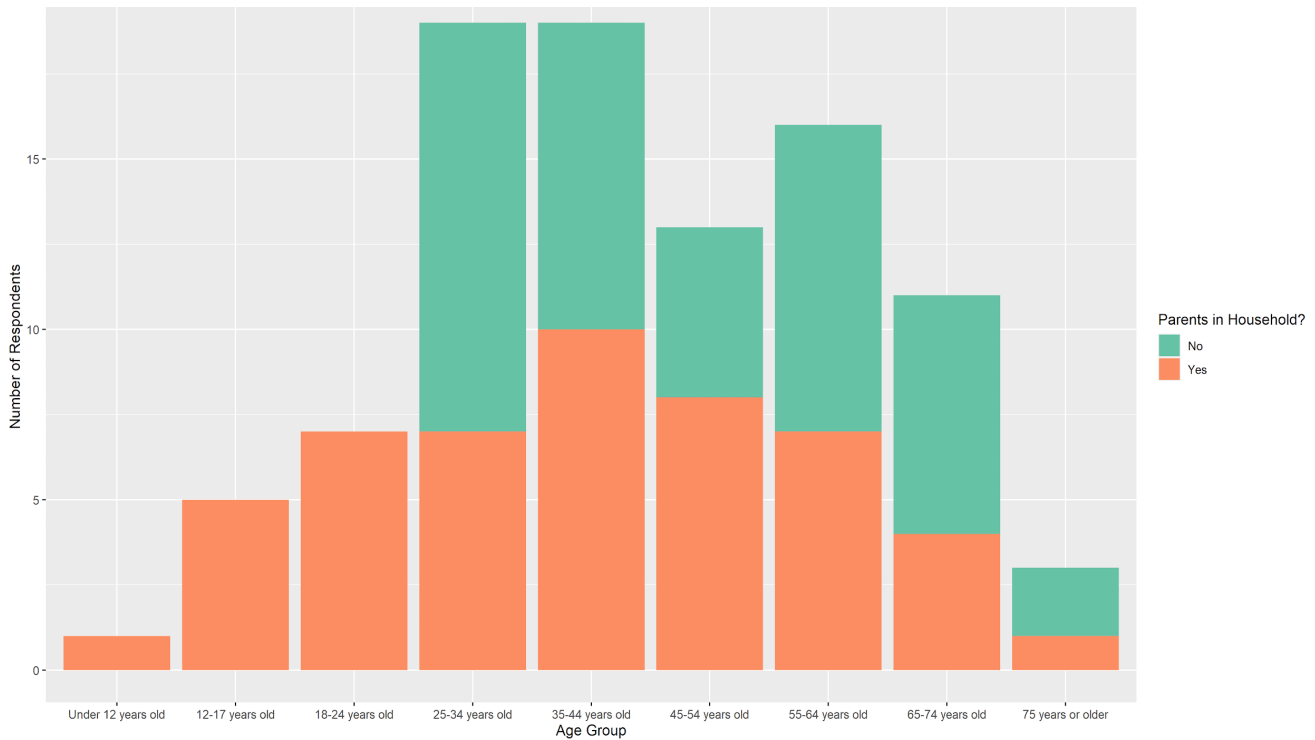


Figure 6: Age of Respondents and Presence of Parents in the Home

Income

What resources are available to the community? Understanding the income distribution of respondents within the education survey may reveal answers to this question. A family having adequate financial resources is intimately linked to the educational success of their children (Astin & Oseguera 2004).

The key finding of the income data, as seen in Figure 7, is how many people did not answer this question. Approximately 20% of respondents did not know their income or preferred not to answer. There are several explanations which could explain this finding; one, it could be that many of the respondents did not know their income, but this is unlikely to be the case given that such a large margin answered in this way. Two, it could be that many answered this as a sort of “no income” response. Given that the largest portion of this response category is attributed to those in the 65+ age range, it could be that this group largely has very little income; this explanation would mean that a more precise question should be constructed in the future. Three, it is possible that many of the respondents did not *want* to answer this question. American Indians are more likely to be distrustful of surveys given historical research-based practices within tribal communities, and income is a particularly invasive question. In future surveys, contextualizing the need for this question by letting the respondents know how important it is to collect this demographic information for community well-being within the survey instrument would be beneficial.

It can be seen that the majority of respondents' households make between \$25,000 and \$75,000 per year (Figure 7). Of the group, the majority are between 25 and 64 years old. We can also see that about 25% of respondents reported that their household makes less than \$50,000 a year. However, without household size, the meaning of these averages is unclear. By taking a closer look at the household size with regards to reported income among respondents, it becomes clearer how well-resourced the respondents actually are.

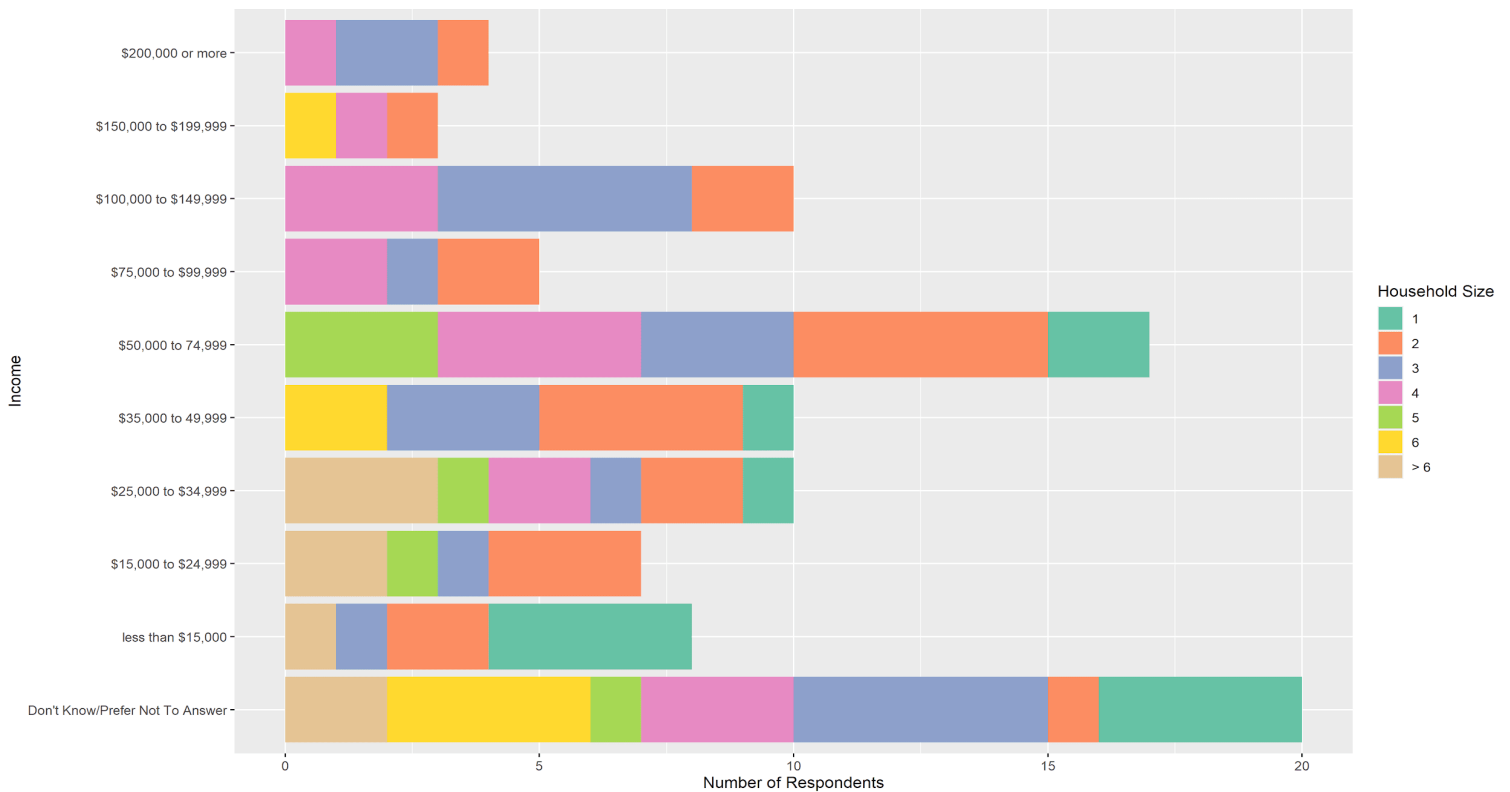


Figure 7: Income of Respondents and Household Size

There are a variety of household sizes amidst each income bracket represented in the data (Figure 7). In consideration of 2019 poverty guidelines for the 48 contiguous states (Figure 8), approximately 11% of households among these respondents are impoverished-- a statistic close to Illinois' 11.5% poverty rate. However, without more representative data in terms of both a larger dataset and an increased response rate, a more accurate poverty rate among the community will remain elusive.

↓ PERSONS IN FAMILY/HOUSEHOLD	↓ POVERTY GUIDELINE
1	\$12,490
2	\$16,910
3	\$21,330
4	\$25,750
5	\$30,170
6	\$34,590
7	\$39,010
8	\$43,430
For families/households with more than 8 persons, add \$4,420 for each additional person.	

Figure 8: 2019 Poverty Guidelines for the 48 Continuous States

Internet Access

An important resource in a student's educational trajectory is access to the internet. Internet access is absolutely essential to completing coursework and succeeding in school (Attewell & Battle 2006). This is particularly true in the wake of the COVID-19 pandemic, which has been occurring for most of 2020. Most students within the Chicago area are required to do school from home, meaning they must have access to the internet and a device on which they can attend classes and do coursework. Furthermore, internet access is essential beyond school; those who need to find jobs, pay bills, purchase groceries, or do multitude of other activities often need internet access, meaning internet access is essential for all community members.

Figure 9 demonstrates that respondents access the internet in a variety of ways, including via phones, computers, and tablets at home, work, school, libraries, and cafes. Without an explicit question which asks respondents if they have access to the internet, it is difficult to make sense of these results— are those who are accessing the internet at school doing so because they do not have access to it at home? Are those who use the internet via their phones doing so because they do not have a computer? This is unclear, and more precise questions would clarify these results.

What is clear is that only about 82% of respondents access the internet from home. This could imply that approximately 18% of the respondents do not have internet within their homes. This is further supported by the fact that on average, 17% of the respondents reported that they access the internet from libraries and cafes. It is also evident that most of the respondents access the internet from their homes, approximately 61%, while only 45% access the internet from computers. However, data collected through this survey do not indicate the availability (or lack thereof) of access to either the internet or a computer in respondents' homes.

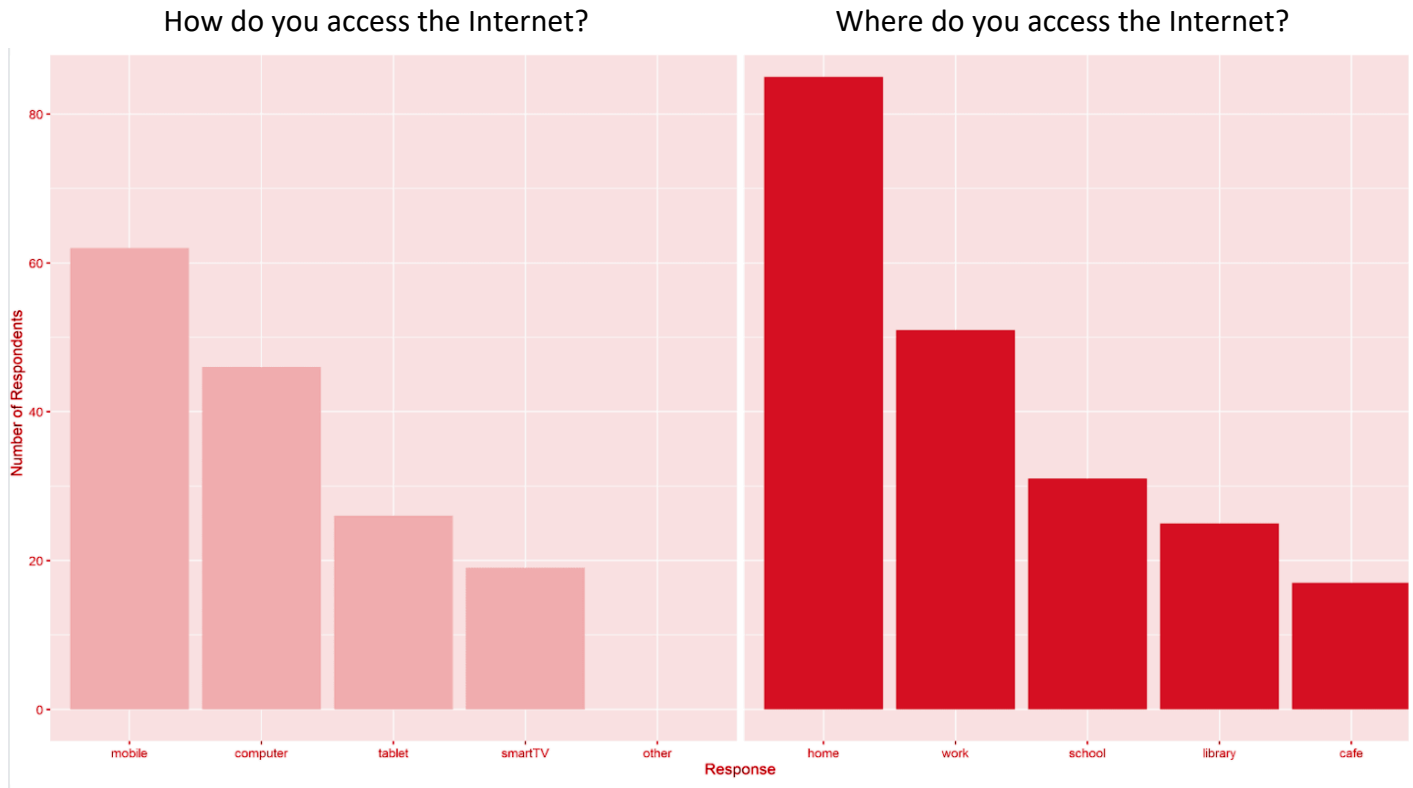


Figure 9: Responses to Questions “How do you access the internet” and “Where do you access the internet”

Needs & Values



Figure 10: Word Cloud Results of questions, “List at least three important aspects of education to your family in the Chicago Native American community” (Left) and “What resources or services would you like to see from CAICC” (Right)?

Finally, the survey had two prompts— “List at least three aspects of education which are important to your family in the Chicago Native American community” and “What resources or services would you like to see from CAICC?” The themes which bore out from these inquiries demonstrate the specific and unique needs of the Chicago urban American Indian community.

Figure 10 is a word cloud of the results from these two questions, with the largest words being the most common among the answers. In response to the question regarding important aspects, words such as “Native”, “language”, “foods”, and “youth” were common, demonstrating that the community places a strong emphasis on culturally relevant education for their young people. Words such as “programs”, “workshops”, and “summer” also came up multiple times, relaying a desire for activity community-based programming. In terms of resources, respondents were most likely to ask for “cultural”, “community”, “science”, “history” and “language” based resources. Evidently, respondents commonly desire resources which aid in culturally relevant community building and help students in their STEM related schoolwork.

Conclusion: Education Data

In their totality, these findings demonstrate several key and important takeaways, the biggest being that the American Indian community of Chicago is not a monolith. Instead, there are some 40+ tribes represented in CAICC's community members. Of the tribes represented, the tribal members themselves have various demographics and access to resources. The survey also reveals a need for a larger, more precise, and more targeted survey. Given the diversity in age of respondents, it would be useful to make targeted surveys for young, middle and older aged people in order to draw more precise conclusions. For more accurate findings, the sample size needs to be larger. Furthermore, some questions were simply unanswerable given several limitations within the survey questions themselves, implying a need to work more closely with experts on survey design.

There is also a desire for community building and culturally relevant programming among CAICC's community. Given the evident diversity amongst the community, their geographical spread, and the variety of ages of the respondents, these desires present a challenge to CAICC and its member organizations. What does culturally relevant programming look like for over 40 tribal communities, composed of young and old people all across Chicagoland? This is a question that should drive much of the collaborative work that CAICC and its member organizations do.

It is our opinion that the most revealing aspect of the survey is the extent to which the findings contradict the U.S. Census. It is no secret that the Census does a poor job of answering the questions of how many American Indians there are in the United States, what tribes they come from, and what characteristics they have. In order for organizations such as CAICC to continue to apply for grants, funding, and other opportunities, it is absolutely necessary for them to understand who the community they serve is and what their demographics are. The findings of this preliminary survey reveal a real need to do more survey-based work among the American Indian community in Chicago.

In the following section, we will espouse more upon what we believe to be the appropriate responses to the findings of the survey. We will also discuss how to move forward given some of the shortcomings of the survey, and the ever present lack-of- data problem among American Indians. Furthermore, we will discuss other strategic recommendations which we offer after conducting many interviews with CAICC staff and leadership from their member organizations.

Recommendations

1. *Education-focused organizations which serve American Indians in the Chicagoland area should unanimously adopt the goal of reaching and creating graduates who can then turn and serve the community.* Given the ample evidence that community building is a common desire among the community, there needs to be increased incentive and resources for American Indians from Chicago to teach in Chicago to increase representative teaching, within and beyond the classroom as community leaders, and move the needle towards a more inclusive curriculum.
2. *CAICC should continue to partner with researchers, collect data, and fund research initiatives.* There is a data problem in the U.S. concerning American Indians. The preliminary data CAICC has collected shows explicit contradictions with the U.S. Census. CAICC should seek out partnerships with other organizations working to collect non-census-based data to get a more accurate representation of how many American Indians are in Chicago and what their needs are. This effort would stand to benefit the entire American Indian community and would make for more precise resource allocation.
3. *CAICC should employ more developed, thorough, and accessible surveys.* Good surveys mean good data. Survey design is a complex task to which people devote their careers. Several important questions were unanswerable from the preliminary data due to survey design; this is unsurprising given the complexity and required skills of designing surveys. CAICC would benefit from working with survey design experts, particularly those who are knowledgeable about American Indian/ Indigenous populations, to create better surveys which answer specific questions that CAICC generates internally and through its research partnerships.
4. *CAICC should continue to seek out new funding opportunities and should devote more volunteer resources towards this work.* As evidenced, funding is the biggest issue within CAICC's member organizations. CAICC should consider curating and hosting a list of all sources of potential funding for its member organizations and make it available to them. Furthermore, CAICC should consider hosting workshops and meetings devoted to helping its member organizations obtain funding. By bringing the expertise from the leadership of its member organizations, CAICC can create a space for members to share their relevant knowledge in regard to fundraising planning, grant writing, and advocacy.
5. *CAICC needs to consider the geospatial reach of its organization and question how it may better distribute its resources.* CAICC needs increased data collection efforts to better understand where more of its community is located and concentrated. Gentrification has displaced many families, including

Native American families, out of the northside of Chicago, which is a fact that CAICC needs to take seriously.

6. *CAICC needs more volunteers and staff, particularly young people.* Interview data demonstrated that young people are not as involved as is desired by community leadership. CAICC would greatly benefit from more people on the ground and should consider a targeted campaign to gain more volunteers. CAICC also would benefit from a diversity of perspective and having more young people involved would increase the reach of the organization, spur the generation of new ideas within the organization, and ensure a more stable, long-lasting structure to its organization.
7. *CAICC member organizations need to collaborate more often in their educational programming.* Interview data demonstrated that many of the American Indian- focused organizations of Chicago are offering repetitive or similar programming. Many member organizations serve students who would benefit from similar style programs, especially kindergarten readiness/ high school readiness programming, choosing high school/colleges programming, and tutoring services. Doing so would have two main benefits; one, it would increase the pool of funding available for a given program, ensuring high quality, well-resourced events and two, it would increase the number of students involved in a given program, demonstrating further need to grant-seeking organizations.
8. *CAICC member organizations need to collaborate more often in their cultural programming.* Research (Stumblingbear-Riddle & Romans 2012) shows that American Indian students who have an education supplemented with culturally relevant programming have higher rates of academic success than those who do not. The findings of this report demonstrate a clear desire from the community for more cultural programming related to education, including language learning and STEM programming from an Indigenous perspective. By collaborating on cultural programming, CAICC and its member organizations can create high-quality opportunities for cultural enrichment and reach more students. In doing so, the organizations will collectively build a larger, stronger community, rooted in cultural practices and traditions, among its young people.
9. *CAICC should join and continue to support efforts to push for urban American Indian specific policy and interventions.* There is a lack of funding sources for urban American Indian focused initiatives and programming, both government and non-government affiliated. This lack of funding is evidenced by the interviews with CAICC's member organizations. Largely, this is due to a lack of awareness of the existence of American Indians within urban and metropolitan areas. By supporting ongoing efforts, such as its Philanthropic Day of learning, and contributing to the creation of new collaborative efforts

to gain funding for urban American Indians specifically, CAICC could alter the course of many urban organizations in funding precarity.

10. *CAICC and its member organizations should work to measure and meet needs evidenced by its data, including increased resources for providing computers and internet access to students within its community.* Students within the community, now more than ever, need to be able to consistently access the internet and have access to a computer for schoolwork. CAICC should work to gauge how many of the American Indian students within the community do not have the technology needed to succeed in school. By supporting measurement efforts and engaging in advocacy work, CAICC can reinforce its members organizations' efforts to aid American Indian students.
11. *CAICC and its member organizations need a central guiding evaluation program.* Because of the great need present within the American Indian community of Chicago, many member organizations have few resources to devote to evaluating their programming. By creating a central guiding evaluation regimen which could be shared among its member organizations, CAICC would be able to support the regular assessment of the programs among its community organizations. A central evaluation regimen should be sensitive to the unique needs of urban American Indian communities. Specifically, it should measure community participation, whether programming is culturally relevant, and whether the programs aid in community cohesion and feelings of belongingness among the American Indian community or other goals set by the programs.
12. *CAICC aid in efforts to increase the technological capacities of its member organizations.* Several member organizations have struggled to adapt in an increasingly technological world. This is particularly true in the wake of the COVID19 pandemic where many organizations had to shift their programming to virtual formats. Many programs have halted given these technological challenges, so aiding in an effort to increase the technological capacities of these organizations would benefit the American Indian community of Chicago.
13. *CAICC data collection efforts should ask questions which allow analysts to better disaggregate data.* For example, it would be important to separate American Indians vs Mixed American Indians within their data. Other important axes could be 504/IEP status, citizenship status, and first-generation college student status. It is known that these two groups experience meaningfully different outcomes in education. By having these two distinct categories within their data, CAICC's future analysts will be able to test for any meaningful differences within these two groups.

14. *CAICC should encourage strength-based collaboration.* CAICC's member organizations represent a wide variety of strengths, skills, and niches which they use to meet the community's needs. Given the great need within the community and the obligation organizations feel to support their youth holistically, these specializations get diluted through repetitive programming. Organizations should feel encouraged to lean into their specializations—that which they are most successful at accomplishing—while supporting other organizations to flourish in their specialized areas.
15. *CAICC and its member organizations must be sensitive to the existence of external oppressive forces.* Member organizations noted the combination of external pressures which they endure: scarcity models in funding, pressure to produce measurable deliverables (which often do not align with organization values), and racism within schools and in the city (i.e., racist mascots, inaccurate and oppressive curriculums). These pressures make for poor working/volunteering environments American Indian facing organizations. CAICC and its member organizations should imagine ways in which they can intentionally show up for one another, whether through debriefing sessions in the wake of racially charged events, retreats focused on collective healing, or regular meetings wherein leadership can discuss how to address these specific pressures. Additionally, *collectively* engaging in advocacy work may prove both materially but also spiritually beneficial as member organizations work together to address city-wide oppression. In doing so, organizational leadership can work to not only heal themselves and better their organizational health, but also strengthen their relationships with other leaders as they collectively work to address the normative oppression of American Indians in contemporary Chicago.

SECTION 2: Chicago American Indian Community Collaborative's Response to COVID-19 Pandemic

In Context: Inequality, Disease, & Resistance Among American Indians

*"The system of colonialism in the United States has created and continued to increase risk factors for poor health outcomes in Native communities."
— Abigail Echo-Hawk, Director of the urban Indian Health Institute*

Historicizing the Present: Disease & Indian Country

COVID-19 is not the first pandemic to disproportionately impact American Indians. During the H1N1 flu epidemic, American Indians died at 4 to 5 times the rate of other people in the United States; during the 1918 Spanish flu, American Indians died at four times the global average (Brady & Bahr 2014). Alongside a multitude of flu epidemics and tuberculosis outbreaks, the American Indian population has disproportionately faced a variety of health epidemics.

Disease is not inherent to American Indian peoples. In reality, the disproportionate effect of disease on American Indians is the result of a centuries-long process derivative of settler-colonialism. Across the 18th and 19th centuries, the U.S. entered into more than 500 treaty agreements with tribal nations. Every single one of these treaties has been violated or broken by the United States (Vine Deloria Jr. 1974). Though mainstream media continues to ignore the importance of treaties when discussing social problems in Indian Country, scholars and activists have pushed back. As Rodriguez-Lonebear et. al (2020) noted, the United States has failed to uphold treaty agreements wherein they agreed to provide specific resources such as medical infrastructure and investments in public health initiatives. As a result, disrupted and decimated tribal economies all over the United States have struggled with underfunded health resources for decades such as a lack of running water and indoor plumbing. Furthermore, tribal economies have received little investment from the U.S. as promised, leading to inadequate housing and little access to grocery stores, resulting in overcrowded food deserts.

Reservation-based American Indians are not the only portion of the American Indian population struggling with housing and food security. Urban American Indians are less likely to have access to affordable housing (Levy et al. 2017). Furthermore, they are increasingly more likely to live in food deserts— a neighborhood with no grocery store in walking distance (New York Law School Racial Justice Project 2012). The lack of access to nutritional food has led to a prevalence of diabetes and obesity among *all* American

Indians in the United States, conditions which make American Indians much higher risk than whites. Coupled with common over-crowding within homes, COVID-19 has spread among American Indians quickly and has been relatively fatal.

In Focus: COVID-19 Among American Indians

Recently, the Centers for Disease Control and Prevention (CDC) released a study that specifically explores how COVID-19 is impacting American Indians—some seven months after the pandemic broke in the United States. It found what many scholars and activists within the American Indian community had already noted— American Indians are one of the minority groups most likely to be negatively affected by the COVID-19 pandemic. Specifically, it found that in 23 states selected for the study, COVID-19 cases among American Indians were 3.5 times that of non-Hispanic whites (Hatcher et al. 2020). Furthermore, American Indians with COVID-19 were more likely to be younger than whites with COVID-19. Clearly, previously existing inequalities are being exacerbated by the pandemic.

Are You Wearing Gloves or Masks When You Leave Home?

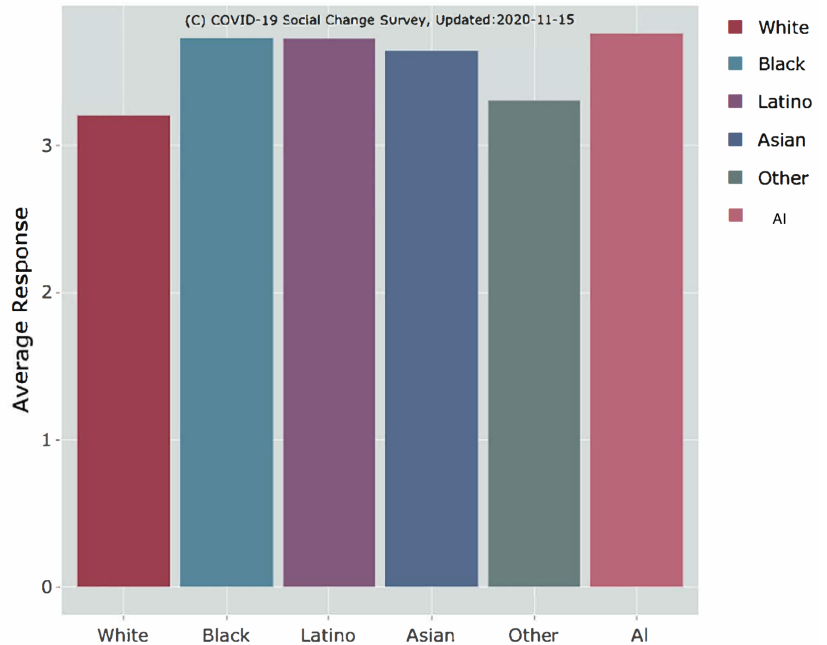


Figure 11: Precautionary Behavior by Race (0= Never, Max = Always)

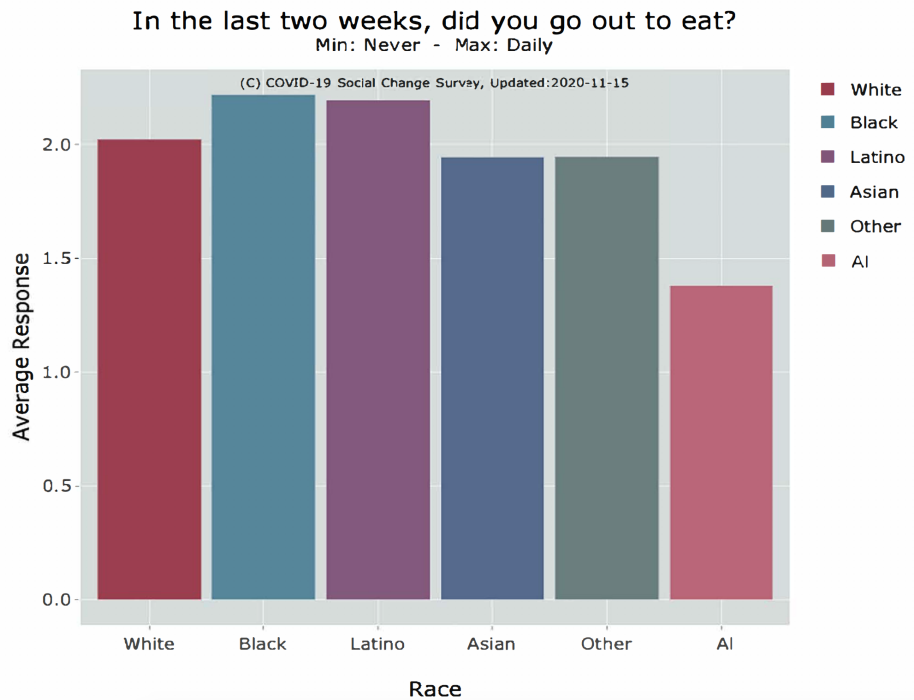


Figure 12: Restaurant Dining by Race (0= Never, Max= Daily)

Popular explanations for the increased likelihood of COVID-19 among American Indians are reliant on personal responsibility. For example, it is commonly said that as individuals more likely than whites to have pre-existing conditions derivative of eating and living behaviors, American Indians are naturally predisposed to contracting COVID-19. It has also been argued that individuals within these communities take less precautions to prevent the spread of COVID-19. However, COVID-19's rampage in American Indian communities is caused by the same reasons that health disparities have always existed among American Indians, and it has little to do with the behaviors of American Indians, as demonstrated by data from Beth Redbird's COVID-19 Social Change Lab (2020). In actuality, American Indians are more likely than other groups to modify their behaviors amidst the COVID-19 pandemic, such as by wearing masks and gloves (Figure 11) or not going to restaurants (Figure 12). In light of these individual-focused explanations, many scholars have pushed back on this dialogue with more structural reasonings, pointing to other instances of disease and health-related disparities among American Indians as evidence of larger issues. For instance, American Indians have an average life expectancy that is 4 years lower than that of all other racial groups in the U.S. and are also more likely to have diabetes and obesity (Hatcher et al 2020). American Indians are much more likely to be unable to afford medication and quality healthcare, live in food deserts, have compromised immune systems from psychological distress, etc. In this way, racism is a fundamental cause of health inequality (Phelan and Link 2015).

Data and Inclusion in the COVID-19 Pandemic

A Missing People

The exclusion of American Indians from meaningful, consequential data is not new. In actuality, one of the largest data-collection efforts in the United States, the Census, excluded American Indians until 1900. Academic scholarship continues to exclude American Indians from policy-facing work. Most recently, a large media outlet, CNN, called American Indian voters "Something Else" when discussing 2020 election results. Thus, the lack of COVID-19 related data for American Indians is unsurprising. However, the systematic exclusion of American Indians from data is just as impactful as ever.

We live in an increasingly data-driven world, and policymakers, businesses, and other types of organizations have rapidly adopted data-driven decision-making practices over the last two decades (Brynjolfsson & McElheran 2016). Federal agencies are required to collect data from American Indian communities— data that has consequences for local and state level budgets, resource allocation, the types of services provided in an area, and city and strategic planning. Often, American Indians are undercounted

resulting in poorly representative data. This inaccurate data leads to less social and economic investments in American Indian communities, both on and off reservations. Without quality data, policies targeted towards American Indians will remain ineffective and the impact of policy cannot be fully known. Furthermore, needs, and the magnitude of those needs, within American Indian communities will remain elusive, furthering American Indian erasure in the United States context. This has been precisely the case for American Indians in the wake of the COVID-19 pandemic.

American Indian exclusion in COVID-19 data has taken place in a variety of ways. For example, hospitals have routinely misclassified American Indians in hospital intake forms and health charts— often as “other”. Also, as of the publishing of an issue of “Morbidity and Mortality Weekly Report” regarding COVID-19 and American Indians, only 23 states in the U.S. published adequate data regarding cases among American Indians in their state (Centers for Disease Control and Prevention 2020). With such a huge gap in COVID-19 related data, American Indian communities struggle to make decisions to better prevent and treat COVID-19 in their communities.

Data Warriorship and Efforts for Inclusion

Tribes across the United States have resisted data exclusion just as they have resisted many colonial forces— by taking it into their own hands. Increasingly, tribes have taken up efforts for data sovereignty. Tribes practice data sovereignty by collecting and maintaining their own data. In this way, tribes can have data about their specific communities. However, for urban American Indians, data sovereignty is more complex. With community members dispersed across entire cities and surrounding suburban areas, urban American Indian communities face the more difficult task of accurately counting their members who are drastically more spread out and hard to locate than in other communities. However, despite the relative difficulty of this task, it is incredibly necessary for urban communities to harness the power of data. It is in light of this need that CAICC has collected and maintained data about the recipients of their aid program.

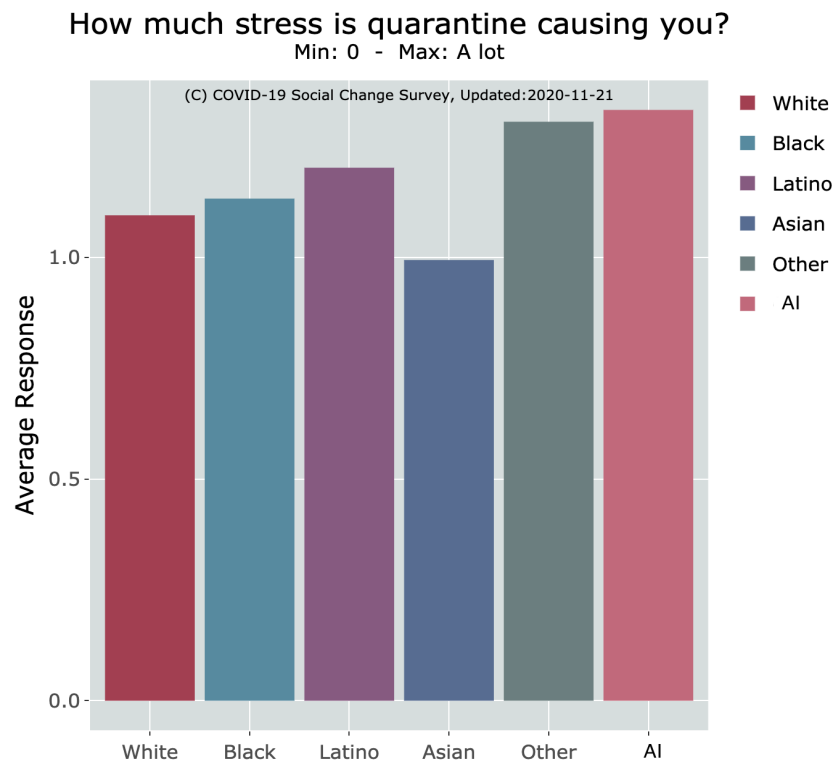
American Indians in the COVID-19 Pandemic in Chicago & The Role of the American Indian Health Service of Chicago

As of November 2020, Chicago is one of the newest epicenters in the COVID-19 pandemic. In the third week of November, 1 in 15 Chicagoans had the virus (NBC Chicago 2020). However, despite the skyrocketing nature of case numbers over the last several months and the city's growing concern over increasing intakes at hospitals, the city only recently released COVID-19 related data on its American Indian population.

The American Indian Health Service of Chicago has kept its own data given the city's broad exclusion of American Indians from COVID-19 data. Amid the spring outbreak, 30 American Indian patients in Chicago tested positive for the virus. Amid the most recent outbreak, 8 patients have tested positive. With the holiday season quickly approaching, she expects this number to rise.

As in other parts of the country, Chicago-based American Indians have been disproportionately affected by the pandemic. The AIHSC has administered and received results for 277 tests given to their American Indian patients. Of those tests, 38 were positive. The positivity rate of American Indians in Chicago is nearly 5% higher than that of the general population of Chicago (Illinois Department of Health 2016). According to recently updated COVID-19 data from the Illinois' Department of Health, the positivity rate among American Indians is 10%, still 2% higher than Chicago's total population.

In combination, this data is revealing. Clearly, many American Indian patients do not go through the AIHS but instead choose other hospitals, likely due to proximity. Given this, both sets of data are necessary to capture the conditions among American Indians amid the pandemic. However, of all those tested, nearly 4.5 million Chicagoans have left their racial categorization blank. Given the distrust that American Indians commonly hold towards data collection efforts stemming from historical research and medical abuse they



have suffered, it is highly probable that many American Indians left their race identification question blank (Schanche Hodge 2012).

Despite the shortcomings of the Illinois Department of Health's data, it too reveals that COVID-19 is disproportionately impacting American Indians. CAICC and its member organizations are acutely aware of the inequality present within the pandemic data. They also know that COVID-19 has made clearer other kinds of inequality present within the community.

In the U.S., American Indians are more likely than whites to be impoverished and food and housing insecure. The pandemic has led to increased financial strain resulting from widespread job loss, and poor communities of color have been hit the hardest. According to a recent survey administered by NPR and Harvard, 55% of American Indian households reported they have experienced serious financial problems in the wake of the pandemic (NPR, Harvard T.H. Chan School of Public Health, Robert Wood Johnson Foundation 2020). Among American Indian respondents, 41% had almost entirely depleted any savings they had prior to the pandemic. Figure 13 demonstrates the disproportionate stress that American Indians have endured amid the pandemic, with American Indians reporting that quarantine has caused them more stress than other racial/ethnic groups (Redbird). CAICC and its member organizations are conscious of the stress and strain that their community is experiencing— it is the reason they have rapidly responded to the developing needs of the community. Their ongoing work is described in the following portion of the report.

Getting to Work: Programming among CAICC and its Member Organizations in the Wake of COVID-19

The American Indian Association of Illinois

The American Indian Association of Illinois (AIAI) is a Chicago based organization that provides educational programming, extensive academic and social support, and financial planning for its students and

student families. Founded in 2007 by Dr. Dorene Wiese, The AIAI's culturally based educational programming is designed by and for American Indian students and is grounded in tribal knowledge.

Like other organizations in the region, the AIAI has been at the forefront of COVID-19 response in the American Indian community. Unfortunately, the pandemic has been incredibly disruptive to its educational programming. The Association has struggled to meet the technological needs to transition its programming into a virtual format. Even though the AIAI has faced technological constraints, it has continued to offer after school programming online.

Despite these struggles, the AIAI works to stay involved in COVID aid programming. For instance, after applying for and receiving a grant from Decolonizing Wealth Project, AIAI was able to deliver cleaning supplies and masks to many community members. Students of the AIAI were very involved in the distribution of supplies, particularly with the Elders in the community. Furthermore, the AIAI has been working with the Indian Health Service to collaborate on efforts to bring various aid programs to the American Indian community in Chicago.

Students of the AIAI have been central in its transition to COVID-19 aid programming. For example, students worked with AIAI staff to make posters and tiktoks (short public-facing videos) to teach kids healthy habits such as how to properly wear a mask and wash their hands. The students have helped with distributing these posters and teaching younger students at the AIAI how to take care of themselves, both physically and culturally, during the pandemic.

The president of the AIAI, Dr. Dorene Weise, noted that funding constraints have made it difficult to transition in the pandemic. However, she knows that a lack of funding is not a unique issue in urban Indian Country. She pointed out that despite the fact that over 70% of American Indians live in urban areas, they receive far less funding than other American Indian communities. For Dr. Weise, the lack of funding dedicated to urban American Indian communities limits the capacity of urban organizations— a lack which can be detrimental in a pandemic.

The American Indian Center

The American Indian Center (AIC) has long operated as one of the central points of community building among the American Indian community of Chicago. Unfortunately, when the pandemic broke in the United States, the AIC had to indefinitely close its doors to the public.

Despite its closure to the public, the AIC staff has been actively aiding the community throughout the pandemic. At the beginning of the pandemic, the AIC started a food distribution program. The AIC partnered

with a food distribution company which worked to provide food staples to dozens of American Indian families in the Chicagoland area. However, the distributor was funded through the Coronavirus Aid, Relief, and Economic Security Act. When that funding was cut, the food distributor had to cease its partnership with the AIC, ending the distribution program. Even though the AIC had to end its food box program, it found other ways to aid the community amidst the pandemic. The AIC developed its own food program and has continued to provide meals at the AIC for pickup throughout the pandemic.

Food is not the only need which the AIC has paid attention to during the pandemic. Given that many organizations which put on culturally focused programming, including the AIC, had to close their doors, the AIC has been attentive to the cultural and spiritual needs of its community. For example, the AIC has included sage and sweet grass in some of its food distribution programming. They have also continued to hold some events in a virtual format, including the Men's Talking Circle and Journey to Wholeness Wellness Circle. Soon, they will premiere the 67th Annual Chicago Powwow in a virtual format.

The AIC has aided the community in other ways, too. A big concern for the AIC has been the educational wellness of the students in the community. In response, they have been printing homework packets for families, hosting a virtual little one-story time, and making coloring books with pictures from American Indian artists.

Despite its best efforts to transition to more virtual programming, the AIC has struggled as well. Given funding constraints, the AIC has low-quality internet and a lack of technology. These technological disadvantages have meant that much of the programming at the AIC has had to pause. Without greater funding, the AIC expects that this will continue to be an issue.

The American Indian Health Service of Chicago

The American Indian Health Service of Chicago (AIHSC) is one of 34 urban health centers for American Indians in the United States. The mission of the AIHSC is to promote and elevate the health status of American Indians through culturally sensitive, affordable, and accessible healthcare. The board of directors consist of eleven-member community-based volunteers of which 51 % are American Indians (PL 94-437, Indian Health Care Improvement Act, Title V: Urban Indian Health Programs). The organization is the only American Indian operated medical and behavioral health clinic in the state of Illinois.

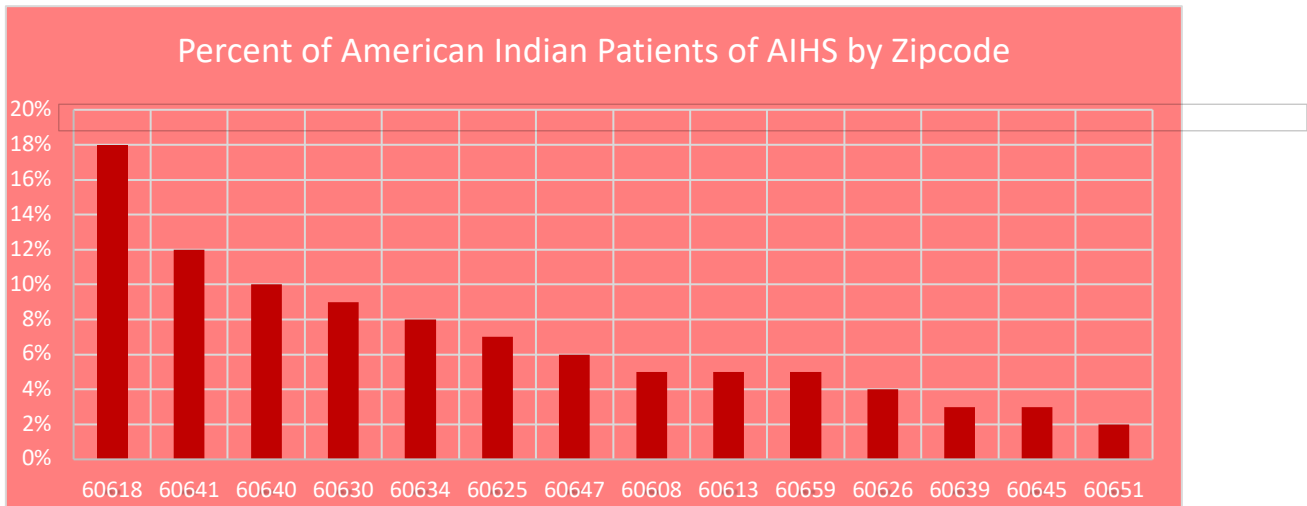
Naturally, amidst the pandemic, the American Indian Health Service of Chicago (AIHSC) has had to respond to the rapidly changing health needs of the American Indian community in Chicago.

As the only Urban Indian Health Clinic in the area, RoxAnne Unabia, the interim executive director of the AIHSC, says the center has been stretched to capacity, especially in the wake of alarmingly high COVID-19 infection and mortality rates and the need to continue providing health services to the American Indians in Chicago. Despite the city's long-term exclusion of American Indians from its COVID-19 data, the American Indian Health Service of Chicago (AIHSC) has collected its own. Unabia has kept a close eye on outbreaks as they have occurred in Chicago. Amid the spring outbreak, 30 American Indian patients in Chicago tested positive for the virus. Amid the most recent outbreak, 8 patients have tested positive. With the holiday season quickly approaching, AIHSC expects this number to rise.

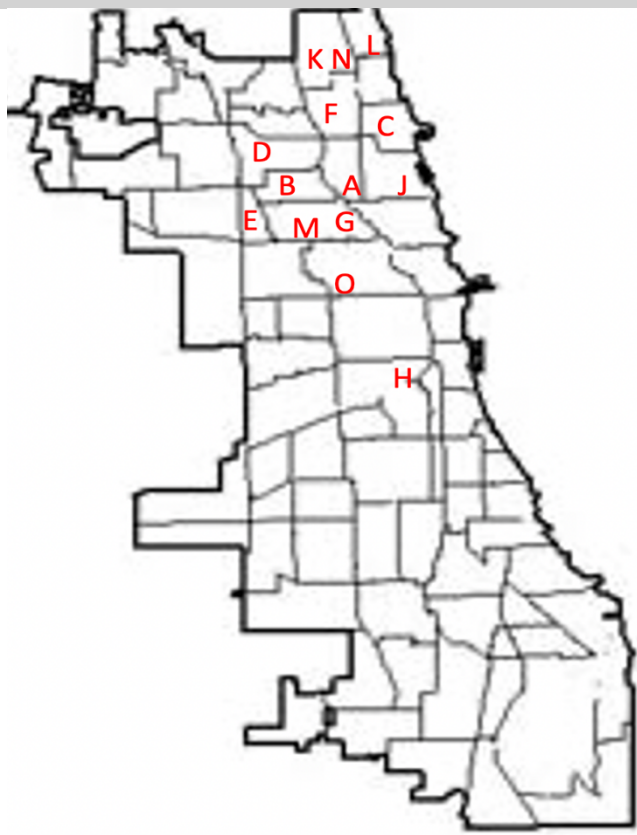
Throughout the pandemic, the AIHS has collected and maintained other types of data about their patients, too. For example, the AIHS has documented where their patients live within the Chicagoland area. While the patients of AIHS are not representative of the entire American Indian community of Chicago, the distribution of patients across zip codes explicitly contradicts and census' reported distributions of the American Indian population of Chicago. According to the 2013-2017 American Community Survey, the neighborhoods with the most American Indians Brighton Park and Lake View. However, the most American Indian AIHS patients are located in Irving Park (18% of patient population) and Portage Park (12% of patient population). These contradictions warrant further study. At the very least, the contrasts between the census and AIHS data further evidence a need for community-driven data collection efforts for the American Indian community of Chicago.

The AIHS has had to address patients' other health needs unrelated to COVID-19. As the only Urban Indian Health Clinic in Illinois, many American Indians within Chicago rely on the AIHS for medical care. The demand for routine medical care has not waned throughout the pandemic, so when the AIHS has to temporarily close its doors to those asking for routine care, many were turned away.

Despite its change in operations, the community's needs became apparent. For example, many children in the community needed to immunize before school began in the fall of 2020. Additionally, the AIHS knew that preventative and maintenance care should be offered to their most COVID-19 vulnerable patients. In August, when COVID-19 restrictions were relaxed, the AIHS had address its backlog of medical requests. Consequently, the AIHS has been seeing seniors and elders and providing them flu shots and other care and also has been working to immunize all of their child patients. Unabia says the AIHS hopes to continue to be able to protect the community by managing and bettering their health as the pandemic continues.



A B C D E F G H J K L M N O



Trickster Cultural Center

Trickster Cultural Center is a cultural organization working with and for Native Americans. At the center, community members can view community-based arts and engage with numerous culturally based programs. The center also serves the Native American veteran community of Chicago in a variety of ways, including programming and food assistance. Given that the center primarily focuses on visual arts, its pandemic-driven closure could have meant that it had to cease all of its programming. However, quite the opposite has been true.

The center has continued to put on a variety of programming throughout the pandemic. The center's work has included outdoor Aztec dance practices, virtual talking circles, and webinars. True to its roots, the center has also had a variety of virtual exhibits. These virtual exhibits allow viewers to explore the entirety of Trickster's collection— floor by floor. One of its current exhibits is titled, "CULTURALLY CONNECTED While Physically Apart", and features figurative carvings from different Indigenous cultures across the globe.

The Trickster team has extended itself beyond the cultural needs of its community members by addressing their material needs during the pandemic. In the Summer, the team held an event at the Gail Borden Public Library to assist American Indian residents in applying for emergency funding. The center has also operated as an early and same day voting site for the 2020 presidential election and has distributed relevant voting information to community members. Also, Trickster has been delivering care packages to homebound veterans and veterans in need. The center has also partnered with CAICC to distribute financial and material resources to American Indian families in northwestern suburbs and downstate who, as non-Chicagoan residents, were not eligible for CAICC's COVID-19 aid program. Given that the center is also a part of a coalition of 54 other cultural organizations, CEO Joe Podlasek prides himself on the center's ability to collaborate with other organizations. Moving forward, Trickster hopes to continue to offer programming as the pandemic continues.

Chicago American Indian Community Collaborative's COVID-19 Aid Program

In conjunction with the COVID-19 response provided by its member organizations, the Chicago American Indian Community Collaborative (CAICC) devoted some of its resources to COVID-19 aid as well. As one of the central organizations for the urban American Indian Chicago community, CAICC felt that starting its own program was not only a good thing to do, but the right thing to do, too.

CAICC's COVID-19 Emergency Response Grant program began in late March post the pandemic's outbreak in the United States. It was funded through a variety of donors including the Spencer Foundation,

Greater Chicago Food Depository, and individual donors. It was designed to support those who needed relief in a variety of ways, including help with medical supplies, food and food delivery, child and Elder care, technological access, housing, and cultural and ceremonial support. The program was made available to any person who identified as a member of a Native American tribe or First Nations reserve who made less than \$65,000 annually and lives in Chicago. The entire pool of available funding was requested, demonstrating the great need among the urban American Indian community of Chicago.

In the following section, the results of CAICC's COVID-19 aid program will be described, including the reach of the program, the type of aid that was distributed, and some demographic information of the requestees. CAICC gathered this information in an effort to better understand who was requesting aid from their program. In doing so, they hope to be better equipped to meet the needs of its community, especially as the pandemic continues and more funding becomes available.

Results from CAICC’s COVID-19 Aid Program

Reach of COVID Program & Distribution of Funding

Thus far, CAICC’s ongoing COVID-19 aid program has assisted nearly 150 families and individuals in the Chicagoland area. To understand the efficiency of the program, it is important to understand where aided families are located.

Figure 14 demonstrates that the majority of families that were helped are located in Chicago. However, 29 other cities (redacted due to less than three respondents in these places) were reached by the aid program— and these cities are distributed across the entire state of Illinois.

Furthermore, the figure shows that the majority of funding was used for rent, utilities, and food. These findings demonstrate that the community of American Indians in the Chicago area is large and dispersed; furthermore, they struggled with meeting basic needs such as food and housing security in the wake of the COVID-19 pandemic.

City	Recipients	Computer	Food	Healthcare	Internet	Rent	Transport	Utilities
	1	0	100	0	0	100	0	100
	2	0	50	0	0	50	0	0
	1	0	0	0	0	0	0	100
	2	0	0	0	0	100	0	0
	1	0	100	0	0	0	0	100
Chicago	95	24	52	17	24	79	5	60
	2	0	0	0	0	50	0	0
	2	0	50	0	0	100	0	0
Elgin	5	40	40	0	40	60	20	80
	1	100	100	100	100	100	100	100
	2	0	50	0	0	50	0	50
	1	0	0	100	0	0	0	0
	1	0	100	0	0	100	0	100
	1	0	100	0	0	0	0	0
	1	100	0	0	100	0	0	100
	1	0	0	0	0	100	0	0
	2	0	50	0	0	50	0	50
	1	0	100	0	0	100	0	100
	1	0	100	0	0	100	0	100
	1	0	0	0	0	100	0	100
	1	0	100	0	0	100	0	100
	2	0	50	0	0	50	0	100
	1	0	100	0	0	100	100	100
	1	0	100	0	0	100	0	100
	1	0	0	0	0	100	0	0
	1	0	100	0	0	100	0	100
	2	50	100	0	50	100	0	100
	1	100	100	100	100	100	0	100
	1	0	100	0	0	100	0	100
	1	0	100	0	0	100	0	100

Figure 14: Percent Distribution of Funding by City

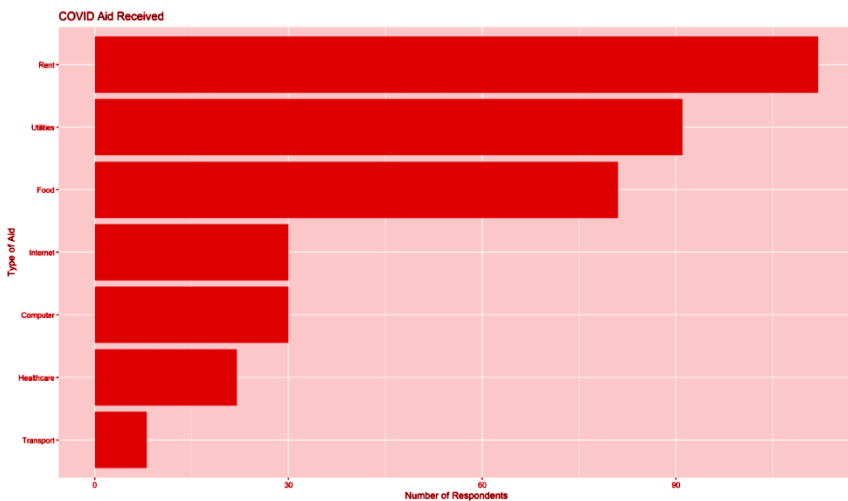


Figure 15: Distribution of Funding by Number of Respondents

Additionally figure 15 details the distribution of aid from the program. Looking at the graph, it becomes apparent that many respondents requested aid in multiple areas. A majority of respondents needed help in all 3 of the top requested types of aid: rent, utilities, and food. However, those are not the only areas of need among the community. Help with internet, technology, healthcare, and transportation access were also commonly requested.

Who did CAICC's COVID-19 program help?

It is evident that CAICC's COVID-19 aid program aided a variety of people from all across Chicago. However, CAICC wanted to know which tribes were represented among their aid recipients as well. Figure 16 demonstrates similar findings to the results of CAICC's Education Survey. Ojibwe tribal members are

overwhelmingly present within the data, with 35 respondents identifying as such. Besides Potawatomi, the following four most represented tribes—Choctaw, Navajo, Lakota, and Ho-chunk—were also within the first 8 of the most represented tribes among CAICC's Education

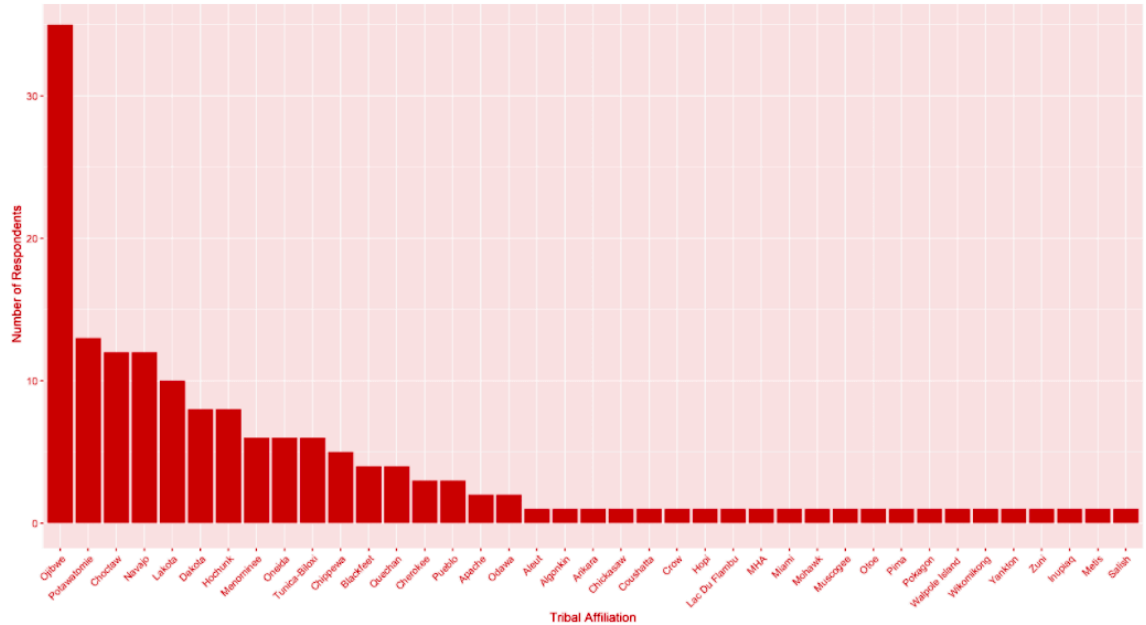
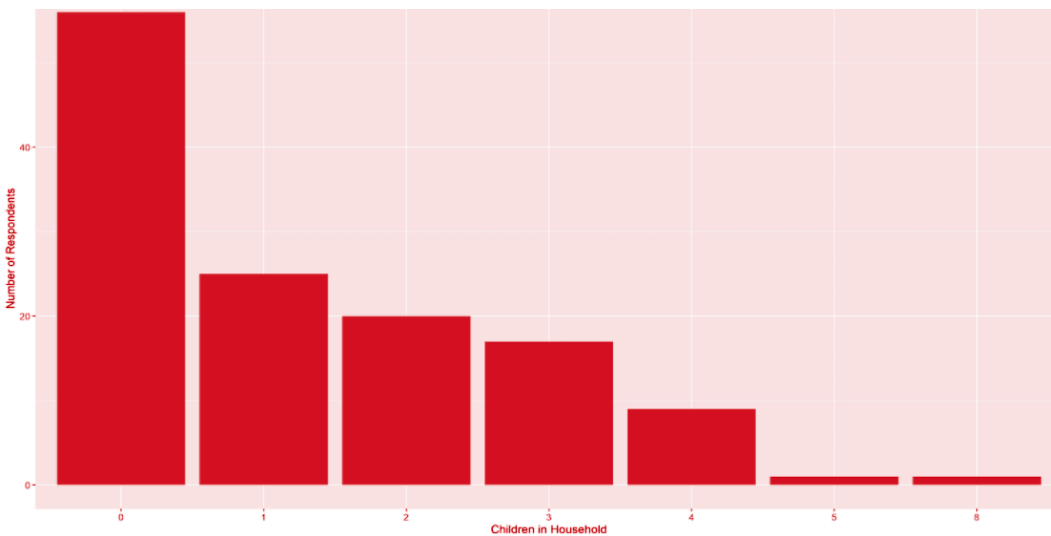


Figure 16: Tribes Represented Among Aid Recipients

Survey respondents. The differences between the two surveys could exist for a variety of reasons. One, it could be that the requestees of the COVID-19 aid program are a distinct group from the respondents of the education survey. Given that many of the respondents in CAICC's Education Survey data made more than \$65,000 and thus would be ineligible for CAICC's COVID-19 aid, this explanation is likely true. However, it is also true that these surveys are not representative of the urban American Indian community in Chicago.



Without more accurate data about which tribes the community is actually composed of, it is not possible to explore whether one of the tribal distributions from either dataset is out of the ordinary.

Figure 17: Distribution of Number of Children in Household among Aid Recipients

Those who requested COVID-19 aid from CAICC were also asked how many children were in their household. Figure 17 shows that there are a variety of family sizes among the requestees. Many requestees, over 50, specified that they had zero children in the home. Part of the large number of 0 children families can be explained by the fact that 11% of respondents were Elders and students (Figure 18). Figure 17 also shows that that majority of households have at least one child— nearly half of requestees reported having children. The majority of families have at least 1, 2, or 3 children, though a significant portion have four. Only a handful of families who requested aid have 5

Recipient Type	Number	Percent of Total Respondents
Elder	9	5.9%
Student	8	5.2%
Not Specified	136	88.9%

Figure 18: Percent of Total Respondents for Elders and Students

or 6. The average number of children was between 1 and 2. These results reveal that most families have children to take care of amid the pandemic. It also shows that there is a great amount of need among children as well. Over 75 families, who are largely housing and food insecure, have children. Thus, their children are housing and food insecure as well.

Summary of CAICC’s COVID-19 Aid Program

Together, these results demonstrate an incredible amount of diversity in the urban American Indian community of Chicago. Requestees come from all over the state of Illinois, and represent a variety of tribes, ages and family structure types. However, without additional information such as income, housing status, and employment status, it is difficult to say how great the need is among the community. Still, the data demonstrates that the need is large, especially given the rapid depletion of funding from the program and the continuation of requests for aid despite the application’s closure.

A Final Word

These results of the two datasets described in this report go hand in hand. The first section described the educational needs and desires among the community, while the second detailed the developing needs among the American Indian population of the Chicagoland area throughout the pandemic. In both sets of results, it is very clear that pandemic has impacted both adults and children alike. With so many children in need, as demonstrated by the results from CAICC’s COVID-19 aid program data, it is clear that their education well-being is in jeopardy. As schools remain closed, and American Indians are more slightly more likely to attend schools which have closed (Figure 19), children must more heavily rely on food and internet access from their families, two needs which the results have demonstrated are not fully met for many families in the community.

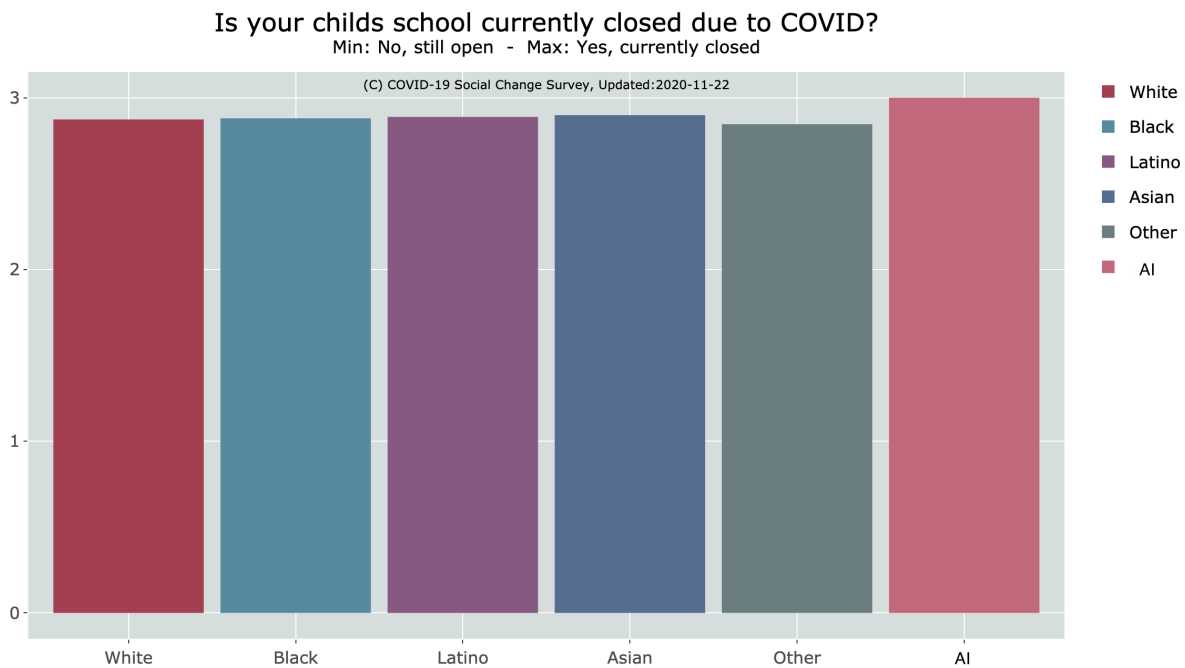


Figure 19: School Closure by Race (0= No, Still Open, Max= Closed)

Together, the results also demonstrate the vast amounts of aid being provided by community organizations. Despite being excluded from COVID-19 related dialogue and data, the American Indian community of Chicago has been incredibly successful in identifying needs and distributing help to its community members. However, the story across almost every organization is similar: they are willing to and actively are aiding the community, but funding is limited. Furthermore, despite limited funding, many of these organizations have allocated much of their resources to aiding in what has shown itself to be a time of

unprecedented need. The worry for these organizations, then, is not only whether or not they will be able to continue to provide aid; it is also whether or not some of these organizations will be able to survive the COVID-19 pandemic, especially considering its expected continuation into the coming year. Furthermore, leadership within these organizations is aware that the need will not end once the pandemic ends. The economic losses among the American Indian population within the U.S. will be long lasting, and thus, the new and ever-changing financial needs of American Indians will persist. Given the certainty of the longevity of the pandemic, we outline potential recommendations and ways forward for CAICC and its member organizations.

Conclusion

Recommendations

1. *CAICC should cultivate partnerships with local medical institutions.* Through partnership, the urban American Indian community can become more aware of how, if at all, racial/ethnic data is collected by medical institutions.
2. *CAICC should cultivate partnerships with local food organizations and nonprofits.* The COVID-19 pandemic is an unprecedented health disaster; however, science says that as climate change continues, pandemic will become more common. In order to ensure that those within the community who may become food-insecure in the wake of ongoing and upcoming health disasters, CAICC should partner with food distributors and food justice organizations.
3. *CAICC should continue to advocate for housing equality among American Indians.* Many people involved with CAICC noted that they witness the impacts of homelessness on the communities and neighborhoods with which they work. Housing insecurity remains an issue among American Indians in Chicago, and CAICC should devote resources to policy advocacy in this field.
4. *CAICC should foster partnerships with housing security organizations.* In facing the housing crisis among American Indians, CAICC could also consider partnering with organizations who focus on securing housing for Chicago's homeless population. In doing so, CAICC staff and leadership would gain beneficial insight into the resources available for their community members.
5. *CAICC must measure and respond to the impact of COVID-19 on the educational well-being of young people in the community.* As demonstrated in the report, COVID-19 has had a drastic impact on American Indian communities, and children have suffered these negative consequences in the form of housing and food insecurity and technological deficiencies. However, without measuring the impact of the pandemic, the collaborative has no way of knowing how to most effectively distribute their resources.
6. *CAICC must encourage collaboration among member organizations responding to the pandemic.* CAICC should have regular meetings among its volunteers and member organizations to address the rapidly changing needs among its community. Furthermore, it is vital for CAICC to build a network between organizations to provide a streamlined way for families to access internet, technology, and learning materials.

The Future of the Chicago American Indian Community Collaborative

What could the future of the Chicago American Indian Community Collaborative (CAICC) look like? The answer depends on two main tasks. One, CAICC must encourage and facilitate collaboration among its members and member organizations. Two, CAICC should support and encourage cultural-based programming among the Chicago American Indian community and the organizations that serve them.

The results from both the educational survey and the data from the COVID-19 aid program demonstrate that there is both a great need and great possibility for the American Indian community of Chicago. Together, all of the stakeholders mentioned in this report can continue to assess and address the needs and desires of the community. By collecting intentional data and sharing that data amongst each other, these organizations could potentially effectively coordinate their efforts and resources in a way that has never been possible. We believe that data driven decision making and intentional and well-meaning coordination are the best and most effective ways to serve community members. As Shelly Tucciarelli, a volunteer at CAICC and leader of one of its member organizations said, “It is amazing what we can do when we all work together.”

We have identified funding as one of the biggest uncertainties among CAICC’s member organizations. We also believe funding is why more consistent collaboration has been difficult. With scarce resources and uncertain futures, organizational leadership has felt the need to protect and thus withhold their economic, knowledge and time resources from one another; alongside the presence of lateral violence within the community, coordination has been stifled. However, one of the biggest key points evidenced by this report is that collaboration is not only mutually desired by the leadership of these organizations, but it is also necessary to successfully serve the American Indian community of Chicago.

The evidence presented in this report also demonstrates that despite all of the educational and economic need, cultural and traditional needs are just as if not more important to community members. As evidenced, community members desire culturally relevant education-based programming. Additionally, those working to respond to the needs brought up by the pandemic have noted that the American Indian community in Chicago needs cultural fulfillment just as much as any other in these difficult times. Whether it means including sage in food delivery boxes, hosting virtual talking circles, or launching new virtual exhibits, organizational leadership is aware that the community craves to be culturally sustained. Together, these organizations could more than meet the cultural needs of all Chicagoland’s American Indians, but only by working together. The first opportunity that CAICC and its member organizations have to collaborate on

cultural programming is the developing elder and youth program. The intergenerational relationships between young people and elders is so important to the cultural sustainment of the urban American Indian community of Chicago. If all organizations were involved in developing this program, the reach and engagement could be unprecedented. These types of coordinated efforts are how CAICC ensures the community is able to “keep traditions alive” in the urban landscape, as Lisa Bernal volunteer at CAICC and leader of one of its member organizations, emphasized.

Another key takeaway is just how geographically dispersed the American Indian community of Chicagoland actually is. Members of the community live all across the state of Illinois, indicating that the broader community has moved beyond the north side of Chicago, the place where American Indians in the wake of the Indian Removal Act first came. As Pamela Silas, a volunteer at CAICC noted, “Traveling close to an hour to come to the city for programs has definitely cost the organizations meaningful community participation in both leadership and collective community building.” By coordinating programming and the distribution of resources across the state, CAICC and its member organizations could easily expand the reach of its work and better meet the needs of its community.

Finally, CAICC should focus on bringing new members into its organizational embrace. Many of CAICC’s staff and the leadership among CAICC’s member organizations desire input from younger and more diverse people. We are of the belief that innovation and the creation of good ideas happen when people from different backgrounds with varying perspectives come together. Building relationships with community members and involving them in CAICC’s work is an absolute necessity.

The recommendations presented in this report are extensive and the big takeaways are just that—big. However, every person and organization with which we spoke over the course of this report’s creation and development is incredibly invested in tackling whatever issues they and their communities identify. This report offers specific needs and goals that we believe should inform the *collective* vision of all those involved in the collaborative. The issues we have identified are the common and most salient issues within the community. We believe that if the community’s leadership invests in this broad, collective vision, they are more than capable of addressing these needs and desires we have laid out in this report. The passion, dedication, and determination to address these issues already exist among the staff of CAICC and members of the affiliated organizations. All that is needed now is passion, dedication, and determination to invest in one another. We leave this part to you.

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Appendix

Contact Information for Organizations Mentioned in CAICC 2020 Report

American Indian Association of Illinois



Contact Information:

Dr. Dorene Wiese, President
Address: 1650 W Foster Ave, Chicago, IL 60640
Phone: 773-338-8320
Email: dwiese@aol.com
Website: <http://chicago-american-indian-edu.org/>

Mission:

AIAI is an urban based non-profit dedicated to transforming American Indian education into an experience founded in Native culture, language and history, fused with traditional Native knowledge and tribal values, designed as a model to enhance all urban/off reservation Native communities.

American Indian Center of Chicago



Contact Information:

Address: 3401 W Ainslie St, Chicago, IL 60625
Phone: 773-275-5871
Email: info@aicchicago.org
Website: aicchicago.org

Mission:

Since our inception, American Indian Center (AIC) has adhered to its founders' mission:

“To promote fellowship among Indian people of all Tribes living in metropolitan Chicago and to create bonds of understanding and communication between Indians and non-Indians in this city. To advance the general welfare of American Indians into the metropolitan community life; to foster the economic advancement of Indian people, to sustain cultural, artistic, and avocational pursuits; and to perpetuate Indian cultural values.”

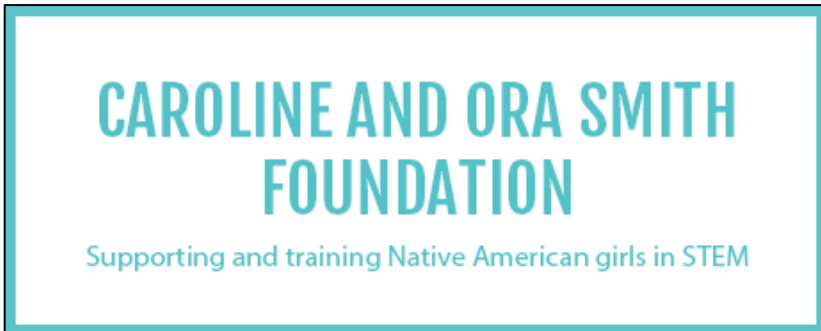
American Indian Health Services of Chicago



Contact Information:

Address: 4326 W Montrose Ave, Chicago, IL 60641
Phone: 773-883-9100
Fax: 773-883-0005
Website: <http://aihschgo.org/>

Caroline and Ora Smith Foundation



Contact Information:

Mary Smith
Founder, President and Chair
Email: marysmith828@hotmail.com
Phone: 202-236-0339
Website: www.carolineorasmithfoundation.org

Mission:

Based in Chicago, the Caroline and Ora Smith Foundation is a 501(C)(3) organization that promotes, sponsors, supports, and trains Native American girls and women around the country in the STEM fields in programs that are evidence-based, culturally appropriate and supported by the community and tailored to what works best in each specific community.

Areas of Focus: Education, Scholarships

CPS American Indian Education Program



Contact Information:

Lisa Bernal, Program Manager
Email: Lkbernal@cps.edu
Eugene Field Elementary School, American Indian Family Resource Center
7019 N. Ashland Ave, Room 209, Chicago, Illinois 60626
Phone: 773.534.2735
Fax: 773-534-2189
Website: www.t7kids.wordpress.com

Mission:

The mission of the Chicago Public Schools American Indian Education Program is to ensure that each American Indian and Alaska Native child within Chicago Public Schools has equal access to educational opportunities citywide. We are federally grant-funded and offer our services through the Chicago Public Schools Office of Language & Cultural Education (OLCE).

Areas of Focus: Education, Culture

Mitchell Museum of the American Indian



Contact Information:

Jan Berkson, President
Address: 3001 Central St., Evanston, IL 60201
Phone: 847-475-1030
Email: Visitor.Services@mitchellmuseum.org
Website: <https://www.mitchellmuseum.org/>

Native American House- University of Illinois at Urbana-Champaign



Contact Information:

Nicole Boyd, Director
Address: 1204 W Nevada Street, Urbana, IL 61801
Phone: 217-244-8983
Email: nboyd4@illinois.edu
Website: <http://www.nah.uiuc.edu>

Native American Support Program- UIC



Contact Information:

Phone: (312) 996 – 4515
Fax: (312) 413 – 8099
Email: nasp@uic.edu
Website: <https://nasp.uic.edu/>

Mission:

The missions of NASP is to assist students in achieving their academic goals, increase student minority admissions and retention rates, and engage and inform the Chicago community of Indigenous culture's by providing academic and career coaching, cultural relevant activities, and creating a safe and supportive space for Indigenous student concerns.

Areas of Focus: Education, Culture

D'Arcy Mc Nickle Center for American Indian and Indigenous Studies at the Newberry Library



Contact Information:

Address: 60 W. Walton Street, Chicago, IL 60610

Email: mcnickle@newberry.org

Phone: 312-255-3569

Website: <https://www.newberry.org/darcy-mcnickle-center-american-indian-and-Indigenous-studies>

Mission:

The D'Arcy McNickle Center aims to encourage the use of the Newberry collections on Indigenous history; improve the quality of what is written about Indigenous peoples; educate teachers about Indigenous cultures, history, and literature; assist Indigenous tribal historians in their research; and provide a meeting ground where scholars, teachers, tribal historians, and others interested in Indigenous studies can discuss their work with each other.

Areas of Focus: Education, Research

Northwestern University Native American & Indigenous Initiatives



Contact Information:

Jasmine Gurneau, Manager

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Website: <http://www.northwestern.edu/native>

Trickster Cultural Center



Contact Information:

Joseph Podlasek, CEO

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