SACRAMENTO CITY UNIFIED SCHOOL DISTRICT
BOARD OF EDUCATION

Agenda Item# 9.2

Meeting Date: November 21, 2019

Subject: American Indian Education Program

- ☒ Information Item Only
- ☐ Approval on Consent Agenda
- ☐ Conference (for discussion only)
- ☐ Conference/First Reading (Action Anticipated: _____)
- ☐ Conference/Action
- ☐ Action
- ☐ Public Hearing

Division: Youth Development Support Services

Recommendation: N/A

Background/Rationale: The American Indian Education Program (AIEP) at SCUSD strives to support American Indian/Alaska Native students by providing academic support and cultural enrichment opportunities, youth leadership opportunities, parent engagement support and by building a community for Native students in SCUSD.

Financial Considerations: Indian Education formula grant allocation for 2018-2019 was $29,386.

LCAP Goal(s): College, Career, and Life Ready Graduates, Emotionally Healthy and Engaged Students, and Family and Community Empowerment

Documents Attached:
1. Executive Summary
2. Brief History of Native Persons in Sacramento (CNS Brief History)

Estimated Time of Presentation: 10 minutes
Submitted by: Marcus Strother, Director of Youth Development
Christina P.C. Narvaez, AIEP Program Associate
Approved by: Jorge A. Aguilar, Superintendent

Board of Education Executive Summary

Youth Development Support Services

American Indian Education Program
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I. OVERVIEW / HISTORY

The American Indian Education Program (AIEP) at SCUSD strives to support American Indian/Alaska Native students by providing academic support and cultural enrichment opportunities, youth leadership opportunities, parent engagement support and by building a community for Native students in SCUSD. The services provided include academic tutoring, family and community engagement, cultural enrichment programs, field trips, summer learning opportunities, volunteer opportunities, and participation in the AIEP graduation recognition event.

The program is aligned with the following goals of the District's Strategic Plan:
Goal 1: College, Career, and Life Ready Graduates
Goal 2: Safe, Emotionally Healthy and Engaged Students
Goal 3: Family and Community Empowerment

Who

The program serves American Indian students in grades K-12, this includes all SCUSD schools. Students are enrolled throughout the year and we have two recruitment periods, one in the Fall and one in early Spring. Students are enrolled by completing a 506 Indian Student Eligibility Certification form. The form requires that students meet the definition of "Indian."
DEFINITION: Indian means an individual who is (1) A member of an Indian tribe or band, as membership is defined by the Indian tribe or band, including any tribe or band terminated since 1940, and any tribe or band recognized by the State in which the tribe or band resides; (2) A descendant of a parent or grandparent who meets the requirements described in paragraph (1) of this definition; (3) Considered by the Secretary of the Interior to be an Indian for any purpose; (4) An Eskimo, Aleut, or other Alaska Native; or (5) A member of an organized Indian group that received a grant under the Indian Education Act of 1988 as it was in effect on October 19, 1994.

Data Distinction

The program for the 2018-19 school year had 141 students enrolled in the program and this report is a reflection of services provided for those students. The district has 235 students listed as "American Indian" only and there are 794 students that have checked American Indian at some point. None of these numbers include students who selected "yes" to the Hispanic option.

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II. DRIVING GOVERNANCE

Why American Indian Education Program?

This program is designed to address the unique cultural, language, and educationally related academic needs of American Indian and Alaska Native students and ensure that all students meet the challenging state academic standards.

The federal grant provides funds to local educational agencies in their efforts to reform elementary and secondary school programs that serve Indian students. The YDSS Program Associate develops and submits a comprehensive plan for meeting the needs of Indian children. The application must be completed annually. The application is developed in collaboration with a local committee comprised of parents and family members of Indian children, local tribes (Wilton Rancheria) and must include student performance goals, a description of activities and an explanation of how it will assess student's progress toward meeting its goals and provides the results of this assessment to the parent committee, Indian community and tribes whose children are served by the grant.

The legislation can be found here: Elementary and Secondary Education Act of 1965, as amended, Title VII, Part A, Subpart 1; 20 U.S.C. 7421-7429, 7491-7492

III. BUDGET

The current budget for the 2019-2020 school year is $35,077. This amount is determined by the number of students enrolled in the program during a 30 day period of our choosing. The program aligns services with the After School Education and Safety Program and 21st Century Grants by providing services in the after-school space. New to this year is the Title IV funding which will increase the amount of tutoring for students and tribal history workshops in the classrooms that will be open to all students in SCUSD. The program is staffed by one full time program associate and one per-diem staff.

IV. GOALS, OBJECTIVES, AND MEASURES

The goal of the grant is to ensure that students are meeting the state academic standards. There are four objectives of the multi-year grant. We are currently in year two.

Objective 1: Increase knowledge of cultural identity and awareness for Indian students in grades K-12. This objective is met by providing cultural enrichment activities and measured by interviews and focus groups.

Objective 2: Increase school attendance rate for Indian students in grades K-12. The service provided is cultural enrichment and parent involvement. The cultural enrichment is measured by attendance data and the parent enrichment is measured by parent interviews and focus groups.

Objective 3: Increase academic achievement for students in elementary, middle and high school. The service provided is providing the student with academic support. The measurement used is the scores on a state standardized test.

Objective 4: Increase graduation rate for Indian students. The service provided is culturally-responsive academic support, which is measured by graduation data. The program also provides student leadership opportunities with the Native Youth of Sacramento leadership council made up of 7th -12th grade students in SCUSD. The data source used for this service are interviews with 12th grade students.

V. MAJOR INITIATIVES

2018-2019

Objective	Service	# of students
Increase knowledge of cultural identity and awareness	● Partnership with Colonial Heights Library, Intertribal Agriculture Council and Wilton Rancheria to provide gardening and agricultural series using traditional knowledge and history. The program was provided for students in grades K-12, included family and community. ● Hosted a book study using books by Native authors. The books discussed traditional knowledge and contemporary lifestyles of Urban Indians. The instructor was a Native literature professor for Chico State University. The book study was open to 7th-12th grade students and parents/guardians. The younger students were able to receive homework help during the study. ● Students received traditional knowledge from a community elder at the beginning of the school year at the back to school event. The knowledge was meant to guide them through the year. ● Students received cultural teachings from the AIEP graduation recognition at the end of the school year.	85

	• One week summer program in collaboration with the Indian Education programs in EGUSD, WUSD, and Wilton Rancheria.	
Increase academic achievement	• Tutoring and homework help using Total Education Solutions (TES). Students requested tutoring through AIEP and we referred students to TES. Students were then scheduled tutoring sessions beginning with a pre-assessment and ended with a post-assessment. • 12th grade student grades and classes were monitored throughout the year so we were able to provide intervention assistance if needed.	45
Increase graduation rate	• Academic support addressed above • Native youth of Sacramento leadership council made up of 7th-12th grade students. The committee focuses on creating community and cultural understanding for younger students. • Two field trips: The American Indian College Motivation Day (9th-12th grade) at Sacramento State and to the Native Youth Empowerment Conference hosted at U.C. Davis (7th-12th grade). • Program Associate sat on planning committee as a partner for the American Indian Summer Institute at Sacramento State. The program offers a free 5-day program that focuses on providing an introduction to college life for American Indian high school students enrolled as sophomores and juniors. The program recruited directly from SCUSD Indian Education students. • Hosted a college admissions and pathways workshop for 7th-12th grade students. • UC Davis American Indian Recruitment and Retention office hosted an application lab to assist students with submitting their college applications. • Hosted a 5-week scholarship writing series: two of the students received the Cobell scholarship a competitive national scholarship along with the local Allan Olvera Memorial scholarship. • CSU Sacramento sent over a list of American Indian students that submitted applications so we were able to assist with matriculation efforts.	29

Increase attendance rate	• Program associate attended district's Attendance Improvement Movement meetings for the 18-19 school year. • Cultural enrichment activities included information about attendance but also involved discussion about attendance and reasons for missing school.	

VI. RESULTS

Academic Achievement 2018-2019

All Students ELA		
# Students	# w/scores	% Proficient
22, 882	22,313	42.64%

All Students Math		
# Students	# w/scores	% Proficient
22,886	22,372	32.53%

American Indian ELA		
# Students	# w/scores	% Proficient
117	111	27.93%

American Indian Math		
# Students	#w/scores	% Proficient
117	111	18.02%

Enrolled AIEP ELA		
# Students	#w/scores	% Proficient
77	71	38.03%

Enrolled AIEP Math		
# Students	#w/scores	% Proficient
77	71	33.80%

Chronic Absenteeism

Year	Who	Rate
18-19	All Students	14.6%
18-19	American Indian	27.3%
18-19	Enrolled AIEP	31.5%

Graduation

Year	Who	Rate
18-19	All Students	85.9 %
18-19	American Indian	90.5%
18-19	Enrolled AIEP	87.5%

VII. LESSONS LEARNED / NEXT STEPS

- In the 2019-2020 school year we will develop a survey that measures student's understanding of cultural knowledge and identity. The 2018-2019 year was measured by focus groups and feedback was taken from parents.

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- The 2019-2020 school year will see an increase in the amount of tutoring students will receive to address ELA and Math scores. We will have a greater focus on reading for students in 2nd- 6th grade.
- In the 2019-2020 school year we will focus on curriculum. Per the Native American Youth Mental Wellness Report- Sacramento Community Needs and Strengths Report recently completed by Sacramento Circles of Care Project team at the Sacramento Native American Health Center states that "schools emerged as a significant source of risk for Native children and youth, primarily due to racist tropes that still litter the curriculum. The information taught is damaging to Native children and reinforces negative stereotypes: The California Mission Project, settler perspectives on the Gold Rush, and a general mishandling of oppressive holidays like Thanksgiving and Columbus Day."
- The program will spend 2019-2020 school year finding the best method for determining reasons for absences. The conversations in the 2018-2019 school year determined that many absences were due to cultural commitments for students and families. The issue of students being unable to excuse absences for cultural commitments also came up. If there is a correlation between chronic absenteeism and missing school for cultural reasons, we will be in a better position to determine whether it is a desirable goal for AIEP to focus on increasing student attendance - given the history of forced education of American Indian youth in the past.
- In the 2019-2020 year we will align with the Enrollment Center- If a student checks American Indian, then a 506 form will be provided. We will develop a system to collect forms because all forms must be filed with the program.
- The Native Youth of Sacramento will complete a youth led participatory action research project for the 2018-2019 school year. Their topic is yet to be determined.

OVERVIEW OF THE PROJECT AND GOALS OVER THREE YEARS

In 2017, Sacramento Native American Health Center received a 3-year planning grant for the Sacramento Circles of Care project. This project focuses on planning the infrastructure necessary to implement a holistic, comprehensive, coordinated behavioral health system of care for urban American Indian/Alaska Native (AI/AN) children and youth, 0-25, and their families living in Sacramento County. Under this program, SNAHC holds the central role of building collaboration between families, youth, and system partners to addresses the current local need for increased capacity, efficiency, sustainability, and culturally-appropriate behavioral health services. This project brings the Sacramento AI/AN community together to plan and perform an in-depth gap analysis of the systems of care that can impact the mental health and wellness of American Indian children and their families.

PROGRAM GOALS

- Create a culturally relevant integrative system of care with youth, adults, respected elders, agencies, and providers in Sacramento County by engaging AI/AN Families and Community Members, AI/AN Youth and Multi-Agency Partners.
- Develop a community-based System of Care Blueprint model, for how AI/AN children/ youth Mental Health and Wellness services and supports will be provided in Sacramento County, building off of the Community Needs and Strengths Assessment and the Community Readiness Assessment.
- Actively build a culture of learning among staff and community to support goals of system change by building knowledge of the system of care, family-driven and youth-guided care, and community-based participatory evaluation.
- Increase awareness of child/youth mental health and wellness issues through social marketing by developing and implementing a community-based social marketing and public education plan.

BRIEF HISTORY OF NATIVE PERSONS IN SACRAMENTO

The history of California tribal communities is a history of resistance and resilience. In discussing the mental wellness of Native people today, it is essential to acknowledge and impart some of the history that lead to this moment. This history is not meant to be comprehensive; it is an effort to convey some of the depth and intensity of what Native American people have lived through and survived. The strength necessary to not only exist, but to thrive, in today's world is enormous. This resilience is, in and of itself, the most noteworthy strength and asset of the Native community.

The Sacramento area includes the ancestral homelands of the Maidu, Miwok, Me-Wuk, Wintun, Wintu, Patwin, and Nisenan Tribes.[1] Tribes lived off the land they inhabited and today they continue to inhabit the foothills, the rivers and deltas, and the central valley of their ancestral homelands. Sacramento Native Tribes had extensive trade networks, political alliances, and led stable lives with rich cultural and social traditions.[2] Within each region tribes were linked by intermarriage as a way to create partnerships and alliances between local tribes. The lives of California Native

communities were forever changed with the arrival of the Spaniards, the Mexican government, the influx of immigrants to the Sacramento region during the Gold Rush, and the systematic oppression by federal and state governments that continues to this day.[3]

The Spanish Missionaries began to systematically colonize California in the mid to late 1700's.[4] California Native Tribes were enslaved into the Mission system and endured physical, mental, and sexual abuses by Spanish priests and armed forces.[4][6] Native Americans living in the Missions were forced into Christianity and violently punished for speaking their Native language and practicing tribal traditions.[7][8] Families were separated and forced to live apart from each other. There were many attempts by California Tribes to escape enslavement, risking torture and death if recaptured.[9] The Spanish priests also brought diseases from Europe that were fatal to California Natives. Due to the unsanitary living conditions California Natives had to endure inside the missions, many became sick and died.[11] By the time the Mexican Republic stripped the missionaries of their power to coerce labor from the Natives in 1836, approximately one third of the Native population of California was dead as a direct result of their actions.[12]

Mexico and the United States were battling for control of California during the early part of the 1800's. For California Native tribes, the fight to exist and maintain ancestral lands continued. In 1824, the Mexican government issued 800 land grants to Mexican citizens.[8] Most, if not all, of the land grants issued were lands that belonged to enslaved Natives.[12] During this time John Sutter, a Swedish immigrant, became a Mexican citizen in order to be granted land by the Mexican government. He acquired about 50,000 acres of land that belonged to local Me-wuk and Maidu people and then enslaved them.[13]

Land grabs and Indian slave hunting parties from Mexico continued to decimate the California Indian population until the American invasion in 1846 and during the Gold Rush starting in 1848.[14] An unprecedented number of colonizers arrived in the region and violence erupted, particularly against Natives who resisted the intrusion of Gold Rushers onto their land.[12] Within two years of the discovery of gold, over two-thirds of the Native population was killed, some 100,000 people.[15]

The Maidu, Miwok and Nisenan tribes suffered greatly at the hands of Sutter and white settlers. In 1848, the Mexican-American War ended and Mexico ceded what are now Arizona, California, Colorado, Nevada, New Mexico, Utah and Wyoming to the United States. California Native communities continued to be pushed off their lands with the discovery of gold at Sutter's Mill. Sutter used violence and intimidation to force local Natives to work and protect his land.[13] He slaughtered men, women, children, and elders if they did not comply with his demands.[16] At the same time, California was becoming a State and began to systematically abolish Native people by creating laws that legalized their murder, kidnapping and enslavement by stripping them of all rights. Natives were denied the right to vote, were not recognized as citizens, and were denied due process. Military sponsored raids on Native villages and forced removal of Natives from their ancestral lands were commonplace.

In the 1850's the US government began attempting to make treaties with the California tribes, though these were based on faulty information, poor translations, and a well-earned lack of trust from the Natives. Despite California entering the Union

as a free state, inhumane indentured servitude laws were instituted, further subjecting Indians to slavery and denying them citizenship or the opportunity to address grievances in court. This, consequently, laid the foundation for the establishment of a system of slavery in California which was not abolished until 4 years after the Emancipation Proclamation.[19] By 1900 there were fewer than 16,000 Natives living in California.

Between 1851 and 1852 representatives from Washington were sent to California to establish treaties with Native tribes.[8] The treaties agreed to set aside 7.5 million acres of land for Natives.[8] Eighteen treaties were made with various California tribes, however not all Native California tribes were represented or aware of what the government was trying to do and many did not understand what they were signing or agreeing to because of language barriers.[12 18] Ultimately, the 18 treaties created were not honored or recognized because they were blocked in the United States Senate.[12 19] Lands belonging to California Tribes continued to be taken and Native people continued to be displaced and murdered.

In 1863 more than 400 Maidu, Wailaki, Pit River, Pomo, Concow, Koncow, Pahto from Chico and surrounding Counties were forced to walk 200 miles to Round Valley onto Yuki lands.[20 21] Only 277 Natives survived the relocation to Nome Cult Farm.[22] The Yuki were forced to share their land with other Natives that had different cultural and language practices.[23] These seven tribes were forced to live together and became what is now the Round Valley reservation.[24]

In 1887, California passed the Dawes Act which granted United States citizenship to tribal people and also relinquish communal control of their lands.[25] This law incentivized Native people to disband and separate so they could own land and become US citizens. This allowed the government to dissolve tribal lands and to create land allotments for Natives and non-Natives in an effort to further assimilate tribal communities. Allotment property tax often resulted in the forced sale or seizure of many allotments made to Native people. This land was typically sold to non-Natives.[26]

The process of recognizing the autonomy and rights of California Tribes by the government began with the Supreme Court of California granting citizenship to California Natives in 1917. Since 1921, political activism on the part of California Natives has led to federal action, though this has not been without controversy. The Indian Reorganization Act (IRA) followed and was signed by President Roosevelt in 1934. The IRA set aside sixty-one reservations in California and meant to restore tribal lands, ownership, sovereignty, and self-reliance.[8] The IRA also created a definition of a person as Indian based on three criteria; tribal membership, ancestral descent, and/or blood quantum. Blood quantum began to be widely used as criteria for tribal membership. It originally dates back to the 1890s when settlers began allotting lands in Oklahoma and created rolls to document Natives' names and their blood quantum. Generally, the more European blood, the more civilized, and the more trustworthy a person was considered.

In 1944, reparations were agreed to for the theft of California Indian ancestral land; though this included a deduction of the government's costs of providing services to the reservations they had forced Natives onto against their will. Eventually only $5 million was awarded, or approximately $150 per person. Further legal action by tribes led to a decades long battle with the American government, ultimately leading to a payment that worked out to 47 cents per acre of stolen land. Of

note is the fact that the entirety of these activities occurred outside normal court processes and without constitutional protections.

In late 1952, another issue was brought to the attention of the public. “Twenty-two young Indians, veterans of World War II and Korea, claimed they cannot buy shaving lotion because it contains alcohol. They have formed an Indian Right Organization to fight what they call ‘this new menace to the Indian.’”[27] However, this was not the first time that the problem had been brought to the attention of the government. In 1946, Indians, in a hearing in Eureka, requested that the prohibition against the sale of alcohol to Indians be lifted. In April 1953, Governor Earl Warren signed into law Senate Bill 344, which for the first time in 81 years made it legal for “full blooded Indians” to purchase alcohol.[28]

Termination era policies had devastating effects on the Native people across America. These policies continued Native assimilation efforts, ended government support of tribal communities and most importantly ended Federal recognition and protection of over 100 Tribes nationwide.[29] For California Tribes, it meant the Rancherias would no longer receive support from the Federal government, but State governments could take over assisting tribes.[30] Native Americans were encouraged to leave their reservations and relocate to urban areas for better economic prospects. Sacramento was designated as a relocation site. Men were promised vocational training and most ended up working manual labor for the rail road and the women were domestics. They were promised transitional support upon arrival, which often did not come. Life on the reservation was hard due to limited resources, poverty, and a lack of economic and educational opportunities. Natives from across the United States left their respective reservations and moved to urban areas as part of federal Relocation policies; often this was a one-way bus ticket. Those that stayed in these urban environments searched for employment but experienced discrimination, exploitation, and poverty. Native people with varied cultural practices and traditions found themselves living in large urban centers and cities, far from home and in need of support. Naturally, these people came together and created community, mixing with each other and other racial groups, creating a new urban Indian community. Nearly 100,000 Indians were relocated to California from 1952-1968 as a result of these and other related policies, and as a result it has the highest population of Natives of any State.

By the 1960’s minority groups across the nation were organizing and demanding equal rights and access to opportunities provided to White Americans. In the San Francisco Bay Area, a group of Natives calling themselves, Indians of All Tribes (IAT), organized the occupation and attempted reclamation of Alcatraz Island for Native people.[31] Indians of All Tribes was protesting Federal Termination policies, broken treaties, land grabs, forced relocation, and systematic extermination. After successfully landing on the island in 1969, the Occupation of Alcatraz gained nationwide media coverage and highlighted the diversity of Tribes from across the nation that were working toward the same goals: to have the government acknowledge the atrocities against Native people and work towards reconciliation.[32] The occupation lasted for fourteen months and brought attention to the brutal history Native generations experienced in America. To this day, Native people from all over the continent gather in solidarity for a sunrise ceremony on Unthanksgiving day on Alcatraz Island.

Another important development since the 1960s was the creation of Native American studies departments at major universities in California. In the fall of 1969, Indian students at the University of California at Berkeley, Los Angeles, and Davis and at Sacramento State University demanded that these institutions begin programs and offer courses in Indian culture and history. Today, much valuable information has come from these programs. They have also assisted Indian students by providing them with needed services, and have promoted a better Indian self-image.

The forced assimilation, enslavement, genocide, systemic oppression and removal of Native people from their lands led to the destruction and separation of families and cultural support systems. The experience described here focuses on the Sacramento area, however none of this experience is geographically isolated. Native people from across this continent have had similar experiences – murder, rape, enslavement, stolen lands, disrupted family structures, relocation, long walks, broken promises. In spite of this, Native communities are still here. They are educating younger generations about cultural practices and traditions, and continue to adapt and change to thrive in this America.

Today, the State of California has 109 federally recognized Tribes and 78 more petitioning for recognition. There are close to 100 Rancherias in the State.[33] Under Relocation, over 100,000 reservation Indians resettled in metropolitan areas, including Sacramento. The Sacramento Native community includes tribal people from many different States and regions with unique cultures and histories. There is a distinct cultural richness in the Native population of Sacramento. The continued existence of Native people and the preservation of cultural identity and traditions is, in of itself, a revolutionary act and one that at many times in California and US history had to be maintained in secrecy.

Due to this history, the Native community in the Sacramento area is incredibly diverse. There are many people from tribes that do not historically belong to this land; for some there has been a significant loss of cultural and historical knowledge. The impact of blood quantum as a defining factor for the degree of how “Indian” a person is has been significant. This practice fails to recognize Native practices of adopting others into their tribes and the existence of multiracial children. There are many issues with this form of identification, including that not all Natives were historically accurately recognized and recorded, and some refused to be recorded as a matter of principle. Today, tribes vary on the requirements to be considered a member of the tribe. This is a factor that contributes to variation in sizes of remaining tribes, with some having only a handful of members while the Cherokee Nation claims over 500,000 members. This also has become a factor between Indian people and can contribute to lateral oppression, individual feelings of being “Indian enough”, and challenges around identifying oneself as an Urban Indian. As a counter balance to this, today there are thriving cultural practices of Urban Indians who do not have access to their ancestral lands/community. This includes a wide range of religious and spiritual beliefs that include Christianity as well as tribal practices including Bear Dance, Round House, Sweat Lodge/Inipi, Sundance, Native American Church and a thriving social community include Pow Wows, Big Times and Community Events.