

Anawim Community Dispersion
and Needs Assessment Study

(ABRIDGED VERSION)

Submitted to:

Anawim Center
Office of Evangelization and Catechesis
Archdiocese of Chicago

Researchers:

Diana Therese M. Veloso, Graduate Fellow
Christine C. George, Ph.D., Senior Research Fellow
Louis Delgado, Policy and Program Analyst*

Center for Urban Research and Learning
Loyola University Chicago
Chicago, IL 60611

July 2004

* Graduate Program Director, Philanthropy & Non-profit Sector Graduate Certificate Program

Dedication

This Anawim study is dedicated to the many elders who have been a part of the Anawim community over the years. Some came in the 1950's on Relocation, and others came later. Their love and wisdom continue to inspire, challenge, support, and nourish our spiritual journey on the Red Road. Some have traveled on the Holy Road, and are present to us, as is the Communion of Saints. Their respect, trust, and sense of responsibility have brought us this far. They have shown us a Spiritual Path for wounded souls. They continue to protect and defend us. They continue to dance and feast with us. They remind us that, though we are many Tribes, we are one in Christ, our healer and teacher.

This study is also dedicated to the gathering of the Native American community, youth, and elders, and to each person who played a role in the growth of our Church. We thank our past directors and chaplains and each staff member and volunteer. We honor those who have shown their support and shared themselves throughout this project. We trusted the inspiration felt by each person and gained new insights about the strengths of our Native cultures, languages, and the unity between our culture and our religion.

We ask in prayer for Kateri Tekakwitha to intercede for us, that we may come together, embrace each other, celebrate our gifts as Native people, and pay tribute to our elders for their prayers at Anawim Center. May she protect and bless us, our sister.

—The Anawim Community

Acknowledgements

We would like to thank Dave Schwartz of the Office of Research and Planning of the Archdiocese of Chicago for his research analysis and writing assistance in the demography section of this report.

We would also like to thank the CURL undergraduate fellows and Urban Studies students who helped out with the Anawim Community Dispersion and Needs Assessment project since its conceptualization: Nia Dickett, Lauren Fihe, Clare Gates, Angeline Groves, Brian Halberg, Cynthia Laurel, Jennifer Myers, Irene Tostado, and Felicia Trautman.

Finally, we would like to acknowledge Sr. Patricia Mulkey, OSF, Georgina Roy, Maria Garcia, and Grandma Peggy (Des Jarlait) for all the time, energy, and ideas they shared during the data-gathering and writing stages of the Anawim project.

Authors' Note:

This report was prepared to assist in the strategic planning process of Anawim Center and the Office of Evangelization and Catechesis of the Archdiocese of Chicago. This copy, for public distribution, does not include the specific organizational issues of Anawim Center and the recommendations discussed in the full report.

Table of Contents

Introduction.....	7
Background: Urban Native Americans.....	7
Methodology.....	9
Findings	
The Chicago Native American Community.....	14
Native American Organizations in Chicago.....	40
Conclusion.....	53
Sources.....	55
Appendices	
Appendix A: Interview and Focus Group Instruments.....	58
Appendix B: Native American Organizations in the Chicago Area.....	64
Appendix C: Tribal Information.....	67

List of Tables and Figures

Tables

Table 1. Native Americans by political areas within the Archdiocese of Chicago.....	15
Table 2. Native Americans by Hispanic origin in the service area of the Archdiocese of Chicago.....	17
Table 3. Native Americans in community areas in Chicago.....	21
Table 4. Median Age of American Indians and Alaska Natives in the Chicago region.....	29
Table 5. Age groups among “full-blooded” Native Americans in the service area of the Archdiocese of Chicago.....	30
Table 6. School enrollment by grade level among Native Americans and the general population in Cook and Lake Counties aged 3 years and older.....	31
Table 7. Educational attainment of Native Americans aged 25 years and older in Cook and Lake Counties.....	31
Table 8. Poverty rates of racial and ethnic groups in the Chicagoland area.....	33
Table 9. Employment status of Native Americans aged 16 years and older in the Chicagoland area	35
Table 10. Unemployment among Native Americans in the Archdiocese service area.....	36
Table 11. Occupation types of Native Americans in the Chicagoland Area.....	37
Table 12. Tribal affiliations disclosed by Native Americans alone and in combination with other races.....	68
Table 13. Tribal affiliations disclosed by non-Hispanic Native Americans alone.....	68
Table 14. Tribal affiliations disclosed by Hispanic Native Americans alone.....	69
Table 15. Tribal affiliations disclosed by Native Americans in combination with other races....	69

Figures

Figure 1. Changes in the size of the general population and Native American population in Chicago.....	15
--	----

Figure 2. Map of the dispersion of Native Americans (alone or in combination with other races) in Metropolitan Chicago.....24

Figure 3. Map of the dispersion of non-Hispanic Native Americans.....25

Figure 4. Map of the dispersion of non-Hispanic Native Americans in combination with other races26

Figure 5. Map of the dispersion of Hispanic Native Americans.....27

Figure 6. Map of the dispersion of Hispanic Native Americans in combination with other races.....28

Figure 7. Poverty status of Native Americans in the Chicagoland area.....34

Figure 8. Employment industries of non-Hispanic Native Americans in the Chicagoland area.....38

Figure 9. Employment industries of Hispanic Native Americans in the Chicagoland area.....38

Introduction

Anawim Center, a Native American spiritual and cultural center under the Office of Evangelization and Catechesis of the Archdiocese of Chicago, is currently preparing for strategic planning. As such, Anawim Center formed a research collaboration with the Center for Urban Research and Learning (CURL) at Loyola University Chicago and the Office of Research and Planning of the Archdiocese of Chicago, on a needs assessment study to determine the whereabouts, needs, and interests of the Native American community in Metropolitan Chicago. The research team of Anawim, the Office of Research and Planning, and CURL identified three key goals for this study. First, the research identifies the geographic locations and general demographic information of Native Americans connected to Cook and Lake Counties through work or housing. Second, the research provides a profile of the current needs and interests of Native Americans in Cook and Lake Counties, which Anawim Center could consider in its cultural, educational, and spiritual programs. Third, the research examines issues specific to Anawim Center and makes particular recommendations.

Anawim sees the research being used in two ways. First, the findings of the study will be used by Anawim Center to improve its services and out reach to more Native Americans in the Chicagoland area. Second, Anawim intends to share general information about the geographic dispersion of Native Americans in Cook and Lake Counties and their needs with the network of Native American organizations in order that the data could be used in ways deemed to give a stronger voice to Native Americans in the Chicago metropolitan area.

Background: Urban Native Americans

“Unfortunately, relying on the goodwill of the nation to honor its obligation to Native Americans clearly has not resulted in desired outcomes. Its small size and geographic apartness from the rest of American society induces some to designate the Native American population the ‘invisible minority.’”

—U.S. Commission on Civil Rights, *A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country*

Before we describe the current research and its findings, we want to look briefly at the history of Native Americans in urban areas. Native Americans in general comprise one of the most impoverished and under-represented groups in American society. However, Native Americans in urban areas are at a greater disadvantage, being less visible and less popularized than reservation-dwellers. Contrary to the widespread notion that Native Americans primarily live on reservations, 66% of American Indians and Alaska Natives currently live in metropolitan areas, although their numbers make up the lowest proportion of any racial group (U.S. Census Bureau, 2003). About 40% of urban Native Americans live in very low-income households that is, households with incomes 50% below the regional median income. In contrast, 19% of urban non-Native American households fall under the same category. More than 12% of Native Americans in urban areas are unemployed, which is roughly 2.4 times the unemployment rate of urban whites. Only 34% have graduated high school. Owing perhaps to the misrepresentation and invisibility of Native Americans in school systems, the national dropout rate for this group is 25.4%—the highest among racial or ethnic groups, since the dropout rates for African-Americans, Latinos, Asians, and whites are at 14.5%, 18.3%, 7%, and 9.4% respectively (U.S.

Department of Housing and Urban Development, 1996; cited in National Urban Indian Development Corporation and Center for Community Change, 2003).

Native Americans have always lived in Chicago. Long before the establishment of Chicago, this area was a major trading center for a number of different tribes. However, the modern influx of Native Americans began in the 1950s, when the federal government enacted the policies of termination and relocation. This relocation was one in a long series of problematic relations between Native Americans and the United States government.

In theory, throughout 1800 and the early 1900s, the government promised to support and protect Native Americans through laws, treaties, and pledges with nations, in exchange for land or in compensation for their forced removal from their original homelands (U.S. Commission on Civil Rights, 2003). However, Wilson (1998) asserts that in practice, the federal government sought ways to “get out of the ‘Indian Business’” since the beginning of federal-Indian relations. Then as now, federal funding for programs and services intended to compensate Native peoples fell short of its purpose, for which Native American people continue to suffer the consequences of a history rife with discrimination. After World War II, the federal government moved to take away the trust status of Native Americans and their land. The first tribes targeted for this “termination” act included those deemed ready to assimilate into mainstream white society. On August 1, 1953, congress enacted House Concurrent Resolution 108, which began the process of termination. At the same time, a federal relocation program, which encouraged American Indians to move to urban areas, had already begun (Wilson, 1998).

Between 1952 to 1972, Native Americans came to metropolitan areas in large numbers due to the lack of employment opportunities and other socio-economic problems on reservations. Their relocation was sponsored by the Bureau of Indian Affairs (BIA). Federal relocation policies strongly encouraged Native Americans to move from their tribal lands to cities as a deliberate attempt to assimilate them into mainstream society and terminate the special federal trust responsibility for them (Strauss and Arndt, ed., 1998; National Urban Indian Development Corporation and Center for Community Change, 2003). The program was intended to help Native Americans move from impoverished reservations into job-rich cities, including Los Angeles, Minneapolis and Chicago. Relocates received stipends to offset travel costs and the expenses occurred during their first month in Chicago (Arndt, 1998; Peterson, 2000). In some cases, the BIA subsidized housing. Unfortunately, relocation served to take Native Americans from reservations characterized by insufficient development, only to situate them in impoverished neighborhoods. The American Indians relocated to the city were poorly prepared for city life, with impermanent jobs and deplorable housing. The most noted urbanization of Native Americans came after World War II. Urban relocation programs were established with varying degrees of success. For those Native Americans who chose to stay in cities, they were faced harshly with the same social problems as other minorities. Housing, low-incomes, job stability, and racism were compounded by the Native Americans’ struggle to adjust to city life.

Adjusting to urban life proved difficult for Native Americans, who still retained traditional values and viewed life from a “native ethos” (Fixico, 2000: 4). Tribal values that had been maintained through generations and a native perspective set American Indians apart from other people in the cities. Once removed from their tribal communities and familiar

environments, many urban Native Americans experienced isolation, alienation, and the struggle to maintain their indigenous culture and identity, which urban mainstream values challenged on a daily basis (Fixico, 2000). Granting that conditions on reservations are often harsh, there are mitigating factors that do not apply to Native Americans living in urban areas. Reservation-dwellers have more immediate access to the cultural and spiritual supports of their traditions, since elders, religious leaders, artists, teachers, and the like are available to help lead and define the community. In the city, such support systems are few and far between, resulting in the alienation of urban Native Americans, and more deleterious consequences, such as alcoholism, mental health problems, involvement in crime, and suicide. Inter-tribal differences can also pose problems that reservation dwellers need not encounter. The lack of federal support for urban Indians or urban Indian organizations does not help the situation.

The needs and experiences of urban Native Americans are relatively invisible in research and public dialogue alike (Strauss and Arndt, ed., 1998; Fixico, 2000). However, recent studies have served to counter such a trend. Strauss and Arndt (1998) provide a holistic perspective on the history of Native Americans' relocation to Chicago, their experiences and challenges in the transition to urban life, and the rise of the Chicago Native American community. Their work also provides a profile of current issues affecting the Native American community, such as poverty, the high dropout rate among students, alcoholism, diabetes, native people's alienation from mainstream society, and continued invisibility as a minority group. Fixico (2000) also discusses the relocation experiences of American Indians, their struggles in adjusting to the urban mainstream, and the resulting "transformation of native identity from the original tribal identity to a generic 'Indian' identity, largely created by mainstream stereotypes and history since Columbus and believed by Indians themselves" (Fixico, 2000:3). Meanwhile, Jackson (2002) analyzes how Native Americans raised in an urban area in the Upper Great Lakes negotiate their identity with Native and non-Native people alike, and the influence of their ties (or lack thereof) to their parents' rural Indian communities of origin.

Consequently, the Native community has established an array of organizations that serve social support needs of the people. These organizations specifically respond to Native American values and aspirations. There are approximately 30 organizations and programs working in a variety of fields, such as health, education, cultural arts and social support. The Native community in Chicago has long maintained a cohesiveness and strong identity through the many community organizations, service agencies and tribal organizations that provide social services, education and cultural gatherings for its population. At the same time, the individuals and families maintain ties to their traditional, tribal communities in various parts of the country.

Methodology

Before going into the specifics of our methodology, it is necessary to define the term "Native American." As it is, the term "Native American" has several definitions, depending on the source. Granted, Native American nations have the right to establish their own criteria for tribal enrollment. On the other hand, the U.S. Census Bureau defines as Native American anyone who selects that racial category on the census form (United States Conference of Catholic Bishops' Ad Hoc Committee on Native American Catholics, 2002). The Census 2000 Brief uses "Native American" synonymously with "American Indian and Alaska Native," which

means people having origins in any of the original peoples of North and South America, including Central America, and who maintain tribal affiliation or community attachment (Ogunwole, 2002).

For the purposes of this report, the Native American category pertains to people who self-identified as American Indian and Alaska Native either alone or in combination with other U.S. census racial categories, unless otherwise noted. Per the 2000 Census, Hispanics who reported their race as American Indian and Alaska Native, either alone or in combination with one or more races, are included in the total number of Native Americans. The U.S. Census Bureau defines “Hispanic,” which is used interchangeably with “Spanish” or “Latino,” as a self-designated classification for people whose origins are from Spain, the Spanish-speaking countries of Central or South America, the Caribbean, or those identifying themselves generally as Spanish, Spanish-American, and so forth. By “origin” is meant the ancestry, nationality, or country of birth of the person or person’s parents or ancestors prior to their arrival in the United States (U.S. Census Bureau, 2000). As such, the U.S. Census Bureau assumes that Hispanic people may be of any race, including Native American. Native Hawaiians are not included in the Native American category because they are not recognized as having the same government-to-government relationship, and are thus not eligible for the federal programs available to other Native groups (U.S. Commission on Civil Rights, 2003; Haas, 1949).

Research Process

This research was based on a collaborative, participatory model. Each partner was seen as key to the research, bringing their knowledge, perspectives, and skills to the research table. Anawim Center staff and leaders identified the purpose of the research, provided information and contacts within the Native American community, allowed access to its membership and administrative data and participated in the development of interview and focus group instruments.

The Office of Research and Planning of the Archdiocese of Chicago analyzed the dispersion and concentration of Native Americans in Cook and Lake Counties, as well as other pertinent information, using 2000 Census data. The Office of Research and Planning likewise participated in the development of the interview and focus group instruments, and identified potential contacts among high schools with Native American students and parishes with Native Americans.

The Center for Urban Research and Learning (CURL) at Loyola University Chicago coordinated the development of a research plan, developed instruments, conducted interviews and focus groups, and provided an analysis of the research findings. CURL developed two products for Anawim Center and the Office of Evangelization and Catechesis. An internal report for Anawim Center with extensive methodology sufficient for replication in other venues and a general report, in the form of a Power Point presentation, for broader Native American social service communities. An abridged version of the internal report is available on the CURL website, <http://www.luc.edu/curl>.

The research team utilized primary sources, namely interviews and focus groups with different stakeholders in the Native American community in Chicago. Secondary data, taken from the 2000 Census, was also used to answer its research questions. Though the study was a collaborative project between CURL and Anawim Center and the Office of Research and Planning of the Archdiocese of Chicago, the members of the research team who conducted the interviews and facilitated the focus groups did not have any pre-existing relationships with potential participants of the study. As such, any interaction between the research team and research participants was based solely on a researcher-respondent relationship, which minimized the potential for skewed results.

The research project sought to answer three main questions:

- 1) Where in the service area of the Archdiocese of Chicago do Native Americans live?
- 2) What issues and service needs do Native Americans face?
- 3) How could Anawim Center improve its programs and services accordingly?

These questions call for the use of multiple research methods, namely census data analysis, interviews with focus groups and participant groups, the staff of Anawim Center, Native American organizations based in Chicago, Anawim elders, Native American residents, members of Catholic churches, and youth in Cook and Lake Counties, and the service area of the Archdiocese of Chicago were instrumental in gathering information.

Census Data Analysis

The research team analyzed U.S. Census 2000 data pertaining to the dispersion and socio-economic status of Native Americans in Cook and Lake Counties.

Although the “Chicagoland area” covers more than just Cook and Lake Counties, the dispersion analysis and some of the social indicator figures were limited to data for the two counties, since the Anawim Center is a sponsored agency of the Archdiocese. This “limitation” allowed for the internal discussion of dispersion in terms of Archdiocesan administrative areas known as “Vicariates,” each of which is headed by an auxiliary bishop.

Interviews

Two sets of interviews were conducted. First, the researchers conducted background interviews with three elders and two staff members from Anawim to get a sense of the origins, programs, services, and goals of the center. The background interviews were also intended to determine the changes and issues within Anawim Center and the larger Native American community.

The researchers then conducted a second set of interviews with the representatives of other Native American social service and community organizations based in Metropolitan Chicago. The interviews were intended to determine the organizations’ perception of Anawim’s niche in the Native American community in Chicago and the issues confronting the Native American community at large.

To determine the pertinent organizations to be interviewed, CURL relied on the input of Sr. Patricia Mulkey, OSF, the Director of Anawim Center, Georgina Roy; the Assistant Director of Anawim Center; and Louis Delgado, CURL, who served as project consultant. Working with a list of 30 Native American organizations developed by California Indian Manpower Corporation Chicago Branch Office (CIMC-CBO), a purposive sample of 14 organizations was selected. These organizations covered the breadth of Native American groups, and were selected for their relevance to the research in terms of their niche and activities in the community. Eleven organizations agreed to participate in the study. One to two representatives from each organization agreed to participate in the open-ended interviews (see Appendix A for copy of all instruments). The organizations provided services along the lines of tribal assistance, education, health care, employment referrals, job training, and foster family placement.

As mentioned above, the precise area being studied included both Cook and Lake Counties. Many of our discussions, though, were framed in terms of the “Chicagoland area,” which includes more of the “collar” counties. Some of the figures we cite refer to the “Chicagoland area” or simply to the municipal area of the city of Chicago. While there were a number of Native American organizations on the North side of Chicago in Cook County, there were none in Lake County. The researchers also attempted to interview non-Native American social service or community organizations in areas outside the Uptown neighborhood in Chicago with significant numbers of Native Americans, as indicated in the census data. However, this proved unsuccessful because the organizations contacted largely claimed that they did not serve Native Americans, let alone keep track of the race and ethnicity of their clients at intake. There were several instances when the representatives of some social service agencies in Lake County got upset with the researchers for asking them primarily about any Native American clients they might have served in the past (in view of the goals of the Anawim project), apart from the service needs of clients of other racial and ethnic backgrounds. These organizations did not seem to understand the value of specifically looking at Native Americans.

Focus Groups

The research team also conducted five focus group discussions, as well as one phone interview, with Anawim elders, Native American individuals living and/or working in Cook and Lake Counties, Native American Catholics connected to parishes in Cook County, and Native American youth from high schools in Cook and Lake Counties (see Appendix A for instruments). The focus groups were intended to identify the needs and concerns of various stakeholders in the Native American community in Chicago, such as elders, youth, residents, and members of Catholic parishes. The focus groups also helped determine Native American peoples’ familiarity with Anawim Center and assessment of the role of a spiritual and cultural center such as Anawim in their community. The researchers relied on snowball sampling to recruit participants for the focus group discussions. CURL recruited participants for the focus groups with Anawim elders and Native Americans dispersed throughout Cook County through referrals from the staff of Anawim Center and other Native American organizations, such as the Institute for Native American Development of Truman College. Meanwhile, CURL recruited participants for the focus groups and the phone interview with Native American Catholics and youth by networking with Catholic parishes and parochial high schools in Cook and Lake County, as identified by the Archdiocese of Chicago, and the contacts of Anawim Center, Native

American Educational Services (NAES) College, and St. Augustine's Center. After receiving no response from the only parochial high school in Lake County, CURL put together a list of public high schools in Lake County and inquired whether these schools had Native American students.

The focus group with Anawim elders had 11 participants. The focus groups with Native Americans residing in and/or connected to parishes in Cook County had 15 participants. Five high school students participated in the focus group involving Native American youth based in Cook County. One high school student from Lake County took part in a phone interview.

Although the research team had intended to conduct focus groups with Native American residents, Catholic parishioners, and youth based in Lake County, several constraints hindered this endeavor. The absence of any Native American social service agencies in Lake County made it difficult for the researchers to network with the Native American community in the area. The researchers contacted a college in the area in the hope of connecting with Native American adults who could be recruited for a focus group, but the college claimed that it did not have a centralized office or organization that could identify potential focus group participants, let alone significant numbers of Native American students.

The Catholic parishes in areas in Lake County that were contacted either claimed that they did not have any Native American parishioners or declined to participate in the study. Several public high schools in Lake County confirmed that they had Native American students, but these students turned out to be fifth-generation Native Americans and were thus inhibited from self-identifying as Native American in college applications and similar documents, or disinterested in the research. Only one high school student expressed interest in participating in the study, for which a phone interview was conducted.

In many ways, the problems we had in accessing individuals, especially in Lake County, reflected the problems of dispersion and the accompanying invisibility of the urban Native Americans within social and civic institutions in the Chicago area.

Data Analysis

All the interview and focus group data were analyzed for common themes. The data were coded using Analysis Software for Word-based Records (AnSWR) Version 6.4. The researchers then provided an analysis of the research findings.

For the census material, we used data files from the 2000 Census, publicly available on CD-ROM. The analysis was conducted using SPSS/PC Version 9.01, as well as on-line services, such as the Census Bureau's American Fact-Finder service. We looked at population density, age distribution, poverty rate, educational attainment, employment status, and occupation types of Native Americans in Cook and Lake Counties. We made distinctions between census indicators pertaining to Native Americans of Hispanic origin and non-Hispanic origin whenever possible. This secondary data analysis was ongoing during the duration of the project and both informed our analysis resulting from other methods and was guided by the results of other methods. Hence, our discussion of results mixes findings from the various methods.

Findings:

The Chicago Native American Community

We found a significant increase in the number of people identifying as Native American living in Cook and Lake Counties between 1990 and 2000. This population is dispersed throughout the region. Although there is still a concentration of Native Americans on the North Side of Chicago (at around .3%), especially in the communities of Uptown and Edgewater, this number has decreased from the 1990 to 2000 census.

Results of the 2000 U.S. Census allow us to report that there are 38,049 Native Americans living in Cook and Lake Counties (See Table 1). In line with the definition of “Native American” in the census, as mentioned earlier, the Native American population includes individuals who self-identified as American Indian and Alaska Native alone or in combination with other races. The Native American population in metropolitan Chicago has significantly increased since 1990, to the extent of exceeding the growth rate of the general population. However, precise determination of the growth rate faces some challenges since the formats of the 1990 and 2000 U.S. Censuses differ. (In 1990, while one could indicate both Native American and Hispanic origin, one could not indicate multiple origins in terms of the 1990 U.S. Census race categories.) Hence, we will compare the single origin figures from 1990 to the same for 2000.

Between 1990 and 2000, the Native American population altogether increased by 47%. This is significantly larger than the 7% overall increase in the total population (See Figure 1). It is interesting to note that the number of Native Americans who were not of Hispanic origin declined by 20% between 1990 and 2000, while the number of Native Americans of Hispanic origin increased by 372% within that time period. Thus, the population increase can be attributed primarily to the increase in the number of people who reported to be Native American and Hispanic.

Because the U.S. Census Bureau allowed Americans to designate more than one race for the first time in 2000, Native Americans could self-identify as American Indian or Alaska Native or report a combination with other U.S. Census race categories that included American Indian or Alaska Native (USCCB Ad Hoc Committee on Native American Catholics, 2002). Native Americans could also separately indicate whether or not they were of Hispanic origin. Hence, this report distinguishes between Hispanic and non-Hispanic Native Americans in the analysis of census data, whenever possible.

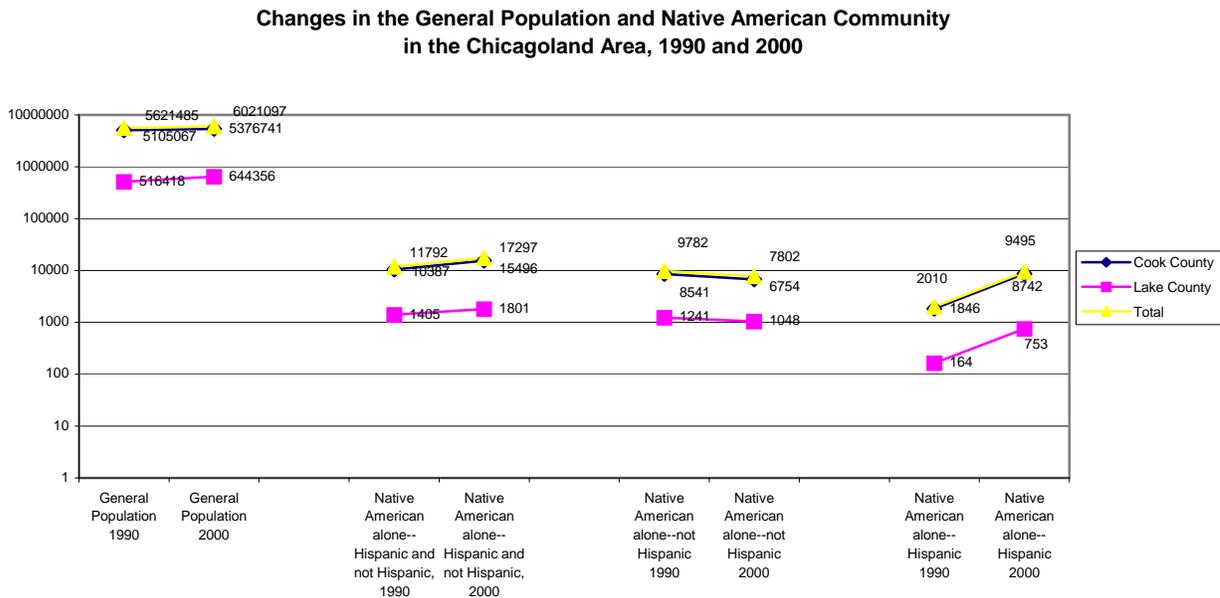
As such, 25% of the 38,049 Native Americans residing in Cook and Lake Counties self-identified themselves as Native American and of Hispanic origin, and 21% as Native American and not of Hispanic origin. Meanwhile, 14% self-identified as Native American in combination with one or more races, including Hispanic ethnicity, and 40% as Native American in combination with one or more races, excluding Hispanic ethnicity (See Table 1). In sum, regardless of Hispanic origin, 46% of the Native American population in metropolitan Chicago self-identified as Native American alone, and 54% as more than one race, including Native American.

Table 1. Native Americans by political areas within the Archdiocese of Chicago

	Chicago		Suburban Cook		Lake County		Archdiocese of Chicago Service Area	
	Number	% Down (% Across)	Number	% Down (% Across)	Number	% Down (% Across)	Number	% Down (% Across)
Native American alone and Hispanic	6,037	28.9 (63.6)	2,705	20.7 (28.5)	753	18.3 (7.9)	9,495	25.0 (100.0)
More than one race including Native American and Hispanic	3,309	15.8 (61.6)	1,607	12.3 (29.9)	453	11.3 (8.4)	5,369	14.1 (100.0)
Native American alone and not Hispanic	4,253	20.4 (54.5)	2,501	19.2 (32.1)	1,048	25.5 (13.4)	7,802	20.5 (100.0)
More than one race including Native American and not Hispanic	7,300	34.9 (47.5)	6,229	47.8 (40.5)	1,854	45.1 (12.0)	15,383	40.4 (100.0)
Total	20,899	100.0%	13,042	100%	4,108	100.2%	38,049	100.0%
% of Total	54.9%		34.3%		10.8%		100%	

From U.S. Census 2000 Summary File 1. See also Technical Documentation: Summary File 1, P3 Race; P4. Hispanic or Latino and Not Hispanic or Latino By Race; and P8. Hispanic or Latino by Race.

Figure 1. Changes in the size of the general population and Native American population in the Chicagoland area



From 1990 Census of Population and Housing Summary Tape File 1, 1A and 3A; and U.S. Census 2000 Summary File 2.

Are these numbers still an undercount?

Despite the substantial growth in the Native American population, the U.S. Commission of Catholic Bishops Ad Hoc Committee on Native American Catholics (2002) and members of the Native American community at large maintain that the existing numbers are still an undercount. The U.S. Census Bureau acknowledges that as many as 6.7% of Native Americans living on reservations and 3.5% living off reservations were not counted in the 2000 Census (Barron, 2001).

Some Native American community leaders and participants of a focus group involving Native American Catholics based in Cook County also claim that the census does not take into account the number of Native Americans who move back and forth between their reservations and the city and the residents who do not fill out census forms (Williams, 2002). In his study of Native Americans in Chicago, Beck (1998) confirms that urban Native American communities, such as that in Chicago, are fluid, in that individuals and families travel back and forth between city and reservation on a regular basis. Younger people do so in search of a better environment or education for themselves and their children, while older community members are inclined to retire to the reservations in which they or their family members have ties. This trend “precludes an integration into the life of the larger community, since for many the city is viewed as a temporary rather than a permanent home,” (Beck, 1998: 169) and thus contributes to the undercounting of Native Americans in the census.

However, regardless of the uncertainty as to the size of the Native American population in Chicago and other urban areas, the number of Native Americans has been increasing over the years nationally and is projected to increase further into the future (USCCB Ad Hoc Committee on Native American Catholics, 2002; AIEDA, 1998).

Are tribal affiliations accurately reported?

While it is not likely that all the Native Americans residing in Cook and Lake Counties are enrolled members of tribes, it is very difficult to estimate those that are. Tribal enrollment is complicated by the fact that different tribes have different criteria for tribal membership.

It is not necessarily the case that those who self-identified as Native American alone are more likely to be enrolled in a tribe. In the 2000 census, 52% of those who claimed to be Native American alone also identified themselves as Hispanic. While there is much missing data, many of these Hispanic Native Americans identified affiliations with Latin American tribes (see Appendix C). Approximately half of those reported they were Hispanic also reported that they were “foreign born.”¹

It is also difficult to estimate the tribal membership of those who identify themselves as Native American in combination with one or more other races. While many of these individuals identify tribal origins, this information alone does not necessarily indicate tribal enrollment.

¹ U.S. Census 2000 American Indian and Alaska Native Summary File, PCT39, Nativity by Language Spoken in the Home by Ability to Speak English for Population 5 and Over.

Moreover, members of the Native American community in Chicago point out several discrepancies in the tribal information provided by the census. They assert that some tribes known to have members in Chicago are not included in the census. For instance, the Ho-Chunk and Lakota tribes, which are more visible in the Native American community in Chicago, are not included in the census tribal categorizations. As such, several respondents point out that the U.S. Census Bureau’s tribal categorizations do not reflect Native American tribal realities in Chicago.

What about Hispanic Native Americans?

The 2000 Census indicates that 39% of the Native American population in the service area of the Archdiocese of Chicago are of Hispanic origin (See Table 2). The U.S. Census Bureau (2000) uses the term “Hispanic” interchangeably with “Latino” or “Spanish,” to mean a self-designated classification for people whose origins include Spain, the Spanish-speaking countries of Central or South America, and the Caribbean, or who identify themselves generally as Spanish, Spanish-American, and so forth. One’s origins are further defined as one’s ancestry, nationality, or country of birth, or that of one’s parents, prior to arrival in the United States. As such, the U.S. Census Bureau (2000) assumes that Hispanic people may be of any race, including Native American.

It is interesting to note that the proportion of Hispanic Native Americans in Cook and Lake Counties varies between those who self identified as Native American alone, and those who disclosed a combination of races, including Native American. There are more individuals of Hispanic origin (at 55%) among those who self-identified as Native American alone than there are among those who self-identified as Native American in combination with one or more races (at 26%).

Table 2. Native Americans by Hispanic origin in the service area of the Archdiocese of Chicago

	Native American alone		Native American in combination with one or more races		Total	
	Number	% down % across (% total Native American population)	Number	% down % across (% total Native American population)	Number	% down % across
Hispanic origin	9,495	54.9 63.9 (25.0)	5,369	25.9 36.1 (14.1)	14,684	39.1 100.0
Not of Hispanic origin	7,802	45.1 33.7 (20.5)	15,383	74.1 66.3 (40.4)	23,185	60.9 100.0
Total	17,297	100.0 45.5	20,752	100.0 54.5	38,049	100.0 100.0

From U.S. Census 2000 Summary File 1. See also Technical Documentation: Summary File 1, P3. Race; P4. Hispanic or Latino and Not Hispanic or Latino By Race; and P8 Hispanic or Latino by Race.

As mentioned earlier, the U.S. Census Bureau stipulates that Hispanic people may be of any race, including Native American. There is some overlap in the definitions of Native American and Hispanic people because both terms include people with origins in Central or South American countries, although the former specifically applies to the original peoples of these areas. This raises key questions for the Native American social service community in Chicago. Are Indians from Central American and South American countries to be included in the Native American population in the United States? By implication, are they then included in the actual or target service population of Native American organizations in the Chicagoland area? If Central American and South American Indians are to be distinguished from North American Indians, should organizations serving the Latino community develop special understanding or programs targeting Hispanic Native Americans?²

Mixed responses to inclusion: “Pan-American” definition of Native American

The representatives of the organizations interviewed express mixed responses on the issue. On the one hand, some representatives allude to the Native American nations recognized by the United States federal and state governments, and do not include tribal entities outside the jurisdiction of the United States in the scope of their organizations’ services. The director of a Native American organization distinguishes between American Indians and their indigenous counterparts in Latin American countries:

“Latin American Indians do not meet the definition of United States Native Americans, or federally recognized tribes. Mexican Indians and so forth are rightly considered Native American, but they are Native Americans of their countries... Only people born here who are registered under Native American tribes or the BIA (Bureau of Indian Affairs) are legally American Indian.”

The director of another organization adds that his organization treats the Mexican Indians and South American Indians it has encountered as a different category, although he does not discount their needs:

“For my program, they’re viewed as separate, but I think their issues are justified. I think they really need culturally relevant services. Unfortunately, because of their designation as Indians from Mexico or Indians from [elsewhere]... those tribes in... different territories don’t have any political relationship with Congress... Only the tribes that are within the United States jurisdiction... have a treaty relationship with Congress, and through our program, only those people are accepted.”

On the other hand, other representatives recognize Native people from Central America and South America, and include them—or are at least amenable to including them—in their organizations’ beneficiaries. The representative of an organization comments: “They’re tribal people. I’d encourage them to come.”

Another representative distinguishes between his personal position and the stance of the federal government toward Indians outside North America, and even expands the definition of Native Americans to include other indigenous groups:

² For example, some of the children from Latin American entering bilingual programs are assumed to have Spanish as their first language. In some instances that is not the case, and their tribal or regional language is their primary language.

“What I think personally and what the federal government think are two different things... Yes, I think they’re, in a Pan-Indian sense, [Native American]. But I’d also include New Zealand [and] Australia, too, as Native Americans. But within the system itself, Chicago does not recognize them as federally recognized nations or tribes.”

The representative of another organization discloses that his organization has served numerous Native people from Mexico. However, he reveals that Hispanic Native Americans face limitations in their participation in the organization’s activities, due to the lack of documentation as to their Indian identity:

“Native Americans in the United States carry Indian cards to prove they’re Indian, whereas Mexicans don’t. Any South American doesn’t. And we had some people here that were really upset at us that we wouldn’t allow them to be in our fall powwow because they had no proof that they were Indian. And [a lady] said they were some tribe down South America, and she was almost in tears. She said, ‘Did you know if we had proof down there that we’re Indian, we’d be killed immediately?’

I’m like, “Wow, I’m sorry about that but what can we do? We’re stuck. We can’t assume you’re just trying to say you’re Indian.”

The caseworker of another organization discusses the issues of Indians along both sides of the U.S.-Mexico and U.S.-Canada border, and extends her definition of Native people to include those on both sides of the border:

“We’re trying to get the Mexican peoples recognized legally... because they’re Indian people, because a lot of those people do marry our own U.S. Indians. [**Authors’ note:** *And then, talking about the tribes along the border of the U.S. and Canada, she stresses that the members of certain tribes live on both sides of the border.*] And some of the tribes are on both sides of the border, like the Mohawks and the Chippewa. The Iroquois people sit on both sides of the border.”

According to an Anawim leader, an elder involved in Anawim’s leadership circle once pointed out that Hispanic Native Americans were “forgotten people who also need to be recognized.” The elder, who lives in the Pilsen neighborhood, suggests holding a special event, such as a powwow, that would recognize the contributions of Hispanic Native Americans. He claims such an event would show that Anawim Center acknowledges Hispanic Native Americans, in addition to Native Americans from North America.

Such findings indicate that one cannot deny the presence and service needs of Hispanic Native Americans, even if their tribal affiliations fall outside the list of federally recognized tribes in the United States. The unique cultural needs and interests of Central American and South American Indians vis-à-vis the issues faced by North American Indian tribes point to a potential area of service that could be undertaken either by the broader Native American social service community in metropolitan Chicago or by the ethnic ministries division of the Archdiocese of Chicago. This is a topic worth investigating in further research.

Where do Native Americans live?

“Everyone gets moved away. We used to be a very large community in the Uptown area, and here and there in other places of the city. But now, because of the lack of safe, affordable housing, we’ve moved out into different areas, like around Uptown...We moved out like a wheel; we’re all over the place...Like myself, 54 miles away in Indiana.”
—a Native American caseworker

According to the 2000 Census, 55% of the Native Americans (including those of Hispanic origin) residing in Anawim Center’s target service area live in the city of Chicago, while 34% are based in the suburbs of Cook County and 11% in Lake County (See Table 1). The Native American population is as dispersed as it gets, as Native Americans reside in virtually every community area of Chicago and its nearby suburbs (See Figure 2).

Looking more closely at the City of Chicago, we find that Native people live in virtually every neighborhood in the city. There is no particular American Indian neighborhood in metropolitan Chicago, as the staff of Native American social service agencies attest to. However, a significant number of Native Americans live on the north side of Chicago, close to Anawim Center. Community areas with significant concentrations of Native American residents include: Lakeview, Lincoln Square, Albany Park, Austin, Edgewater, Irving Park, Logan Square, North Center, Portage Park, Rogers Park, Uptown, West Ridge, and West Town (refer to shaded areas in Table 3). In total, these 13 community areas (highlighted in Table 3) account for 45% of all the individuals in Chicago who self-identified as Native American alone and not of Hispanic origin. The Native American population in these community areas also makes up 19% of the total population in the region.

Uptown has historically been the anchor of the city’s Native American community since the 1950s Relocation (Peterson, 2002). This neighborhood, alongside Edgewater, has consistently had a higher concentration of Native American residents. As such, the majority of Native American community and social service agencies are located in or near Uptown.

Within the past decade or so, however, Native Americans have tended to leave those neighborhoods and move north and west in the city (AIEDA, 1998, Peterson, 2002). This shift in residence is due in large part to the gentrification of Uptown. The neighborhood is currently undergoing revitalization (Peterson, 2000). New large Victorian homes, condominiums, and townhomes are currently being erected in place of affordable housing units, where most Native Americans resided, as the community utilizes the profits from the Tax Increment Financing (TIF) surrounding the area. As of 2002, the average cost of a two-bedroom apartment in Uptown is \$400 to \$450, which is about 40% of the median household income in the area. Because of the increased rental and leasing costs, many Native Americans could no longer afford to live in Uptown. The participants of focus groups involving the elders of Anawim Center and the general population of Native Americans based in Cook County are unanimous in their claim that “the high price of housing has contributed to the emigration of the Indian population out of the community in Uptown,” to other parts of the city, to the suburbs, and even to the Indiana and Wisconsin borders, where the cost of living is cheaper.

Table 3. Native Americans in community areas in Chicago

	American Indian/Alaska Native Alone			American Indian/Alaska Native combined with other race/s	American Indian/Alaska Native alone and combined
	Total	Hispanic	Non-Hispanic		
City of Chicago	10290	5738	4252	10608	20898
Rogers Park	365	171	194	433	798
West Ridge	256	86	170	343	599
Uptown	383	128	255	434	817
Lincoln Square	220	104	116	187	407
North Center	186	76	110	160	346
Lakeview	234	95	139	276	510
Lincoln Park	129	43	86	150	279
Near North Side	92	24	68	255	347
Edison Park	14	8	6	15	29
Norwood Park	48	5	43	87	135
Jefferson Park	61	19	42	65	126
Forest Glen	37	12	25	51	88
North Park	60	23	37	56	116
Albany Park	260	127	133	274	534
Portage Park	218	112	106	225	443
Irving Park	307	168	139	279	586
Dunning	69	40	29	77	146
Montclare	34	18	16	36	70
Belmont Cragin	479	406	73	201	680
Hermosa	184	159	25	45	229
Avondale	230	147	83	351	581
Logan Square	463	299	164	401	864
Humboldt Park	295	210	85	219	514
West Town	446	287	159	332	778
Austin	147	47	100	315	462
West Garfield Park	20	0	20	24	44
East Garfield Park	16	9	7	35	51
Near West Side	88	36	52	131	219
North Lawndale	64	18	46	80	144
South Lawndale	610	249	61	179	789
Lower West Side	430	364	66	170	600
Loop	46	9	37	76	122
Near South Side	16	6	10	30	46
Armour Square	31	22	9	38	69
Douglas	67	6	61	102	169
Oakland	2	0	2	20	22
Fuller Park	11	1	10	14	25
Grand Boulevard	36	10	26	76	112
Kenwood	37	2	35	131	168
Washington Park	22	1	21	51	73
Hyde Park	40	9	31	191	231
Woodlawn	42	7	35	127	169
South Shore	75	4	71	232	307
Chatham	34	2	32	126	160

Avalon Park	17	1	16	41	58
South Chicago	161	99	62	232	393
Burnside	1	0	1	2	3
Calumet Heights	32	17	15	73	105
Roseland	65	14	51	214	279
Pullman	15	8	7	27	42
South Deering	52	30	22	67	119
East Side	188	137	51	68	256
West Pullman	78	31	47	113	191
Riverdale	22	11	11	50	72
Hegewisch	67	42	25	49	116
Garfield Ridge	57	30	27	75	132
Archer Heights	43	37	6	36	79
Brighton Park	415	356	59	170	585
McKinley Park	109	87	22	70	179
Bridgeport	226	157	69	125	351
New City	276	228	48	137	413
West Elsdon	60	48	12	34	94
Gage Park	285	224	61	127	412
Clearing	36	17	19	69	105
West Lawn	99	69	30	85	184
Chicago Lawn	319	261	58	209	528
West Englewood	48	8	40	157	205
Englewood	44	7	37	91	135
Greater Grand Crossing	54	8	46	112	166
Ashburn	122	88	34	110	232
Auburn Gresham	80	8	72	160	240
Beverly	41	12	29	81	122
Washington Heights	37	4	33	110	147
Mount Greenwood	20	8	12	89	109
Morgan Park	16	3	13	108	124
O'Hare	18	3	15	21	39
Edgewater	283	116	167	396	679

From 2000 Census data—PL94-171 file (as counted), April 2000. Downloaded by the Center for Urban Research and Learning (CURL) from the profiles extracted and printed by Northeastern Illinois Planning Commission and Cagis, University of Illinois at Chicago. U.S. Census Bureau, Census 2000, Redistricting Data Summary File, Tables PL1, PL2, PL3, and PL4, March 2001.

According to several Anawim elders, the greater independence Native Americans eventually acquired after moving to the city also paved the way for the depletion of the Native American community in Uptown. During the focus group, some elders emphasized that Native Americans came to Uptown together as part of the Relocation in the 1950s. Now that they have become better educated and more independent, they do not need such a tight support system. They have dispersed throughout the metropolitan area and opted to sustain themselves on their own. Another reason cited for the population shift was the return of older Native Americans to the reservation upon retirement.

Other factors associated with the shift in Native American residence patterns include job availability and school concerns. It is inevitable for people to move to where the jobs are. At the same time, many American Indian families consider Chicago Public high schools threatening

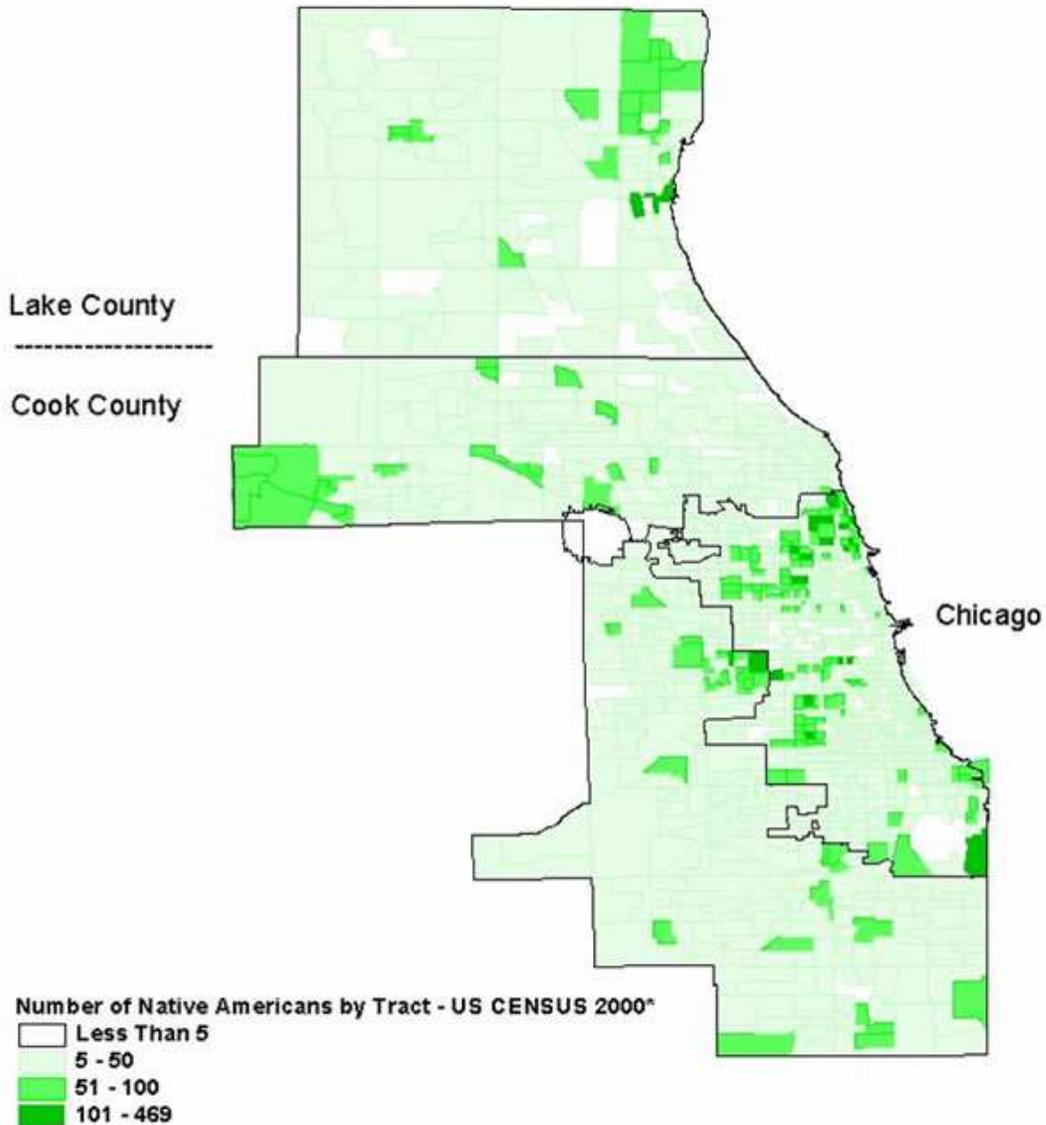
and insensitive (AIEDA, 1998). Whatever the reasons for the population shift, it runs the risk of generating areas of concentrated poverty among the Native American population. As those with better personal and financial resources leave for the most desirable areas, those with limited resources remain.

In addition to these dispersion trends, we also see a new concentration of Native Americans in Latino areas of Chicago, such as Pilsen and Little Village (see Table 3). Comparing Figures 2, 5, and 6, the “newness” of this concentration is likely an artifact of the new census measurement for ethnicity and race.

Meanwhile, in Lake County, we can see a special concentration of Native Americans at Great Lakes Naval Training Center (see Figure 2). This demographic reflects the number of Native Americans working in the U.S. armed forces in Lake County, as will be discussed in the subsequent section on the employment status of Native Americans.

Figure 2. Map of the dispersion of Native Americans in the service area of the Archdiocese of Chicago

Number Reporting Native American in Responses to US Census Race Question



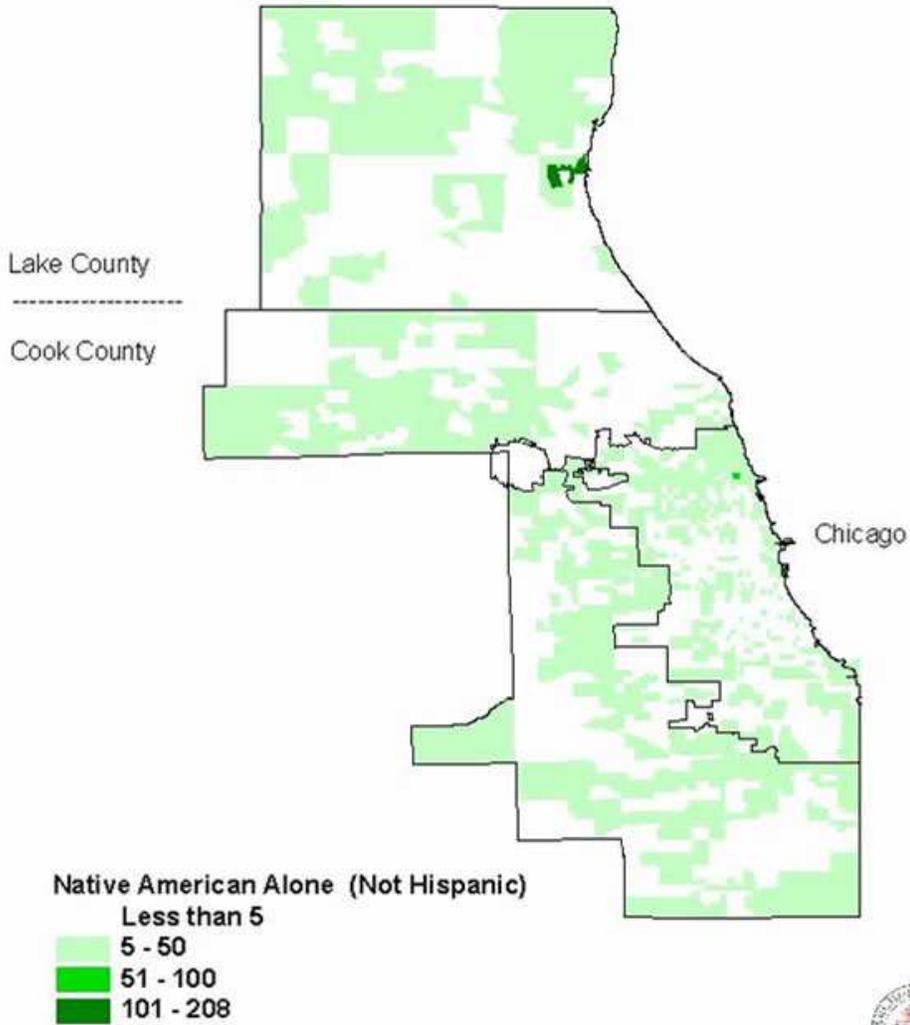
*38,049 persons identified themselves as Native American either alone or in combination with other U.S. Census race categories.



OR Pdf's
05/2003

Figure 3. Map of the dispersion of non-Hispanic Native Americans

Number Reporting Native American Alone And Not Hispanic - US Census



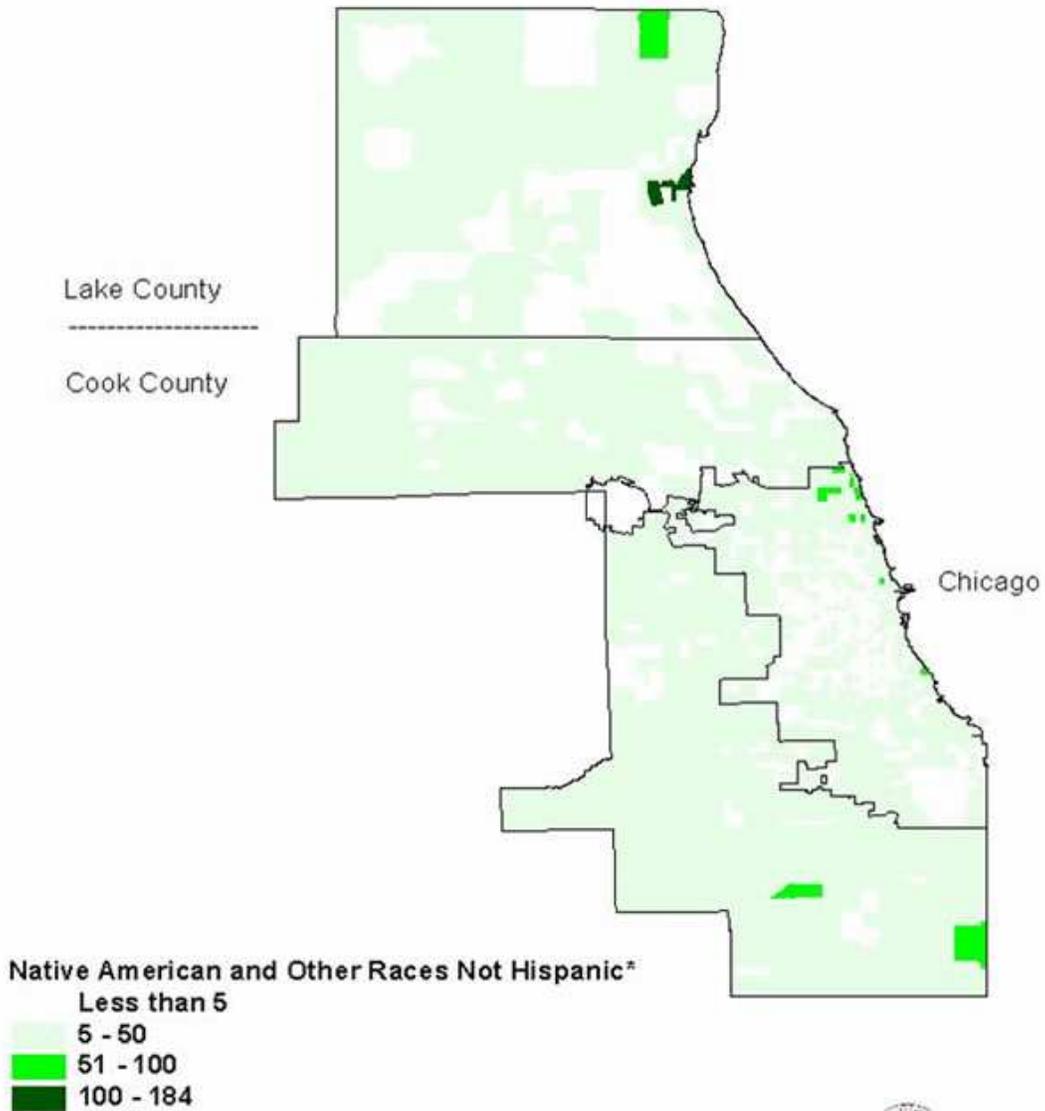
* 7,802 persons identified themselves as Native American alone and Not of Hispanic origin



ORP Affs
05/2003

Figure 4. Map of the dispersion of non-Hispanic Native Americans in combination with other races

Native American And Other Races But Not Hispanic - US Census



* 15,383 persons identified themselves as Native American and Other Races but not of Hispanic Origin



ORP Affs
05/2003

Figure 5. Map of the dispersion of Hispanic Native Americans

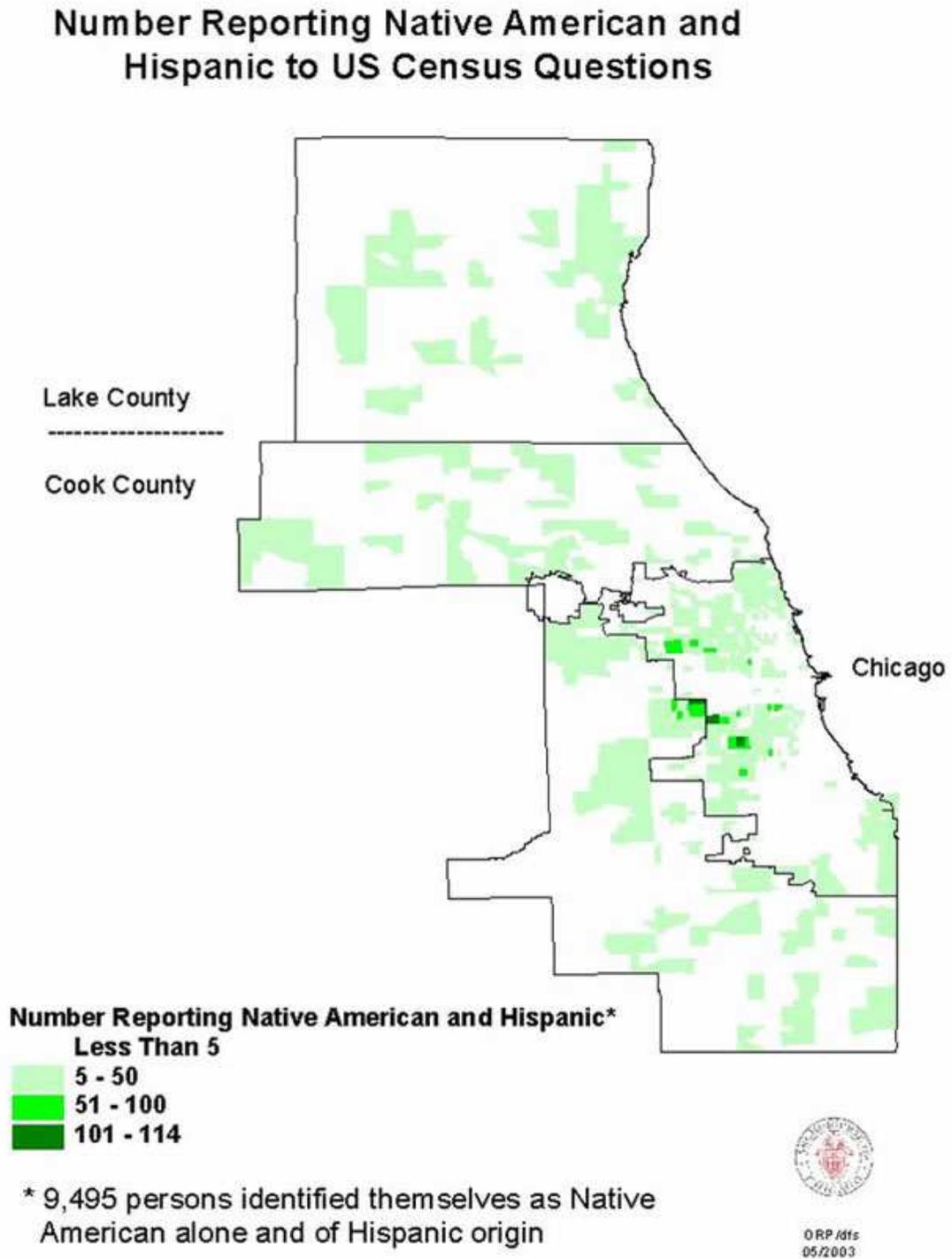
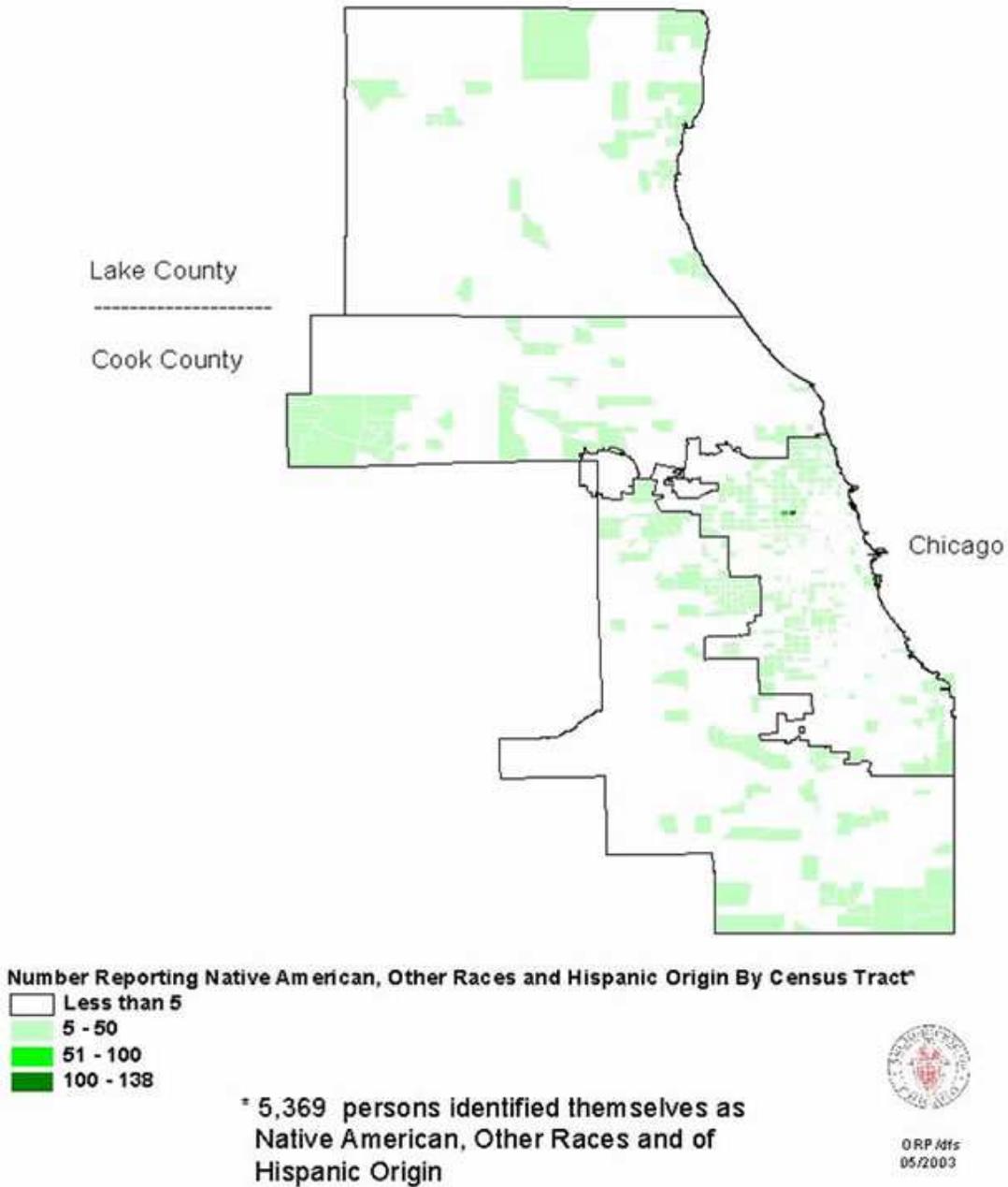


Figure 6. Map of the dispersion of Hispanic Native Americans in combination with other races

Number Reporting Native American, Other Races and Hispanic Origin - US Census



What is the age distribution of Native Americans?

The average age of Native Americans in Chicago is younger than that of the general population consisting of all racial and ethnic groups (see Table 4). The median age of the general population in Cook and Lake Counties is 34 years. By contrast, the median age of Native Americans (alone or in combination with other races), including those of Hispanic origin, is 30 in Cook County and 26 in Lake County. The median age of Native Americans (alone or in combination with other races) who are not of Hispanic origin is 33 in Cook County and 27 in Lake County.

If we look closely, we find that Hispanic Native Americans are clearly on the whole much younger than non-Hispanic Native Americans. There are more Hispanic Native Americans (36%) than non-Hispanic Native Americans (26%) who are under 18 years of age (see Table 5). Over half (51%) of those identifying themselves as Native American alone and of Hispanic origin are under the age of 35 years. Less than two-fifths (39%) of those who self-identified as non-Hispanic Native Americans fall under the same age group. The number of non-Hispanic Native Americans aged 55 years and older (14%) is more than twice as much as the number of Hispanic Native Americans belonging to the same age group (6%).

There is some “parity” among middle-aged Native Americans. Thus, in the age range of 35 to 54 years of age, 47% of the Native American population in Cook and Lake Counties are Native Americans of Hispanic origin, while 52% are Native Americans who are not of Hispanic origin. At any rate, while the age disparity still exists, it is significantly lower if Hispanic Native Americans are not included in the analysis.

Table 4. Median Age of American Indians and Alaska Natives in the Chicago region

	All races	Native American alone	Native American alone or in combination with other races	Native American alone, not Hispanic	Native American alone or in combination with other races, not Hispanic
Cook	33.6	27.6	28.9	32.6	33.1
Lake	33.8	26.4	25.5	28.0	27.0

From U.S. Census 2000 Summary File 2, PCT4. Median Age by Sex.

Table 5. Age groups among Native Americans in the service area of the Archdiocese of Chicago

Age Group	Native American alone and Hispanic	% Across (% Down)	Native American alone and not Hispanic	% Across (% Down)	Total (Native American alone, Hispanic and not Hispanic)	% Across (% Down)
0 to 17	3,451	63% (36%)	2,053	37% (26%)	5,504	100% (32%)
18 to 24	1,389	59% (15%)	963	41% (12%)	2,352	100% (14%)
25 to 34	1,880	60% (20%)	1,250	40% (16%)	3,130	100% (18%)
35 to 44	1,384	51% (15%)	1,339	49% (17%)	2,723	100% (16%)
45 to 54	815	43% (9%)	1,103	58% (14%)	1,918	100% (11%)
55 to 64	315	34% (3%)	601	66% (8%)	916	100% (5%)
65 and older	261	67% (3%)	493	65% (6%)	754	100% (4%)
Total	9,495	55% (100%)	7,802	45% (100%)	17,297	100% (100%)

From U.S. Census 2000 Summary File 1. See also Technical Documentation: Summary File 1, P12C. Sex By Age (American Indian and Alaska Native Alone); and PCT12K. Sex By Age (American Indian and Alaska Native Alone, Not Hispanic or Latino)

What is the educational attainment of Native Americans?

Table 6 indicates that the Native American population in Cook and Lake Counties has a higher educational participation rate in the Pre-K to 12 range (28%), compared to the general population (22%). However, such figures on the enrollment of Native Americans cannot be taken at face value. A likely reason for the higher participation rate of Native Americans vis-à-vis the general population is that the former is a younger population as a whole and thus has a higher proportion of individuals in the Pre-K to 12 range. Census data and other secondary data reveal troublesome information about the education of Native Americans.

Census data on the educational attainment of Native Americans show that Native Americans tend to have a lower educational attainment compared to the general population. A small number of Native Americans in Cook and Lake Counties were graduates of higher education (e.g., bachelor's, master's, and doctorates). The majority of Native Americans in Cook and Lake Counties (24%) graduated high school or completed equivalency programs. A significant number of Native Americans (22%) also had some college education, but no degree (see Table 7).

Table 6. School enrollment by grade level among Native Americans and the general population in Cook and Lake Counties aged 3 years and older

	Native Americans	Percentage	Total Population	Percentage
Enrolled in nursery school, preschool	331	2%	122,915	2%
Enrolled in kindergarten	361	2%	95,210	2%
Enrolled in grade 1 to grade 8	2,334	15%	726,278	13%
Enrolled in grade 9 to grade 12	1,220	8%	339,463	6%
(Enrolled in Pre-K to 12, Sub-total)	4,246	28%	1,283,866	22%
Enrolled in college	960	6%	392,445	7%
(Enrolled Subtotal)	5,206	34%	2,960,177	51%
Not enrolled in school	10,118	66%	4,083,579	71%
Total	15,324	100%	5,759,890	100%

From U.S. Census 2000 Summary File 3, P147C. School Enrollment by Level of School by Type of School for the Population 3+ Years (American Indian/Alaska Native Alone); and P036. Sex by School Enrollment by Level of School by Type of School for the Population 3+ Years

Table 7. Educational attainment of Native Americans aged 25 years and older in Cook and Lake Counties

Education Level	Male		Female		Total Native American Population	
	Number	Percentage	Number	Percentage	Number	Percentage
Less than 9th grade	815	20%	493	12%	1,308	16%
9th to 12th grade, no diploma	623	16%	806	20%	1,429	18%
High school graduate (includes equivalency)	953	24%	929	23%	1,882	24%
Some college, no degree	753	19%	986	25%	1,739	22%
Associate degree	193	5%	236	6%	429	5%
Bachelor's degree	381	10%	327	8%	708	9%
Graduate or professional degree	272	7%	247	6%	519	7%
TOTAL	3,990	100%	4,024	100%	8,014	100%

From U.S. Census 2000 Summary File 3, Table P148C. Sex by Educational Attainment for the Population 25+ Years (American Indian/Alaska Native Alone).

Local, regional, and national data on the dropout rates and graduation rates among Native Americans reveal disturbing realities about the education and welfare of Native American students. According to statistics released by the Illinois State Board of Education (cited in ASPIRA, 2000), the public secondary school dropout rate for Native Americans in Illinois increased from 7.1% in 1995 to 9.8% in 1999. Although African Americans also encountered an increase in their dropout rate—that is, from 13.1% in 1995 to 13.3% in 1999—such a change

was not as dramatic as what the Native American population experienced. By contrast, the dropout rates for white, Latino, and Asian students declined during the same time period—from 4.5% in 1995 to 4.0% in 1999, in the case of White students; from 13.4% in 1995 to 11.3% in 1999, in the case of Latino students; and from 3.2% in 1995 to 2.4% in 1999, in the case of Asian students (ASPIRA, 2000).

In a similar vein, Swanson (2003) reports that American Indian and Alaska Native students consistently have the lowest graduation rates in the Midwest. The graduation rate is reported at 40.2% for females and 33.0% for males. (However, the graduation rates for Native Americans in the Midwest are higher than those for Native Americans in other parts of the country.)

National data on high school graduation rates among minority students show that Native American students are among the racial groups with low high-school graduation rates. A study by Orfield, Losen, Wald, and Swanson (2004) found that only slightly more than half of all Native American students graduated high school. Native American males graduated at a lower rate (at 43%) than did their female counterparts (51%).

The similarities between local, regional, and national data confirm our respondents' accounts about pervasive problems in the education of Native Americans, such as the alienation felt by Native American students and their lack of cultural support systems, particularly in public schools. These issues will be discussed in more detail in the sub-section on "Student Retention" on page 50, when we turn to the issues in the Native American community in Chicago, as articulated by the representatives of Native American organizations and community members.

What is the socio-economic status of the Native American community?

"The American dream is not affordable for Native American people."
—a staff member of Anawim Center

The poverty rate of the Native American community in Cook and Lake Counties depends on whether or not one includes Native Americans of Hispanic origin in the Native American population. If one were to include Hispanic Native Americans in the picture, Native Americans, alongside Latinos, would have the second highest poverty rate, since 17% of both the Native American and the Latino populations in Cook and Lake Counties live below the poverty level (see Table 7). Meanwhile, if one were to take only non-Hispanic Native Americans into account, Native Americans would have the third highest poverty rate, alongside Native Hawaiians and other Pacific Islanders, as 15% of Native Americans and Native Hawaiians and other Pacific Islanders live below the poverty line. At any rate, Native Americans have a higher proportion of people in poverty compared to Asians (at 10%) and Whites (at 5%), and a lower proportion compared to African Americans (at 25%).³

³ The current official poverty measure was prescribed for federal agencies by Statistical Policy Derivative 14, issued by the Office of Management and Budget (OMB). The poverty measure has two components—poverty thresholds (income levels) and the family income that is compared with these thresholds. The official definition uses 48 thresholds that take into account family size (from one person to nine or more) and the presence and number of family members under 18 years (from no children present to eight or more children present). Family income thus

Native Americans in Cook and Lake Counties are dispersed across income levels (see Figure 7). In Chicago, there is a growing number of middle-class Native Americans who live above the poverty line. AIEDA (1998) claims that socioeconomic diversity in the Native American population has increased over time. The greatest number of Native people living in poverty is in the city itself, rather than in Lake County or in the state more generally.

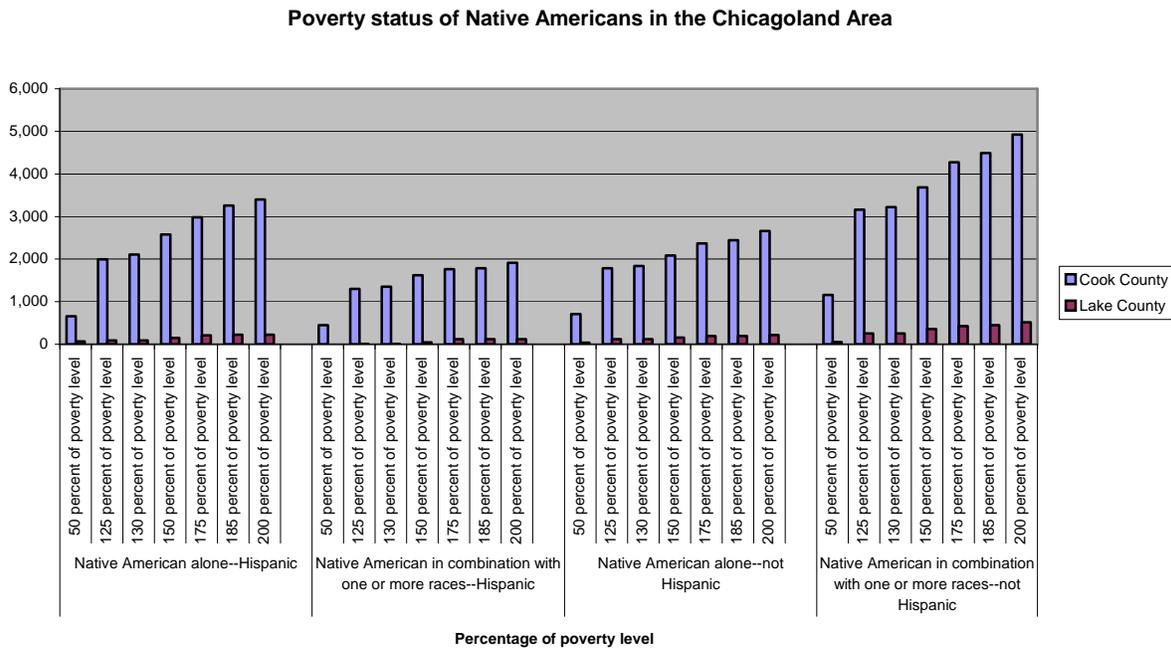
Table 8. Poverty rates of racial and ethnic groups in the Chicagoland Area

Racial Group	Cook County			Lake County			Total		
	All individuals for whom poverty status is determined	Number of people below poverty level	%	All individuals for whom poverty status is determined	Number of people below poverty level	%	All individuals for whom poverty status is determined	Number of people below poverty level	%
Asian	278,448	31,103	11%	27,284	779	3%	305,732	31,882	10%
Black	1,377,973	349,595	25%	41,813	6,831	16%	1,419,786	356,426	25%
Hispanic or Latino (of any race)	1,061,859	187,290	18%	90,696	12,543	14%	1,152,555	199,833	17%
Native American (including Hispanic)	35,119	6,164	18%	3,911	341	9%	39,030	6,505	17%
Native American (not Hispanic)	22,614	3,674	16%	2,956	256	9%	25,570	3,930	15%
Native Hawaiian or other Pacific Islander	3,266	520	16%	701	78	11%	3,967	598	15%
White	2,582,707	145,867	6%	466,352	15,571	3%	3,049,059	161,438	5%

From U.S. Census 2000 Quick Table P34. Poverty Status in 1999 of Individuals.

determines who is poor. If a family's total income is less than the threshold for the family's size and composition, the family and everyone in it is considered poor. The total number of people below the poverty level is the sum of the number of people in poor families and the number of unrelated individuals with incomes below the poverty threshold. Alemaheyu Bishaw and John Iceland, "Poverty: 1999." Census 2000 Brief. May 2003.

Figure 7. Poverty status of Native Americans in the Chicagoland Area⁴



From U.S. Census 2000 Quick Table P34. Poverty Status in 1999 of Individuals.

What is the employment status of Native Americans?

The employment status of Native Americans in metropolitan Chicago is characterized by gender differences (see Table 8). Native American males of Hispanic and non-Hispanic origin alike have higher labor force participation rates in Cook and Lake Counties (at 64% and 84%, respectively), compared to their female counterparts (at 56% and 66%, respectively).

The extent of Native Americans' involvement in the labor force varies, depending on the county in question. In Cook County, Native American men (64%) and women (56%) are involved in the civilian labor force only (see Table 9). None of them are part of the U.S. armed forces. By contrast, Native American men and women in Lake County are represented in both the civilian labor force and the armed forces. In that county, the proportion of Native American women in the civilian labor force (61%) is slightly higher than that of Native American men (60%). Meanwhile, more Native American men (24%) than women (4.5%) are represented in the armed forces in Lake County, reflecting the presence of the Great Lakes Naval Training Center along the east or central edge of the county (see the dispersion maps, Figures 2 to 6). The data suggest that nearly 200 Native Americans, regardless of Hispanic origin, may be in the

⁴ The data on poverty status were derived in part from the Census 2000 long form questionnaire items 31 and 32, which provide information on the amount of income people receive from various sources. Poverty status was determined for everyone except those in institutions, military group quarters, or college dormitories, and unrelated individuals under 15 years old.

area of the naval base. It seems likely that both the trainers and the recruits at the base will include several hundred Native Americans at any one time.

The unemployment rate among Native American men and women also varies by county. In Cook County, more Native American women (9%) than men (7%) are unemployed. This trend is reversed in Lake County, as more Native American men (3%) than women (2%) are unemployed (see Table 10). One can measure the unemployment rate of Native Americans in the Archdiocese of Chicago's service area by dividing the total number of unemployed Native Americans (864) by either the total number of Native Americans in Cook and Lake Counties for whom employment status was determined or by the total number of Native Americans in the labor force. If one uses the former unit of analysis, the unemployment rate among Native Americans is 7.4%. If one uses the latter, the unemployment rate among Native Americans is 12.1% (see Table 10). These findings are consistent with the background information on urban Native Americans, cited above on page 13.

Table 9. Employment status of Native Americans aged 16 years and older in the Chicagoland Area

	Cook County	Percentage	Lake County	Percentage	Archdiocese Service Area	Percentage
Total	10,459	100.0%	1,172	100.0%	11,631	100.0%
Male	5,161	100.0%	686	100.0%	5,847	100.0%
In labor force	3,293	63.8%	578	84.3%	3,871	66.2%
In Armed Forces	0	0.0%	165	24.1%	165	2.8%
Civilian	3,293	63.8%	413	60.2%	3,706	63.4%
Employed	2,929	56.8%	396	57.7%	3,325	56.9%
Unemployed	364	7.1%	17	2.5%	381	6.5%
Not in labor force	1,868	36.2%	108	15.7%	1,976	33.8%
Female	5,298	100.0%	486	100.0%	5,784	100.0%
In labor force	2,946	55.6%	320	65.8%	3,266	56.5%
In Armed Forces	0	0.0%	22	4.5%	22	0.4%
Civilian	2,946	55.6%	298	61.3%	3,244	56.1%
Employed	2,472	46.7%	289	59.5%	2,761	47.7%
Unemployed	474	8.9%	9	1.9%	483	8.4%
Not in labor force	2,352	44.4%	166	34.2%	2,518	43.5%

From U.S. Census 2000 Summary File 3, P150C. Sex by Employment Status for the Population 16+ Years (American Indian/Alaska Native Alone).

Table 10. Unemployment among Native Americans in the Archdiocese service area

	Total Population	Individuals in Labor Force	Unemployed Individuals	Percent of Total Population	Percent of Labor Force Population
Cook County	10,459	6,239	838	8.0%	13.4%
Lake County	1,172	898	26	2.2%	2.9%
Archdiocese Service Area	11,631	7,137	864	7.4%	12.1%

From U.S. Census 2000 Summary File 3, P150C. Sex by Employment Status for the Population 16+ Years (American Indian/Alaska Native Alone).

Occupation types

The 2000 Census indicates that Native American men, of Hispanic and non-Hispanic origin alike, tend to be concentrated in manufacturing jobs in both Cook and Lake Counties. In Cook County, 8% of Native American men of Hispanic origin and 9% of non-Hispanic Native American men are employed in manufacturing industries (see Table 11 and Figures 8 and 9). In Lake County, the corresponding figures are 6% for Hispanic Native American men and 14% for non-Hispanic Native American men.

Native American women of either Hispanic or non-Hispanic origin are mostly concentrated in educational, health, and social services in Cook and Lake Counties (see Table 11 and Figures 8 and 9). In Cook County, 6% of Native American women of Hispanic origin and 21% of non-Hispanic Native American women are employed in educational, health, and social service fields. Meanwhile, 4% of Hispanic Native American women and 27% of non-Hispanic Native American women work in the same sector in Lake County.

Granted, Native American women of Hispanic origin are concentrated in other industries, besides the educational, health, and social services arena. In Cook County, Hispanic Native American women are similarly represented in other services including: repair and maintenance; personal and laundry services; religious; grantmaking; civic; professional; and private households (at 6%). They are slightly more concentrated in manufacturing jobs and professional, scientific, management, administrative, and waste management services (at 5% each). At any rate, the education, health care, and social services arena provides common ground for Hispanic Native American women and non-Hispanic Native American women from Cook and Lake Counties.

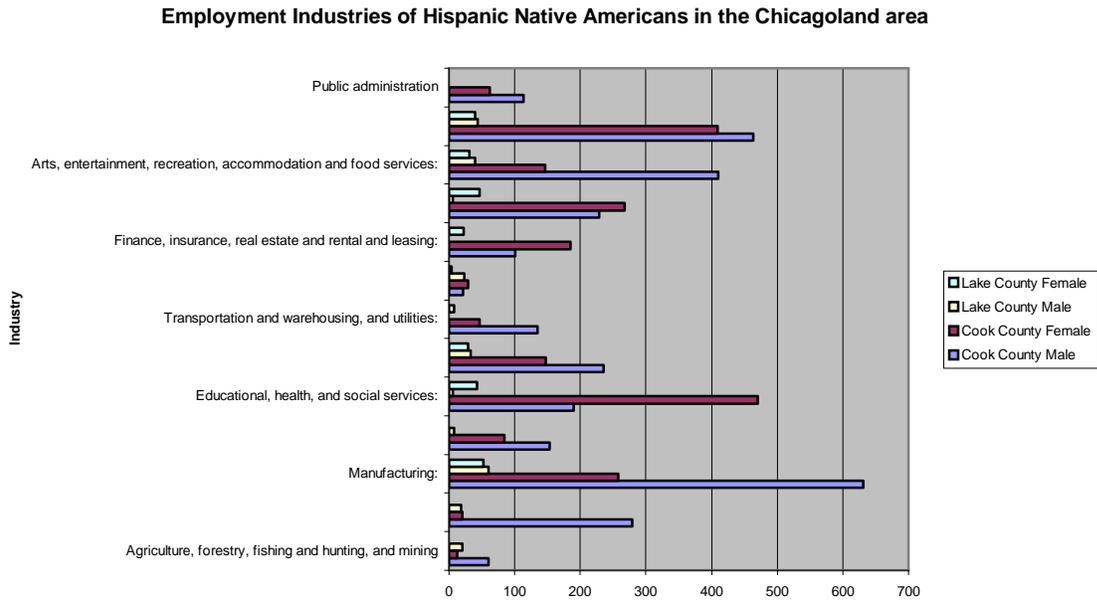
Looking at the kinds of jobs held by Native American men and women in Cook and Lake Counties, we can infer the implications of the downturns in the economy for the Native American population in the Chicagoland area. As it is, the manufacturing industry, which employs Native American men and women alike, has been especially strongly affected in this recession. It follows that Native American men and women have most likely been hit hard.

Table 11. Occupation types of Native Americans in the Chicagoland Area

Industry	Cook County				Lake County			
	Male	Percentage	Female	Percentage	Male	Percentage	Female	Percentage
<i>Native American alone or in combination with other races--Hispanic</i>	2,656	34.7%	1,881	25.8%	231	21.6%	246	25.3%
Agriculture, forestry, fishing, hunting, and mining	60	0.8%	13	0.2%	20	1.9%	0	0.0%
Construction	279	3.6%	20	0.3%	18	1.7%	0	0.0%
Manufacturing	631	8.2%	258	3.5%	60	5.6%	52	5.3%
Wholesale trade	153	2.0%	84	1.2%	8	0.7%	0	0.0%
Retail trade	236	3.1%	147	2.0%	33	3.1%	29	3.0%
Transportation, warehousing, and utilities	135	1.8%	47	0.6%	0	0.0%	8	0.8%
Information	21	0.3%	29	0.4%	23	2.2%	4	0.4%
Finance, insurance, real estate and rental and leasing	101	1.3%	185	2.5%	0	0.0%	22	2.3%
Professional, scientific, management, administrative, and waste management services	229	3.0%	268	3.7%	6	0.6%	47	4.8%
Educational, health, and social services	190	2.5%	470	6.4%	6	0.6%	43	4.4%
Arts, entertainment, recreation, accommodation, food services	410	5.4%	146	2.0%	40	3.7%	31	3.2%
Other services	463	6.0%	409	5.6%	44	4.1%	40	4.1%
Public administration	113	1.5%	62	0.8%	0	0.0%	0	0.0%
<i>Native American alone or in combination with other races--not Hispanic</i>	5,004	65.3%	5,414	74.2%	836	78.4%	728	74.7%
Agriculture, forestry, fishing, hunting, and mining	54	0.7%	13	0.2%	20	1.9%	0	0.0%
Construction	460	6.0%	82	1.1%	92	8.6%	49	5.0%
Manufacturing	697	9.1%	463	6.3%	148	13.9%	135	13.9%
Wholesale trade	175	2.3%	115	1.6%	21	2.0%	24	2.5%
Retail trade	487	6.4%	621	8.5%	120	11.2%	61	6.3%
Transportation, warehousing, and utilities	600	7.8%	199	2.7%	91	8.5%	22	2.3%
Information	161	2.1%	179	2.5%	11	1.0%	14	1.4%
Finance, insurance, real estate, rental and leasing	253	3.3%	567	7.8%	37	3.5%	24	2.5%
Professional, scientific, management, administrative, and waste management services	653	8.5%	591	8.1%	89	8.3%	58	6.0%
Educational, health, and social services	565	7.4%	1,559	21.4%	67	6.3%	259	26.6%
Arts, entertainment, recreation, accommodation, and food services	370	4.8%	449	6.2%	88	8.2%	24	2.5%
Other services	311	4.1%	244	3.3%	7	0.7%	30	3.1%
Public administration	218	2.8%	332	4.6%	45	4.2%	28	2.9%
Total	7,660	100.0%	7,295	100.0%	1,067	100.0%	974	100.0%

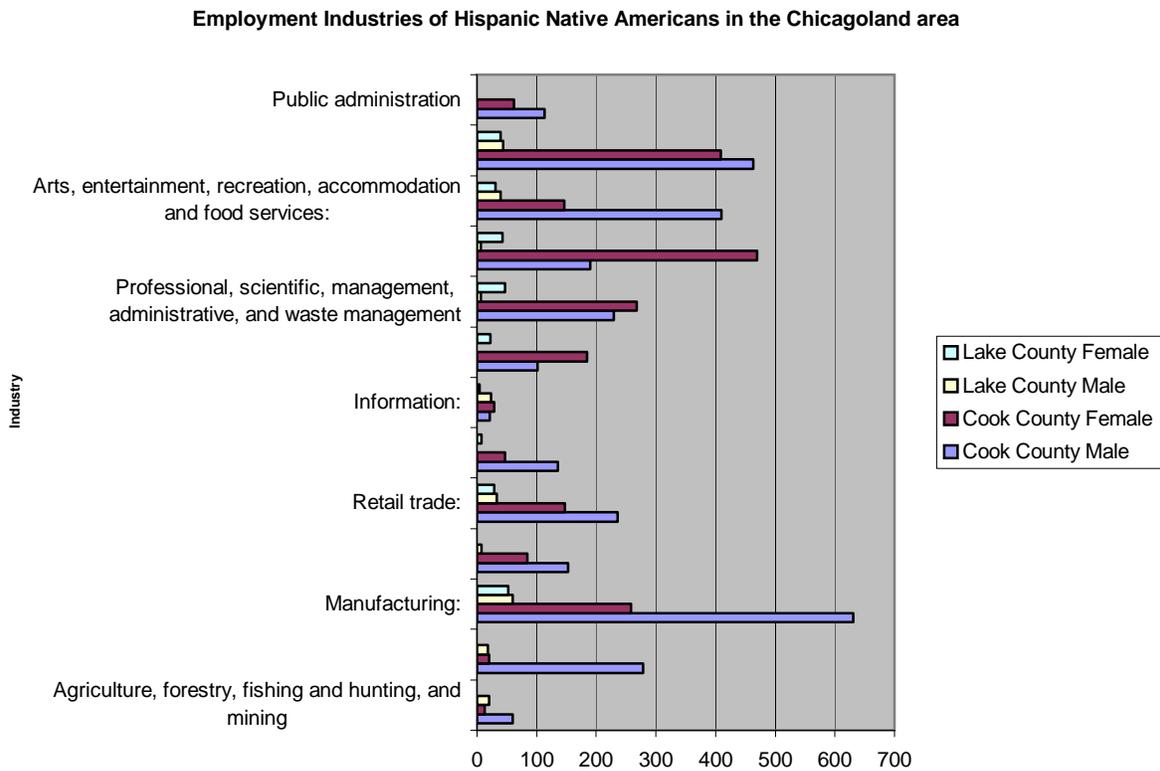
From US Census 2000 Summary File 4, PCT 85. Sex by Industry for the Employed Civilian Population 16 Years and Over.

Figure 8. Employment industries of non-Hispanic Native Americans in the Chicagoland area



From US Census 2000 Summary File 4, PCT 85. Sex by Industry for the Employed Civilian Population 16 Years and Over.

Figure 9. Employment industries of Hispanic Native Americans in the Chicagoland area



From US Census 2000 Summary File 4, PCT 85. Sex by Industry for the Employed Civilian Population 16 Years and Over.

What are the implications of the demographic data?

The demographic data provided in this profile allow certain generalizations about the Native American community in metropolitan Chicago. As it is, Native Americans are still a small minority. Native people comprise only 1% of the total population in Cook and Lake Counties. Beck (1998) asserts that Native Americans are one of the least visible minority groups in Chicago for cultural, economic, and political reasons beyond their numbers. Even lifelong residents of metropolitan Chicago fail to recognize that Native Americans live in the city. Beck charges that the city of Chicago demonstrated its official ignorance of the Native American community and its problems when it excluded Native Americans from the list of minorities whose businesses are eligible to apply for minority set-aside contracts.

The demographic indicators pertaining to Native Americans in the Chicagoland area have related implications for community service. The mentioned findings about the dispersion, age distribution, educational attainment, socio-economic status, and employment status of Native Americans in Cook and Lake Counties are reflected in the day-to-day experiences and concerns of the people served by Native American organizations. The demographic data also inform the service needs addressed by Native American organizations in Metropolitan Chicago, and lend insight to the programs that must be sustained or added, in order that the organizations may effectively cater to the needs and interests of the Native American community.

Native American Organizations in Chicago

At present, there are about 30 Native American organizations in Metropolitan Chicago, located in Cook County, in particular. Most of these organizations were founded to assist Native Americans from all tribes in the transition from life on the reservation to urban life during the Relocation years. During the 1950s, there were few places where Native Americans could go to meet each other, besides several bars and taverns in Chicago (Strauss and Arndt, ed., 1998). Thus, the founding of the American Indian Center in 1953 and the subsequent proliferation of community organizations in the 1970s were motivated by desires within the Native American community to serve individuals within the context of Indian cultural values. These organizations continue to provide support systems to Native Americans living in Chicago, if they so choose to connect with the Native American community, and to educate the general public about the culture and needs of Native Americans.

These organizations meet different needs in the Native American community, namely employment, skills training, education, health care, family support, tribal assistance, food, clothing, daily living, and rental assistance (See Appendix B). According to the director of one organization, Native American social service agencies and community organizations in Chicago do not duplicate one another's programs and services or compete for one another's members or clientele, as an unwritten rule.

A time of transition

It has been noted that some Native American social service agencies have been forced to close down or cut back on their services over the past two years. The combined effects of the economic situation, the aftermath of the terrorist attacks on September 11, 2001, the aging of donors, the change of interest on the part of funding sources, and problems with foundations had repercussions for the economic base of the Native American community in Chicago. As such, the Native American social service community in Chicago is currently in a period of transition. Native American organizations that close down or cut back in services put greater burdens on the shoulders of other organizations. As certain Native American organizations close or dissolve particular programs, the remaining organizations are compelled to absorb the service needs that were previously met. Funding constraints also affect the membership of Native American organizations, in that it becomes difficult for the organizations to attract people without stable funding.

Networking among Native American organizations

Several representatives of Native American organizations take pride in having a good referral network among the Native American community in Chicago. By their accounts, Native American organizations stay in close contact with one another and keep informed of one another's activities, so as to effectively assist Native Americans in obtaining various resources. As the representative of one organization claims:

“Most of the organizations know what all the other organizations do. So if somebody comes into Anawim and they can't give them the right service, they know they can send them to the Indian Center, [Institute for Native American Development at Truman College] or to NAES

for education, or to the foster program, or to Indian Health. It's important to know what everybody does, so that you can send them where they can really get direct service if it's available."

Centrality of American Indian Center

"In many cases, Indians seek out another Indian in the cities, often as a defense against the intensity of racism that is not apparent to a non-Indian person."
—Donald Fixico, *The Urban Indian Experience in America*

When asked about how Native Americans who move to Chicago from their reservations connect with Native American organizations or fellow tribe members or Native Americans in general, most of the representatives of Native American organizations, as well as Native American residents and parishioners based in Cook County, highlighted the centrality of the American Indian Center. The American Indian Center, which some respondents describe as "the hub of the wheel," "the hub of the community," and a "home base for Native Americans living here...or just passing through," is known for its historic role as both a social service agency and a social outlet for Native Americans in Chicago, and for its monthly programs and powwows, which outnumber the activities offered by other Native American organizations. By these respondents' accounts, Native people new to Chicago often seek out the American Indian Center and inquire about activities in the Native American community before they learn of other Native American organizations, some of which are incidentally housed in the building of the American Indian Center. As the director of a Native American organization attests:

"If they're aware of the Indian community at large here and in the city limits, and whatnot, then they would definitely start with the American Indian Center. Basically, all things radiate from there. Once you have made some sort of contact with that organization, then you would learn about the other social services, and Indian organizations, and supportive organizations that could be utilized through the Indian community."

The representative of another organization, speaking from experience, confirms that the American Indian Center is an effective starting point in connecting Native people with fellow tribe members or the Chicago Native American community, in general:

"From my own experience, when I met with other people, the best place was the Indian Center. That's where they meet other Native Americans, possibly from their tribe, or connect with the community that way."

Several representatives of Native American organizations disclose that Native Americans learn about the programs and services of various organizations through the community's "verbal network," or the "moccasin way"—insider concepts that both mean word of mouth. For instance, the representative of an organization cites that people learned about its skills training program not so much through flyers that were sent out to the organization's agencies as through other students who had participated in the program.

The director of another organization comments "The more people hear about you by word of mouth, the more likely that somebody down the line gets in contact with the organization." He adds that the best way to disseminate information by word of mouth is by being present at events sponsored by the Native American community, particularly in powwows.

While the representatives of the organizations interviewed acknowledge that Native American organizations largely remain “face-to-face” organizations in terms of their communication strategies, they claim that some Native American organizations have started to build on the use of technology, particularly the Internet, to attract and correspond with potential participants or members. The director of one such organization expresses confidence in the potential benefits of information technology on Native American organizations, such as Anawim Center:

“I think e-mail and technology can help us to be more known. I’d want to do it if I were the organization. We’d get out, release information, kind of a calendar through e-mail, remind everyone what’s up to date...That’s what I’d want to do. I don’t know if Anawim has that capability, but it’s certainly something that would probably benefit their programs, by generating interest.

An alternative viewpoint to ‘Native Americans seeking out each other’

However, the director of one organization disputes the notion that Native Americans necessarily seek out the American Indian Center or other Native American social service agencies for assistance:

“It depends on where they’re (the people) from. They usually go to the helping fields or helping organizations where their community is located...The system in Chicago is built to meet the needs of poor people in their communities, so they don’t have to travel by bus and train to get here (the organization’s office), so that they can be cared for in their immediate communities... Not all Native Americans go to the [American Indian] Center, or to Anawim, or to here. They go [to]...whatever community they live in, and then they seek help. There’s a common belief that if they don’t go to the Indian organizations, then they don’t get help at all. That’s a common belief. But it’s unproven.”

He also dismisses the idea of Native Americans needing to connect with fellow tribe members or fellow Native people upon arrival in urban areas, as a sweeping generalization, and argues that it only applies only to Native Americans seeking services:

“Historically, the public usually felt...all the Indians [need] to find other Indians...That’s a popular concept, and with that group of people, that’s real. But there’s a larger Native American community that don’t look for...other Native Americans. So say for research, there’s Native Americans in Chicago who seldom look for other Native Americans. There’s a large population, I’m told...Now in modern Indian-ism, there’s Indians who are located in areas where they gather, and for their own choice. They’re there because...by their own choice at these gatherings. Now what happens is, people think that you hold powwows and you’ll see a large number of Indians. You’ll see a number of Indians, but a smaller number of Indians. And so to take the general understanding that powwows attract Indians, powwows attract ‘powwow Indians.’ It doesn’t necessarily attract the larger Native population. So when you discuss Indians needing to find other Indians, that’s partly true and partly not true. It’s true when you talk about needing services, needing help. Indian organizations were created to help those people, and so that by and large, the Indian people would have gone to other places to get help and most have. There’s some who don’t. They’re not assertive in that direction. So that Native American organizations are created to try to meet those needs of that particular population.”

Issues in the Native American community

The accounts of the representatives of Native American organizations illuminate several issues affecting the Native American community at large. These issues include the lack of affordable housing, alcoholism, cultural identity, health care, intermarriage, inter-tribal relations, language learning needs, the existence of Native American “wannabes”, poverty, persisting stereotypes about Native Americans, student retention and unemployment. These concerns also surfaced during the focus groups with Anawim elders, residents of Cook County, and Catholic parishioners. As such, this section provides a discussion of the issues in the Native American community, as identified by the respondents.

Affordable housing

Although some respondents believe that the housing situation of Native Americans has improved, several representatives of Native American organizations contend that affordable housing remains a problem among Native Americans in Chicago.

The lack of affordable housing among Native Americans reflects the overall crisis in rental housing in Chicago. According to Pamala Alfonso (2000), the Executive Director of Metropolitan Tenants Organization, Chicago has lost more than 40,000 rental units, most of which are the apartments of low-income minority families, over the past decade, due to the conversion of low-income housing to condominiums, physical deterioration, and demolition. Alfonso claims that there are limited resources to replace the thousands of rental housing units lost each year, and that surges in the economy have only increased the rent levels of existing units, instead of countering disinvestments and thus the shortfall in rental housing. As such, low-income renters are left to compete for the dwindling supply of affordable rental housing available on the market. In addition to the growing shortage of rental units and the increasing cost of rental housing, housing discrimination also poses barriers, making it difficult for many minority and ethnic groups, particularly families, to find adequate housing in neighborhoods where it may be available. Native Americans are inevitably affected by such a trend, since they continue to rank at the bottom of virtually every socio-economic indicator.

For instance, the conversion of low-rent flats and apartments to condominiums in the Uptown neighborhood has taken its toll on Native Americans. Uptown, dubbed Chicago’s Native American population center, has lost more than 60% of its Native American residents from 1980 to 2000 because of the lack of affordable housing units offered alongside the high-rises built in the area (Williams, 2002). Meanwhile, areas such as South Lawndale and Belmont Cragin have gained Native American residents (refer to Table 3 on page 20).

A number of Native Americans are also at risk of homelessness in Chicago, which has a large homeless population, like many urban centers of its kind. Approximately 1,666,000 people experience homelessness in the Metropolitan Chicago area each year. It is estimated that 1% of these individuals is American Indian/Alaska Native (Chicago Coalition for the Homeless, 2004).

Alcoholism

According to the representatives of Native American organizations, alcoholism has historically been one of the biggest problems in the Native American community. One representative concedes, “It’s a big problem not just for Indians, but for all non-Indians, too. But it hits the Indians the hardest.”

An elder at Anawim claims alcohol abuse is more pervasive in the present time. “Drinking was a problem then, but not to the degree it is today,” she recalls.

The representative of another organization asserts that alcoholism greatly contributes to the suicide rate, educational attainment, the work ethic, and spousal abuse within the Native American community. He points out the likelihood of multi-generational alcohol abuse among Native American families, “The children growing up in the household...just repeat the same process that their parents had gone through, and so [it] goes to their grandchildren, and so on, and it just doesn’t stop.”

He adds that alcoholism is especially rampant on reservations. When asked about the proportion of reservation residents affected by alcoholism, he replied, “I can’t think of many who aren’t affected by it. There’s a lot of people affected by it that don’t even know they’re affected by it.” As such, he maintains that alcoholism, particularly on reservations, makes up a large part of the problems confronting the Native American community, “I think a lot of it is the alcoholism on the reservations. That says a lot there, just in those words.”⁵

Cultural identity

“You’re only Indian when you think it’s safe to be Indian.”
—A staff member of Anawim Center

According to several representatives of Native American organizations and residents of Cook County, Native Americans face challenges in terms of maintaining a separate cultural identity in urban areas, on account of their diversity, their exposure to and connections with other racial, ethnic, and cultural groups, and their marginality to larger society, which is “imposed from the outside and in some ways supported within the Native American community” (Beck 1998: 169). One representative admits, “There are Indian people that are experiencing massive amounts of cultural loss living in urban areas. They need to retain some of that cultural identity information, and we need help with that.”

Native American youth are especially vulnerable to this trend. A teenage staff member of Anawim Center who works with children explains that this is because Native youth, like adolescents of other racial or ethnic backgrounds, feel strongly pressured to conform to mainstream culture, at the risk of ostracism:

“Teenagers want to be like everyone else. You don’t want to be the weird one in your group. So for example, during powwows on reservations, young Native dancers keep their dancing a secret or say, ‘My mom made me do it.’ No one wants to be an outsider.”

⁵ It is interesting to note that none of the respondents raised the issue of drug abuse.

A teenager enrolled in an alternative high school program in Cook County relates:

“It’s because we’re becoming a part of the world. A lot of us are starting to forget where we came from. I know some Natives, like teenage Natives. They be like, ‘Oh, I don’t like them, them little Indian kids. They get on my nerves.’” They are becoming part of a whole new different group.”

For this reason, the respondents find it crucial to instill cultural awareness and pride among younger generations of Native Americans. The representative of another organization asserts:

“Now, we’re trying to get the Indian back into the young people. We’re trying to make them proud that they are Indian, and they have a proud heritage, even though they watch TV and see us getting killed, massacred on TV. That happened, of course, but they should still be proud of the fact that they’re still here, and they survived all that. Their people survived.”

In fairness, there are Native American youth who are making the effort to search for, connect with, and claim their Native heritage. The account of yet another representative lends some hope to the situation: “I think our kids are now trying to find—a lot of them—their Indian roots... Our kids [are] calling themselves ‘Native.’” This designation, she says, stands in stark contrast to the more neutral or formal labels used in the past, such as “Native American,” “American Indian,” and “indigenous person.”

Health care

The lack of affordable health care poses problems to Chicago’s Native American community, the presence of American Indian Health Services (AIHS) notwithstanding. For this reason, several participants in the focus groups with Cook County residents and Anawim elders identify health care as another pressing issue in the Native American community.

An elder from Anawim claims that the lack of affordable health care affects not only Native people in urban areas, but also those on reservations. She claims health care funds are greatly diminished even on the reservations, such that it is no longer possible to receive free medicines as it was during her time.

Also, there were mixed reactions concerning the health care status of Native Americans. On the one hand, the representative of an organization notes, “It seems that Indians are taking better care of themselves now.” On the other hand, diabetes and AIDS were both mentioned as issues of concern.

A retired community health advocate and caseworker of an organization asserts that diabetes continues to affect Native Americans across nations, not only in Chicago, but also in other areas.

Furthermore, according to a staff member of another Native American organization, the number of people with AIDS is on the rise—a trend which does not exempt Native Americans. However, AIDS is considered taboo in the Native American community, the subject cannot be discussed openly. Consequently, the response of Native Americans to HIV and AIDS awareness projects has been negligible.

The retired community health advocate and caseworker quoted earlier expresses her frustration about the turnout of Native Americans in preventative health care initiatives:

“I have zero Native American clients. And perhaps in the past, if I had any...they disappeared. So I’m hoping that those people who are aware of this, and I kind of go out and let it be known that we have an HIV awareness project...I’m hoping that since there’s not been a response I could hope for, I’m hoping that those people will have those services, are making sure they find them elsewhere. It’s of extreme importance. I’ve not figured out why people haven’t responded and come here, because not one person where I gave any kind of presentations throughout the community...has ever come here for services. And of course the HIV/AIDS problem is worldwide. It’s in the cities, it’s on the reservations—the case of Native American people. I don’t have the answer to why...The different generations have different [kinds] of responses to this problem, HIV and AIDS. And sometimes, those of us—and I’m an older person obviously myself—we can naively assume that, “Well, that’s never going to happen to me.” If an older person has a relationship with another, the person might feel by the very virtue of the other person’s age—[when] you’ve got the same age and peers—that person may naively assume that that other person’s okay.”

Intermarriage

Some Native American elders find intermarriage among Native American individuals detrimental to the preservation of tribes and of Native people in general. An elder laments:

“We’re having a very hard time because we’re losing a lot of our Indian people not to illness, not to starvation, not to war, but to intermarriage. So many of our people are intermarrying...although the Indian mothers now are trying to tell their sons to marry an Indian girl, and they’re trying to tell their daughters the same thing. Because like I say, intermarriage is taking them away, you know.”

The representative of an organization elaborates on the repercussions of intermarriage among Native Americans:

“If we start mixing with other people, we’re going to be lost. We can’t go back to some country to get more Indians. When the Germans go back to Germany, there’s more Germans over there. Or the Italians go back to Italy, there’s more Italians over there. But we can’t do that. We don’t have enough roots. Once we’re gone, we’re gone. We can’t leave the country to get more Indians. This is it. And it’s happening.”

Inter-tribal relations

The elders at Anawim Center and the residents and Catholic parishioners of Cook County, who participated in the focus groups, reported that inter-tribal relations continue to pose challenges to the Native American community. The respondents disclose that discrimination exists between “full-blooded” Native Americans and people who are Native American in combination with other races. This makes it difficult to form a supportive and close-knit Native community in an urban area such as Chicago.

One elder particularly admits that a lot of Indian people could be prejudiced and non-welcoming toward those who are not “full-blooded Indians.” According to a resident and member of a Catholic parish in Cook County, this was not the case before, in that Native Americans once considered people with Native American ancestry as part of the Native American community without inquiring whether one was “a quarter Native,” “half-Native,” and

so forth. However, other respondents report that the quantification of Native American ancestry has always been the norm, in that blood quantum, per the standards of the federal government, has historically determined whether Indians could be registered under particular tribes and avail of tribal resources.⁶

A Native American resident of Cook County offers the following observation concerning the relationships among Native Americans of different tribes:

“I’m wondering if...you ever noticed that there was something that keeps Native Americans from wanting to join together and do things. Maybe they still have some kind of stigma from assimilation or some things like that. Maybe they don’t have trust. They think if they are seen in groups, then the government might get [them]...There must be a reason. I don’t know if it’s jealousy; I was reading once that there was a whole tribe that was wiped out because of jealousy.”

These respondents believe they need to connect and get together as Native Americans, regardless of tribe, to promote unity among urban Native Americans. As an elder puts it: “No matter what religion or tribe we are, we should all have common ground and be united.”

The resident of Cook County quoted earlier suggests the Native American community could learn a lesson or two from the example of African-Americans, “Look at the black people. They got together, and look how far they got... You can’t even look at them wrong, and they sue somebody. I wish we could be that united and strong.”

However, an Anawim leader believes that Native Americans in Chicago have come a long way in dealing with people from tribes other than their own. She believes this is a far cry from the past situation, when certain tribes were not even civil towards one another. “Now, at least we’re eating at the same table,” she claims. “We’re so limited [in the city], we have no choice now. You see a Native person on the street, and you don’t care what tribe they are.”

Language learning needs

Some respondents identify the need for Native Americans to learn and reclaim the languages of their tribes. This, for them, is especially crucial, since previous generations of Native Americans were forbidden from speaking their languages at boarding schools run by missionaries, under the threat of punishment. The representative of an organization recounts, “I think what it is, is they try to knock the Indian out of the Indians. We couldn’t talk Indian, we couldn’t dance, we couldn’t do anything Indian, or we were punished.”

The boarding school experience, aside from inflicting multi-generational trauma among Native Americans, prompted many Native Americans to refrain from teaching their native languages to their children so that their children would easily blend in with mainstream American culture, instead of being looked down upon on account of their Native culture. A staff

⁶ Donald L. Fixico makes a similar point in his study on urban Indians. He claims that the federal government’s “preoccupation with blood quantum” has historically determined whether Native Americans are “registered” or “non-registered” with the Bureau of Indian Affairs (BIA). Moreover, blood quantum has put the federal government “in a position of authority to sanction Indian identity.” Donald Fixico, “The Urban Indian Identity Crisis,” in *The Urban Indian Experience in America* (New Mexico: University of New Mexico Press, 2000), 184.

member of Anawim Center claims: “What they did to Native children is say, ‘Forget your language. We have to speak English now,’ rather than help the kids to walk in two worlds.”

The representative of another organization claims this trend is unfortunate, considering the role of language in holding a culture and a people together. He asserts the need for programs and services designed to teach younger generations of Native Americans their languages:

“Language is something that holds a lot of people together. That’s very important... So that’s what I would like to see—something [where] they could come up with some way to teach the young Indians, the children four to five years old... not necessarily in urban areas, but in the reservations, that they may be able to speak their own language... That would be the first step because a lot of the customs, a lot of the language, the way of life, was all lost, and if that could begin to be returned, that would be the first step in making amends.”

Native American “wannabes”

“Real Native people know who wannabes are, but we don’t have the heart to tell them. Sometimes, we tell them a story about wannabes, to see if they’re smart enough to get it.”
—an Anawim elder

The respondents claim that there has been a reversal in the secretiveness of Native Americans as to their identity as Native Americans, such that a “wannabe Indian tribe” now exists. The ease with which anyone can access information about Native Americans on the Internet helps makes it possible for “instant Indians” to materialize. On some occasions, non-Indians who have worked with the Native community for extended periods of time mistakenly assume that they can acquire Indian identity. A staff member of Anawim Center points out, “Some people think they become Native, too, just because they’ve worked in the Native community long enough. They think they can claim Indian ancestry or wear regalia.”

At any rate, wannabe Indian tribes pose concerns for the Native American community at large. The respondents unanimously agree that “wannabe tribes actually hurt the Native spirit.”

Moreover, several non-Native American individuals have exploited Native American culture by purporting to conduct traditional spiritual ceremonies, while turning these into money-making ventures. The director of an organization reveals that there tend to be more wannabes than actual practitioners of Native American spirituality:

“In the city of Chicago, there’s people who—and I don’t know if it’s right or wrong, or real or unreal—are non-Native spiritual people, who might have been to numerous spiritual ceremonies, and are now here in the city, holding workshops, seminars, or other Native religious ceremonies. And they use that as a business venture, so that even some urban Native Americans attend those. I’m not saying it’s right or wrong. It’s just that where I come from, there’s the Native ceremonialists and in urban areas, there’s non-Natives who have built up some ceremonies.”

The representative of another organization expresses misgivings about such a trend:

“What makes it bad for Indians is that these non-Indians are doing stuff like this (religious ceremonies). It really bothers me to see a non-Indian doing a tobacco ceremony or a pipe ceremony or something like that. That’s not even an Indian, and it bothers me a lot.”

In a similar vein, a community leader from Anawim Center adds that wannabe tribes that initiate powwows, sweat lodges, and similar activities are likely to discourage Native Americans from attending events that are authentic to the Native American community.

The director of yet another organization elaborates on the deleterious consequences of the activities of wannabe Native Americans for the Native American community, in terms of its beliefs and culture:

“I’m fearful of these other people that take on a cultural role who are not members of the community who disseminate widespread [information] to the non-Indian community. They start generating these different beliefs, which [are] very different from our own. Or they’re disseminating information that is incompatible with our own belief system. It might have an erosion effect on our own culture because some of that stuff might seep back into our own communities.”

Poverty and its implications for health status and health care access

The representatives of the Native American organizations interviewed recognize that poverty remains an issue of concern in the Native American community. The director of an organization asserts: “It’s still a daily struggle to survive. And it’s continuously a struggle to survive.”

A substantial number of Native Americans are at risk due to poverty, as well as lower incomes, and unemployment. Homelessness and the lack of food and access to telephones, newspapers, and magazines continue to pose problems to Native Americans. The representative of one organization also points out that the majority of Native Americans in Chicago do not have any kind of insurance.

The socio-economic status of Native Americans has implications for other aspects of their lives, particularly their health status and access to health care. Given that as many as 17% of Native Americans in Cook and Lake Counties live below the poverty line, we can assume that they are at risk of poor health (refer to Table 8 on page 32). We can also infer that an access gap exists between the number of Native Americans needing health services and the number of Native Americans with health care access, despite the well-developed private health care system and the availability of public health and non-profit community health services in the Chicago metropolitan area. This trend strongly affects Native Americans who are indigent and/or lack adequate access to health insurance.

Stereotypes about Native Americans

“We Indians are not recognized just because we do not walk around in tanned skin or feathers.”

—An elder at Anawim Center

According to the respondents, stereotypes about Native Americans persist in this day and age and thus pose an additional burden to the Native American community. These stereotypes range from simplistic notions of dark-skinned Native Americans living in tepees, wearing feathers, and traveling in canoes, to sweeping generalizations about Native Americans as rich owners of casinos or recipients of monthly checks from the government, to images of Native Americans as “lazy, drunk, drug addicts who can’t live together with the white man’s culture,

who are just going to fail out of high school, never go to college, never become something of themselves and just be a burden to society,” as the representative of an organization put it. The respondents claim that such stereotypes are not as blatant as they used to be, but remain blatant, nonetheless, and are perpetuated by the media, movies, literature, and even in educational systems, to a fault.

The representative quoted earlier relates an experience with an individual who subscribed to stereotypical views of Native Americans:

“We just had a professional sponsored development day, where it brings teachers in to break down the stereotypes. And we had a teacher show up in a little Pocahontas outfit, and she thought she was honoring us, honoring Native Americans, and that’s not honoring Native Americans. That’s just showing your naivete and your ignorance. You don’t do that, and you don’t teach your kids to do that in your classrooms. You think you’re honoring Native Americans by making tepees or making drums or dressing with feather-hair. That’s not honoring us. That’s insulting us. And it still goes on. I knew she wasn’t being blatantly racist about it. She was just totally naïve about the whole concept.”

An elder at Anawim recalls an encounter with an elementary school student, who claimed she could identify an Indian. When the elder asked the student whether or not she could see any Indians in the classroom, the student said no, and assumed all the Indians were dead. The same elder also remembers people asking her at random whether she knew a shaman or not. She comments, “I didn’t even know what a shaman was because they (shaman) were called something else on my reservation.”

Another elder traces the stereotypes about Native Americans to the white man’s fantasy. She points out:

“We’re either drunken Indians falling on the floor of a saloon, or we’re those tall, beautiful Indians with the big old headdresses on the horse. We’re none of these, and yet we’re all of that. We’re people with different lifestyles, different ways of thinking, politically different in a lot of things, but we’re Indian and most of us are proud of what we are...”

I’d like people to become aware of us as people, not just the ‘damn Indians’ or the ‘drunken Indians,’ or think of us as someone they see at a powwow. We walk down the street like anybody else. We might be walking right next to you, and you don’t know it. I want to be treated like an individual, not the person that they think an Indian should be, or is, or was, or whatever... Most of us don’t live in tepees. We don’t travel on the lake in canoes. We’ve got speedboats and stuff, too. We’re just like [other people] are, for the most part, except we have certain traditions... We have certain feasts. We celebrate certain days that are very special to us, just like they have special days, or their saints, or their heroes... We want it to be known that we are a proud people.”

Student retention

The representatives of Native American organizations recognize that Native Americans have become more educated, especially within the past 20 years. They recognize the role of such institutions as Native American Educational Services (NAES) College, Institute for Native American Development (INAD) at Truman College, Native American Support Program (NASP) at University of Illinois in Chicago (UIC), and the Title VII Program of Perez Elementary School, in reinforcing the value of education in the Native American community in Chicago and providing supportive services and cultural education for Native American students.

One representative comments, “Education for Indians is one of the things I’ve seen recently that’s really helped the Indians out a lot. That Indians go to college now and finish college—I’d say I’m really glad.”

Another representative adds that more Native American students who graduate high school tend to proceed to higher education, be it at the college level or the graduate level:

“More of the students who do stick it out through high school are going to college, and... not only going to college, but graduating with their B.A.s, going through their M.A.s, going for their Ph.D.s. Ten years ago, this probably was unheard of. We’d maybe get one person (in a higher education program). Now, we’ve got more than 10 people now. We’ve got six of us in the Ph.D. programs, whether it’s Northwestern, DePaul, University of Chicago, [or] University of Illinois at Chicago. That is a big difference I’ve seen.”

The respondents emphasize that further education can only open doors for future generations of Native Americans. As two representatives of an organization put it, “The more education you have, the better you are to handle this non-Indian world we live in.”

However, student retention, particularly at the high school level, remains a stumbling block for the Native American community. As mentioned in the introduction, statistics show that Native American students have the highest dropout rate compared to students of other racial or ethnic groups. The representative of an organization attests to that reality, “For some reason, Indians have the highest dropout rate of almost any other race. And we’re a small percentage also, but only higher than any other race.”

Although such programs as the Title VII Program of Perez Elementary School have provided an alternative at the elementary and middle school level, no such “Receiving Center” exists at the high school level in Chicago (AIEDA, 1998). As such, many Native American families consider Chicago public high schools threatening and insensitive—a notion reinforced by statistics on the dropout rate of Native American students. The representative of a Native American organization confirms:

“There tends to be a large dropout rate amongst Native students, specifically at the high school level. I’d say about half of them drop out... and it’s not because they’re not academically prepared for high school. It’s quite the contrary. [From grades] one through eight, they score high on their standardized tests—a large percentage more than any ethnic background who [took] standardized tests. They score way above the average. And just when they go on to high school, they’re confronted with a new atmosphere, a new environment, which is not just conducive to themselves. They tend to be alienated, isolated, and they tend to get lost—emotionally, spiritually lost in the system.”

He attributes the sense of alienation among high school-age Native American students to the separation anxiety they face after they part ways with other Native American students with whom they attended elementary and middle school, and move on to different high schools:

“When they go through [grades] one through eight, they’re predominantly all together, and once they get to the high school level, they go to another school—a magnet school, a charter, or... Catholic school, whatever. They tend to get lost in the system.”

He adds that specific stressors at the high school level aggravate the situation of Native American youth:

“They mess around with their own cultural fears. It’s a big thing. It’s one of the major, major contributors to [the dropout rate]. Also with the basic things in high school that you deal with. They’re confronted with alcohol, drugs, or there’s gangs—stuff like that.”

As such, the Native American community continues to face the challenge of “getting the kids make it through the [educational] system into college,” so that they can give back to the community.

Unemployment

Unemployment is another problem that affects Native Americans, as the representatives of Native American organizations and Native American individuals residing in Cook County attest to. The participants of a focus group involving Native Americans residing in Cook County rank the lack of employment opportunities among the Native American community’s most pressing concerns. “A lot of Natives, they don’t have work,” one participant pointed out.

The representative of one organization argues that unemployment among Native Americans is closely related to alcoholism, and should therefore be resolved accordingly:

“Sure, there’s the employment issue...I think if you were to correct the original problem (alcoholism) to begin with, you’d correct a lot of other problems. They would naturally fall into place. You just don’t believe how much energy a person has once they’ve arrested the alcohol problem. They can start doing things for themselves and their own Indian community, building things, creating things, and making a better way of life for themselves.”

Meanwhile, some Anawim representatives link unemployment among Native Americans not only to the instability of the jobs held by Native people, but to the instability of the job market in general, given the downturns in the U.S. economy. One leader adds that the funding cutbacks faced by Native American organizations also affect the careers of people who work within the Native community, in that their positions may be phased out due to budget constraints.

Residential mobility and geographic dispersion

The gentrification of neighborhoods that once had high Native American concentrations poses problems to the Native American social service community in general. Such a trend has resulted in the loss of potential or actual clients among the organizations and compounds the dispersion of Native Americans in metropolitan Chicago. As a result, maintaining contact with clients becomes a challenge to the organizations.

The director of one organization comments, “Poor people then are poor people today, and so they cannot afford to live in these [gentrified] areas, so they move on, and where they’ve gone to, we don’t know. So we have to try to find that out.”

Conclusion

- The Native American population in Cook and Lake Counties has significantly increased by 47% between 1990 to 2000, to the extent of exceeding the growth rate of the total population (7%). The increase in the Native American population can be attributed primarily to the 372% increase in the number of Hispanic Native Americans. The number of non-Hispanic Native Americans actually decreased by 20% during this period.
- Native Americans are still a small minority, comprising only 1% of the total population in Cook and Lake Counties.
- The representatives of the Native American organizations we interviewed expressed mixed responses as to whether Indians from Central America and South America were considered Native American and, by implication, part of the organizations' service population.
- The presence and service needs of Hispanic Native Americans in Chicago cannot be denied, even if their tribal affiliations fall outside the list of tribes recognized by the federal government. The unique cultural needs and interests of Hispanic Native Americans point to a potential area of service that could be undertaken by the Native American social service community, the Latino social service community, or the ethnic ministries division of the Chicago Archdiocese.
- Native Americans are dispersed throughout Metropolitan Chicago. The majority (55%) of Native Americans in Anawim Center's target service area live in the city of Chicago. Meanwhile, 34% are based in the suburbs of Cook County and 11% in Lake County.
- The gentrification of neighborhoods that once had high Native American concentrations poses problems to the Native American social service community in general by making it difficult for social service agencies to serve Native people and maintain contact with current or prospective clients.
- Native Americans rank close to the bottom of such demographic indicators as educational attainment and socio-economic status. The data pertaining to their employment status and occupation types also point to vulnerability in this area.
- There are approximately 30 organizations and programs that serve social support needs of Native Americans in Chicago. These organizations work in a variety of fields, such as employment, skills training, education, health care, family support, tribal assistance, and food, clothing, daily living, and rental assistance.
- The Native community in Chicago has long maintained a cohesiveness and strong identity through the many community organizations, service agencies, and tribal organizations that provide social services, education, and cultural gatherings.

- Native American individuals and families maintain ties to their traditional, tribal communities in various parts of the country.
- Our respondents mentioned the following issues of concern within the Native American community: affordable housing, alcoholism, cultural identity, health care, intermarriage, inter-tribal relations, language learning needs, Native American “wannabes,” poverty, stereotypes about Native Americans, student retention, and employment.

Sources

- Alfonso, Pamala. (2000). *Chicago has been a tenant town*. Retrieved September 21, 2002, from <http://www.iut.nu/Housing%20in%20Chicago.doc>.
- American Indian Center. (2002). *2002 Annual Report*. Chicago, IL: American Indian Center.
- American Indian Economic Development Association (AIEDA). (1998). Chicago Native American Demographic Profile. In *Native Chicago*, Terry Strauss and Grant P. Arndt, eds. Chicago, IL: Authors.
- Arndt, Grant P. (1998). Relocation's Imagined Landscape and the Rise of Chicago's Native American Community. In *Native Chicago*, Terry Strauss and Grant P. Arndt, eds. Chicago, IL: Authors.
- ASPIRA. (2000). "Dropout rates/ graduation rates and alternative schools." Retrieved April 4, 2004 from http://il.aspira.org/pdf/IL_dropout%20rates.pdf.
- Beck, David. (1998). "The Chicago American Indian Community." In *Native Chicago*, Terry Strauss and Grant P. Arndt, eds. Chicago, IL: Authors.
- Bishaw, Alemaheyu and John Iceland. (2003, May). "Poverty: 1999." *Census 2000 Brief*. Retrieved May 7, 2004 from <http://www.census.gov/prod/2003pubs/c2kbr-19.pdf>.
- Briggs, Kara, Tom Arviso, Dennis McAuliffe and Lori Edmo-Suppah. (2002) "The Reading Red Report: Native Americans in the News: A 2002 Report and Content Analysis on Coverage by the Largest Newspaper in the United States." Minneapolis, MN: Native American Journalists Association.
- Chicago Coalition for the Homeless. (2004) *Homelessness-Causes and Facts*. Retrieved June 15, 2004 from <http://www.chicagohomeless.org/factsfigures/causesandfacts.htm>.
- Cook County Bureau of Health Services Web Page. Retrieved May 24, 2004 from <http://www.cchil.org/Cch/bureau.htm>.
- Fixico, Donald. (2000). *The Urban Indian Experience in America* (2000). Albuquerque, NM: University of New Mexico Press.
- Jackson, Deborah Davis. (2002). *Our Elders Lived It: American Indian Identity in the City*. DeKalb, IL: Northern Illinois University Press.
- Hillabrant, Walter, Mike Romano, David Stang, and Mike Charleston. (1991). "Native American Education at a Turning Point: Current Demographics and Trends." Indian Nations at Risk Task Force Commission Paper. Washington, DC: U.S. Department of Education. Indian Nations at Risk Task Force. (ERIC Document Reproduction Service No. ED343756)

- National Urban Indian Development Corporation and Center for Community Change. (2003, January). National Urban Indian Development Project. South Minneapolis, MN: National Urban Indian Development Corporation.
- Ogunwole, Stella U. (2002, February). The Native American and Alaska Native Population: 2000. *Census 2000 Brief*, C2KBR/01-15. Retrieved October 3, 2003 from <http://www.census.gov/prod/2002pubs/c2kbr01-15.pdf>.
- Orfield, Gary, Daniel Losen, Johanna Wald, Johanna, and Christopher Swanson. (2004). "Losing Our Future: How Minority Youth are Being Left Behind by the Graduation Rate Crisis." Cambridge, MA: The Civil Rights Project at Harvard University. Retrieved March 11, 2004 from http://www.urban.org/UploadedPDF/410936_LosingOurFuture.pdf.
- Swanson, C. (2003). "Who graduates? Who doesn't: A statistical portrait of public high school graduation, Class of 2001." Retrieved March 11, 2004 from http://www.urban.org/UploadedPDF/410934_WhoGraduates.pdf.
- Snipp, C. Mathew. (1992). Sociological Perspectives on American Indians. *Annual Review of Sociology*, 18: 351-371.
- Strauss, Terry, ed. (1990). *Indians of the Chicago Area*. Chicago, IL: NAES College Press.
- Strauss, Terry and Grant P. Arndt, eds. (1998). *Native Chicago*. Chicago, IL: Authors.
- Tribal Data Resources. (1998). "Urban Indian Census: Chicago Demographics Summary Report." Redding, CA: Tribal Data Resources.
- United States Census 2000. Web Page. <http://factfinder.census.gov/home/saff/main.html?lang=en>
- United States Census Bureau. (2003, October). "American Indian and Alaska Heritage Month: November 2003." In *Facts for Features* series. Retrieved February 2, 2004 from <http://www.census.gov/Press-Release/www/2003/cb03-ff16.pdf>.
- United States Commission on Civil Rights. "A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country." (2003, July). Washington, DC: United States Commission on Civil Rights.
- United States Conference of Catholic Bishops Ad Hoc Committee on Native American Catholics. "Native American Catholics at the Millennium." (2002) Washington, DC: United States Conference of Catholic Bishops, Inc.

- United States Department of Housing and Urban Development. (1996, May). *Housing Problems and Needs of American Indians and Alaska Natives*. Cited in National Urban Indian Development Corporation and Center for Community Change. (2003, January). National Urban Indian Development Project. South Minneapolis, MN: National Urban Indian Development Corporation.
- Vermillion, Tim. (1998). "American Indian Cultures Deteriorating from Within." In *Native Chicago*, Terry Strauss and Grant P. Arndt, eds. Chicago, IL: Authors.
- Williams, Stephanie. "Mother Nurtures Tradition." *The Chicago Reporter* (July/August 2002). Retrieved November 17, 2003 from <http://chicagoreporter.com/2002/7-2002/indian/Miller.htm>
- Williams, Stephanie. "Native Land: American Indians Leave Uptown Behind." *The Chicago Reporter* (July/August 2002). Retrieved November 17, 2003 from <http://chicagoreporter.com/2002/7-2002/indian/indian.htm>.
- Williams, Stephanie. "Uncovering Native Roots." *The Chicago Reporter* (July/August 2002). Retrieved November 17, 2003 from <http://chicagoreporter.com/2002/7-2002/indian/Maldonado.htm>.
- Wilson, Natalia. (1998). "The Chicago Indian Village, 1970." In *Native Chicago*, Terry Strauss and Grant P. Arndt, eds. Chicago, IL: Authors.

Appendix A

Interview and Focus Group Instruments

Interview Questions for Representatives of Native American Organizations

1. What are the needs of urban Native Americans that your organization meets?
2. How does your organization meet these needs?
3. How does Anawim Center meet the needs of Native Americans in Chicago? What is Anawim's niche in the Native American community?
4. Are there new ways that Anawim should consider in meeting these needs? Since Anawim is accessible mainly to people who have the means to go to the Uptown area, should Anawim be in other places?
5. When Native Americans in Chicago want to connect with fellow tribe members or fellow Native Americans in general, what do they tend to do? Do they:
 - a) contact Native American organizations in Uptown?
 - b) get in touch with or go back to their tribe?
 - c) look for organizations within their communities?
6. When Native Americans in Chicago want to join a church with other Native people, what do they tend to do? Where do they go for their spiritual needs? For their cultural needs?
7. What do you think is the role of the Catholic Church in the Native American community?
8. What would you like to see the Catholic Church do with and for Native people in the Chicago area?
9. Where do the majority of your Native American clients live? What neighborhoods do they come from? Where are they concentrated?
10. What are the origins of the Native Americans you serve?
11. How many of the Native Americans you serve are relatively new to Chicago? If any of your clients have moved to Chicago recently, do they tend to come from North America (United States and Canada), Central America, or South America? How many are long-term residents in Chicago?
12. What are ideas to connect more people with Native American organizations?
13. What has shifted or changed in the Native American community since you have been here? Where do you think the Native American community is going?

Interview Questions for Representatives of Non-Native American Organizations in Areas of High Native American Concentration

*Call non-Native American organizations in areas of high Native American concentration ahead of time. When speaking with representatives, ask them: “We understand from the census that there are a number of Native Americans living in your catchment areas. Does your organization serve any Native Americans?” If they say no, thank them for their time. If they say yes, request for an interview.

1. What does your organization do?
2. What have you learned about the needs of Native Americans, based on your interactions with Native American clientele?
3. How are the needs of Native Americans being met—if not by your organization, by the other organizations in your area?
4. Would Native American spiritual or cultural programs be needed in your area? Could you cite examples of these programs?
5. Are the Native Americans in your area familiar with Anawim Center, a spiritual and cultural center for Native Americans in Uptown?

*Ask respondents if they can refer us to any of their clients, whom we can recruit for focus groups.

Questions for Focus Group with Elders

1. When you think of Anawim, what comes to your mind? (i.e. services of Anawim)
2. What programs would draw you into Anawim?
3. What are the needs of the Native American community that Anawim Center meets? (i.e. spiritual needs, community building needs)
4. How is each of these needs being met? (i.e. prayer circles, preparation for sacraments, Catholic masses, inter-faith prayer services, community building needs, burial assistance)
Are there new ways that Anawim should consider in meeting these needs?
5. Are there other things that Anawim should do?
6. According to US Census 2000 data, 40% of those who identified themselves as Native American alone also said they were Hispanic. Do you know of other people in your community who might have indicated they were Native American and Hispanic? Do you interact with people who are Native American and Hispanic? If not, have you seen non-Hispanic Native Americans interacting with Native Americans of Hispanic origin?
7. How do people connect with Anawim now?
 - a) How do you get to Anawim (i.e. by taking public transportation, driving, etc.)? How long does it take you to get there from your place of residence?
 - b) Do you know of Native Americans living in neighborhoods that are far away from the Uptown area? Where are these neighborhoods located?
 - c) Are there people living in areas far away from Anawim who would want to participate in Anawim's activities? What is holding people back?
 - d) If you were to decide where Anawim should be, where would you want it to be?
8. When Native Americans want to connect with fellow tribe members or fellow Native Americans in general, or join a church with other Native people, what do they tend to do?
 - a) Do they contact Native American organizations in Uptown; get in touch with or go back to their tribe; or look for organizations within their communities?
 - b) What are your favorite meeting places with Native people?
9. Can you suggest some ideas for more ways to connect more people with Anawim?
10. What would bring people outside of Chicago to Anawim?
11. What other organizations are you connected to? Where do you get your information?
12. Do you plan to stay in Chicago? Where do you plan to settle?

Questions for Focus Group with General Population of Native Americans Dispersed Throughout Cook and Lake Counties

1. Are you familiar with Anawim Center?
 - a) For those of you who are familiar:
 1. How did you learn about Anawim?
 2. Have you utilized Anawim's services in the past? Which services, if any?
 3. Have you referred others to Anawim?
 - b) For those of you who are not familiar:
 1. What do you think is the role of a spiritual center in the lives of Native Americans?
 2. What can a spiritual center do for the Native American community at large?
 3. If you are a Catholic, would you like to learn more about your faith and Native American identity? If yes, how would you go about it?
2. When Native Americans want to connect with fellow tribe members or fellow Native Americans in general, or join a church with other Native people, what do they tend to do? Do they:
 - a) contact Native American organizations in Uptown;
 - b) get in touch with or go back to their tribe; or
 - c) look for organizations within their communities?
3. Do you and/or other Native Americans you know go to Uptown for services?
 - a) How do you get to Anawim (i.e. by taking public transportation, driving, etc.)? How long does it take you to get there from your place of residence?
 - b) Do you know of Native Americans living in neighborhoods that are far away from the Uptown area? Where are these neighborhoods located?
 - c) Would you or would other people living in areas far away from Uptown want to participate in the activities of Anawim, as well as of other Native American organizations?
4. How do you think Anawim can connect with more people? For example, what might Anawim do to reach people outside of the North Side of Chicago? What do you think Anawim should do for your community?

Questions for Focus Group with Catholic Native Americans in Cook and Lake Counties:

* Recruit people for focus groups, especially those outside of Uptown.

1. What kinds of things are you learning about regarding your Native American heritage and Catholic faith (if you are a Catholic)?

In terms of:

- family
- tribal group/s
- membership in religious group/s

2. If you are a Catholic, would you like to learn more about your faith and Native American identity? If yes, how would you go about it?

3. What services would be helpful for you if you want to learn more about your faith and Native American identity?

4. How could Anawim support your:

- a) spiritual needs?
- b) cultural needs?
- c) language needs?
- d) sense of history?

5. Would you be willing to go to Uptown to participate in the activities at Anawim Center? If yes, how would you get to Uptown? If no, what barriers do you face (i.e. transportation)? Would you like Anawim to bring activities or programs to your community?

6. According to US Census 2000 data, there are about 38,000 Native Americans living in Chicago, suburban Cook County, and Lake County. Do you believe this figure is accurate? (If inaccurate, ask about factors that contribute to the undercounting of Native Americans in census data.)

7. The US Census 2000 also shows that 40% of those who identified themselves as Native American alone also said they were Hispanic. Do you know of other people in your community who might have indicated they were both Native American and Hispanic? Do you interact with people who are Native American and Hispanic? If not, have you seen non-Hispanic Native Americans interacting with Native Americans of Hispanic origin?

Questions for Focus Group with Native American Youth

1. What kinds of things are you learning about regarding your Native American heritage and Catholic faith?
 - a) In terms of:
 - cultural traditions
 - language
 - history of conflict between the Catholic Church and Native Americans
2. What would you like to learn about regarding your Native American heritage and Catholic faith?
3. What kinds of things would you like to do to learn more about your Native American identity and faith?
4. Are you familiar with Anawim Center?
 - a) If familiar:
 1. How did you learn about Anawim?
 2. Have you utilized Anawim's services in the past? Which services, if any?
 4. How could Anawim support your:
 - a) spiritual needs?
 - b) cultural needs?
 - c) language needs?
 - d) need for a sense of history?
 - b) If not familiar, go directly to question number 5.
5. What do you think Anawim should do for the Native American community?
6. What do you think Anawim should do for Native American youth?
 - a) What programs would you like to participate in?
 - b) What programs would you like to add?
7. If you were to take part in Anawim's services, how would you get there (i.e. by driving or taking public transportation)? Do you think Anawim should be in another location?

Appendix B

Native American Organizations in the Chicago Area

The research team identified the Native American organizations to interview using the following list, issued by California Indian Manpower Corporation Chicago Branch Office (CIMC-CBO).

<p>AMERICAN INDIAN CENTER (AIC) 1630 W. Wilson Chicago, IL 60640 Attn: Joseph Podlasek (Executive Director) *For interview requests, contact Marion Roni Wells Phone: (773) 275-5871 Fax: (773) 275-5874 Email: joep@aic-chicago.org aic@aic-chicago.org</p>	<p>CHICAGO NATIVE AMERICAN URBAN INDIAN RETREAT (CNAUIR) c/o NICL 6707 Sheridan Road Peoria, IL 61604 Attn: Joseph Peralez Phone: (309) 691-0782 Fax: (309) 383-4159 Email: cnauirRetreat@email.msn.com</p>
<p>AMERICAN INDIAN GIFT STORE 1630 W. Wilson Chicago, IL 60640 Attn: Joe & Lucille Spencer Phone: (773) 275-5871</p>	<p>CHOCTAW MANAGEMENT INFORMATION ENTERPRISES 10 W. Jackson, Chicago, IL 60604 Attn: Phone: (312) 886-2240</p>
<p>AMERICAN INDIAN HEALTH SERVICES (AIHS) 4081 N. Broadway Chicago, IL 60613 Attn: Ken Scott (Executive Director) Cc: Bobbie Bellinger (Co-Interim Executive Director) Phone: (773) 883-9100 or 773-883-0568 Fax: (773) 883-0005 Email: ahealthser@aol.com kscott@central.naes.edu</p>	<p>CHICAGO COALITION FOR THE AMERICAN INDIAN COMMUNITY (CCAIC) Attn: Robert J. Smith Phone: (773) 275-5871 (c/o American Indian Center) E-mail: rjsmith@naes.edu</p>
<p>AMERICAN INDIAN HEALTH SERVICES (AIHS) FOUR DIRECTIONS AFTER-SCHOOL PREVENTION PROGRAM 4081 N. Broadway Chicago, IL 60613 Attn: Ellen Williams Phone: (773) 883-0568 Fax: (773) 883-0005</p>	<p>EASTERN WOODLANDS HUD OFFICE OF INDIAN PROGRAMS 77 W. Jackson Blvd Chicago, IL 60606 Phone: (312) 886-4532 Fax: (312) 353-8936</p>
<p>ANAWIM CENTER 4750 N. Sheridan Road Chicago, IL 60640 Attn: Sister Patricia Mulkey Phone and Fax: (773) 561-6155 Email: anacent@compuserve.com mulkepa@hotmail.com</p>	<p>HO-CHUNK NATION—CHICAGO BRANCH OFFICE 4941 N. Milwaukee Chicago, IL 60630 Attn: John Dall (Director) Phone: (773) 202-8433 Fax: (773) 202-0245 Email: jd_art@hotmail.com</p>

<p>CALIFORNIA INDIAN MANPOWER CONSORTIUM CHICAGO BASED OPERATIONS (CIMC-CBO) 1630 W. Wilson Chicago, IL 60640 Attn: Brooks Lockheart (Executive Director) Cc: Vince Romero, Suzanne Stanley, Mark Laroc (Program Staff) Phone: (773) 271-2413 Fax: (773) 271-3729</p>	<p>INSTITUTE for NATIVE AMERICAN DEVELOPMENT at TRUMAN COLLEGE (INAD) 1145 W. Wilson, Mailbox 27 Chicago, IL 60640 Attn: Ananda Drake (College Advisor) Cc: Ron Bowen (Coordinator, Student Retention) Phone: (773) 907-4665 Fax: (773) 907-4464 E-mail: adrake@ccc.edu</p>
<p>MENOMINEE COMMUNITY CENTER OF CHICAGO c/o Native American Foster Parents Association (NAFPA) 2026 W. Montrose Chicago, IL 60618 Attn: (Ms.) Pamala Alfonso Phone: (773) 784-9305 Fax: (773) 784-9316</p>	<p>NATIVE AMERICAN EDUCATIONAL SERVICES (NAES) 2838 W. Peterson Chicago, IL 60659 Attn: Faith Smith (President) Cc: Leonard Malatare Phone: (773) 761-5000 Fax: (773) 761-3808 Email: naeschicago@aol.com naespres@central.naes.edu (Faith Smith) lmalatare@central.naes.edu (L. Malatare)</p>
<p>METROPOLITAN TENANTS ORGANIZATION (MTO) 1180 N. Milwaukee Chicago, IL 60622 Attn: (Ms.) Pamala Alfonso (Executive Director) Phone: (773) 292-4980 Fax: (773) 292-0333 Email: tenantsrights@tenants-rights.org Pam@tenants-rights.org</p>	<p>NATIVE AMERICAN FOSTER PARENTS ASSOCIATION (NAFPA) 2026 W. Montrose Chicago, IL 60618 Attn: Dale Francisco Phone: (773) 784-9305 Fax: (773) 784-9316 Email: nafpa@ripco.com</p>
<p>Midwest SOARRING Foundation 3013 S. Wolf Road Westchester, IL 60154 Attn: Joe Standing Bear Schranz Phone: (773) 585-1744 Email: inatam@aol.com</p>	<p>NATIONAL AMERICAN INDIAN IRONWORKERS TRAINING PROGRAM, INC. 1819 Beach St., Broadview, IL 60153 Phone: (708) 345-2344 Fax: (708) 345-8287</p>
<p>MINISTRY OF PRESENCE AMONG AMERICAN INDIANS IN CHICAGO At Anawim Center 4750 N. Sheridan Road Suite 255 Chicago, IL 60640 Attn: Rev. Michelle Oberwise-Lacock Phone: (773) 561-9983 Fax: (773) 561-1007</p>	<p>NATIVE AMERICAN PROMOTIONS, INC. (NAPI) P.O. Box 8347 Bartlett, IL 60103 Phone: (630) 837-1240 Email: nativenationsinc@yahoo.com Attn: Sue Melone Founder: Greg Askinette</p>

<p>MITCHELL INDIAN MUSEUM 2600 Central Park Evanston, IL 60201 Phone: (847) 475-1030 Fax: (847) 475-0911</p>	<p>NATIVE AMERICAN SUPPORT PROGRAM UNIVERSITY OF ILLINOIS AT CHICAGO (NASP) Suite 2700 Student Services Building (SSB) 1200 W. Harrison Chicago, IL 60607 Attn: Rita Hodge (Director) Cc: Cindy Soto (Program Staff) Phone: (312) 996-4515 Fax: (312) 413-8099 Email: Rhodge@uic.edu Msmiller@uic.edu</p>
<p>NEWBERRY LIBRARY/D'ARCY MCNICKLE CENTER 60 W. Walton Chicago, IL 60610 Attn: Terry Strauss Phone: (312) 255-3575 Fax: (312) 255-3696 Email: gallerr@newberry.org</p>	<p>ST. AUGUSTINE'S CENTER FOR AMERICAN INDIANS Excell Learning Center (Formerly Indian Child Welfare) 4506 N. Sheridan Road Chicago, IL 60640 Attn: Arleen Williams (Director) Phone: (773) 561-8555 Fax: (773) 784-1254</p>
<p>PEREZ ELEMENTARY SCHOOL, OFFICE OF LANGUAGE AND CULTURAL EDUCATION NATIVE AMERICAN EDUCATION PROGRAM 1241 W. 19th St., Chicago, IL 60608 Attn: Benjamin Scott, Jonathan Medrano Phone: (773) 534-7698 Fax: (773) 534-9363</p>	<p>ST. AUGUSTINE'S CENTER (Social Services) 4512 N. Sheridan Road, 2nd Floor Chicago, IL 60640 Attn: Arleen Williams (Director) *Rev. Peter J. Powell Cc: Pat Tyson Phone: (773) 784-1050 Fax: (773) 784-1254</p>
<p>RED PATH THEATRE COMPANY c/o Truman College 1145 W. Wilson Box 215 Chicago, IL 60640 Attn: Ed Two Rivers Phone: (773) 907-4079 Fax: (773) 907-4464</p>	<p>UPTOWN MULTI-CULTURAL ARTS CENTER 1630 W. Wilson Chicago, IL 60640 Attn: Chris Drew Phone: (773) 561-7676 Fax: (773) 275-5874</p>
<p>ST. AUGUSTINE'S BOOZHO-NEEJI DROP-IN CENTER (Drop-In) 4420 N. Broadway Chicago, IL 60640 Attn: Karen Turney Phone: (773) 878-1066 Fax: (773) 784-1254</p>	<p>URBAN NATIVES OF CHICAGO (UNC) NATIVE AMERICAN EDUCATIONAL SERVICES-CHICAGO CAMPUS 2838 W. Peterson Chicago, IL 60659 Attn: Robert J. Smith (Director) Phone: (773) 761-5000 Fax: (773) 761-3808 Email: rjnaes@aol.com rjsmith@naes.edu</p>

Appendix C

Tribal Affiliations of Native Americans

Upon filling out the census, Native American individuals had the opportunity to indicate their tribes. A plurality of the Native Americans residing in Cook and Lake Counties, as with the other areas covered in the 2000 Census, indicated their tribal identification. Again, there is no way of correlating identification to enrollment. This data is incomplete, to say the least, since only 44% (16,718 out of 38,049) of Native Americans (alone or in combination with other races, including Hispanic) in Cook and Lake Counties disclosed their tribal affiliations. However, the mentioned data does give us some indication of tribal affiliations of Native Americans residing in Anawim Center's service area.

Native Americans from Cook and Lake counties belonged to 14 out of 40 North American tribal groupings listed in the census: Apache, Blackfeet, Cherokee, Chippewa, Choctaw, Cree, Creek, Iroquois, Menominee, Navajo, Potawatomi, Pueblo, Seminole, and Sioux (see Tables 11, 12, and 14). A significant number of residents also represented Latin American Indian tribes (see Tables 13 and 14). Of all the Native American individuals who indicated their tribal affiliation, 80% (13,390 out of 16,718) of the respondents self-identified as members of Native American tribes in combination with one or more races, 20% (3,328 out of 16,718) as members of North American tribes alone, and 2% (2,909 out of 16,718) as members of Latin American tribes alone.⁷ It is interesting to note that individuals who self-identified as Native American in combination with other races represented more tribal affiliations than their counterparts who self-identified as Native American alone.⁸ None of the Native Americans in the latter group self-identified as Cree, Creek, Potawatomi, Pueblo, or Seminole Indians (see Tables 12, 13, and 15).

Also, Native Americans residing in Cook County represented more tribes than their counterparts in Lake County. Lake County residents who self-identified as members of Native American tribes alone tended to come from the Cherokee, Chippewa, and Latin American tribes (see Table 13). Meanwhile, Lake County residents who reported to be members of Native American tribes in combination with other races represented the Blackfeet, Cherokee, Chippewa, and Sioux nations and Latin American tribes (see Table 15).

As Table 12 indicates, if one includes both Hispanic and non-Hispanic Native Americans (alone and in combination with one or more other races) in the picture, the largest tribal groups in the service area of Anawim Center, per the 2000 Census data, are: Cherokee (33%), Latin American tribes (29%), Chippewa (8%), Blackfeet (6%), Chippewa (4%), and Sioux (5%). The Cherokee nation is consistently the largest tribal group among those who self-identified as

⁷ Figures do not add up to 100% due to rounding.

⁸ By implication, individuals who self-identified as members of Native American tribes alone are among those who self-identified as Native American alone in the U.S. 2000 Census. One can infer that those who indicated affiliations with North American tribes alone are included in the non-Hispanic Native American population, while those who indicated affiliations with Latin American tribes alone are included in the Hispanic Native American population. By the same token, individuals who self-identified as members of Native American tribes in combination with other races may be taken to mean those who reported to be Native Americans in combination with other races.

Native American alone (31%) and those who reported to be Native American in combination with other races (43%). This aside, the ranking of similarly large tribal groups, excluding Latin American tribes, varies among those who self-identified as Native American alone and those who self-identified as Native American in combination with other races. For those who reported to be Native American alone, the second-, third-, fourth-, and fifth-largest tribal groups were: Chippewa (24%), Iroquois (11%), Sioux (9%), and both Apache and Navajo (6% each; see Table 13). Meanwhile, for Native Americans of more than one race, the second-, third-, fourth-, and fifth-largest tribal groups were: Chippewa (8%), Blackfeet (6%), Sioux (5%), and both Choctaw and Iroquois (5% each; see Table 15).

Table 12. Tribal affiliations disclosed by Native Americans alone and in combination with other races

Tribe	Cook County	Percentage	Lake County	Percentage	Total	Percentage
Apache	472	3%	0	0%	472	3%
Blackfeet	854	6%	142	8%	996	6%
Cherokee	4,667	31%	828	49%	5,495	33%
Chippewa	1,071	7%	272	16%	1,343	8%
Choctaw	664	4%	0	0%	664	4%
Cree	112	1%	0	0%	112	1%
Creek	160	1%	0	0%	160	1%
Iroquois	666	4%	0	0%	666	4%
Latin American Indian	4,543	30%	306	18%	4,849	29%
Menominee	260	2%	0	0%	260	2%
Navajo	365	2%	0	0%	365	2%
Potawatomi	176	1%	0	0%	176	1%
Pueblo	167	1%	0	0%	167	1%
Seminole	129	1%	0	0%	129	1%
Sioux	722	5%	142	8%	864	5%
Total	15,028	100%	1,690	100%	16,718	100%

Source: Census 2000 Summary File 2 (SF 2) 100-Percent Data—PCT 1. Total Population.

Table 13. Tribal affiliations disclosed by non-Hispanic Native Americans alone

Tribe	Cook County	Percentage	Lake County	Percentage	Total	Percentage
Apache	209	7%	0	0%	209	6%
Blackfeet	102	3%	0	0%	102	3%
Cherokee	854	29%	182	55%	1,036	31%
Chippewa	645	22%	151	45%	796	24%
Choctaw	157	5%	0	0%	157	5%
Iroquois	353	12%	0	0%	353	11%
Menominee	164	5%	0	0%	164	5%
Navajo	203	7%	0	0%	203	6%
Sioux	308	10%	0	0%	308	9%
Total	2,995	100%	333	100%	3,328	100%

Source: Census 2000 Summary File 2 (SF 2) 100-Percent Data—PCT 1. Total Population.

Table 14. Tribal affiliations disclosed by Hispanic Native Americans alone

Tribe	Cook County	Percentage	Lake County	Percentage	Total	Percentage
Latin American Indian alone	2,713	93%	196	7%	2,909	100%

Source: Census 2000 Summary File 2 (SF 2) 100-Percent Data—PCT 1. Total Population.

Table 15. Tribal affiliations disclosed by Native Americans in combination with other races

Tribe	Cook County	Percentage	Lake County	Percentage	Total	Percentage
Apache	263	3%	0	0%	263	3%
Blackfeet	752	8%	142	12%	894	9%
Cherokee	3,813	41%	646	56%	4,459	43%
Chippewa	426	5%	121	10%	547	5%
Choctaw	507	5%	0	0%	507	5%
Cree	112	1%	0	0%	112	1%
Creek	160	2%	0	0%	160	2%
Iroquois	313	3%	0	0%	313	3%
Latin American Indian	1,830	20%	110	9%	1,940	19%
Menominee	96	1%	0	0%	96	1%
Navajo	162	2%	0	0%	162	2%
Potawatomi	176	2%	0	0%	176	2%
Pueblo	167	2%	0	0%	167	2%
Seminole	129	1%	0	0%	129	1%
Sioux	414	4%	142	12%	556	5%
Total	9,320	100%	1,161	100%	10,481	100%

Source: Census 2000 Summary File 2 (SF 2) 100-Percent Data—PCT 1. Total Population.