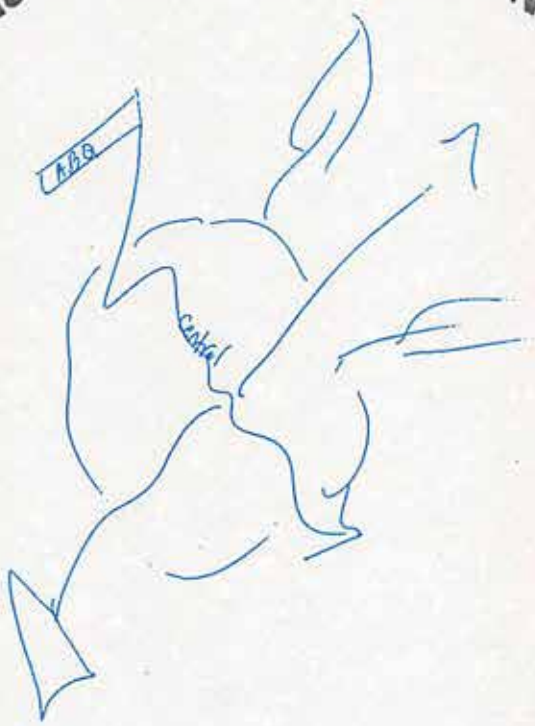
Urban Indians in Albuquerque, New Mexico



A Study for the the Department of Family & Community Services

City of Albuquerque

August, 1999

prepared by

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The purpose of this study is twofold:

1. To determine a quantitative baseline statistical data set which can be used for purposes of profiling the urban Indian population of Albuquerque;

2. To conduct preliminary analysis that will begin to give a qualitative context of the urban Indian population as it relates to social services provision in Albuquerque.

In the Fall of 1998, the Department of Family and Community Services, City of Albuquerque, contracted with Principal Investigator, Dr. Ted Jojola, University of New Mexico (UNM), to conduct a study on the urban Indian population of Albuquerque.[1]

Because there is little understood about the City of Albuquerque's (City) urban Indian population, per se, it is difficult for social programs, such as those funded by the Department of Family and Community Services, to target and anticipate the need and extant of funding necessary to remedy problems. Moreover, because of the unique dual-citizenship status of American Indians, social services—which are tied to the federal/Indian trust responsibility—are often perceived as conflicting and over-lapping.

The study was conducted in several phases. The first phase entailed a detailed analysis of population data by the Bureau of Business and Economic Research (BBER/UNM).[2] The main source of this data is the various products available from the US Census Bureau. Additional data sources included the Death and Birth records of the NM State Department of Health and student enrollment data from the Albuquerque Public Schools. The second element of this phase included the development of a GIS mapping database by the Office of Government Research, UNM.[3]

The second phase entailed conducting a series of exploratory studies intended to develop a better understanding of the context and the unique attributes of the Indian pepulations in Albuquerque. Two sub-studies were conducted and completed. The first was the development of a Quality of Life questionnaire designed to elicit perceptions and values of the Urban Indian experience in Albuquerque. The second was the development of a survay instrument to document the profiles of homeless Indians in Albuquerque.[4]

In addition to tha above studies a general historical literature review was conducted and interviews with the American Indian Development Associates, the Indian Pueblo Legal Services, and the UNM Indian Law Clinic were done. These interviews explored various aspects of cases involving urban Indian clients and helped to frame a larger context from which the issues could be understood.

A final aspect of the study entailed convening two separate groups to discuss the experiences of users and to discuss the effectiveness of service provisions as perceived by Indian providers.[5]

[1] Groundwork for the project was originally conducted as part of an Indigenous Planning Studio offered at the Community & Regional Planning Program, University of New Mexico in the Spring of 1998. This interdisciplinary course involved graduate student teams from various disciplines under the direction of Professors Ted Jojola (School of Architecture & Planning) and Kip Bobroff (College of Law). Teams were comprised of Planning students (Julie Hirshfield, Iantha Hicks, Rachel Pitts), Landscape Architecture students (Anne Kelly, Maura Lewiecki, Lisa Nicholas), Law Students (Joseph Hughes, John Monforte, Valarie Davidson) and from other graduate programs (Bill Dodge, Jeff Drope, Kristen Hurd).

[2] The demographic analysis was subcontracted to the Bureau of Business and Economic Research, UNM, under the supervision of Dr. Adelamar N. Alcantara. The 1990-1999 Urban Indian population was estimated using a two-step procedure. The first step was to estimate the Bernalillo County population. The next step was to estimate the Urban Indian population in Bernalillo County. American Indians (AI) on reservation land were excluded from the calculation. The county and the Urban Indian populations were estimated using the following formula:

$$P_d = P_u + (B-D) + (I - O)$$

Where: P_d = population for estimate date
P_u = population for previous year
B = births between the two time periods
D = deaths between the two time periods
I = immigration between the two time periods
O = outmigration between two time periods

The NM State Department of Health and the Indian Health Service provided data on births and deaths. At the county level, the migration component was estimated from yearly income tax returns, school enrolment and Medicare data. The migration component for the Urban Indian population was estimated by comparing APS enrolment data from 1995 to 1998 with births and deaths data from 1984 to 1994. Applying life table survival rates on AI births from 1981 to 1995, the number of survivors at each age group was compared to the number of AI students enrolled at APS. The difference between the two numbers is attributed to migration. The corresponding migration rate on this school age population was then generalized to the entire AI Population in Bernalillo County.

The Urban Indian population from 2000 to 2060 was projected using the same two-step process: Bernalillo County population was projected first and then the Urban Indian population was estimated next. Bernalillo County was projected using a cohort-component method, whereby each age cohort was moved forward into the future using life table survival rates and each component of population change—birth, death, and migration—was projected separately. On the other hand, the Urban Indian population was projected using the following formula:

$$(\ln)Y = a + bX,$$

Where $(\ln)Y$ = the share of the smaller area (sub-basin) in the bigger areas's (county) population;
b = regression coefficient, the constant used to project the 1990 share of the smaller area to the next period;
X = the census year transformed into 0-3 values; 0 being the starting point of the series, i.e., 1960 and 3 is the equivalent to the ending year, 1990.

This time series regression model requires an estimation of the share of American Indians in the Bernalillo County population. The historical ratios were estimated from 1960 to 1999. These ratios were used as input in the model. The regression model estimated the weighting factors (a & b coefficients) that were then used to project the future share of Urban Indians in the Bernalillo County population.

[3] The geographic information system (GIS) used to delineate the census tract maps used in this report were developed by Jim Davis and Larry Spears of the Office of Government Research, UNM.

[4] The following graduate students were also hired as graduate and research assistants to conduct various aspects of this research. Kendra Montanari did research and analysis on demographic characteristics and social service organizations, Rachel Pitts developed and solicited responses for the Quality of Life questionnaire, and Adriana Villar conducted interviews among the Indian homeless of Albuquerque.

[5] One discussion group comprised service providers and one focus group comprised single Indian women with children. Alexandra Ladd coordinated the sessions and provided transcriptions of the proceedings.

This study is an outgrowth of previous efforts by the City of Albuquerque to identify and initiate plans for the delivery of human services to the urban Indian population of Albuquerque.

The first working document to identify Native American populations in Albuquerque and Bernalillo County was the *Albuquerque Community Profile* (DHS, 1987). Using 1980 US Census data, it was estimated that 11,289 American Indians resided in the 15 Planning Information Areas (PIAs) that comprised the urbanized region of the City.[1]

A second report, the *Final Report and Recommendations of the Indian Center Task Force* (DHS, 1990) revised the estimate by applying a simple set of assumptions using the City's population projections for 1989 and the estimate of Indian children attending the Albuquerque Public School (APS) system. This resulted in an estimate that had a range of 8,562 (2.2% of 389,200) to 10,815 (3,500 APS Indian students multiplied by 3.09 persons per Indian household).[2] In addition, eleven surrounding tribal groups were identified and their combined populations were estimated at 27,071.[3] Combined with students, those conducting business or attending cultural events in the city, and the homeless, a daytime estimate of 30,000 Indian individuals in the city was proposed.

On June 27th, 1994, the First Mayor's Symposium on Indian Affairs was convened by Mayor Martin J. Chavez. The symposium included public hearings on five topic areas—social services, health, education, employment, and economic development. The report outlined major policy concerns attendant to each topic (CoA, 1994). Among the cultural-geographic issues cited are the "invisible" nature of the urban Indian population in Albuquerque and their lack of economic and political clout as realized through a "concentrated" urban constituency. The report also indicated that the City had provided "seed funds" for the establishment of an Albuquerque Indian Center in 1990.

On March 5th, 1997, a Second Mayor's Symposium on Indian Affairs was convened. The purpose of this symposium was to follow-up with the community at large on the specific steps taken by the City on matters pertaining to urban and reservation Indians. Among the major accomplishments cited was the establishment of the City's Commission on Indian Affairs and the designation of a "Liaison to the Native American Community" within the auspices of the Mayor's office.[4] The report of the symposium also cited a number of new initiatives with the local Pueblos, including retreats and joint economic development partnerships (CoA, 1997a).

A follow-up report was prepared and issued in June, 1997. The report outlined priority issue recommendations for each of the original five topic areas as well as giving a brief prospectus for the future (CoA, 1997b). An overall 1990 US Census urban Indian population figure of 11,000 was cited and an estimate of 35,000 for the daytime population of "Native American individuals" was given (ibid, pg. 20). The prospectus indicated the need for the City to address concerns for its permanent Native American city residents, for native people who seek urban amenities but are not city residents, and for the surrounding tribal reservations.

[1] The Albuquerque PIA boundaries did not coincide in all instances with the US Census tract boundaries. Areas outside of the urbanized region of the City, but within the County of Bernalillo were designated as "remainder."

[2] Persons per Indian household were obtained from the 1980 US Census, DHS, 1990, Pgs 4 and 5.

[3] Acoma (3,995), Cochiti (1,057), Isleta (3,677), Jemez (2,588), San Felipe (2,516), Sandia (368), Santa Ana (595), Santo Domingo (3,503), Zia (804) and Canoncito Navajo (1,363). Estimates were obtained from the Southern Pueblos Agency, Laguna Pueblo and the Navajo tribe. The eleven tribal groups are within one hours driving distance from Albuquerque, ibid., Table 1, pg 8.

[4] It should be noted that the designation of "American Indian" and "Native American" have been used interchangeably within the context of all the City's reports. The author of this report will apply the tabulation designation of American Indian as defined by the 1990 US Census as "persons who indicated their race as 'American Indian,' entered the name of an Indian tribe, or reported such entries as Canadian Indian, French-American Indian, or Spanish-American Indian." The term Native American is used more generally to include all tribal people who are indigenous to the Americas.

The City of Albuquerque ranks fourth among all major metropolitan areas (400,000 and over) in the proportion of American Indians to the general population (3.2%). By 2050, that proportion is expected to more than double (8.2%) for American Indians living off-reservation alone. Among urban Indians (those living off-reservation and within the metropolitan area), the estimated population for the year 2000 is 20,149. By the year 2050, the projection of urban Indians is expected to increase to 63,485.

Historically, the City of Albuquerque has always been a major destination place for American Indians. The proximity of eleven Indian reservations within one hour's commute to the City makes it a convenient place for employment, shopping and recreation. According to 1990 US Census estimates, 25,522 American Indians reside on the adjacent Indian reservations. Many of the reservation Indians depend on the City for their livelihood.

The City has been a favorite location for many local, regional and national Indian organizations making it a major crossroads for Indian affairs. The attractiveness of the City's "Indian scene" among all Indian people has brought an influx of migrants. At the same time, the overwhelming proportion of these migrants appear to come from within the State or the adjoining region. Fully one-half of all individuals identified in this study identify as Navajo Indian. The second largest proportion identify as Pueblo Indian. It appears that almost all of these migrants have tribal membership and return regularly to their respective tribal communities.

There is a strong sense of Indian identity among Albuquerque's urban Indians that is tied to their respective tribes. This identity is independent of their length of residence and accounts for their lack of integration into the civic life of the City. Urban Indians will seek out other Indian establishments and activities when they can and, in particular, perceive the surrounding tribal governments as important to their Indian advocacy. On the other hand, tribal governments do not reciprocate, perceiving urban Indians as detached and disinterested in their community affairs.

Neither of Albuquerque's urban Indians' residences nor the locations of Indian organizations are concentrated or centralized within the City. This makes both their representation on community boards and access to services extremely problematic. This situation contributes to a feeling of 'vulnerability and invisibility' among the City's urban Indian residents.

In general, Indian people are not served very well by "color-blind" social service programs. Among the lower economic classes, in particular, many new migrants bring a host of related problems that are specific to the unique US Federal/Indian wardship status of their tribes. This is especially true for urban Indian women whose needs are often tied to health, paternal and child custody situations. Among the most desperate of these groups, the homeless Indian population, individuals prefer to maintain their anonymity rather than bear the scrutiny of non-Indians.

In conclusion, City organizations, Indian service providers and Indian people all struggle from the same problem of urban Indian identity. The lack of an operational definition and a clear process for identifying and making appropriate referrals has resulted in many needs being unattended or unresolved. In the face of such a need, informal and casual networks have dominated the interrelationships among all stakeholders.

Public Policy

Establish a working definition of 'urban Indian' in consultation with various stakeholders and the surrounding tribes. Formulate a citywide policy and a referral process that all Indian and non-Indian service providers can follow.

Negotiate Memorandums of Understanding and/or reciprocal agreements with the surrounding tribal governments and the Navajo Nation regarding urban service provisions for their tribal members. Make provisions to establish direct communication channels among the respective tribal social service units.

Esteblish a neighborhood-based, urban Indian citizen's advisory board to advise and assist the Department of Family and Community Services in its service programs.

Support Services

Contract funding for a 16 hour, first-referral program for urban Indians in the City. The program would network, maintain and provide updated information on support services for both prospective clients and service providers at all levels (federal, state, counfy, regional, tribal, etc.). It would provide walk-in and crisis phone counseling, as well as develop and maintain an urban Indian, internet-based website. The program would receive and make citywide referrals, as well as track clients in need of emergency, short term and long term assistance.

Contract funding for a lifestyle, transitional program for urban Indians in the City. The program would provide transitional counseling and temporary relocation assistance to urban Indians. It would work citywide with other housing, employment and educational organizations and serve as a temporary mail stop and message center for urban Indians in transition.

Legal Services

Assist in seeking special funding for domestic and criminal Indian legal assistance. Facilitate the development of formal cooperative agreements with other Indian legal aid programs and assist them with opportunties to secure impact funding for Cify referrals. Advocate for the hiring of Indian paralegals to work with/in the City's adult and juvenile corrections systems.

Employment Services

Establish a quarterly profile of City service providers ranked by the percent of American Indian clients served. Use the rankings to identify and target positions for the hiring of American Indian staff at the technical or managerial level.

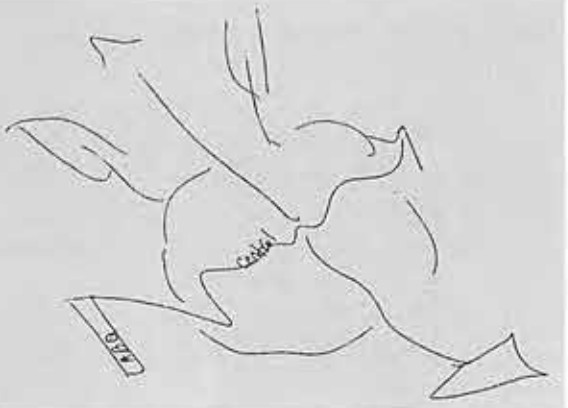
Promote the hiring of American Indians in para-professional and professional positions that interact frequently with urban Indian clients. This is especially critical in situations where there is a general mistrust of non-Indians. These include 'front-line' policing, emergency medical teams, domestic violence response services, justice advocates, social case-workers, etc.

Targeted Clients

Establish a special sub-task force to discuss the needs and formulate programs for single, unwed urban Indian women and their children. The task force should seek representation from appropriate City and Indian service providers as well as from urban Indian women representatives.

Establish a special sub-task force to discuss the needs and formulate programs for the Indian homeless. The task force should seek representation from the appropriate City and Indian mental health programs, substance abuse rehabilitation programs, shelters, veterans benefit programs, judicial and law enforcement.

history

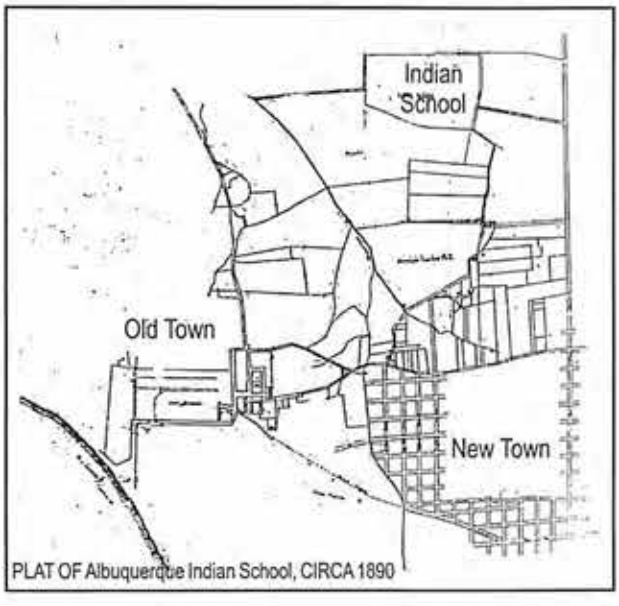


Albuquerque is a historically diverse city that sprawls along the fertile valley of the Rio Grande River. It's township sits squarely upon aboriginal lands that were once comprised of a vast network of Southern Tiwa-speaking Pueblos.

From its earliest origins, the region was a crossroads. Spanish conquistadors ventured along well-established trails and opened up the area for Spanish settlement and colonization. Eventually, Hispano settlers clustered their *ejidos* (farmsteads) alongside of traditional Pueblo villages and the middle Rio Grande valley became a trade and barter destination at the end of the *Camino Real*. Under the Spanish colonial regime this Tiwa Pueblo jurisdiction became known as the Tigua Province.

Founded in 1702, Albuquerque was one of several new settlements built on Pueblo lands abandoned as a result of the 1680 Pueblo Indian Revolt and reapportioned as Spanish Land Grants. By the 18th century, the Southern Tiwa Pueblo settlements were reduced to only two villages, Isleta and Sandia.

With the inception of westward expansion, the Santa Fe trail helped to forge the routes upon which American migrants entered the region. With the independence of Mexico in 1824, and the establishment of the American Territorial government in 1848, Albuquerque was posed to become the center of regional commerce.



PLAT OF Albuquerque Indian School, CIRCA 1890

Much of that earliest commerce was spurred by the military campaigns intended to pacify the Apache, Commanche, and Navajo tribes. The Cañoncito Band of Navajos chose to settle near Mt. Taylor after their 1863-68 internment at the Bosque Redondo. The band was eventually awarded a separate reservation due west of Albuquerque in recognition of their assistance to the US military.[1] Other Indian reservations were established throughout the region as treaties marked the final cession of hostilities.

In 1881, US policies intended to assimilate and domesticate Indian tribes resulted in the establishment of the Albuquerque Indian School (AIS) at Duranes. In 1882, the citizens of Albuquerque donated 62 acres of land for the school and by 1884, the first two buildings had been erected. Native children from the surrounding tribes were forcibly relocated and detained at this boarding school. A writ of *Habeas Corpus* served by Charles Fletcher Lummis in 1892 served to spearhead the reform of abuses committed by this system eventually leading to the Bureau of Indian Affairs (BIA) day school system.

The arrival of the transcontinental railhead to Albuquerque in 1880, realigned many of the surrounding historic townships. A surveyor, Walter G. Marmon, who had married into the Laguna tribe, had been hired to plat the first grid streets in the City. He subsequently named Edith Blvd and Walter Street after his two Laguna Pueblo children. In 1885, Albuquerque was incorporated as a township.

By the turn of the century, a substantial number of Laguna Pueblo tribal members were provided housing and employment at the Barelas railroad yards as a result of the Sunflower Agreement with the Santa Fe Railway. They became known as the Laguna Colony of Albuquerque and participate to this day in the political and social affairs of the Pueblo.

AN ISLETA INDIAN SIGNALS HIS TURN

Also as a result of the railroad, a burgeoning hospitality industry was introduced to Albuquerque. Indian tourism and craftmanship became the cornerstone of this new industry. Beginning with the first Territorial Fair in 1881[2] "exotic" Indians had been the biggest draw to tourists and anthropologists alike. Fred Harvey capitalized on this fascination with native culture by opening the Alvarado Hotel and its museum and Indian village in 1902.

As Pueblo Indians peddled their wares to curious train passengers, Navajo silversmiths and weavers, as well as Apache basketmakers, became popular attractions at curio stores. By 1908, traditional hogans adjacent to downtown Albuquerque had been built as living quarters for Navajos employed at the Fred Harvey Museum.[3]

At the same time, faculty of the Department of Anthropology would pursue fieldwork among the surrounding tribes and therein establish the first world-class program at the University of New Mexico (UNM). The influence of the Pueblo culture became so dominant that at the1908 NM Territorial Fair, UNM students and faculty constructed an "Indian Pueblo." This set in motion the adoption of the historic Pueblo architecture style for its campus.

Similarly, the First American parade and Indian village grounds were established around the time of Statehood to commemorate and exhibit native traditions in Albuquerque. The grounds became the precursor to today's Indian Village at the NM State Fair. Since then, there has been a steady stream of other long and short-lived annual staged Indian events, including the National Indian Finals Rodeo and the Gathering of Nations Pow Wow.

The proliferation of the Model T automobile and made the surrounding tribes easily accessible to the growing populous. In 1913, the Pueblo Land Grants

reverted to Indian Reservations. With the surrounding Pueblos subsumed under the jurisdiction of the Sourthern Pueblos Agency, the Fred Harvey Indian Department worked with the BIA to establish an extensive touring car business.

The popularity of the Indian image continued into the 1920s and 1930s. No where was this more evident than in the quirky Pueblo Deco motif of Albuquerque's downtown Kimo Theater. Dedicated in 1927,the movie theatre was given its Tiwa name *Kimo* (meaning mountain lion) by Albuquerque's "grand old man" Pablo Abeita of Isleta Pueblo. Its flamboyant designs were to typify the Route 66 Indian kitche movement.

HISTORY OF THE PLAYGROUND: Alameda Elementary

As Albuquerque grew, its city environs began to draw on more than Indian tourism. The city became an administrative hub for Indian affairs and services. The BIA transferred its regional superintendency, the United Pueblos Agency, to the AIS campus at the beginning of the 1930s. The offices of the All Indian Pueblo Council (AIPC) were established there as well. In 1934, a major facility for SW Indian patients, the Indian Sanatorium, was constructed. In addition, the 1934 Johnson O'Mally Act authorized the Secretary of Interior to enter into state contracts for purposes of providing public education for native children. With the advent of WWII, many American Indians volunteered for service and saw combat in all theaters of the war. When they returned, they brought a renewed sense of purpose. Many took advantage of the GI Bill to pursue post-secondary education in Albuquerque. Other Indian veterans chose to center their lives in Albuquerque in order to recuperate at the Veterans Administration Hospital. Medical services for Indian populations in the region were eventually expanded after the opening of the Bernalillo County Indian Hospital in 1954.[4]

The 1952 Indian Relocation program had created an influx of urban services designed to provide vocational education and employment in the cities. The Southwest Indian Polytechnic School (SIPI) was opened in 1971. In 1976, funding provided by various Indian education entitlement programs helped to establish the Indian Education Program in the Albuquerque Public Schools.

As Albuquerque became more urbanized, more Indian parents opted to have their children attend public school. Enrollments increased significantly in public universities as well. By the 1990s, the enrollment of Indian students at UNM were consistently around 1000 or, roughly, 3% of the entire student body.

Similarly, during the 1996-97 school year 3,622 Indian students ware enrolled in the APS public schools (4.1% of the total school population) .

Although the Indian relocation program of the 50s was largely unsuccessful, the displacement of Indian families did create a youthful urban-based, population. In 1961 the National Indian Youth Council (NIYC), a leading activist organization for advancing Indian civil rights, was established in Gallup but relocated soon afterwards to Albuquerque. The indigenous human rights organization Tonantzin was established in the late 80s end the Americans for Indian Opportunity (AIO) relocated its offices from Oklahoma to Bernalillo in 1993,

On another level, 1961 also saw the construction of an ill-advised First American Indian Land Amusement Park. Also around his time, the Navajo Club was formed for the purpose of providing general information on current and proposed tribal regulations.[5] As more career employees of the BIA and the IHS relocated to Albuquerque, they also tended to form their own tribal affinity groups like that of the Commanche and the Cherokee Clubs.

In 1965, AIPC adopted a formal constitution and bylaws, thus giving them the ability to incorporate for economic development purposes. They moved from their temporary quarters on the AIS campus and built permanent offices and a museum at the Pueblo Indian Cultural Center in 1976. Unfortunately, the move was prompted by the impending closure of the AIS campus in 1982. Students were transferred to the Santa Fe Indian School.

In 1983, the impact of Indian resources on Albuquerque was to take a dramatic turn with the onset of the first high stakes Bingo operation in Acoma Pueblo. By 1989, a few tribes had introduced electronic machine gambling into their bingo halls. By 1991, both the Mescalero Apache and the Pueblo of Sandia presented compacts for Governor Bruce King to sign, but it was not until 1995 that Gov. Gary Johnson signed a compact that permitted 14 tribes to offer unlimted casino-style, Class III, gemning. Within the immediate vicinity of Albuquerque, Indian casinos operate et Acoma Pueblo, San Felipe Pueblo, Santa Ana Pueblo, Sandia Pueblo and Isleta Pueblo.[6]

Today, the historic legacy of American Indians can be seen throughout the City. The City has commemorated a number of important historic sites. These include Tiguex Park, Petroglyph Park, and Coronado Park. At the same time, important strides have been mede to seek the representation of Urban Indians on various policy making bodies. In 1989, the City of Albuquerque provided funds to begin the Albuquerque Indian Center (AIC). In 1998, City funds ware awarded for a building and land for the AIC.

[1] The original homesteads did not become tribal trust lands until 1949.

[2] The theme was "Civilization of the 19th Century and Civilization of Prehistoric Times." Johnson, 1981, pg 194.

[3] Hodge, 1969, pg. 35.

[4] These are presently the Indian Public Health Hospital and the UNM Medical Center, respectively.

[5] Hodge, 1969, pg. 43.

[6] It should be noted that the Cañoncito Band of Navajos have expressed their desire to open a casino. In addition, Laguna Pueblo is one of the signers of the 1995 State Indian Gaming compact although it presently does not have a casino.

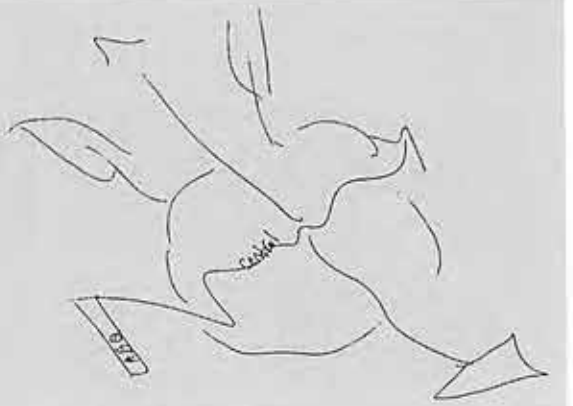
PHOTO CREDITS:

Plat of AIS, circa 1890, US National Archives & Records Service. RG75.

An Isleta IndianSignals His Turn, Albuquerque, Edna Fergusson, 1947.

History of the Playground: Alameda Elementary, by Christopher Michaeil (age 11), courtesy of Art in the School, Inc.

population



Beginning with the 1st Mayor's Symposium on Indian Affairs, there has been general acknowledgement that the "Indian Population of the City" is invisible.[1] There are no readily identifiable concentrations of American Indians living within the City with the exception of those communities in the adjoining Indian reservations.

This "invisibility" is consistent with findings from other major urban centers including reports developed for the Urban Indian populations in Los Angeles, Oakland, and St. Louis, to name a few.[2] By 1990 estimates, Albuquerque ranks 14th in the total number of American Indians. This would include a proportion of those residing on adjacent reservations within the Metropolitan Statistical Area (Bernallillo County).

The American Indian population in the Albuquerque region has been steadfastly gaining in both numbers and proportion. Among MSAs nationwide, American Indians in the Albuquerque MSA rank 10th in overall proportion to the total population (3.4%). This ranking is elevated to the forth largest proportion for MSAs with 300,000 or more population

[1] CoA, June 27, 1994, pg 9.

[2] LACDMH, n.d.; Lobo, 1990; Reidhead, 1990.

1990 Metropolitan Statistical Areas (MSA) by Percentage of American Indians (AI)

rank	MSA		pop	AI	%
1	Tulsa,	OK	591,202	48,284	8.2
2	Rapid City,	SD	72,713	5,864	8.1
3	Lawton,	OK	79,795	5,078	6.4
4	Fort Smith,	AR--OK	155,575	9,414	6.1
5	Yakima,	WA	139,570	8,394	6.0
6	Oklahoma City,	OK	779,187	45,961	5.9
7	Houma--Thibodaux,	LA	148,045	6,815	4.6
8	Great Falls	MT	72,289	3,140	4.3
9	Tucson,	AZ	526,404	19,988	3.8
10	Albuquerque,	NM	480,577	16,296	3.4

source: 1990 US Census, STF3c

1990 Metropolitan Statistical Areas (MSA), AI Populations

rank	MSA		pop	AI	%
1	Los Angeles--Anaheim--Riverside,	CA	9,403,652	85,508	0.9
2	Tulsa,	OK	591,202	48,284	8.2
3	Oklahoma City,	OK	779,187	45,961	5.9
4	San Francisco--Oakland--San Jose,	CA	4,341,175	39,488	0.9
5	NY--Northern NJ--Long Island	NY--NJ--CT	12,715,178	38,708	0.3
6	Phoenix,	AZ	1,801,570	38,090	2.1
7	Seattle--Tacoma,	WA	2,214,579	30,379	1.4
8	Minneapolis--St.Paul,	MN--WI	2,272,798	23,129	1.0
9	San Diego,	CA	1,875,517	21,017	1.1
10	Tucson,	AZ	526,404	19,988	3.8
11	Dallas--Fort Worth,	TX	2,927,112	19,536	0.7
12	Detroit--Ann Arbor,	MI	3,571,191	19,258	0.5
13	Sacramento,	CA	1,171,421	17,715	1.5
14	Albuquerque,	NM	480,577	16,296	3.4
15	Chicago--Gary--Lake County	IL--IN--WI	5,777,437	15,935	0.3

AI Populations in Urban/Reservation Areas

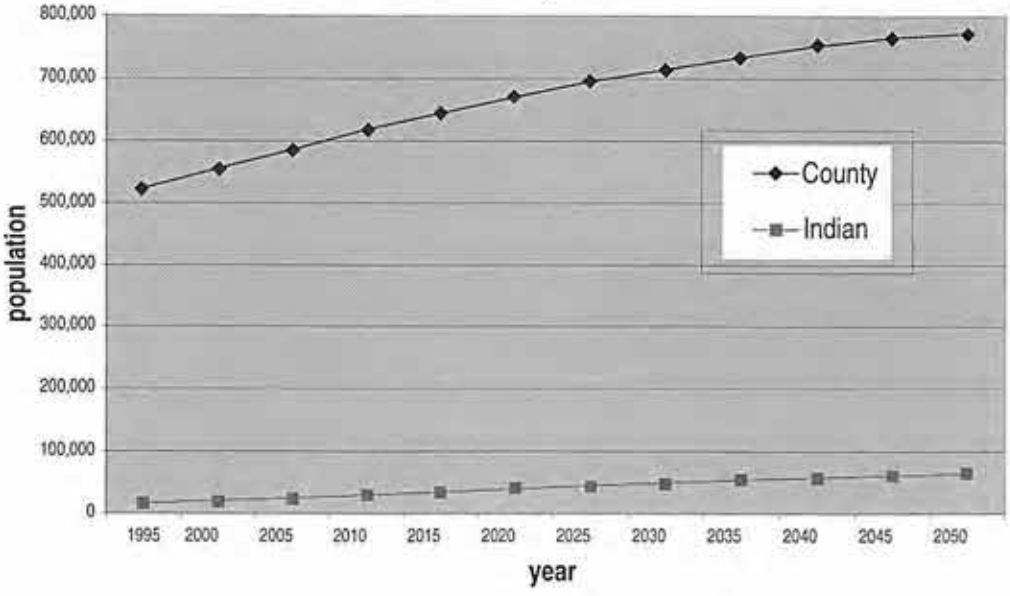
Year	Urban All	Urban Indian	%	Reservation	%
1970*	297,451	3,516	1.2	–	–
1980**	418,206	8,436	2.0	20,563	4.9
1990***	497,120	13,681	2.8	25,522	5.1

* urban– Bernalillo County

** urban–Bernalillo, Sandoval & Valencia Counties

*** Reservation total includes Canoncito, Laguna & Acoma in Cibola County.

2050 Projections



Estimated Population and Average Annual Growth Rate

Bernalillo County and American Indians in Urbanized Areas in the County: 1995 - 2050

YEAR	estimated population			average growth rate	
	Bernalillo County	Urban Indian	Urban Indian % of County	Bernalillo County %	Urban Indian %
1995	523,772	15,884	3.0	–	–
1996	530,064	16,707	3.2	1.2	5.1
1997	536,355	17,545	3.3	1.2	4.9
1998	542,647	18,398	3.4	1.2	4.7
1999	548,939	19,266	3.5	1.2	4.6
2000	555,230	20,149	3.6	1.1	4.5
2005	586,158	24,462	4.2	1.1	3.9
2010	618,388	29,291	4.7	1.1	3.6
2015	644,241	34,331	5.3	0.8	3.2
2020	670,790	39,677	5.9	0.8	2.9
2025	695,153	44,819	6.4	0.7	2.4
2030	714,588	49,297	6.9	0.6	1.9
2035	734,366	53,701	7.3	0.5	1.7
2040	752,222	57,757	7.7	0.5	1.5
2045	765,024	61,090	8.0	0.3	1.1
2050	771,858	63,485	8.2	0.2	0.8

source: UNM BBER projection

For purposes of this study, all individuals who self-identified as American Indian in the US Census and who did not live on the City's adjoining Indian reservations are considered urban Indian. The urban Indian count is combined for the Counties of Bernallilo, Sandoval, and Valencia.

It is very difficult to make population estimations from decade to decade due to the changes in administrative boundaries as well as the fact that county and Indian reservation boundaries often overlap.

For example, the City of Rio Rancho, which is in Sandoval County, was incorporated in 1981. In 1982, Valencia County was split into Cibola in the west and Valencia to the east. Since 1990, the unincorporated East Mountain areas of Torrance County have become increasingly integrated into Albuquerque's economic fabric.

The population of Reservation Indians includes all Indian reservation lands for the three counties as well as the Acoma and Laguna Pueblos (located in Cibola County). The Pueblos of Isleta, Sandia, and Santa Ana adjoin city boundaries. Intermediate in proximity are the Cañoncito Navajo and the Pueblos of Laguna, San Felipe, and Zia. At the periphery are the Acoma, Cochiti, Jemez and Santo Domingo Pueblos. In total, eleven Indian reservations are within an hour's commute of Albuquerque.

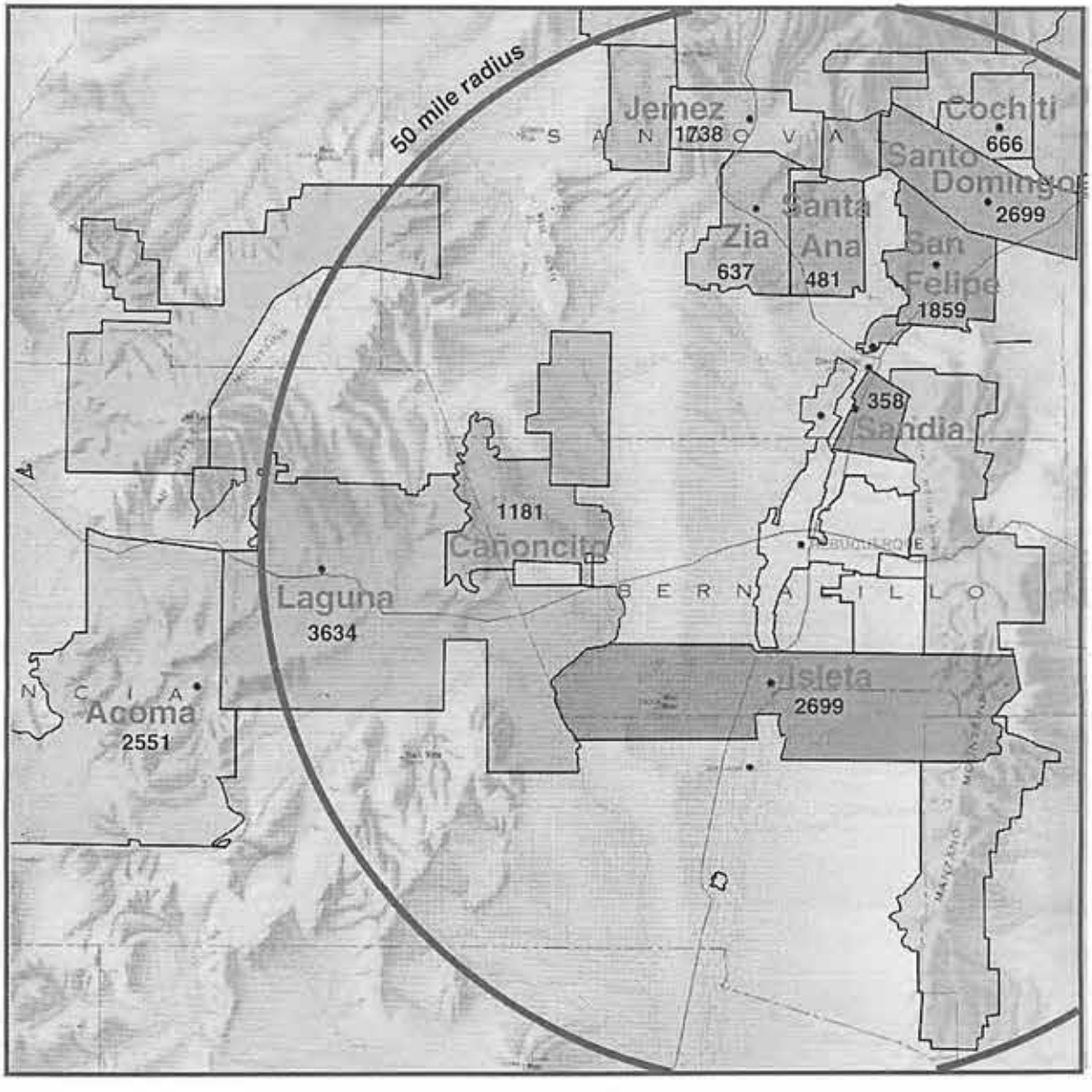
It is estimated that the 1990 population residing within Albuquerque's Metropolitan Statisticel Area (MSA) represents 39% of the state population. Urban Indians comprised approximately 2.8 percent (13,681) and reservation Indians comprised 5.1 percent (25,522) of the urbanized region. With such a concentretion of people, once rural and isolated tribal communities have now become part of the urban corridor.

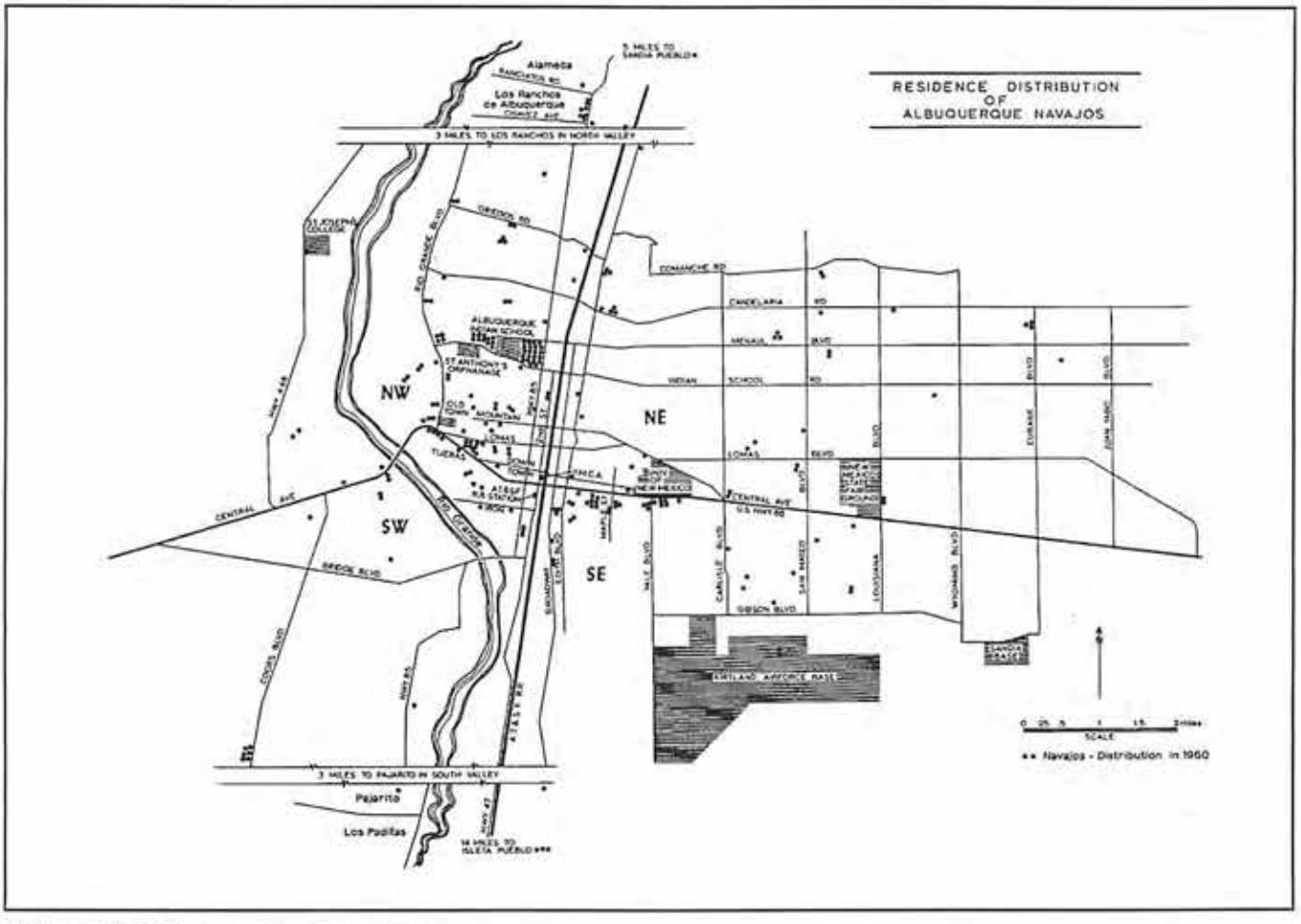
Based on middle-estimates, the American Indian share of Bernalillo county's population is projected to more than double from 3.6% in the year 2000 to 8.2% in the year 2050. By 2050, the urban Indian population (which does not include those living on reservation lands) will grow to 63,485.

In the 1990 US Census, it was estimated that 63% of all American Indians lived in urbanized areas. The estimated undercount for American Indians was 12% on reservation lands and as high as 50% in cities. Whereas reservation populations will continue to experience moderate growth as e result of natural increase, urban Indian populations will experience rapid growth as a result of economic migration.

Tribal Lands Surrounding Albuquerque

Resident Reservation Populations (1990)





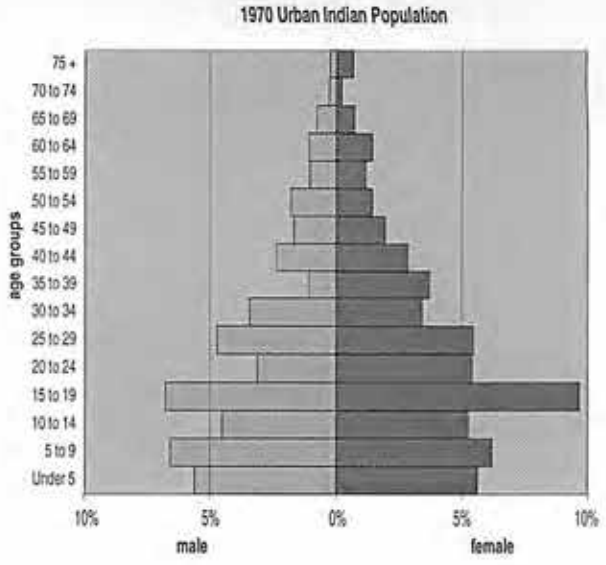
W.Hodge, 1969, Courtesy of U. of Arizona Press

Median age year	Albuquerque MSA (age)	Urban Indian (age)	Adjacent Reservations (age) Canoncito	Isleta	Laguna	Sandia
1980	28.3	21.5	19	23	23	25
1990	32.1	24.4	22	28	28	28

As the urban Indian population has increased, the more it has resembled the population of an urbanized group. In 1990, the largest proportion of urban Indians are in the prime labor force years (20-44). In 1970, more females had migrated to urban areas. This was also the situation in 1990. By 1990 they are slightly more in proportion than the male populations. The median age of urban Indians is significantly younger than the general population, although not as old as those in the adjacent reservations.

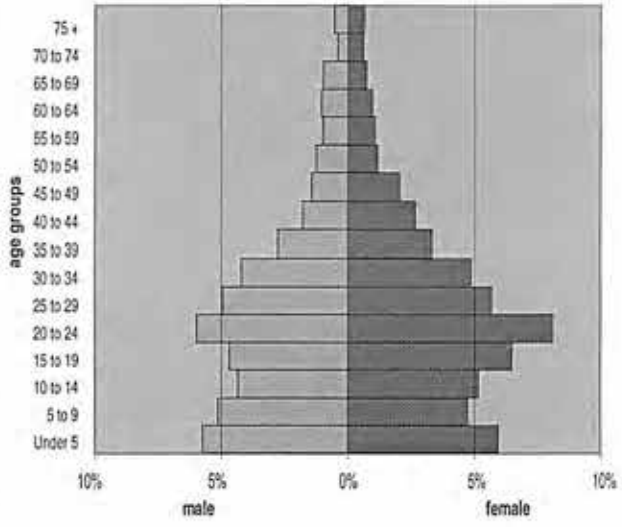
1970 Urbanized Area

Ages	American Indian		Total Pop	
	Males	Females	Males	Females
Under 5	197	197	13,738	13,313
5 to 9	231	217	17,017	16,320
10 to 14	159	184	17,424	16,782
15 to 19	238	339	14,394	15,552
20 to 24	110	189	12,601	14,137
25 to 29	166	191	10,382	11,032
30 to 34	120	120	8,787	9,392
35 to 39	38	130	8,350	8,990
40 to 44	83	100	8,430	9,102
45 to 49	59	68	8,423	9,087
50 to 54	63	50	7,133	7,432
55 to 59	37	41	5,645	6,246
60 to 64	38	50	4,314	5,039
65 to 69	27	25	2,975	3,786
70 to 74	10	7	2,176	2,862
75 +	9	23	2,675	3,915
All Ages	1,585	1,931	144,464	152,987
Totals		**3,516**		**297,451**



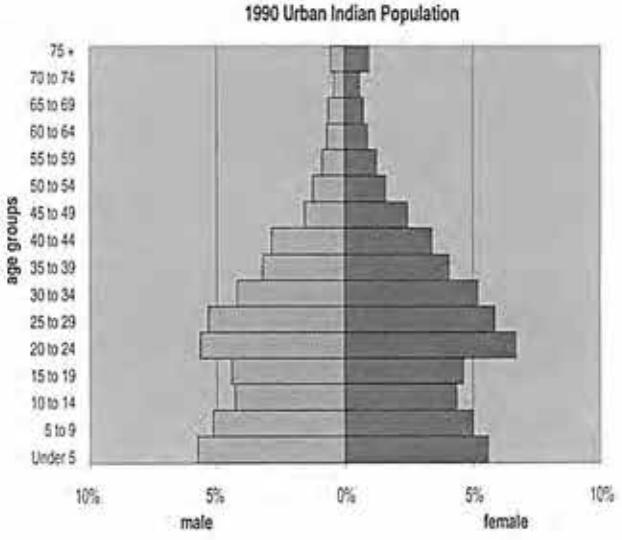
1980 Urbanized Area

Ages	American Indian		Total Pop	
	Males	Females	Males	Females
Under 5	482	500	16,349	15,659
5 to 9	430	400	15,671	15,237
10 to 14	365	435	17,022	16,520
15 to 19	393	546	20,586	20,664
20 to 24	501	683	21,508	22,186
25 to 29	415	480	20,563	20,841
30 to 34	353	410	18,047	18,002
35 to 39	231	279	13,024	13,556
40 to 44	149	224	10,482	11,188
45 to 49	119	172	9,851	10,463
50 to 54	104	99	9,370	10,390
55 to 59	82	91	9,392	10,689
60 to 64	86	82	7,618	8,304
65 to 69	81	62	6,004	7,409
70 to 74	33	51	4,079	5,434
75 +	44	54	4,414	7,684
All Ages	3,868	4,568	203,980	214,226
Totals		**8,436**		**418,206**

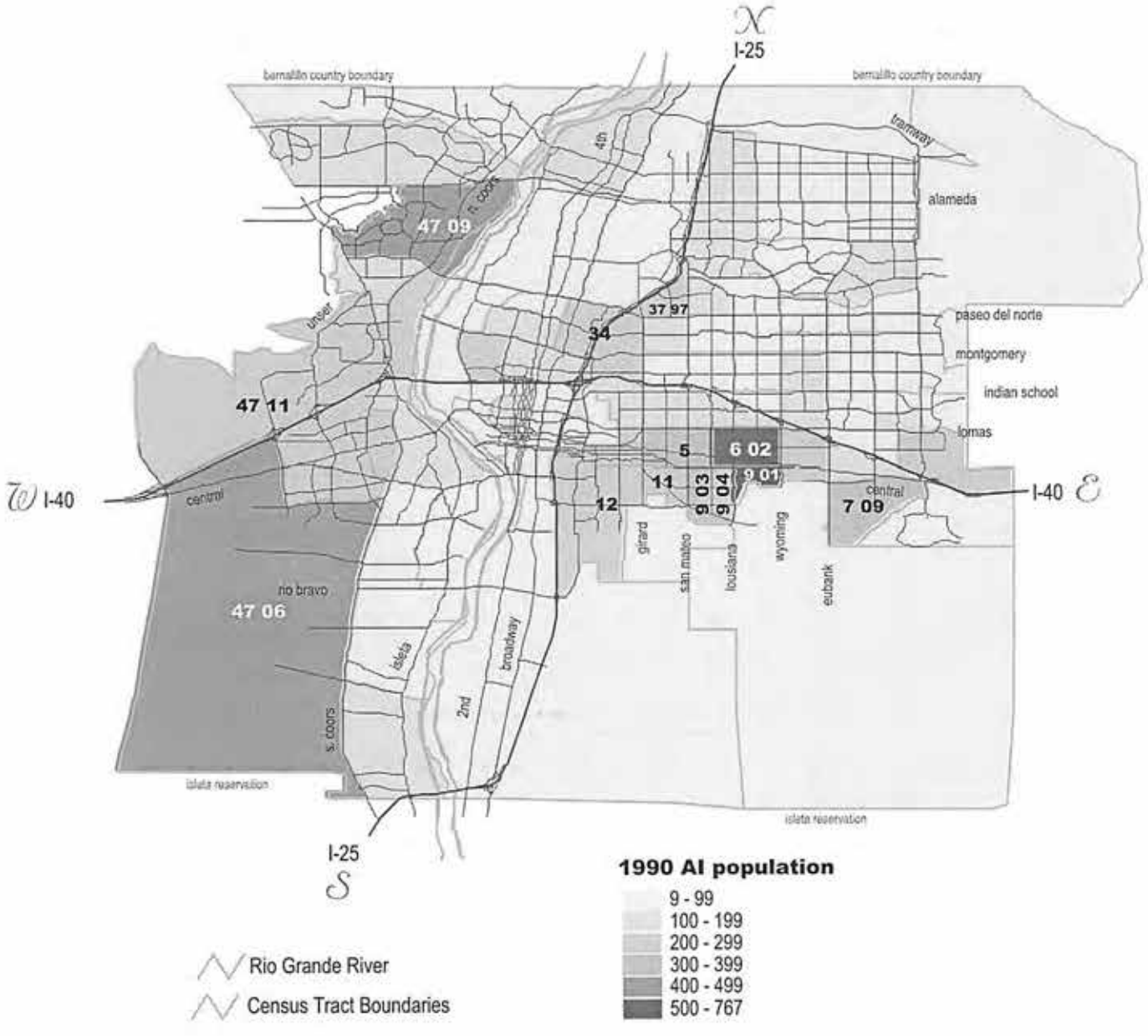


1990 Urbanized Area

Ages	American Indian		Total Pop	
	Males	Females	Males	Females
Under 5	789	760	19,931	18,988
5 to 9	705	681	19,564	18,814
10 to 14	586	597	17,316	16,553
15 to 19	602	633	16,530	16,355
20 to 24	773	916	18,683	18,834
25 to 29	730	802	23,512	23,179
30 to 34	576	709	23,413	23,665
35 to 39	440	555	21,048	21,863
40 to 44	393	464	18,448	18,738
45 to 49	215	334	13,328	14,275
50 to 54	171	216	10,354	11,348
55 to 59	122	168	9,392	10,332
60 to 64	96	122	8,649	10,413
65 to 69	87	98	8,410	10,288
70 to 74	57	80	6,193	7,772
75+	76	128	7,544	13,388
All Ages	6,473	7,208	242,315	254,805
Totals		**13,681**		**497,120**



Distribution of American Indian Population
1990 US Census Tracts



AI Populations Greater than 250

1990 US Census Tracts, Bernalillo County

Tract	Totals	White	Other	AI	% AI
Tract 6 02	8,918	3,559	4,592	767	9%
Tract 9 01	6,624	1,900	4,067	657	10%
Tract 47 09	9,405	5,647	3,304	454	5%
Tract 47 06	14,122	3,274	10,416	432	3%
Tract 5	7,163	5,014	1,798	351	5%
Tract 9 03	5,182	2,711	2,161	310	6%
Tract 7 09	6,550	3,893	2,354	303	5%
Tract 47 11	8,466	4,373	3,794	299	4%
Tract 12	6,506	2,147	4,061	298	5%
Tract 9 04	4,067	2,354	1,422	291	7%
Tract 37 97	3,661	1,669	1,704	288	8%
Tract 11	8,161	5,580	2,303	278	3%
Tract 34	3,947	1,767	1,913	267	7%

In 1960, Navajo urban Indians living in Albuquerque appeared to be concentrated in areas close to major Indian employment and educational centers (see map on page 10). In 1990, urban Indians are dispersed geographically and no longer appear to have significant concentrations in the city. Of the 110 census tracts in Bernalillo County, only 16 had AI populations greater than 5% (note: 2 of these tracts are on reservation lands—Cañoncito Navajo and Isleta— and were eliminated from the overall urban Indian analysis).

Tribe	Bernalillo County		Bernalillo County MSA	
	1980	%	1990*	%
Navajo	3,070	28%	6,008	38%
Pueblo**	4,021	37%	5,883	37%
Isleta	1,722	16%	2,018	13%
Laguna	392	4%	866	5%
Acoma	282	3%	493	3%
Cherokee	368	3%	527	3%
Sioux	110	1%	468	3%
Total	10,946		15,982	

In 1980 and in 1990, the census geography for 'American Indian populations by tribe for place' did not exactly match. Nevertheless, an approximate estimate of the overall proportion of the largest tribes in the area can be made. In 1980, sixty-five percent of the combined AI population were Navajo and Pueblo. In 1990, their overall combined share increased to seventy-five percent. The overall change can be attributed to a doubling of the Navajo population in the Albuquerque area from 1980 to 1990 (3,070 to 6,008).

1980	Albuquerque MSA (%)**	Urban Indian (%)	Reservation Indian (%)
Worked in area of residence	82	72	63
Worked outside area of residence	9	18	18
unreported*	9	10	19

* 1980 has large number of unreported commuting statistics

** 1980 MSA includes Cibola County

1990	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Worked in area of residence	87	90	55
Worked outside area of residence	13	10	45

Mean Travel Times (in minutes) Year	Albuquerque MSA (min)	Urban Indian (min)	Reservation Indian (min)
1980	23	21	23
1990	24	22	26

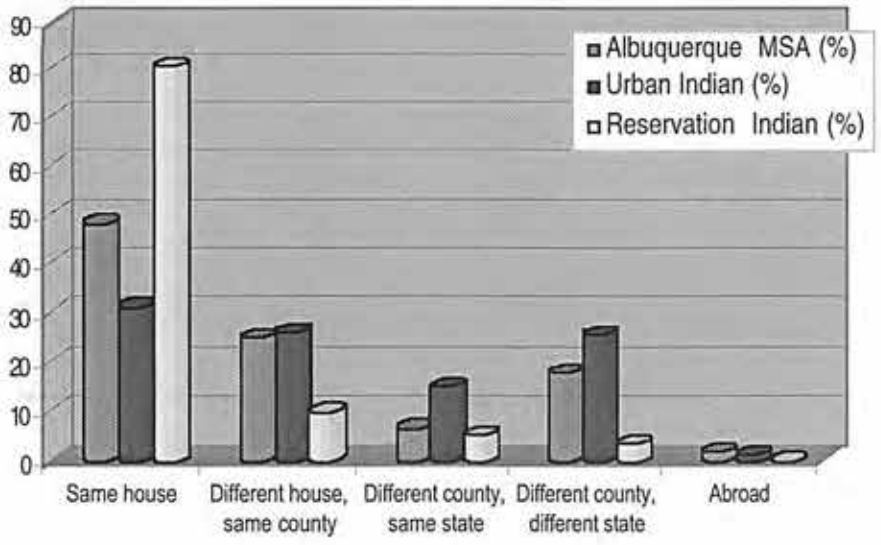
By 1990, it is apparent that a significantly greater proportion of reservation Indians worked outside their area of residence (46% versus 18% in 1980). The same was indicative of the urban Indian population (90% versus 72% in 1980). The city continues to be a major destination for employment, recreation and shopping.

The place of residence and mean travel time between residence and place of employment have remained essentially the same for 1980 and 1990. The reservation Indians continue to have the highest proportion reporting the 'same house' (1980: 81% and 1990: 80%), while the urban Indian population reported the lowest percentage residing in the 'same house' (1980: 31% and 1990: 34%). These percentages are noticeably lower than those of the Albuquerque MSA (1980,1990: 48%).

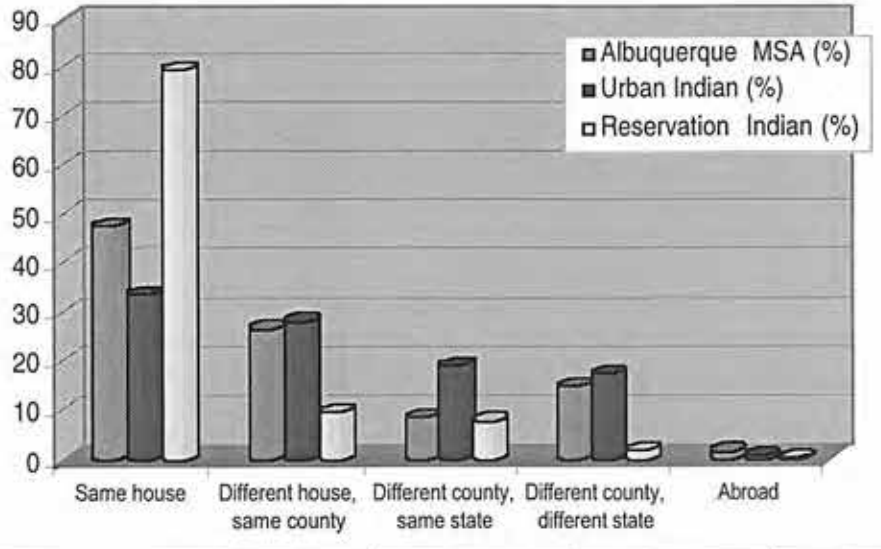
In 1990, eighty-one percent of the urban Indians indicated that their residence in 1985 had been somewhere within the state. Ninety percent of the reservation Indians indicated the same. Although urban Indians are far more mobile, they tend to remain within the confines of the state.

Overall, it appears that most of the movement among American Indian populations is in-state. Regional reservation populations appear to be contributing to the growth of the urban Indian population and vice-versa. In 1980, there was a higher proportion of AIs that lived in a different state (26%) than in 1990 (18%). Roughly, one in five AIs who migrated to Albuquerque are from out-of-state.

1980 & 1990 place of residence



1980	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Same house	48	31	81
Different house, same county	25	26	10
Different county, same state	7	15	6
Different county, different state	18	26	4
Abroad	2	2	0



1990	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Same house	48	34	80
Different house, same county	27	28	10
Different county, same state	9	19	8
Different county, different state	15	18	2
Abroad	2	1	0

Median income yr	Albuquerque MSA ($)	Urban Indian ($)	Adjacent Reservations ($)			
			Canoncito	Isleta	Laguna	Sandia
1980	16,210	12,553	4,609	12,019	15,551	11,250
1990	27,677	20,119	7,554	19,628	16,844	19,688

Families below poverty level	New Mexico (%)	NM Indians (%)	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
1980	14	38	11	21	29
1990	16	43	11	23	38

Unemployment year	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
1980	7	10	14
1990	7	11	18

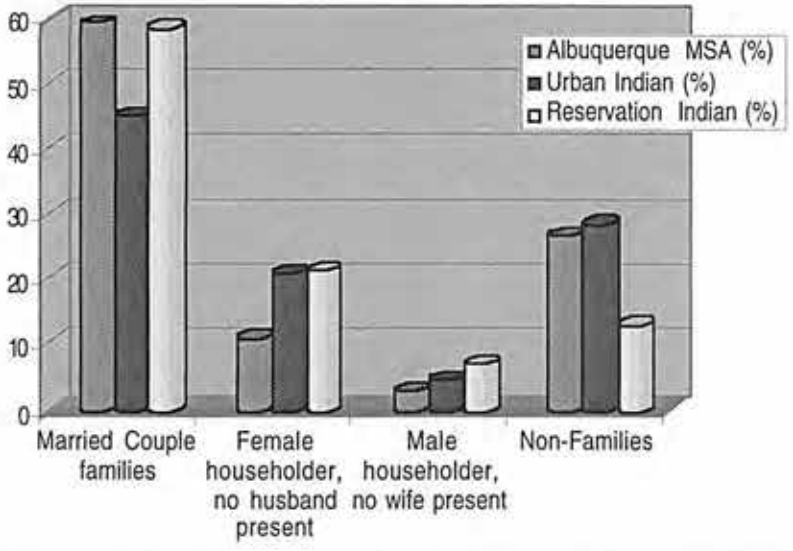
1980	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Technical, sales and administrative support occupations	34	33	25
Managerial and professional specialty occupations	26	26	16
Operators, Fabricators and Laborers	13	14	22
Service Occupations	13	12	18
Precision producton, craft, and repair occupations	14	13	15
Farming, forestry, and fishing occupations	1	1	3

1990	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Technical, sales and administrative support occupations	34	31	25
Managerial and professional specialty occupations	30	24	11
Operators, Fabricators and Laborers	11	10	18
Service Occupations	14	19	19
Precision producton, craft, and repair occupations	11	14	16
Farming, forestry, and fishing occupations	1	1	2

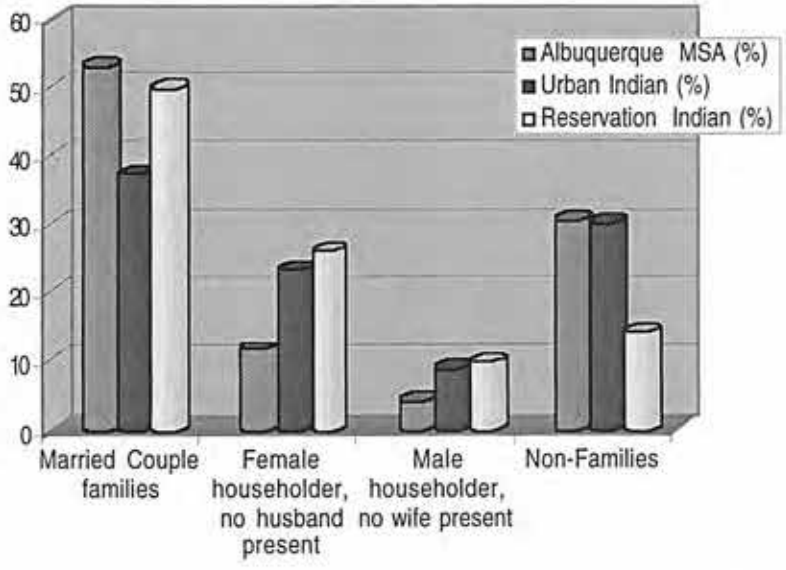
The median income of AIs, especially on the reservation, is less than the general population. The disparity has become even more pronounced for 1990. This is also true for families below the poverty level, with urban Indians faring somewhat better than their reservation counterparts.

The shift to lower paying occupations is evident in the 1990 data, especially for urban Indians in the 'service occupation' sector (19%). For reservation Indians, the proportion of individuals in the 'managerial and professional' occupations has substantially decreased from 1980 (11% versus 16%).

The largest disparity among Indian households is among the proportion of female headed households to married couples. AI female headed households continue to increase while married couples have declined slightly.



1980	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Married Couple families	59	45	58
Female householder, no husband present	11	21	21
Male householder, no wife present	3	5	7
Non-Families	27	29	13



1990	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Married Couple families	53	37	50
Female householder, no husband present	12	23	26
Male householder, no wife present	4	9	10
Non-Families	31	30	14

Urban Indian Population	Tracts with < 5%		Tracts with ≥ 5%	
All				
	365,934	76%	72,613	15%
Age				
0-4	27,062	7%	6,535	9%
5 to 17	69,304	19%	11,596	16%
18 to 24	34,185	9%	11,382	16%
25 to 44	125,367	34%	26,748	37%
45 to 54	39,789	11%	5,133	7%
55 to 64	30,705	8%	4,254	6%
65 +	39,522	11%	6,965	10%
Total	365,934	100%	72,613	100%
Race and Hispanic Origin				
White	290,394	79%	50,567	70%
Black	7,912	2%	4,073	6%
AI, Eskimo, Aleut	7,006	2%	4,592	6%
Asian or Pacific Islander	5,081	1%	1,671	2%
Other Race	55,541	15%	11,710	16%
Total	365,934	100%	72,613	100%
Hispanic (of any race)				
	133,796	37%	27,593	38%
Household by Type				
Householder 65 and over	9,915	7%	2,471	8%
Married Couple Family	76,638	55%	10,965	37%
Male Householder	5,548	4%	1,543	5%
Female Householder	15,540	11%	4,278	14%
Householder living alone	33,132	24%	10,397	35%
Total	138,895	100%	29,858	100%
Owner Costs as a Percentage of Household Income in 1989				
Less than 20 percent	41,715	53%	3,894	45%
20 to 29 percent	20,239	25%	2,562	30%
30 percent or more	16,818	21%	2,112	25%
Not computed	634	1%	52	1%
Total	79,406	100%	8,620	100%
Gross Rent as a Percentage of Household Income in 1989				
Less than 20 percent	12,600	27%	4,771	26%
20 to 29 percent	12,842	28%	4,786	26%
30 percent or more	17,726	38%	8,381	45%
Not computed	3,519	8%	8,381	4%
Total	46,687	100%	18,642	100%

Urban Indians tend to seek areas where the tract profiles indicate the presence of renting, working-class neighborhoods. There are significantly more Black populations (6% versus 2%) and significantly less married couple households (37% versus 55%).

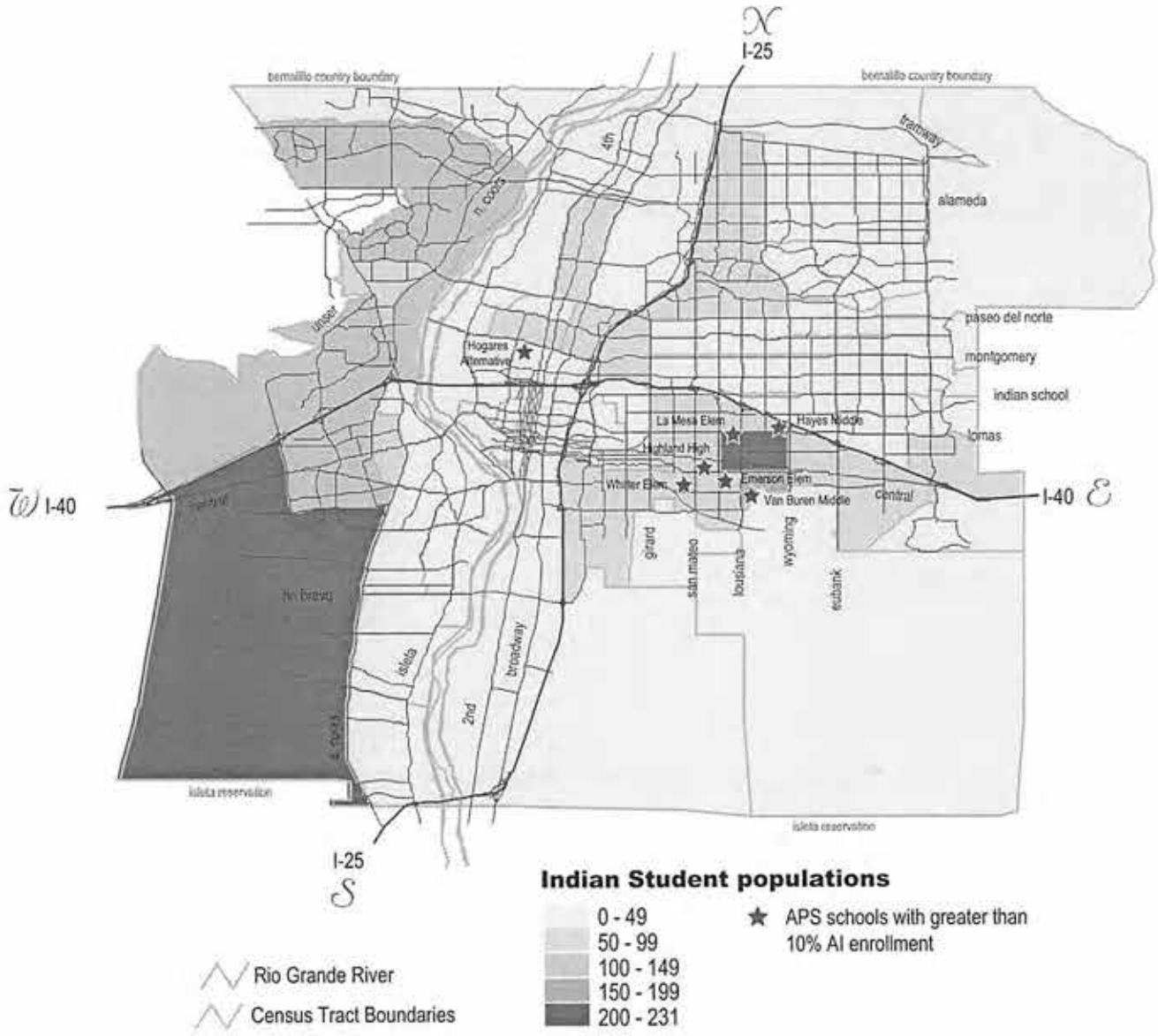
Owner costs (25%) as well as gross rent (45%) are higher in neighborhoods were urban Indians live. Housing is a significant expenditure in these tracts.

Urban Indian Population	Tracts with < 5%		Tracts with ≥ 5%	
Tenure				
Own	91,757	66%	11,220	38%
Rent	47,138	34%	18,638	62%
Total		100%	29,858	100%
Median Value of Homes				
	$ 58,600		$ 74,650	
Median Gross Rent				
	$ 431		$ 349	
Units in Structure				
1 unit, detached	96,565	65%	10,885	32%
1 unit, attached	8,188	5%	964	3%
2 to 9 units	13,268	9%	8,978	27%
10 or more units	20,072	13%	10,009	30%
Mobile home, trailer, or other	11,000	7%	2,686	8%
Total	149,093	100%	33,522	100%
Year Structure Built				
1985 to March 1990	19,406	13%	5,021	15%
1980 to 1984	18,056	12%	3,632	11%
1970 to 1979	41,727	28%	9,173	27%
1950 to 1969	53,488	36%	11,698	35%
1949 or earlier	16,373	11%	4,049	12%
Total	149,050	100%	33,573	100%
Number Bedrooms				
No bedroom	3,219	2%	2,488	7%
1 bedroom	20,533	14%	9,375	28%
2 bedrooms	39,615	27%	12,187	36%
3 or more bedrooms	85,683	57%	9,523	28%
Total	149,050	100%	33,573	100%
Year Moved In				
1989 to March 1990	32,193	23%	12,064	40%
1985 to 1988	41,675	30%	9,581	32%
1970 to 1984	44,607	32%	5,780	19%
1969 or earlier	20,381	15%	2,488	8%
Total	1	100%	29,913	100%
Vehicles				
None	7,584	5%	3,613	12%
1 to 2	100,696	73%	23,201	78%
3 or more	30,576	22%	3,099	10%
Total	138,856	100%	29,913	100%

Rental tenure is substantially more than home ownership (62% versus 34%) in areas where urban Indian reside. Residents who live in detached housing is less than half (32% versus 65%), units of 10 or more are more numerous (30%) and the 'number of bedrooms' fewer. Most moved within the year (40%) and were twice as likely to have no vehicles (12% versus 5%).

Overall, the profile of tracts with ≥5% AI populations indicates a renter's housing market with smaller units and cheaper rent.

APS Indian Student Populations by Census Tract 1996-1997



APS Enrollment by Race, 1992-93 and 1996-97

Race \ Years	1992-93		1996-97	
	No.	%	No.	%
Anglo	42,170	47.0	38,067	43.3
Hispanic	38,617	43.0	40,814	46.4
Amer. Indian	4,053	4.5	3,622	4.1
Black	2,915	3.2	3,152	3.6
Asian	1,666	1.9	1,606	1.8
Other	351	0.4	708	0.8
Total	89,772	100	87,968	100

APS High Schools (ranked by no. AI)

1996-97	No.	A. Indian	%
Highland	2158	229	10.6
West Mesa	2351	113	4.8
Albuquerque	2240	108	4.8
Del Norte	1909	103	5.4
Rio Grande	2369	99	4.2
Cibola	2651	93	3.5
Manzano	2060	93	4.5
Valley	2263	86	3.8
Sandia	1937	58	3
La Cueva	2365	35	1.5
Eldorado	1982	34	1.7
APS Alternative HS			
Evening High	870	35	4
New Futures	309	30	9.7
Hogares	107	17	15.9
School on Wheels	222	9	4
Sierra Alternative	120	6	5
Freedom High	211	5	2.4

APS High Schools (ranked by % AI)

1996-97	No.	A. Indian	%
Highland	2158	229	10.6
Del Norte	1909	103	5.4
West Mesa	2351	113	4.8
Albuquerque	2240	108	4.8
Manzano	2060	93	4.5
Rio Grande	2369	99	4.2
Valley	2263	86	3.8
Cibola	2651	93	3.5
Sandia	1937	58	3
Eldorado	1982	34	1.7
La Cueva	2365	35	1.5
APS Alternative HS			
Hogares	107	17	15.9
New Futures	309	30	9.7
Sierra Alternative	120	6	5
School on Wheels	222	9	4
Evening High	870	35	4
Freedom High	211	5	2.4

APS Middle Schools (ranked by no. AI)

1996-97	No.	A. Indian	%
Van Buren	789	84	10.6
McKinley	924	68	7.4
Hayes	550	65	11.9
Wilson	818	64	7.8
Adams	1041	56	5.4
Jefferson	855	54	6.3
Polk	722	52	7.2
Truman	973	52	5.3
Cleveland	915	45	4.9
Washington	864	38	4.4
Garfield	600	38	6.3
Kennedy	586	34	5.8
Taylor	1112	30	2.7
Madison	1227	29	2.4
Jackson	712	28	3.9
Johnson	1038	27	2.6
Grant	624	26	4.2
Taft	706	24	3.4
Hoover	952	22	2.3
Ernie Pyle	917	20	2.2
Harrison	753	18	2.4
Eisenhower	1416	16	1.1
Roosevelt	607	8	1.3

APS Middle Schools (ranked by % AI)

1996-97	No.	A. Indian	%
Hayes	550	65	11.9
Van Buren	789	84	10.6
Wilson	818	64	7.8
McKinley	924	68	7.4
Polk	722	52	7.2
Jefferson	855	54	6.3
Garfield	600	38	6.3
Kennedy	586	34	5.8
Adams	1041	56	5.4
Truman	973	52	5.3
Cleveland	915	45	4.9
Washington	864	38	4.4
Grant	624	26	4.2
Jackson	712	28	3.9
Taft	706	24	3.4
Taylor	1112	30	2.7
Johnson	1038	27	2.6
Harrison	753	18	2.4
Madison	1227	29	2.4
Hoover	952	22	2.3
Ernie Pyle	917	20	2.2
Roosevelt	607	8	1.3
Eisenhower	1416	16	1.1

APS Elem. Schools (ranked by no. AI)
(ranked for top 20 only)

1996-97	No.	A, Indian	%
La Mesa	796	116	14.6
Emerson	720	86	11.9
Susie R. Marmon	944	66	7
Whittier	508	54	10.6
Governor Bent	688	46	6.7
Hawthorne	574	45	7.8
Carlos Rey	686	45	6.5
Hodgin	572	42	7.4
Kirtland	539	38	7
Zia	477	36	7.6
Eubank	420	36	8.6
Lowell	537	35	6.5
Chaparral	1007	34	3.4
Tomasita	517	33	6.4
Lavaland	683	33	4.8
Edmund G. Ross	688	32	4.7
Chelwood	588	31	5.3
Montezuma	632	30	4.8
Sandia Base	571	28	4.9
Alamosa	570	27	4.7

APS Elem. Schools (ranked by % AI)
(ranked for top 21 only)

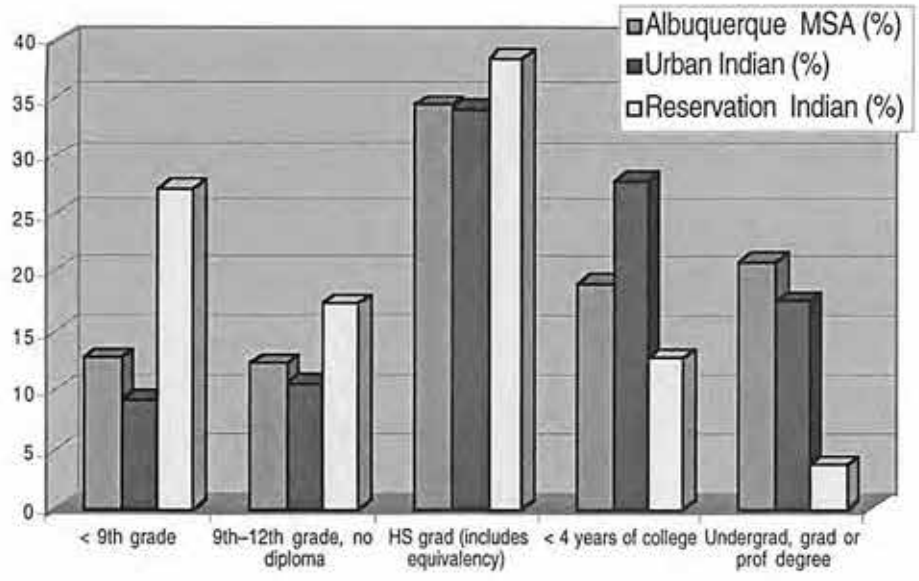
1996-97	No.	A, Indian	%
La Mesa	796	116	14.6
Emerson	720	86	11.9
Whittier	508	54	10.6
Eubank	420	36	8.6
Hawthorne	574	45	7.8
Zia	477	36	7.6
Hodgin	572	42	7.4
Kirtland	539	38	7
Susie R. Marmon	944	66	7
Lew Wallace	248	17	6.9
Governor Bent	688	46	6.7
Carlos Rey	686	45	6.5
Lowell	537	35	6.5
Tomasita	517	33	6.4
Mark Twain	419	23	5.5
Chelwood	588	31	5.3
Mission Avenue	388	20	5.2
Apache	430	22	5.1
Bandelier	369	19	5.1
McCollum	429	21	4.9
Sandia Base	571	28	4.9

Whereas the Hispanics have gained in numbers and proportion from 92-93 to 96-97, American Indians have declined slightly (4.5% to 4.1, see table on pg. 21). This decline is also reflected in the total APS school population.

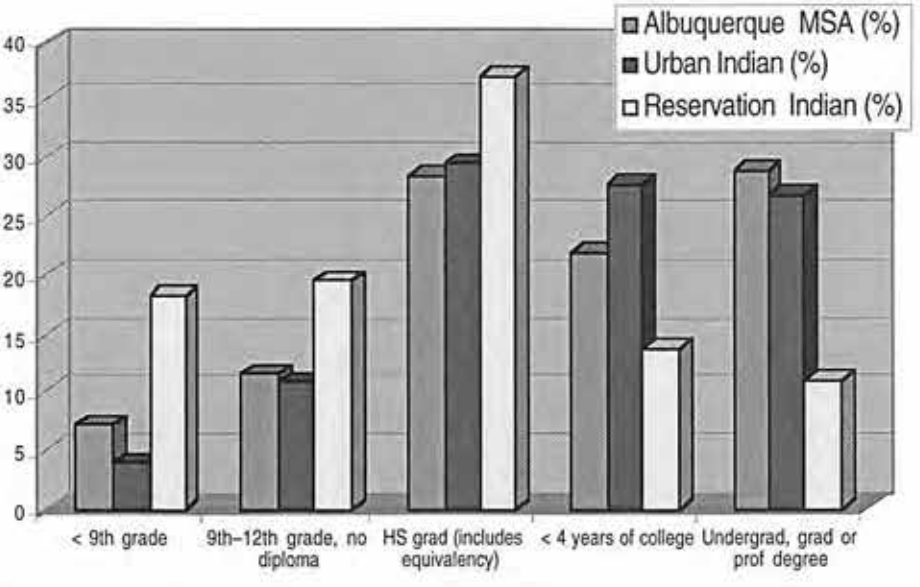
The APS schools which have the highest number of students are clustered around those census tracts which have the highest number of AI residents (see map on pg. 20). The APS schools, by percent, vary somewhat in ranking to the total enrollment. Hogares Alternative School has the highest proportion of AI students (15.9%) among APS schools followed by La Mesa Elementary (14.6%), Hayes Middle School (11.9%), Emerson Elementary (11.9%), Highland High School (10.6%), Van Buren Middle School (10.6%), and Whitier Elementary (10.6%).

Hayes, Van Buren and Wilson are the highest ranked middle schools and they serve as feeder schools to Highland High.

Urban Indians have an educational attainment profile that is closer to the general population. The biggest disparity is among the reservation Indian populations where educational attainment is lower. Both reservation Indians and urban Indians have made substantial gains between 1980 and 1990.



1980	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Less than 9th grade	13	9	27
9th to 12th grade, no diploma	12	11	17
High school graduate (includes equivalency)	35	34	39
Less than 4 years of college	19	28	13
Undergraduate, graduate or professional degree	21	18	4



1990	Albuquerque MSA (%)	Urban Indian (%)	Reservation Indian (%)
Less than 9th grade	7	4	18
9th to 12th grade, no diploma	12	11	20
High school graduate (includes equivalency)	29	30	37
Less than 4 years of college	22	28	14
Undergraduate, graduate or professional degree	29	27	11

POPULATION

BIRTHS

DEATHS

Distribution of Urban Indian Births, by Tribe and Year of Birth: 1990 - 1997									
Tribe/Year	1990	1991	1992	1993	1994	1995	1996	1997	Total
Navajo	166	186	198	188	200	192	158	198	1486
Pueblo	187	180	172	161	153	148	139	142	1282
Other Indian	83	56	85	70	89	80	84	75	622
Zuni	9	14	10	14	15	13	16	10	101
Apache	10	14	11	18	19	13	4	7	96
Total	455	450	476	451	476	446	401	432	3587

source: Vital statistics and Records, Department of Health

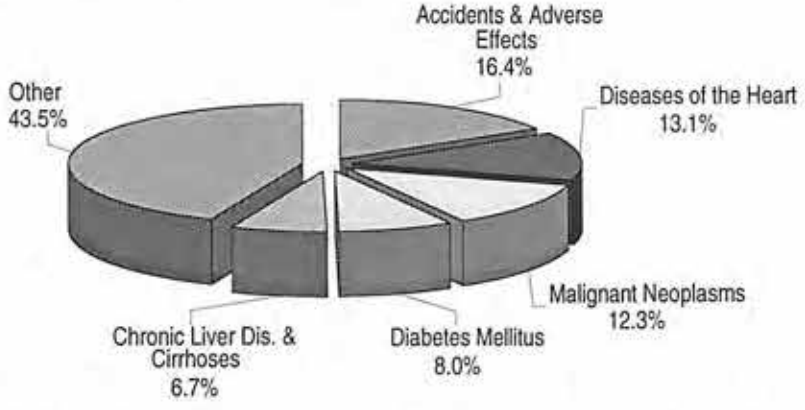
% Distribution of Urban Indian Births, by Tribe and Year of Birth: 1990 - 1997									
Tribe/Year	1990	1991	1992	1993	1994	1995	1996	1997	Total
Navajo	36.5	41.3	41.6	41.7	42.0	43.0	39.4	45.8	41.4
Pueblo	41.1	40.0	36.1	35.7	32.1	33.2	34.7	32.9	35.7
Other Indian	18.2	12.4	17.9	15.5	18.7	17.9	20.9	17.4	17.3
Zuni	2.0	3.1	2.1	3.1	3.2	2.9	4.0	2.3	2.8
Apache	2.2	3.1	2.3	4.0	4.0	2.9	1.0	1.6	2.7
Total	100	100	100	100	100	100	100	100	100

source: Vital statistics and Records, Department of Health

Distribution of Urban Indian Deaths, by Sex and Tribe: 1990-1997						
Tribe	Male	Female	Total	Male (%)	Female (%)	Total (%)
Pueblo	143	108	251	45.4	43.0	44.3
Navajo	75	59	134	23.8	23.5	23.7
Zuni	8	3	11	2.5	1.2	1.9
Apache	8	7	15	2.5	2.8	2.7
Other Indian	81	74	155	25.7	29.5	27.4
Total	315	251	566	100	100	100

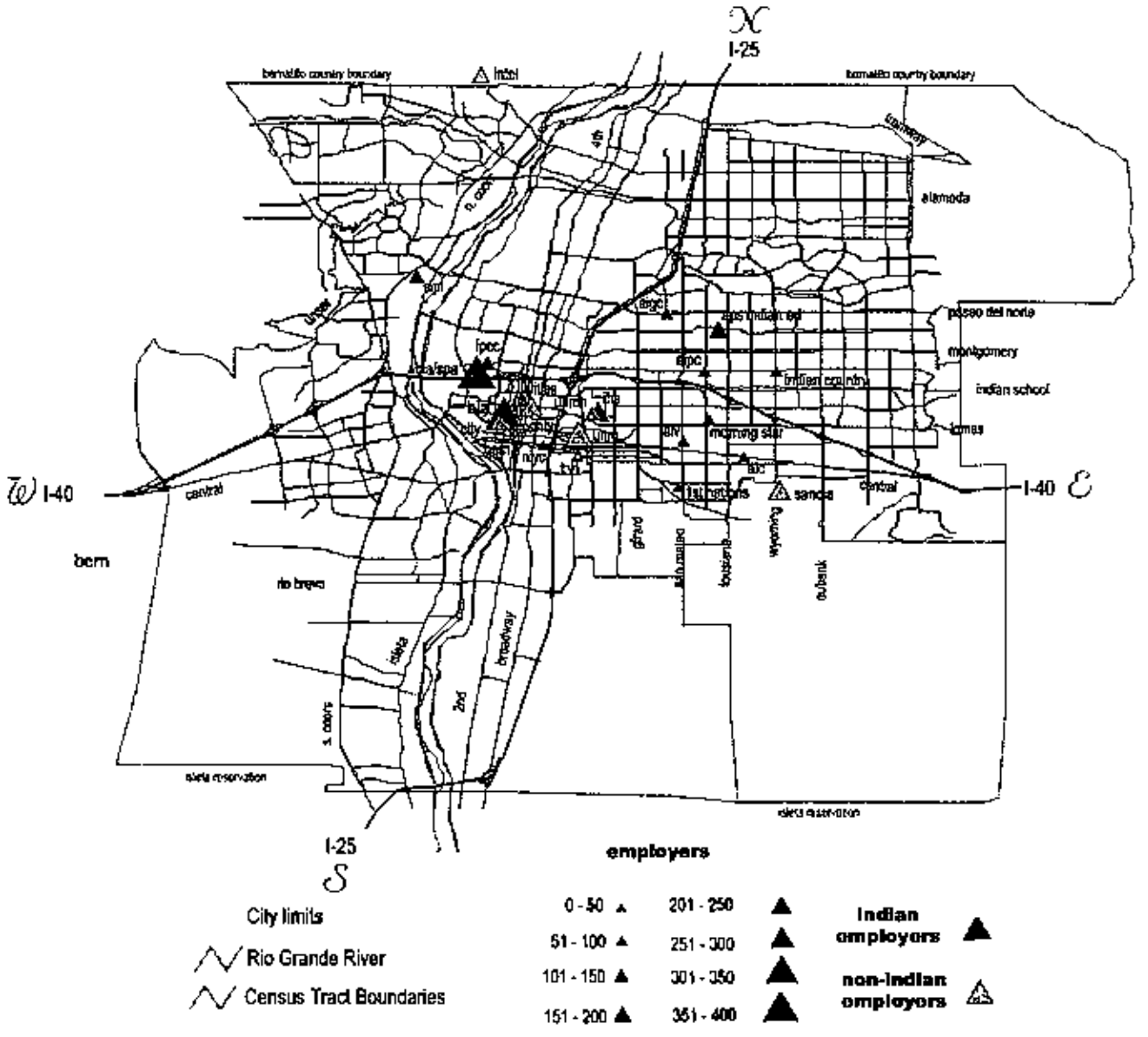
Leading Causes of Death in Albuquerque IHS Service Area: 1992- 1994

source: IHS 1997, pg 55



From 1990–97, the highest proportion of births to urban Indians with tribal identification were Navajo (41.4%). Combined with the Pueblo (35.7%), these two tribes make up approximately 77 percent of all births, On the other hand, the largest proportion of deaths among urban Indians were Pueblo (44.3%) followed by Navajo (23.7%). It appears that Pueblos may either be more persistent as lifetime city residents or that Navajos chose to return to their tribal homelands as they grow older. The Indian Health Service (IHS) reported that the most common cause of deaths was attributed to 'accidents and adverse effects' (16.4%).

Indian Employment
1998-99



Albuquerque's Largest Employers

Employers	Employees	AI Employees	% AI Employees
University of New Mexico	7,955	291	3.7
Sandia National Labs	7,500	200	2.7
Presbytarian Healthcere Services	5,698	163	2.9
City of Albuquerque	6,500	140	2.2
Albuquerque Public Schools	10,711	129	1.2
Utilities	2,740	111	4.1
University Hospital	3,029	105	3.5
Intel Corporation	3,372	101	3.0
Technical Vocational Institute	1,800	24	1.3
Bernalillo County	1,706	24	1.4
Bernalillo County Corrections	466	16	3.4

Albuquerque Employers of Agencies Targeting American Indian Clients

Employers	Employees	AI Employees	% AI Employees
*BIA, Administrative Offices	500	400	80.0
Indian Health	175	155	88.6
*BIA, Office of Indian Education	163	143	87.7
*BIA, Southern Pueblos Agency	120	114	95.0
*BIA, Office of Indian Programs	113	96	85.0
Southwestern Indian Polytechnic Institute	140	82	58.6
Indian Pueblo Cultural Center	66	56	84.8
All Indian Pueblo Council	49	33	67.3
National Indian Youth Council	14	12	85.7
First Nations Community Health Source	25	10	40.0
Morning Star	9	7	77.8
American Indian Graduate Center	6	5	83.3
Indian Country Today	4	4	100.0
Albuquerque Indian Center	7	4	57.1

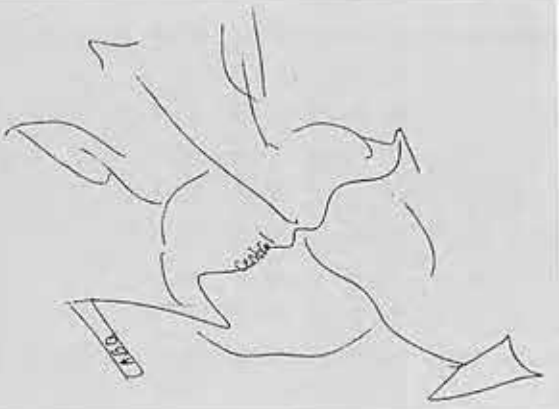
* The numbers are based on a ratio of employees estimated to have offices in Albuquerque. BIA offices are regional, statewide and local.

There is a sharp differentiation between Albuquerque's largest employers and those agencies that target American Indian clients. American Indians are significantly underrepresented among Albuquerque's largest employers. Many of the positions held by American Indians among these employers are in office/clerical and service occupations.

On the other hand, American Indians are significantly overrepresented in most employers that target American Indian clients. Although this may appear significant, all of the major employers in this group are limited to federal agencies.

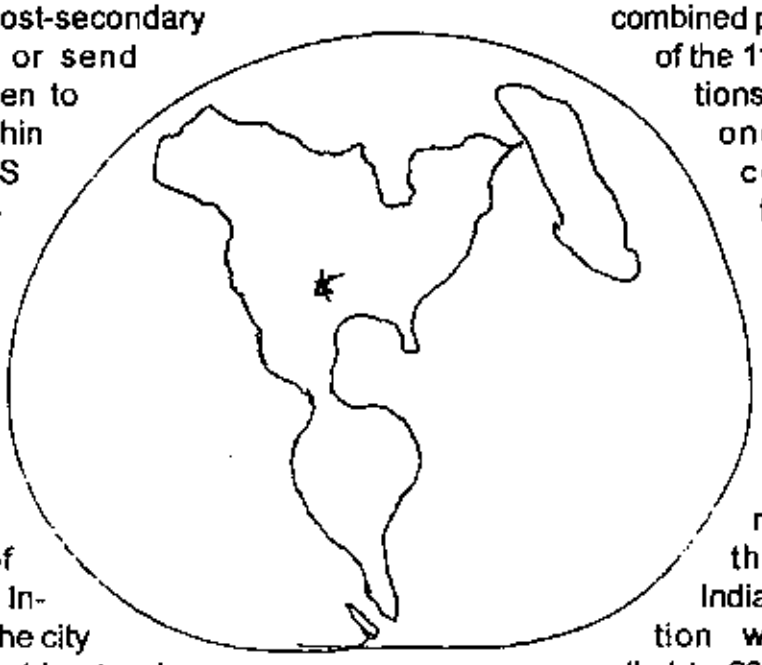
There is no pattern to where employers of agencies that target American Indian clients preside. These agencies, by and large, are decentralized requiring clients to travel by automobile or bus to seek various services.

quality of life



A discussion about Albuquerque's urban Indians should not be limited to those individuals or their households who "reside" in urban, non-tribal lands.

There has been a long historical and physical relationship between the city and the surrounding tribal communities. Many reservation Indians have gainful employment in the city and commute there on a daily basis. Many others choose to do their shopping and seek the amenities of urban life. Still others seek post-secondary education or send their children to schools within the APS school district.



It is reasonable to assume that a significant number of reservation Indians visit the city on a weekly basis. Among those that are in the prime labor force ages (20-44) and employed in the city, such visitation would be daily.

Albuquerque is a major employment center for Indian service organizations. The largest local Indian employer is the Bureau of Indians Affairs. Of its estimated 900 person labor force, 750 are AI (83%, see pg. 27).

In spite of such employment patterns, there is no reliable way to determine the numbers of reservation Indians who interact regularly within the confines of Albuquerque.

In 1990 the US Census counted 13,681 urban Indians and 25,522 reservation Indians (the combined population of the 11 reservations within a one-hour's commute to Albuquerque).

By the year 2000, it is estimated that the urban Indian population will have swelled to 20,149 (see pg 6).[1] Keeping the same ratio of urban to reservation Indians for 1990 (approximately 1 to 2), the combined urban and reservation populations would amount to over 60,000 today.

[1] There is no estimated population projection for reservation Indian populations in year 2000

QUALITY OF LIFE

The findings in this section have been obtained from answers to a lengthy questionnaire that were disseminated among various places in the city:

Albuquerque Indian Center – 46 surveys
All Indian Pueblo Council – 8 surveys
Indian Cultural Center – 1 survey
APS Indian Education – 13 surveys
SIPI - 31 surveys

Responses were intended to solicit some preliminary indicators of Indian identity as they pertained to Albuquerque. In particular, questions were posed that tested whether AIs who live on reservation lands and commuted to the city had significantly different perceptions of the city than those who lived off-reservation (and in an urban setting). Responses were grouped into two major subjects: community values and cultural values.

A total of 99 American Indians completed and returned their questionnaires. Forty-eight of the respondents were male and fifty-one were female. The respondents ranged in age from 17 to 58 years old. The mean age is 33, and the mode is 19.

The respondents represented 45 different tribal affiliations. The most common tribal affiliation was Navajo at 51 respondents (including mixed Choctaw, Kiowa, Oglala Sioux, and San Felipe). Pueblos constituted 20 respondents (Cochiti, Laguna, Laguna/Isleta, Isleta, Isleta/Navajo, Jemez/Navajo, Hopi, Hopi/Acoma, Tewa/Hopi, Santo Domingo, San FelipeJemez, Taos/Cheyenne, Zuni). Other tribes represented were Alaska Native Tinglit, Assinaboine, Athabaskan, Blackfeet, Cherokee, Cheyenne, Cheyenne–Arapaho, , Chippewa, Choctaw, Hulapai, Gros Vents, Kickapoo, Kiowa, Koyukon–Athabascan, Lakota, Mohegan, Pawnee, Rosebud Sioux, White Mountain Apache, Shoshone–Bannock, Sioux, Ogalala Sioux, Ojibway, Southern Ute, Tsimpshian, Winnebago, and Yakama. Seventy-eight of the respondents indicated they were an enrolled member of a tribe. Two were non-enrolled and eighteen did not indicate any enrollment status.

The present place of residence for eighty-five of the persons surveyed was off-reservation, while thirteen lived on reservation. However, when questioned about where respondents considered their permanent home to be, forty-six answered on a reservation. Thirty indicated that they considered Albuquerque to be their permanent home and fifteen indicated an area other than a reservation or Albuquerque to be their permanent home.

Seventy of the respondents indicated that their permanent home was in New Mexico. Of those who did not consider Albuquerque to be their permanent home, the following places were mentioned within New Mexico: Acoma, Chinle, Cochiti, Crownpoint, Dixon, Edgewood, Gallup, Jemez, Laguna, Los Lunas, Moriarity, Navajo, Ramah, Rio Rancho, San Felipe, Santo Domingo, Tohatchi, and Zuni.

Areas outside of New Mexico included: Anchorage , Annette Island, Browning, Hopi, Hulapai, Jones Ranch, Keweenaw Bay Indian Reservation, Koyukuk, Los Angeles, Mohegan, Pearl River Indian Reservation, Red Valley, Shawnee, Sioux Falls, Stevenson, Teesto, Windriver Indian Reservation, Yakama.

State of Residence	No.
New Mexico	70
Arizona	9
Alaska	3
Montana	2
Washington	2
California	1
Idaho	1
Michigan	1
Mississippi	1
Oklahoma	1
South Dakota	1
Wyoming	1
Not Applicable	1
Blank	5
Total	99

When questioned about how many years they have lived at their present residence, the respondents' answers ranged from two months to 1500 years. However, the mean length is 10 years, median is 7, and mode is one year. (note: 1500 years was not included in averaging these statistics).

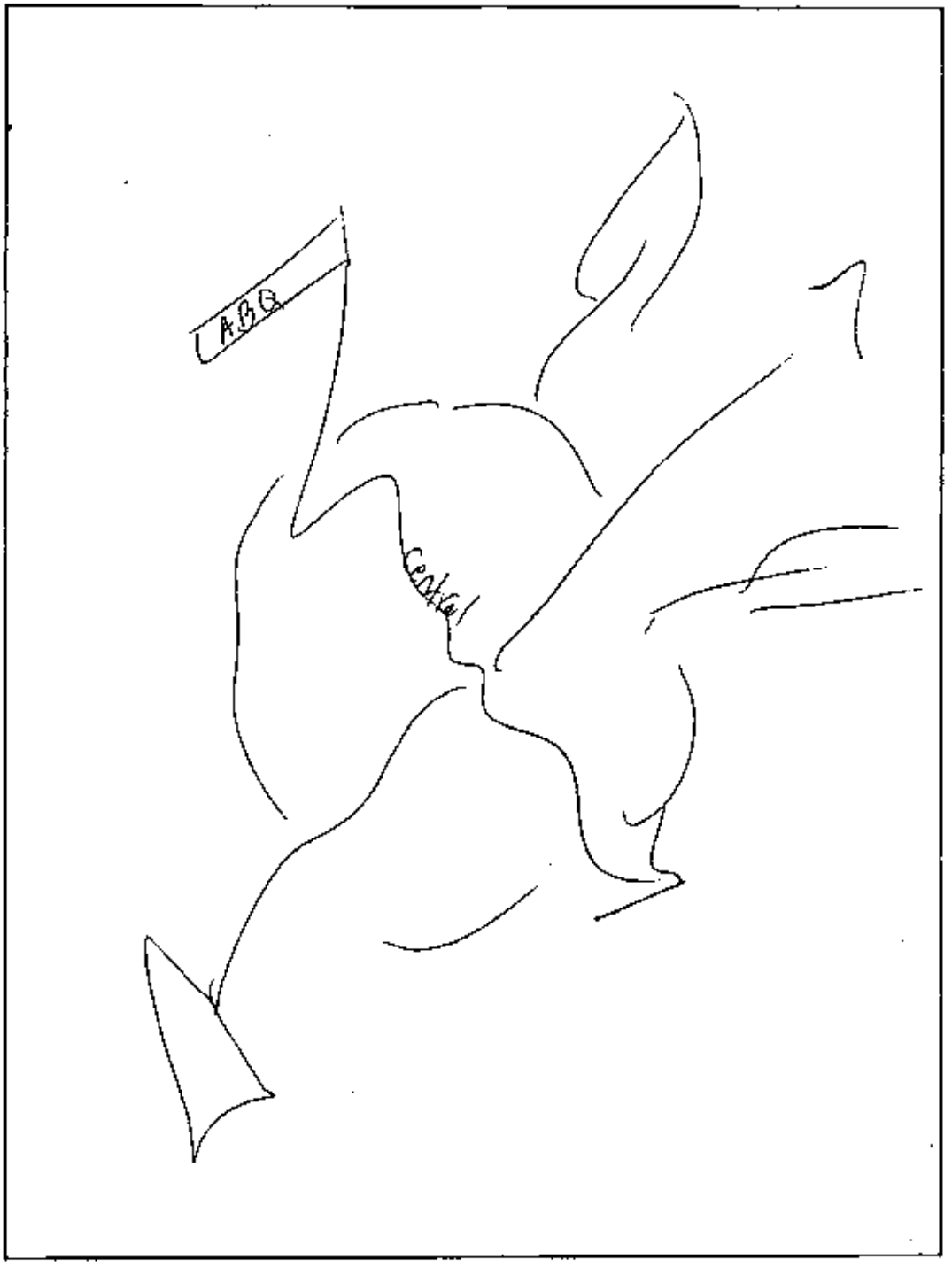
Forty-four of the respondents are currently enrolled in school, while fifty are employed. Approximately three-forths of those enrolled in school are students at the SW Indian Polytechnic Institute. There is a more diverse representation of those who are employed.

Educational Attainment	No.
Pre- High School	6
Some High School	8
High School or G.E.D.	21
Some College	35
Bachelor's Degree	12
Post Bachelor's Degree	8
14	2
15	1
16	1
18	1
Blank	3
Total	99

When asked the distance that respondents traveled to work or school, the answers range from one block to 1300 miles. The mean distance traveled is 34 miles, median is 6 miles and the mode is 0. This is due to the many SIPI respondents who live on campus (note: 1300 miles was not included in averaging these statistics).

When questioned about their marital status, the majority (62%) of the respondents reported being single. 22% are presently married and 12% are divorced. Of those who are married or divorced, their spouse (or former spouse) origins were reported as follows:

Marital Status	No.
Single, never married	59
Married	22
Divorced	12
Divorced member of my tribe and another's	1
Married to non-Indian, Divorced non-Indian	1
Married member of my tribe, divorced non-Indian	1
Blank	3
Total	99



GLOBAL Two respondents drew maps which depict a global world-view or universal perception of the city (see above and pg. 29). The drawings depict a philosophical view of their lifestyle. The city is part of a longer continuum of place and identity. Albuquerque is seen as part of the larger human landscape.

Cognitive mapping is an important window into how an individual interacts within their space. Both the expansiveness of their map and the level of detail are indications of how well they are integrated into the city.

An individual's sense of place and identity can be influenced by an number of factors. Patterns that depict psychological relationships to the city may be seen in the level of integration with the specific places that they draw as well as the paths between them.

The categories of the cognitive maps ara presented from the broadest to the narrowest set of urban representations. In the broadest sense, the urban experience is perceived as a universal shared human experience. In its most narrow sense, the urban experience is negated by a dominant tribal community perspective.

Although the fellowing maps may or may not be considered to be a representative sample, they do depict the diversity of urban Indian experiences and given an indication of how well they are integration into the city.

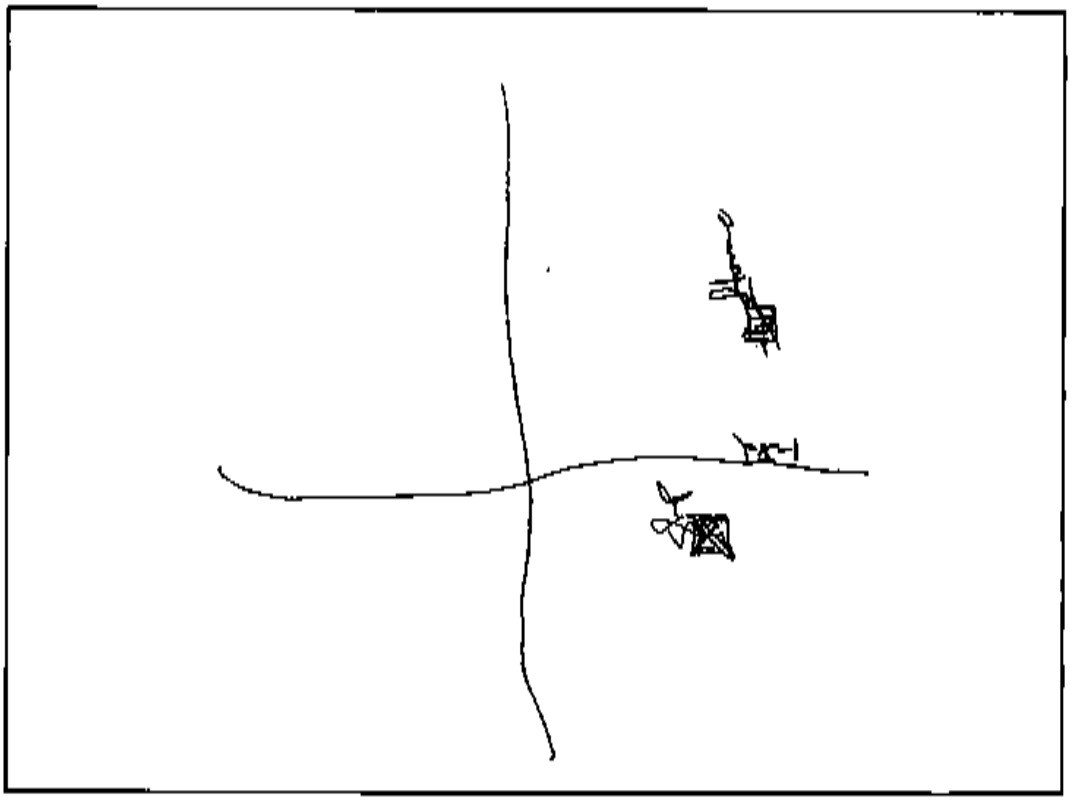
Respondents were asked to draw a map of the places that they lived, worked, shopped and socialized. A regular, unlined 8 1/2 by 11 inch sheet of paper was provided. A total of 73 maps were drawn. Five of these only contained narrative and were omitted from this analysis. For purposes of presentation, the relative proportions as drawn to the entire page have been maintained. Two examples for each category are reproduced in this study.

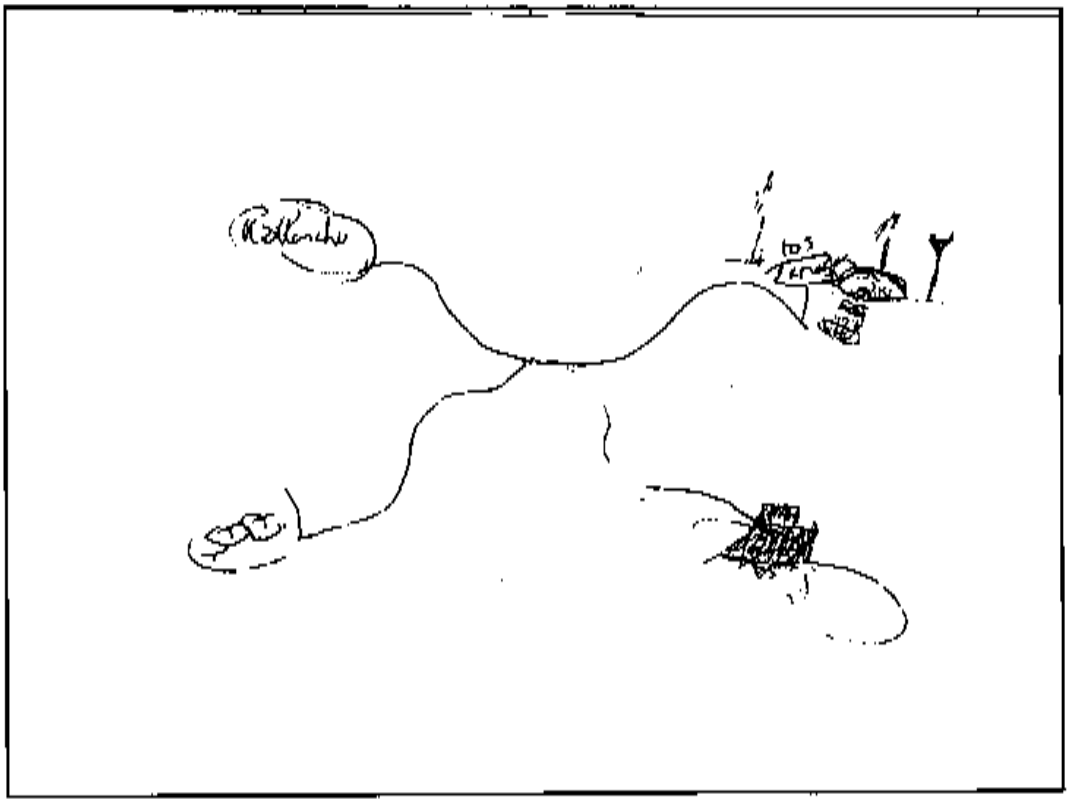
By and large, the single most prominent feature of Albuquerque is the intersection of the freeway system. Many of the cognitive maps confined their geography to one quadrant of the city as subdivided by the intersection of these freeways. The dominant neighborhood element of this representation was the grid city street system.

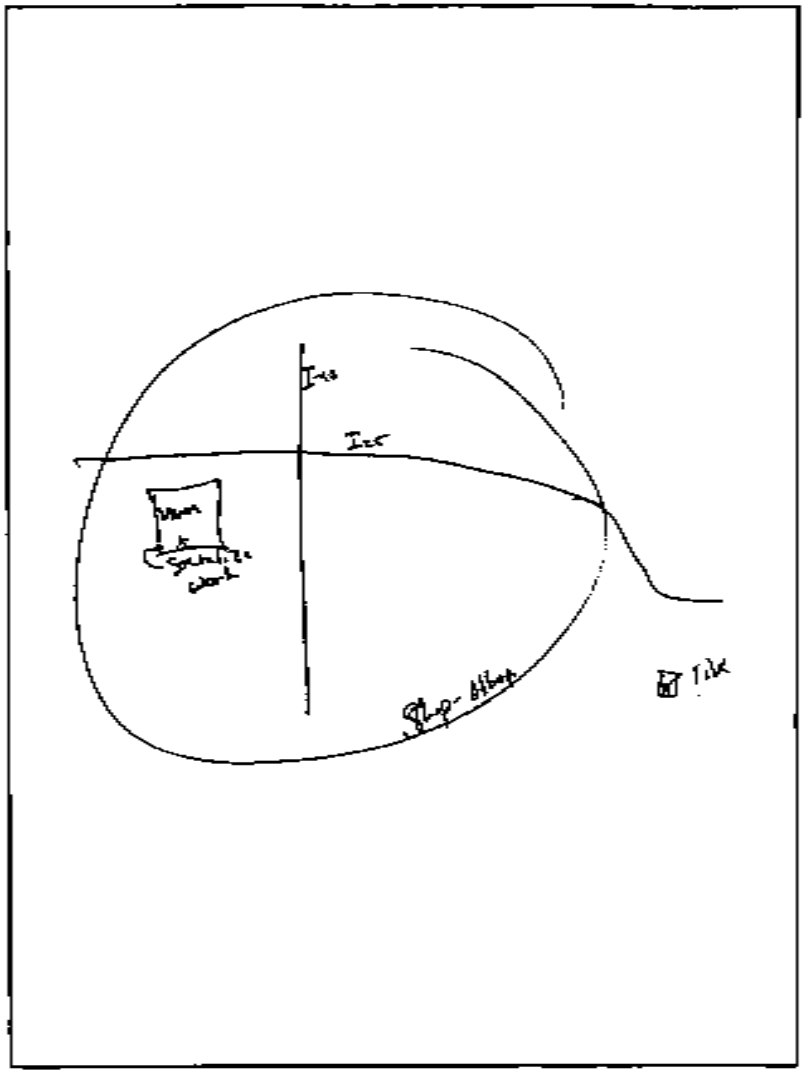
Among the social places that were most frequently depicted were Indian casinos, schools, western dance halls and Indian social clubs (including the Albuquerque Indian Center). Many respondents opted to indicate that their social life was either confined to their own family or that they had "no social life" to speak of.

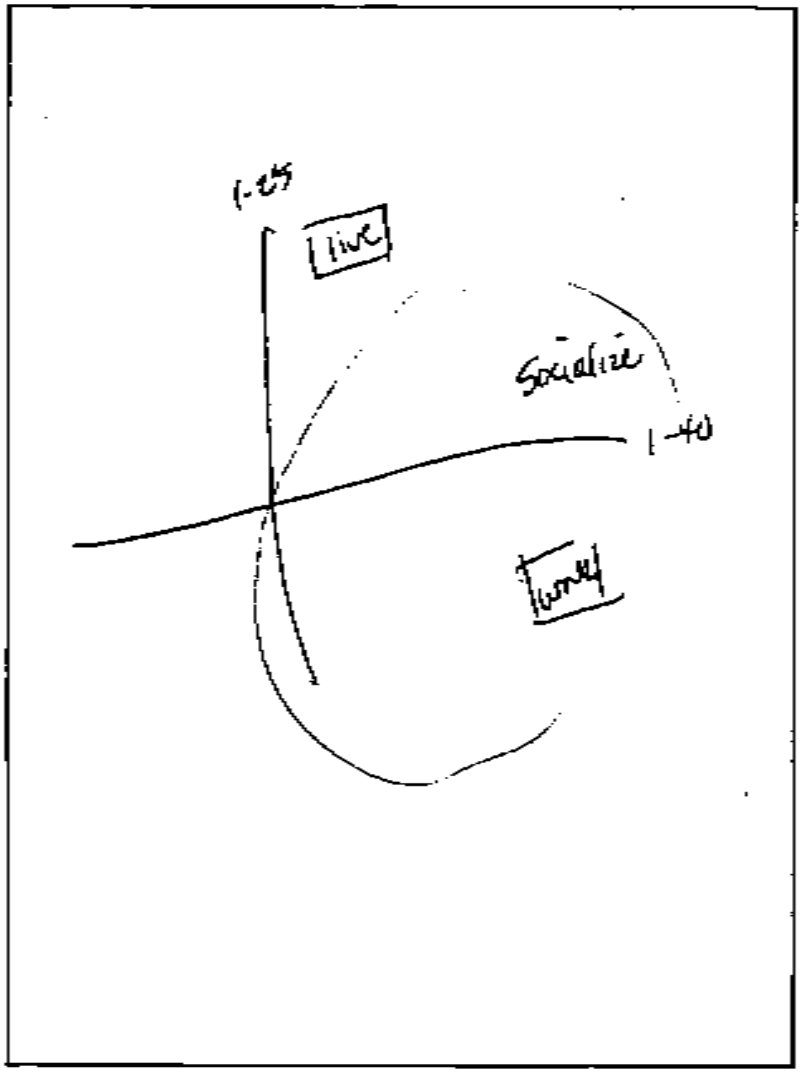
Similarly, shopping places were dominated by Wal-Marts, major shopping malls (especially Cottonwood Mall), and large grocery stores.

Overall, the sense of place and identity among urban Indians is poor to fair. Very few maps showed a high degree of integration. Instead, places tended to be highly centralized with repetitive streetscapes. Many of the roads were depicted as leading outward into the surrounding tribal communities. There were almost no depictions of the natural landscape (ie, river, mountains, etc.).

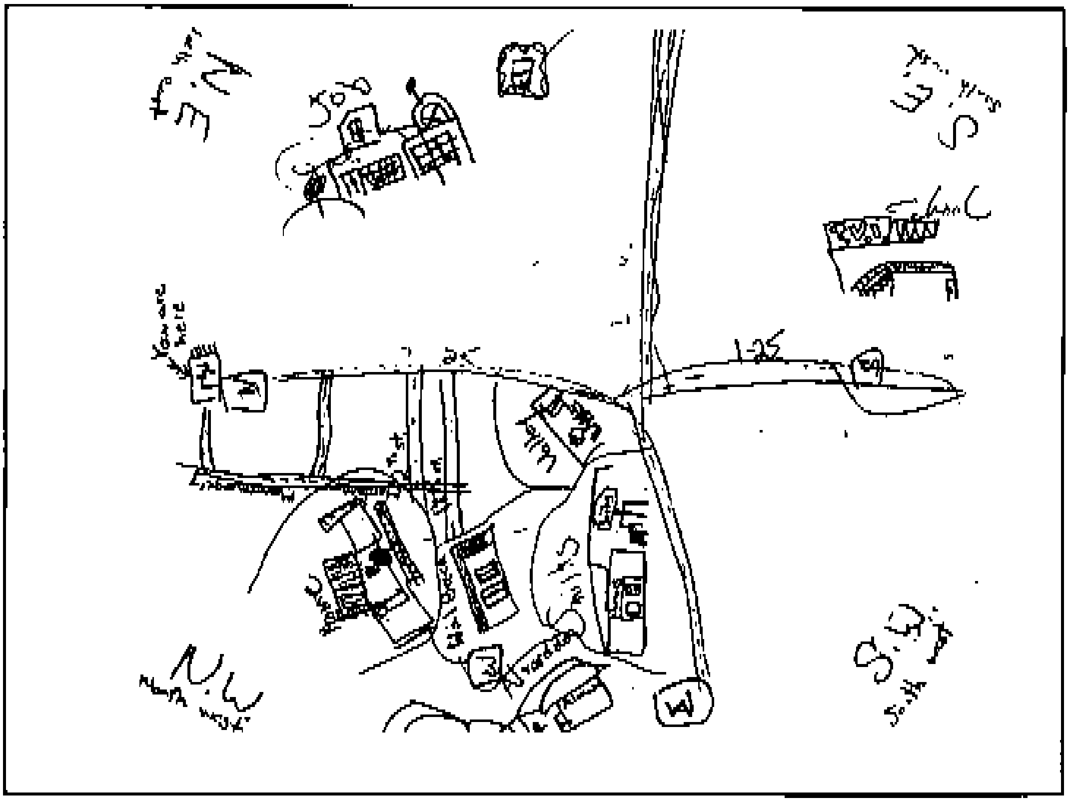








X-ROADS URBAN Nine respondents drew maps that can only be described as crossroads. They are characterized by the intersection of two major roadways, with a minimal designation of place. The strongest association among these roadways were Interstates 25 and 40. The Big-I interchange is a strong physical marker for Albuquerque and it serves as a point of geographic reference for many of the maps. Such a profile tends to indicate that the city is both permeable and formidable. It is permiable in the sense that it represents the here and now, but it is formitable in the sense that it is not well known. The sense of place and identity are largely not established. An impeding sense of discovery or indifference may still be in the offing.


You are here
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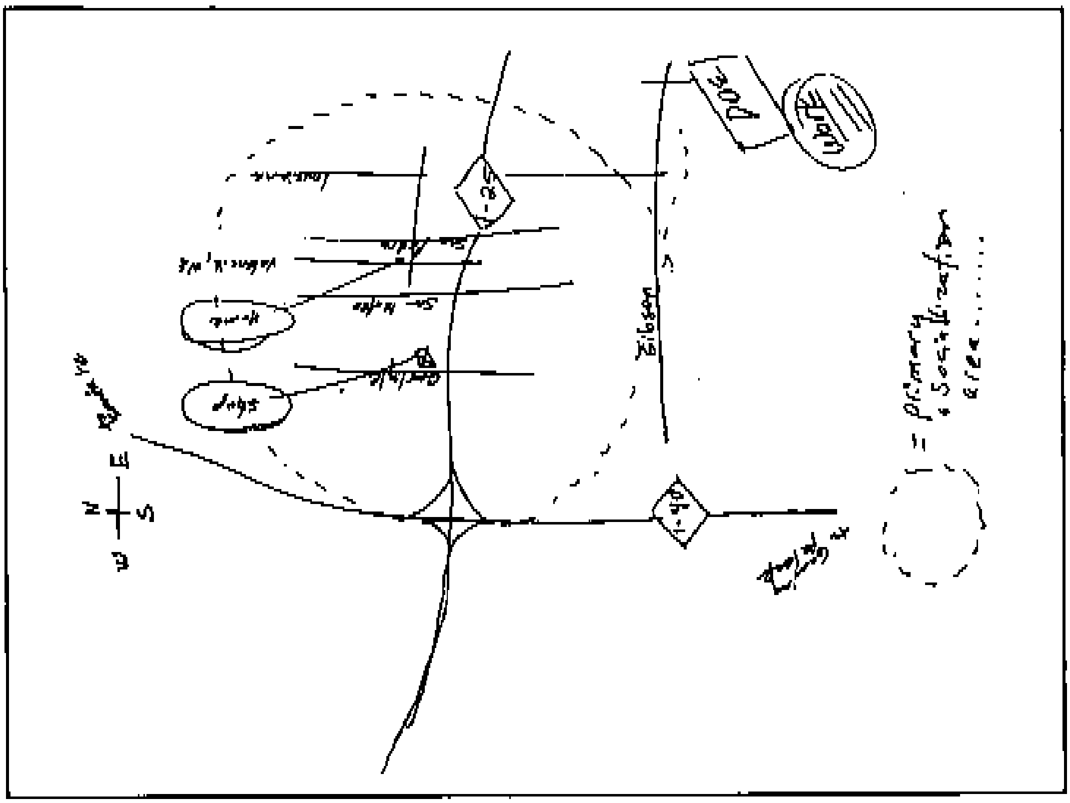
I-25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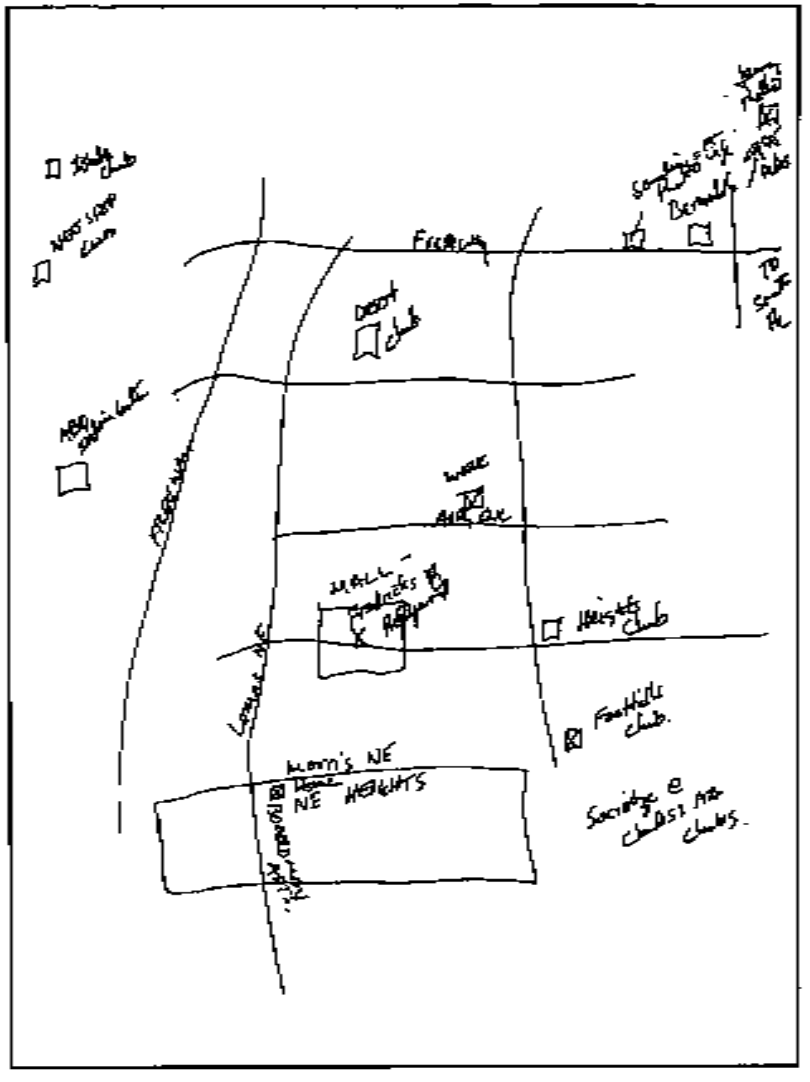
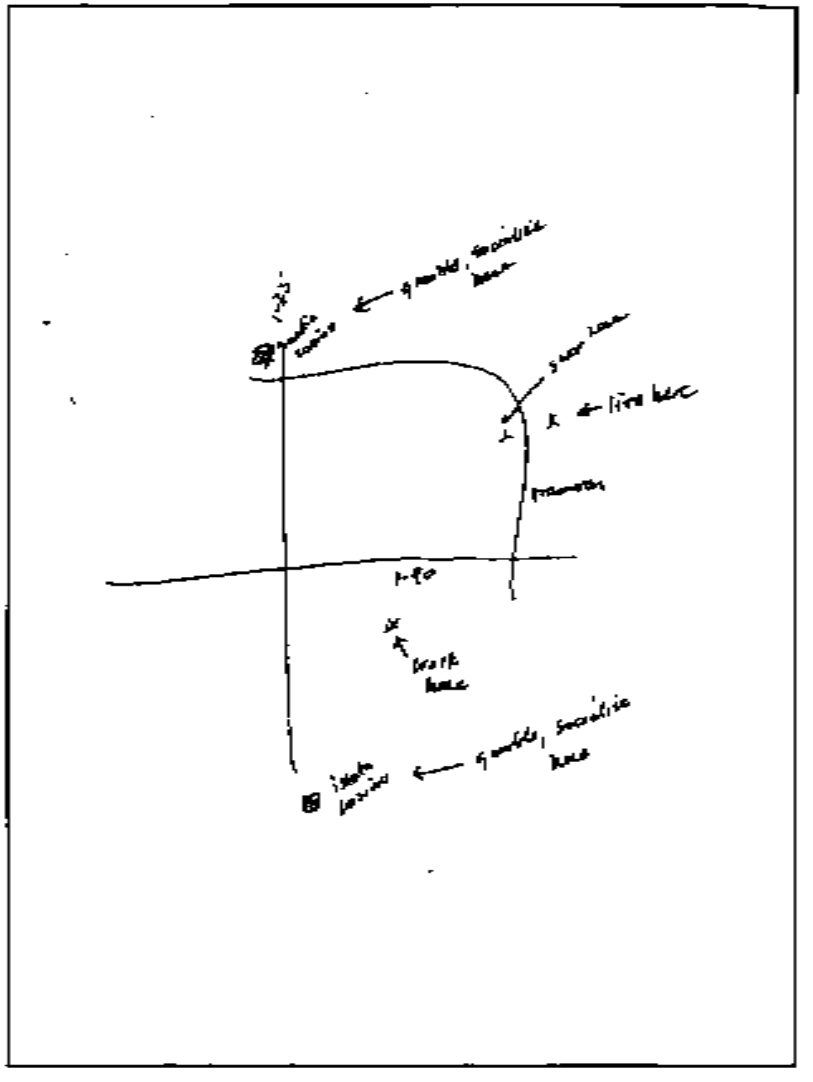
shop
home
I-25
I-40
Gibson
DOE
WoRK
= primary socialization area.......

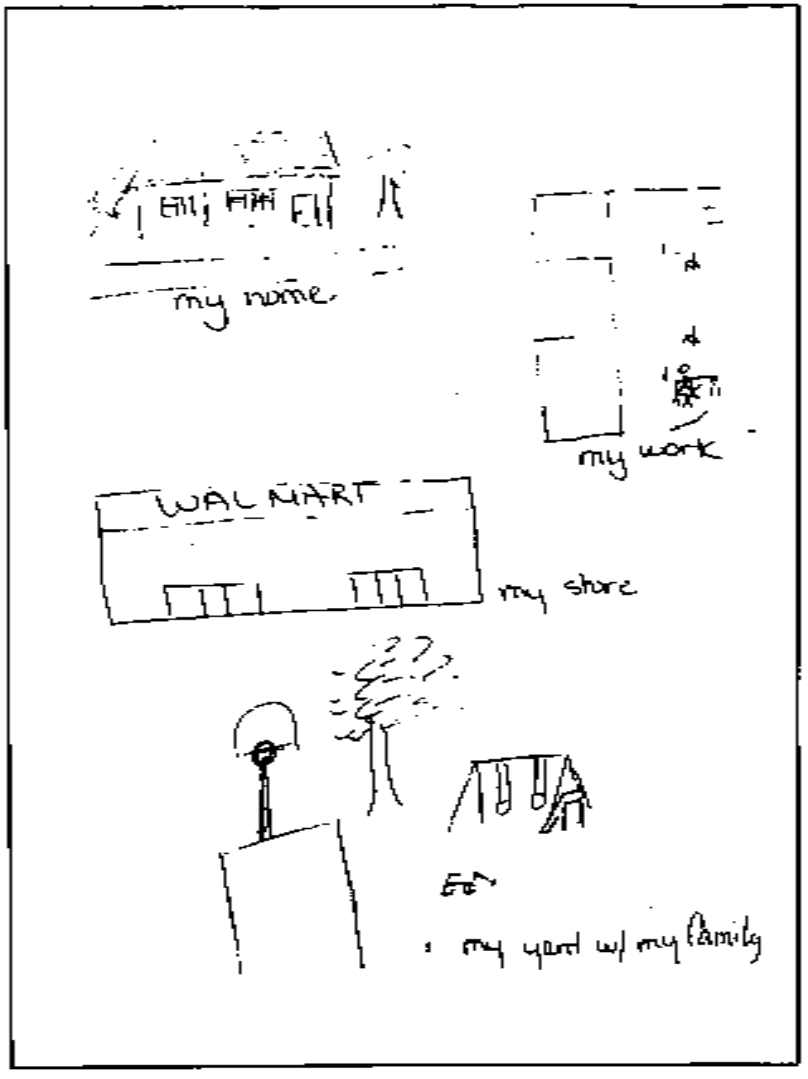


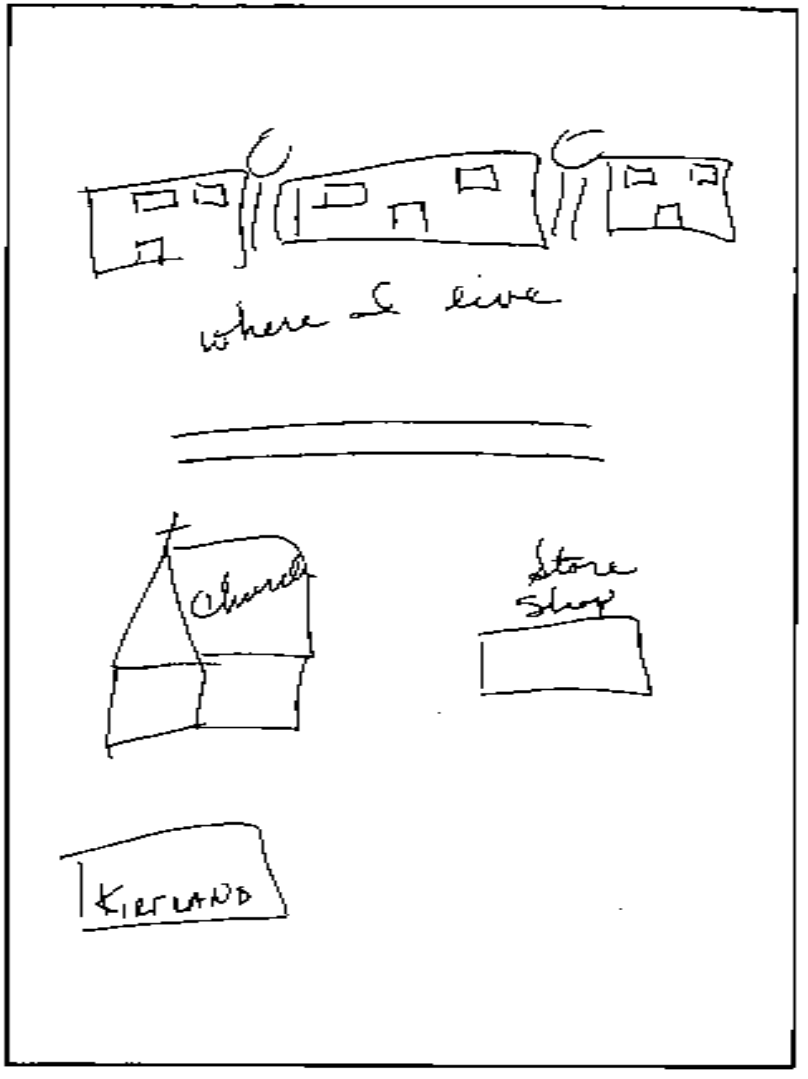


EXPANSIVE URBAN The second most common maps drawn were those that portrayed an expansive and well integrated sense of place and identity (13 maps). Details are many and varied and become more pronounced as one moves in closer to their place of residence. Major streets serve to orient the viewer and destinations outside or towards the periphery of the city are indicated. Specific sites are indicated and an overall pattern of integration into a larger sphere of social activity is evident. The sense of place and identity is strong. The overall urban experience is positive and can be particular to Albuquerque.

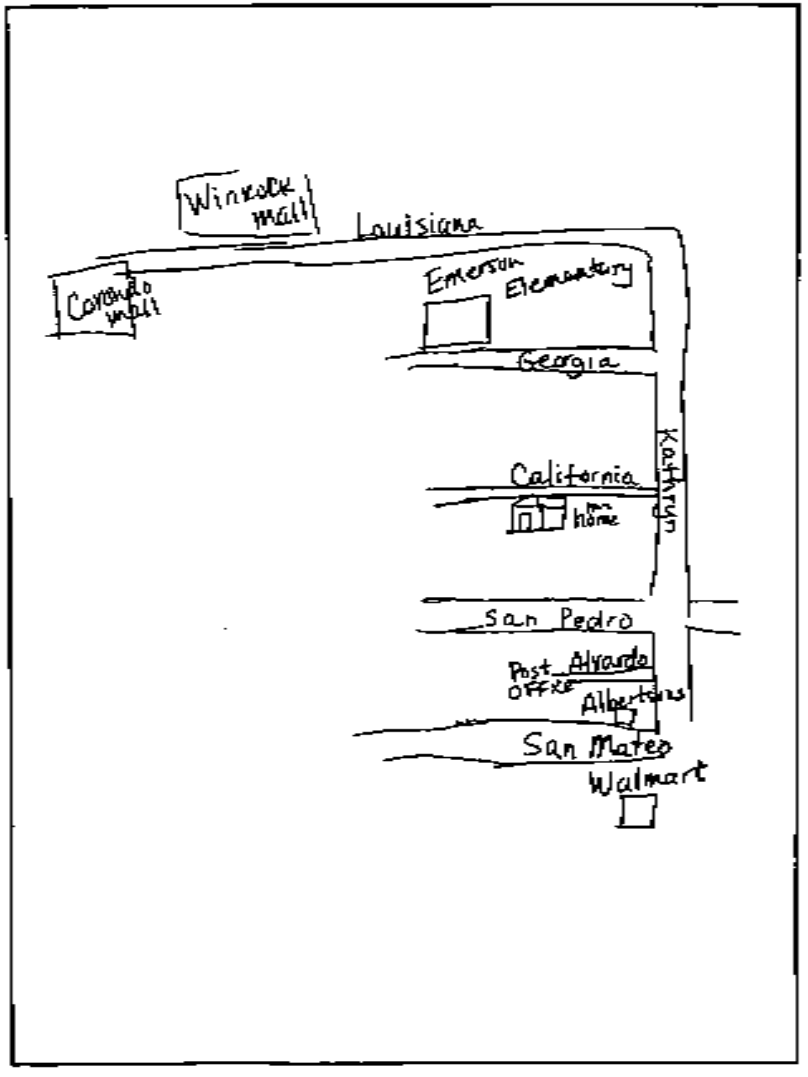
Cottonwood mall
Wal-mart

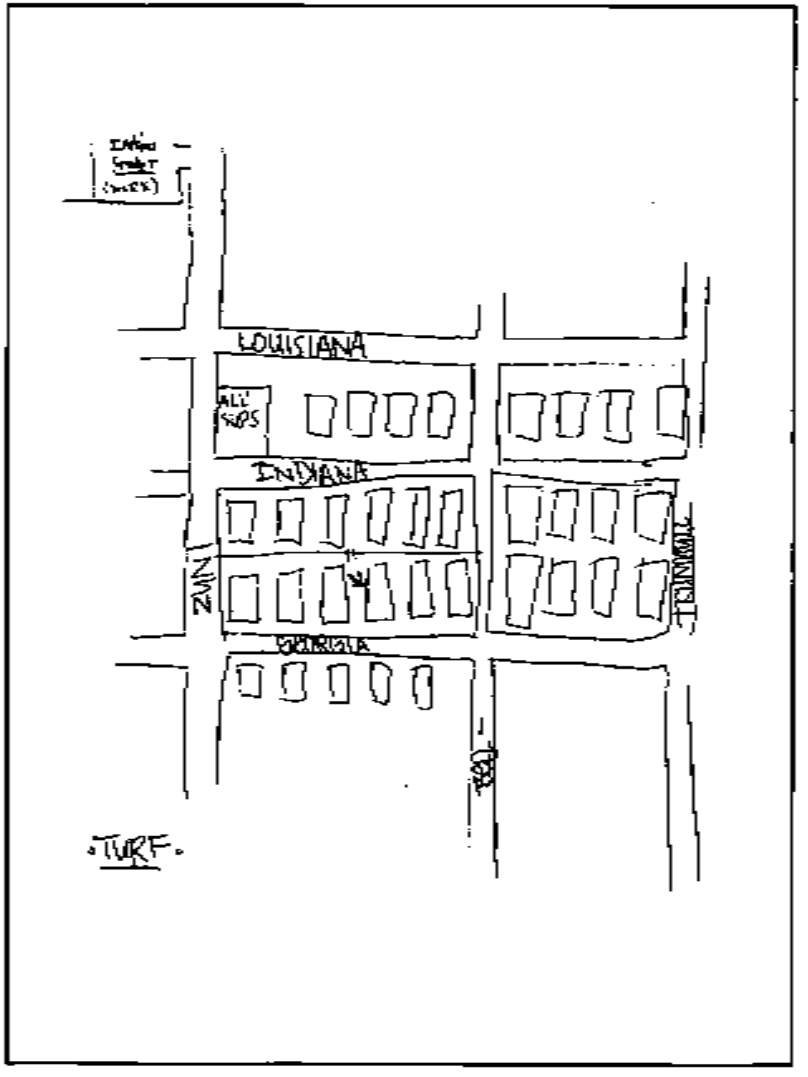
ALBUQUERQUE
SCHOOL TVI
Where I Socialize most of my school days.

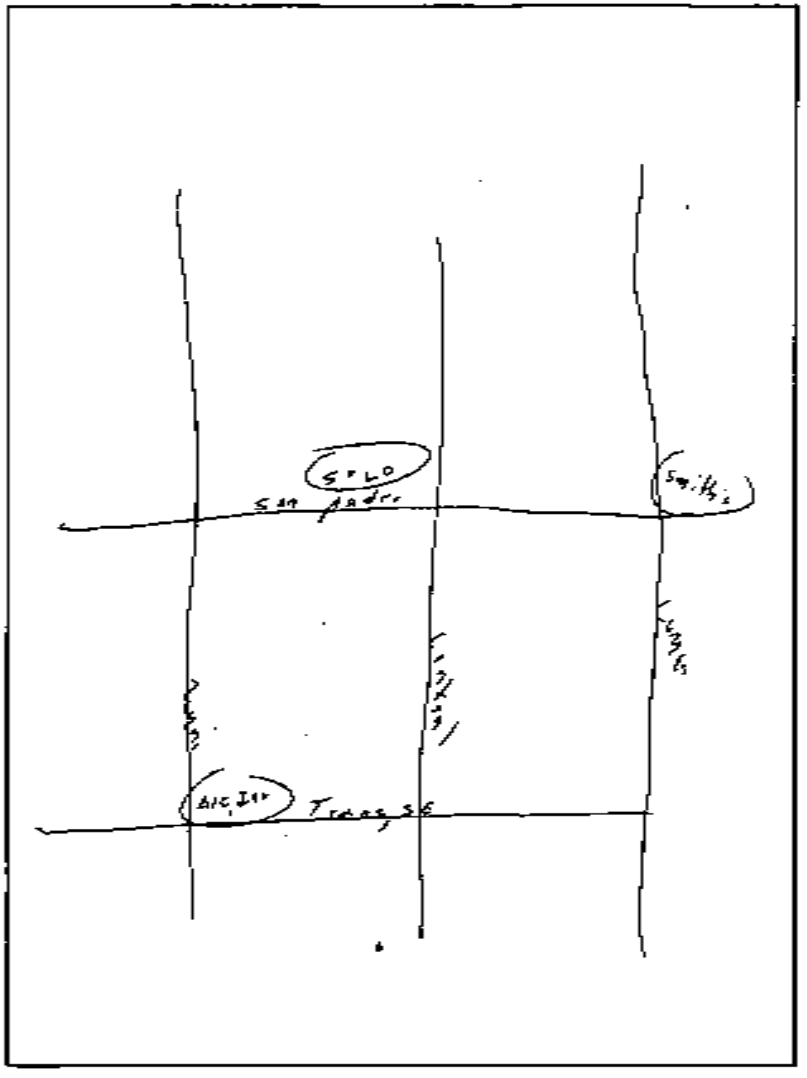


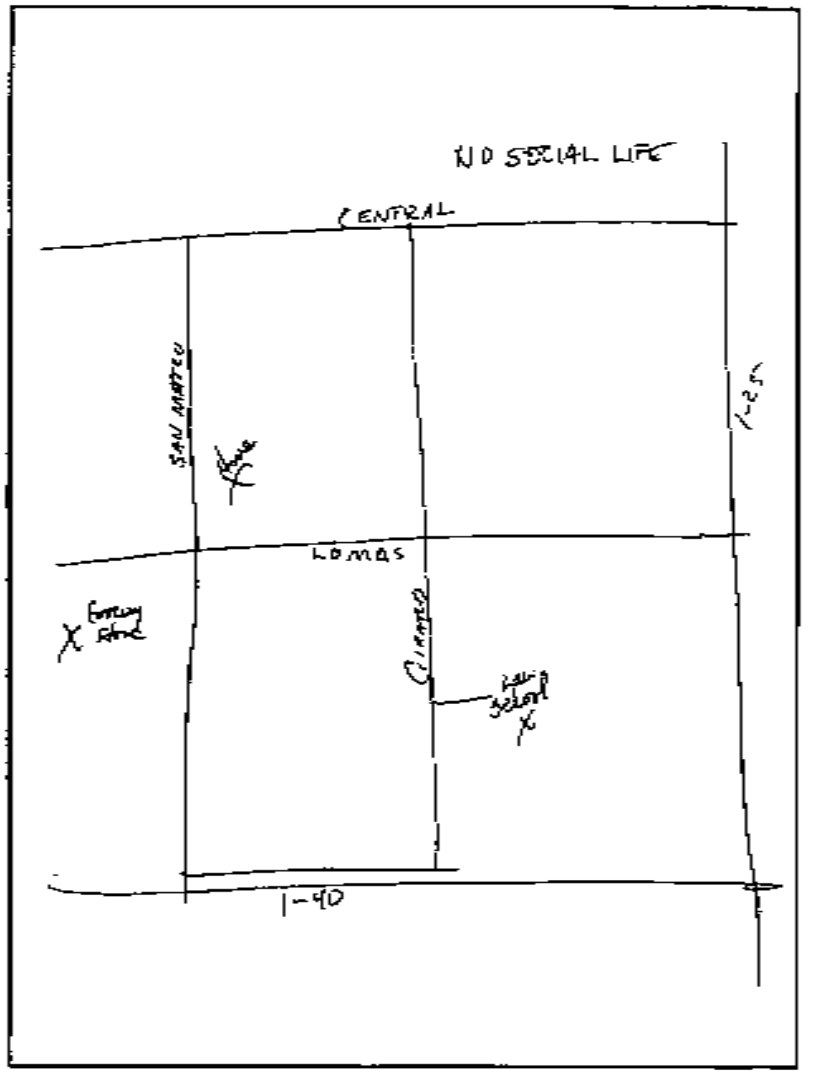


NODAL URBAN The third most frequent style of map drawn was nodal (10 maps). Nodal maps are represented by final destination points that are not connected by transportation routes. They represent intense points of activity with little credence given to the experience between them. Perceptually, they represent "dead-time" and do not contribute to the overall sense of place and identity. As such, the sense of place and identity is mixed. The overall urban experience is limited to selective places and they may or may not be reflective of Albuquerque overall.


Winrock mall
Louisiana
Carmelo mall
Emerson Elementary
Georgia
Kathryn
California
my home
San Pedro
Post Office
Alvarado
Albertsons
San Mateo
Walmart

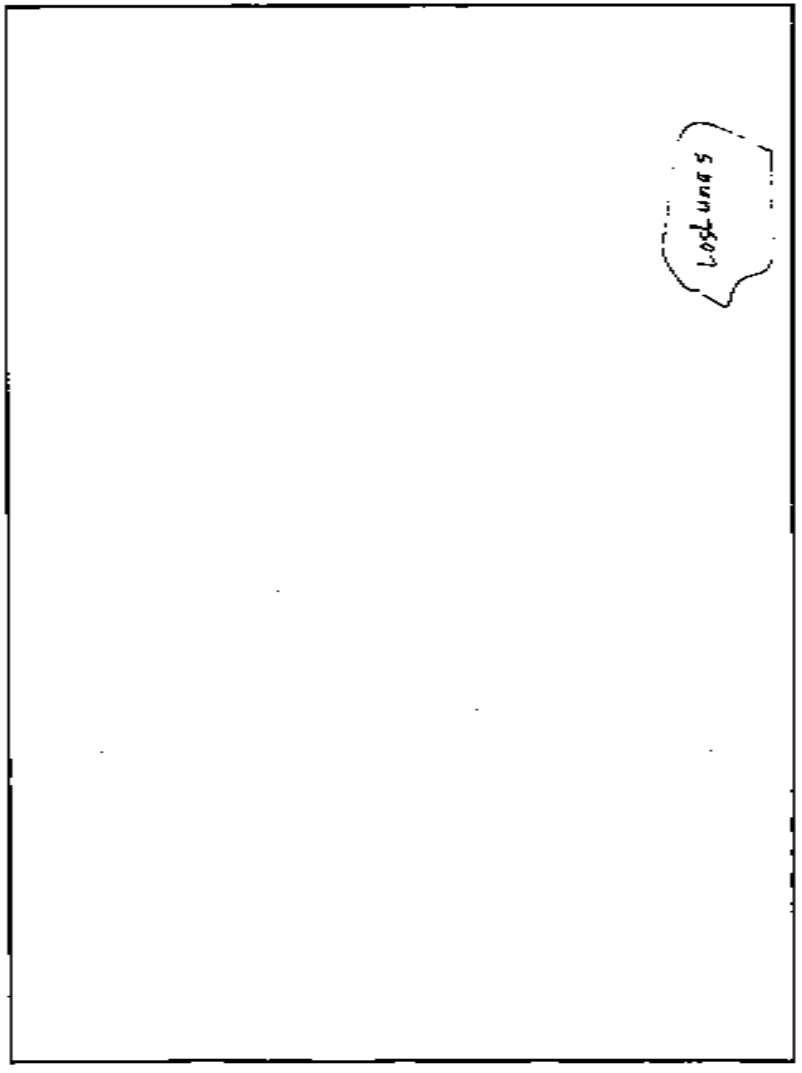

LOUISIANA
ALL SUPS
INDIANA
ZUNI
TOWNSEND
GEORGIA
TURF.

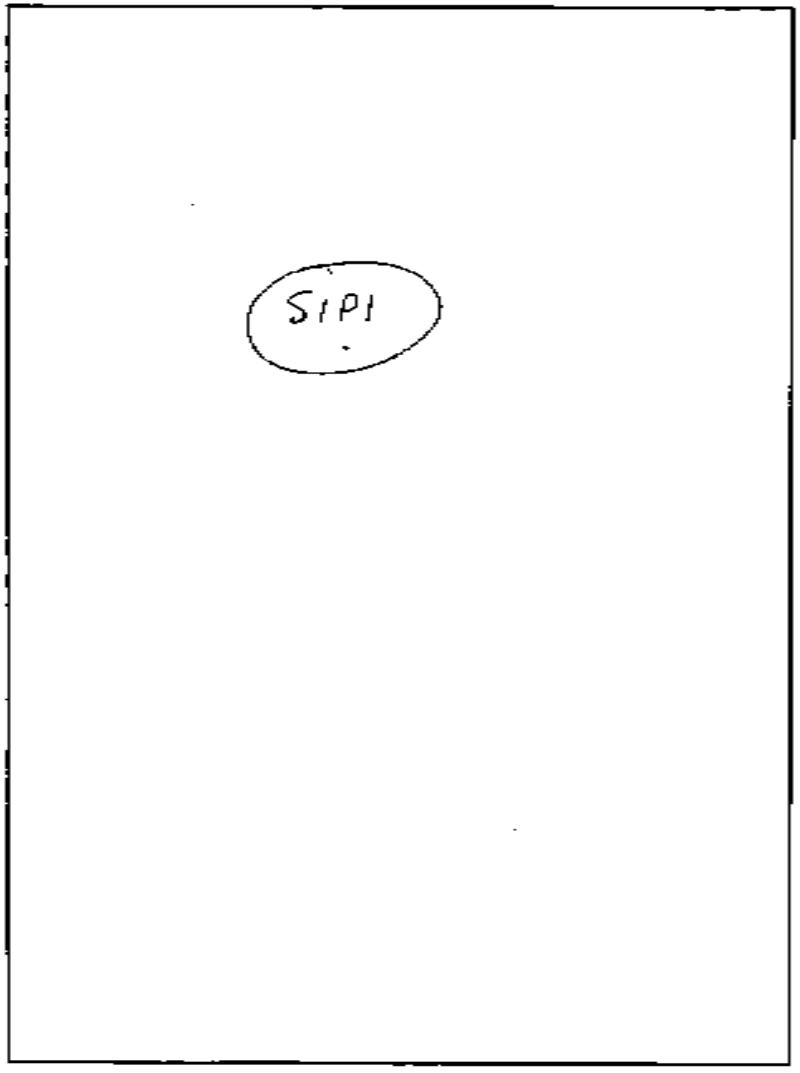


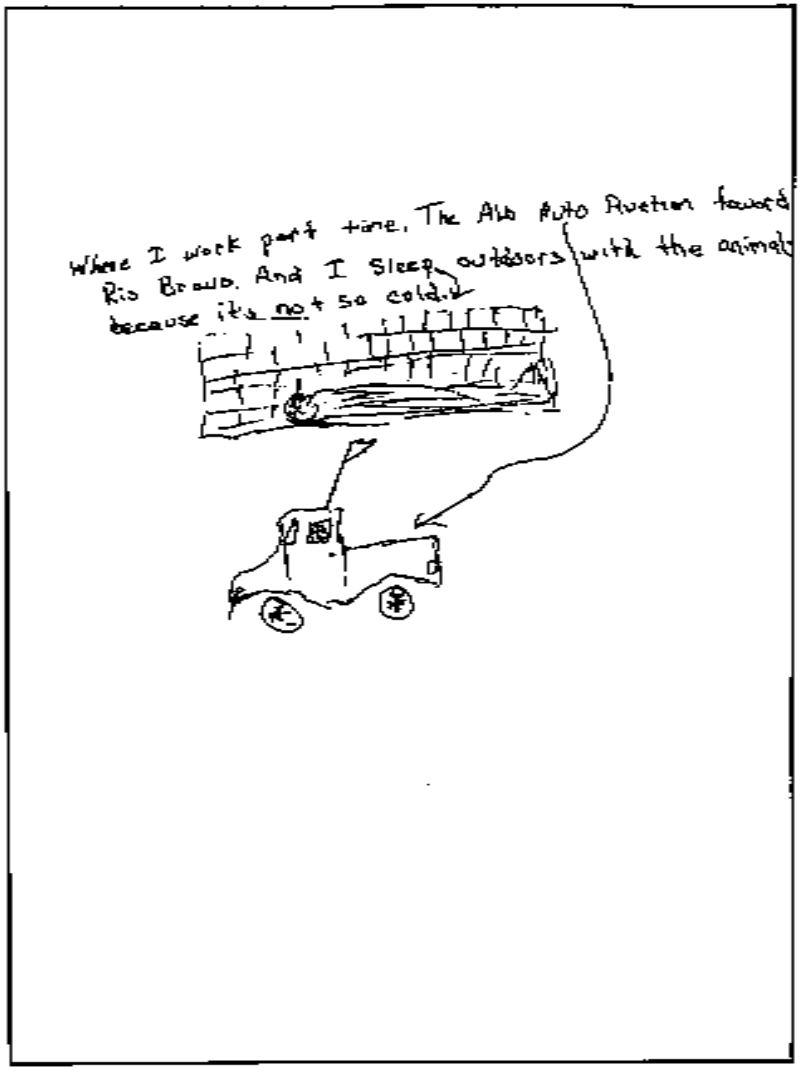


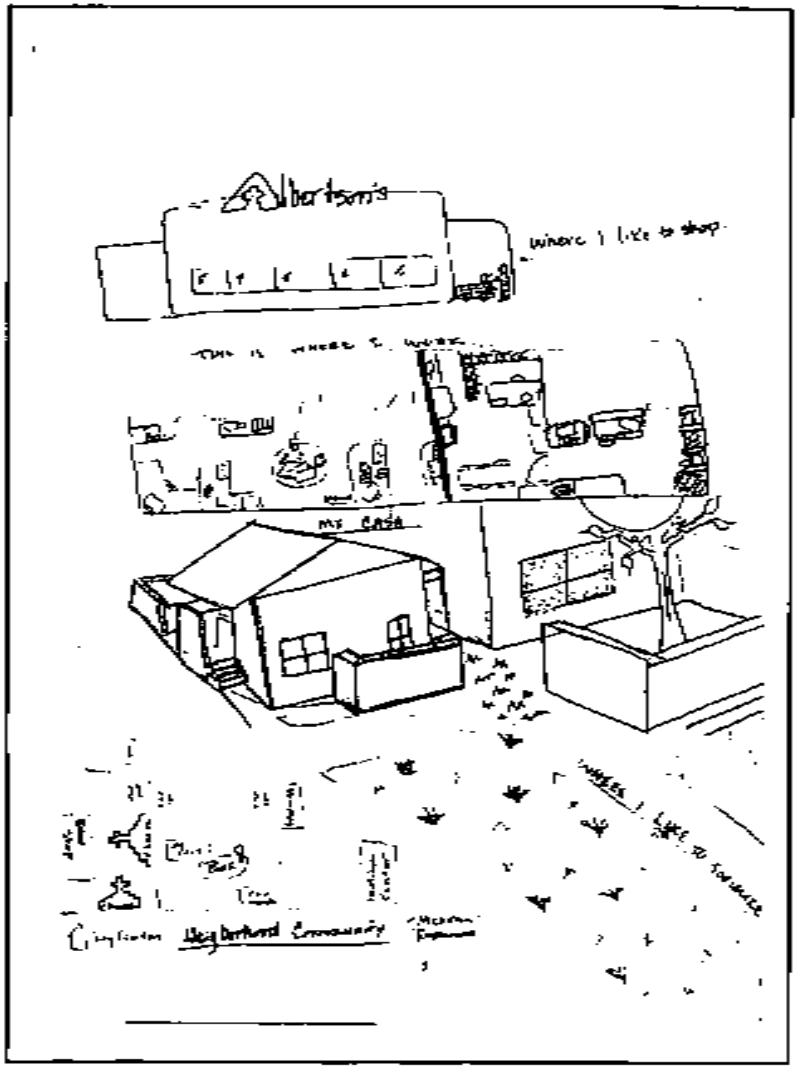
CONTAINED NEIGHBORHOOD The most common map drawn were those that were contained within a geography that was designated by singular streets and residential blocks (15 maps). These maps tend to profile individuals whose movements are restricted by time and distance and whose lifestyle fits into a regular routine. Details tend to be drawn in a repetitive manner and the overall texture of the mapping is sparse. The sense of place and identity are both weak. The overall urban experience may not be particularly positive or related to Albuquerque.

CONFINED LOCALE Seven respondents drew maps which are confined. Details are confined to a small area, delineated by a specific locale. Five of the maps were drawn by SIPI students whose mobility is severely restricted and whose activities are confined principally to the boarding school lifestyle. They consider themselves temporary interlopers in time and place. The sense of place and identity is confined almost exclusively to their school and their is little or no association with Albuquerque.



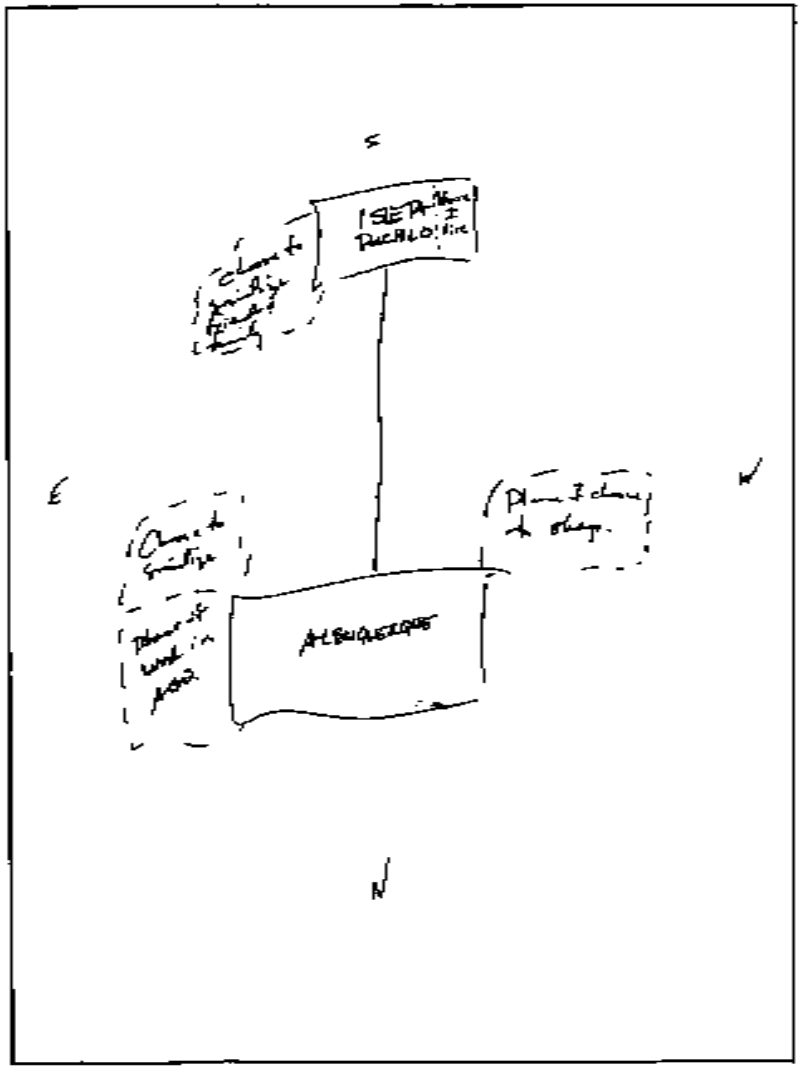


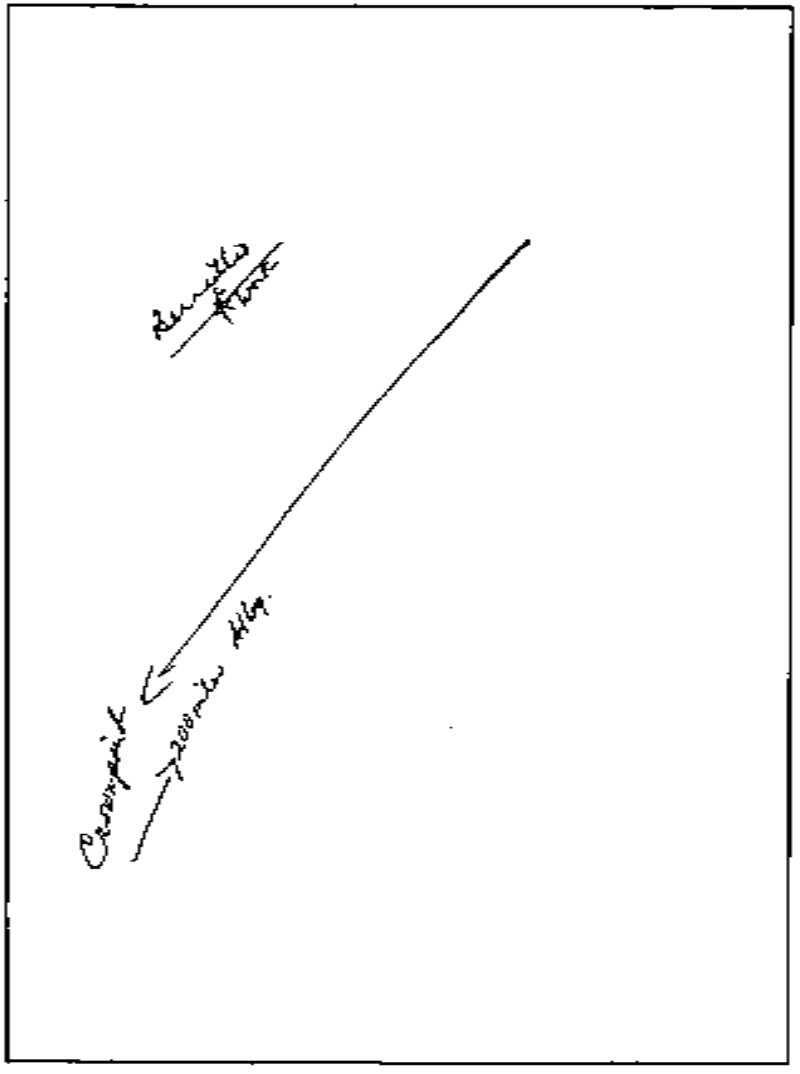


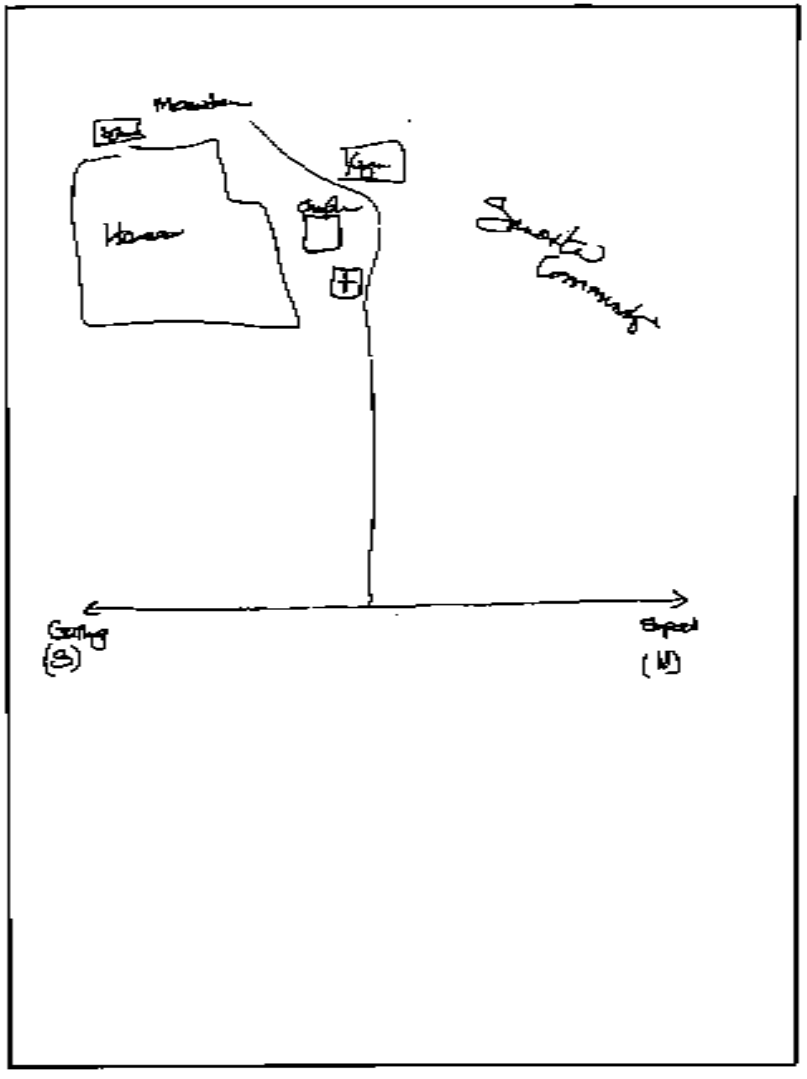


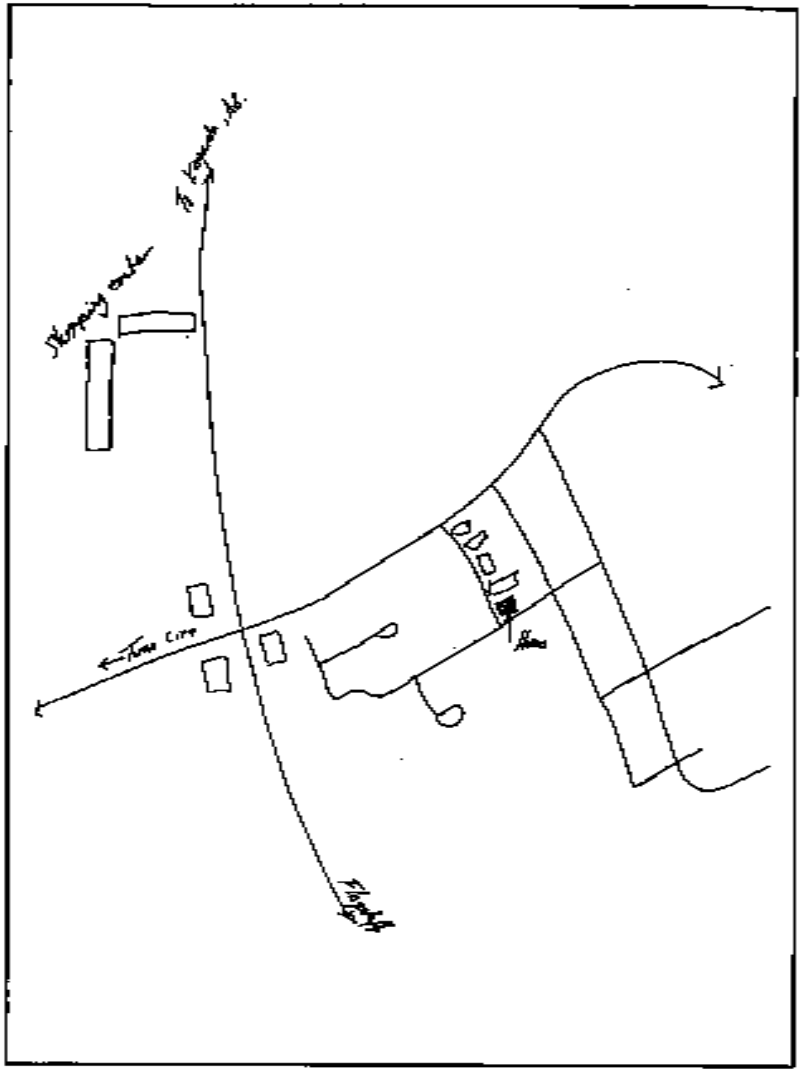
DETAILED INTERPERSONAL Seven respondents drew maps that are detailed. The details are drawn in the form of pictures that depict important facets of their lifestyle. They present very personalized representations of their situation and often include portraits of themselves or individual family members in the scene. They stress interpersonal experiences rather than individualized ones. The sense of place is weak, but the sense of identity is strong. The overall urban experience is whatever they and their families make of it.

LINEAR TRIBAL-URBAN Three respondents drew maps that are linear. They depict a long distance or commuting relationship to the city from a destination away from it. The city represents a destination point. The stronger sense of place is outside the city where tribal identity is also more apparent. Albuquerque is valued largely for its urban amenities. It is a nice place to visit, but they certainly would not want to live there.









TRIBAL Two respondents drew maps of their tribal communities. Their sense of place and identity is tied to a tribal community. The overall urban experience is not particularly valued. Time away from the tribal community is seen as a personal sacrifice.

Urban Indian populations have a number of distinctive traits that they share. Among the most common are that they are:

- tribally heterogeneous,
- scattered residentially,
- characterized by a distinct social structure comprised of a network of individuals and organizations,
- based on community units of extended families and tribal affiliations,
- not only represented by the economic lower class, but also by a developed middle class, and
- often represented by a multi-generational outlook.[1]

Such traits tend to indicate that Indian people distinguish themselves through their cultural ties and that the need for outside "professional" assistance occurs largely when informal community-based helping networks are unavailable.[2]

Such a ceping mechanism has evolved over successive and sustained interaction within the urban milieu. In that sense, the "city is like [a] camp, an encampment we have set up out here that extends our territory."[3] Couple this sense of place with Indian identity as it has been played out through the venue of US Federal/Indian relationships and one begins to gain an appreciation for the complex dynamics of the urban Indian community.

[1] Adapted from Lobo, May 1990, pg. 4.
[2] LaFroboise, May 1988, pg. 392.
[3] Lobo, May 1990, pg. 6.

The following sets of questions were posed with the intent of measuring the differentiation (if any) between those who lived off-reservation and those who lived on-reservation. Concepts pertaining to community values were posed and responses were tabulated according to a 4-point scale (strongly disagree, disagree, agree, strongly agree).

Unfortunately, only 13 of the 97 respondents indicated that their residence was on-reservation. The small number of questionnaires received from this group limits the analysis to a few basic units of measurement. As such, the findings are intended to be more exploratory than definitive.

indicates highest frequency of responses (mode) from off-reservation Indians

indicates highest frequency of responses (mode) from on-reservation Indians


indicates variation from the mode—all tabulated responses that were greater than 15% were indicated in this manner.

Indians living in the city will eventually return to their reservation.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	8	2	10
		% within Residence	10%	15%	10%
	Disagree	Count	24	4	28
		% within Residence	29%	31%	29%
	Agree	Count	35	5	40
		% within Residence	42%	39%	41%
	Strongly Agree	Count	17	2	19
		% within Residence	20%	15%	20%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Indians have members of their family who choose to live off reservation.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	0	0	0
		% within Residence	0%	0%	0%
	Disagree	Count	9	2	11
		% within Residence	11%	15%	11%
	Agree	Count	56	9	65
		% within Residence	65%	69%	66%
	Strongly Agree	Count	21	2	23
		% within Residence	24%	15%	23%
Total		Count	86	13	99
		% within Residence	100%	100%	100%

I prefer to live in a neighborhood where there are other Indians.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	7	1	8
		% within Residence	9%	8%	8%
	Disagree	Count	19	2	21
		% within Residence	23%	15%	22%
	Agree	Count	40	8	48
		% within Residence	49%	62%	51%
	Strongly Agree	Count	16	2	18
		% within Residence	20%	15%	19%
Total		Count	82	13	95
		% within Residence	100%	100%	100%

There is some disagreement with respect to the whether Indian living in the city will return to the reservation. Off-reservation Indians are more adamant about returning, while on-reservation Indians appear more skeptical that they will.

Both off- and on-reservation Indians are in agreement about having family members who choose to live off reservations. Both also prefer to live in neighborhoods where there are other Indians. There is more variation among the responses given by off-reservation Indians to both of these questions.

Reservation Indians retain more of their traditions.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	1	1	2
		% within Residence	1%	8%	2%
	Disagree	Count	11	4	15
		% within Residence	13%	31%	16%
	Agree	Count	40	2	42
		% within Residence	49%	15%	44%
	Strongly Agree	Count	30	6	36
		% within Residence	37%	46%	38%
Total		Count	82	13	95
		% within Residence	100%	100%	100%

Reservation Indians have the skills and knowledge to live in the urban community.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	9	1	10
		% within Residence	11%	8%	10%
	Disagree	Count	32	4	36
		% within Residence	38%	31%	37%
	Agree	Count	34	5	39
		% within Residence	41%	39%	40%
	Strongly Agree	Count	9	3	12
		% within Residence	11%	23%	12%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Reservation Indians are willing to give their lives for their country.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	4	0	4
		% within Residence	5%	0%	4%
	Disagree	Count	13	3	16
		% within Residence	16%	23%	17%
	Agree	Count	41	4	45
		% within Residence	49%	31%	47%
	Strongly Agree	Count	25	6	31
		% within Residence	30%	46%	32%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

The reservation is perceived by both off- and on-reservation Indians as an environment that is conducive to retaining traditions. Interestingly, on-reservation Indians are less inclined to agree. Living a traditional way of life also contributes to a perception that reservation Indians do not have the skills to live in an urban community.

On-reservation Indians are more adamant that they have both the urban survival skills and that they are more patriotic than generally preceived by off-reservation Indians.

Urban Indians are spiritual and community-oriented.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	4	2	6
		% within Residence	5%	15%	6%
	Disagree	Count	20	3	23
		% within Residence	24%	23%	24%
	Agree	Count	47	6	53
		% within Residence	57%	46%	55%
	Strongly Agree	Count	12	2	14
		% within Residence	15%	15%	15%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

Urban Indians are knowledgable about the Reservation Indian way of life.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	8	0	8
		% within Residence	10%	0%	8%
	Disagree	Count	24	7	31
		% within Residence	29%	54%	32%
	Agree	Count	41	5	46
		% within Residence	49%	39%	47%
	Strongly Agree	Count	11	1	12
		% within Residence	13%	8%	12%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Urban Indians have more education than Reservation Indians.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	13	2	15
		% within Residence	16%	15%	16%
	Disagree	Count	28	1	29
		% within Residence	35%	8%	31%
	Agree	Count	32	8	40
		% within Residence	40%	62%	43%
	Strongly Agree	Count	8	2	10
		% within Residence	10%	15%	11%
Total		Count	81	13	94
		% within Residence	100%	100%	100%

There is more agreement than disagreement that urban Indians are spirtual and community oriented. On the one hand, on-reservation Indians disagree that urban Indians are knowledgeable about the reservation way of life. On the other hand, off-reservation Indians feel that they do.

There is a similar level of divergence as to whether urban Indians have more education. On-reservation Indians are far more in agreement, whereas off-reservation Indians are far less in agreement. Such a divergence of opinions contributes to basic misperceptions between the urban and tribal communities.

Indians whose reservation is out-of-state work harder to retain their cultural values & traditional ways.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	7	0	7
		% within Residence	9%	0%	7%
	Disagree	Count	27	2	29
		% within Residence	33%	15%	31%
	Agree	Count	36	8	44
		% within Residence	44%	62%	47%
	Strongly Agree	Count	11	3	14
		% within Residence	14%	23%	15%
Total		Count	81	13	94
		% within Residence	100%	100%	100%

Indians whose reservation is out-of-state seek other Indians from their same tribe.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	1	0	1
		% within Residence	1%	0%	1%
	Disagree	Count	25	5	30
		% within Residence	31%	39%	32%
	Agree	Count	43	5	48
		% within Residence	52%	39%	51%
	Strongly Agree	Count	13	3	16
		% within Residence	16%	23%	17%
Total		Count	82	13	95
		% within Residence	100%	100%	100%

Indians whose reservation is out-of-state are made to feel welcome by local Indians.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	2	1	3
		% within Residence	2%	8%	3%
	Disagree	Count	9	1	10
		% within Residence	11%	8%	10%
	Agree	Count	59	11	70
		% within Residence	71%	85%	73%
	Strongly Agree	Count	13	0	13
		% within Residence	16%	0%	14%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

Being an urban Indian from an out-of-state reservation presents unique problems in the maintaining one's tribal identity. There is some disagreement by off-reservation Indians that out-of-state Indians work harder to retain their cultural and traditional ways. On the other hand, on-reservation Indians perceive that they do. Similarly, there is more agreement among off-reservation Indians that they seek other Indians from the same tribe.

Both off-reservation and on-reservation Indians agree that out-of-state Indians are made to feel welcome by local Indians. Off reservation Indians appear to agree more strongly to that statement.

I know my neighbors.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	11	1	12
		% within Residence	13%	8%	12%
	Disagree	Count	18	2	20
		% within Residence	21%	15%	20%
	Agree	Count	40	5	45
		% within Residence	47%	39%	46%
	Strongly Agree	Count	16	5	21
		% within Residence	19%	39%	21%
Total		Count	85	13	98
		% within Residence	100%	100%	100%

My relationships with my neighbors are mainly harmonious.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	3	1	4
		% within Residence	4%	8%	4%
	Disagree	Count	14	4	18
		% within Residence	17%	31%	19%
	Agree	Count	56	6	62
		% within Residence	67%	46%	64%
	Strongly Agree	Count	11	2	13
		% within Residence	13%	15%	13%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

If I need help I can depend on my neighbors.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	11	1	12
		% within Residence	13%	8%	12%
	Disagree	Count	20	6	26
		% within Residence	23%	46%	26%
	Agree	Count	46	6	52
		% within Residence	54%	46%	53%
	Strongly Agree	Count	9		9
		% within Residence	11%		9%
Total		Count	86	13	99
		% within Residence	100%	100%	100%

In the city, the concept of neighborhood connotes more a sense of local proximity than extended relationships. It is not surprising, that off-reservation Indians are more in agreement that they do not know their neighbors.

At the same time, on-reservation Indians may know their neighbors but indicate that they are less likely to have harmonious relationships with them. Although this seems counter-intuitive, this response may indicate that on-reservation Indians are more apt to seek help from their own extended family than from their immediate neighbors. This is the opposite situation among off-reservation Indians.

My home is a safehaven from the world.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	7	0	7
		% within Residence	9%	0%	7%
	Disagree	Count	17	3	20
		% within Residence	21%	23%	21%
	Agree	Count	42	4	46
		% within Residence	52%	31%	49%
	Strongly Agree	Count	15	6	21
		% within Residence	19%	46%	22%
Total		Count	81	13	94
		% within Residence	100%	100%	100%

I have the opportunity in my community to own my own home.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	11	1	12
		% within Residence	13%	8%	12%
	Disagree	Count	14	1	15
		% within Residence	17%	8%	15%
	Agree	Count	30	7	37
		% within Residence	35%	54%	38%
	Strongly Agree	Count	30	4	34
		% within Residence	35%	31%	35%
Total		Count	85	13	98
		% within Residence	100%	100%	100%

There are three generations or more living in my home.			Residence		Total
			Off Reservation	On Reservation	
U	Strongly Disagree	Count	24	3	27
		% within Residence	29%	23%	28%
	Disagree	Count	28	3	31
		% within Residence	34%	23%	32%
	Agree	Count	21	3	24
		% within Residence	25%	23%	25%
R	Strongly Agree	Count	10	4	14
		% within Residence	12%	31%	15%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

As seen from the the responses of on-reservation Indians, their home is perceived as being more safe than those who live off-reservation. Similarly, all on-reservation Indians agree that they have a better opportunity to own their own home within their community. The household composition among on-reservation Indians is far more likely to have three or more generations living in their home. Off-reservaton Indians are far less likely to have this situation.

The on-reservation housing situation is indicative of land-tenure and extended community support afforded to families by their tribes.

Indians would welcome a non-Indian dating their daughter.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	12	1	13
		% within Residence	15%	8%	14%
	Disagree	Count	27	5	32
		% within Residence	34%	39%	34%
	Agree	Count	35	7	42
		% within Residence	44%	54%	45%
	Strongly Agree	Count	6		6
		% within Residence	8%		7%
Total		Count	80	13	93
		% within Residence	100%	100%	100%

Indians would welcome a non-Indian marrying their daughter.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	14	2	16
		% within Residence	17%	15%	17%
	Disagree	Count	30	5	35
		% within Residence	37%	39%	37%
	Agree	Count	33	6	39
		% within Residence	40%	46%	41%
	Strongly Agree	Count	5		5
		% within Residence	6%		5%
Total		Count	82	13	95
		% within Residence	100%	100%	100%

Indians choose to associate informally with non-Indians.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	3	0	3
		% within Residence	4%	0%	3%
	Disagree	Count	27	6	33
		% within Residence	33%	46%	34%
	Agree	Count	47	7	54
		% within Residence	57%	54%	56%
	Strongly Agree	Count	6		6
		% within Residence	7%		6%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

Indians recognize the value of non-Indians and their lifestyle.			Residence: Off Reservation	Residence: On Reservation	Total
U R	Strongly Disagree	Count	6	0	6
		% within Residence	7%	0%	6%
	Disagree	Count	15	4	19
		% within Residence	18%	31%	20%
	Agree	Count	51	8	59
		% within Residence	61%	62%	61%
	Strongly Agree	Count	12	1	13
		% within Residence	14%	8%	13%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

By and large, responses by off- and on-reservation Indians regarding questions pertaining to relationships with non-Indians are the same. This is rather surprising, considering that prevailing opinions indicate that off-reservation Indians are more apt to assimilate than those living on-reservation.

On the other hand, both off-and on-reservation Indians are equally divided in their agreement or disagreement to the questions posed. Such clear divisions add to the social turmoil faced by Indian families. Only in the instance of the value of non-Indian lifestyle is there more overall agreement than disagreement.

My relationships in my home follow Indian traditions.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	1	0	1
		% within Residence	1%	0%	1%
	Disagree	Count	16	0	16
		% within Residence	19%		17%
	Agree	Count	43	9	52
		% within Residence	51%	75%	54%
	Strongly Agree	Count	24	3	27
		% within Residence	29%	25%	28%
Total		Count	84	12	96
		% within Residence	100%	100%	100%

I am fulfilled by serving in the traditional Indian role.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	3	1	4
		% within Residence	4%	8%	4%
	Disagree	Count	14	1	15
		% within Residence	17%	8%	16%
	Agree	Count	38	7	45
		% within Residence	46%	54%	47%
	Strongly Agree	Count	28	4	32
		% within Residence	34%	31%	33%
Total		Count	83	13	96
		% within Residence	100%	100%	100%

I have the power to change the traditional Indian way of life.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	21	4	25
		% within Residence	26%	31%	27%
	Disagree	Count	28	4	32
		% within Residence	35%	31%	34%
	Agree	Count	22	4	26
		% within Residence	27%	31%	28%
	Strongly Agree	Count	10	1	11
		% within Residence	12%	8%	12%
Total		Count	81	13	94
		% within Residence	100%	100%	100%

I have the means to change unpleasant circumstances in my home.			Residence		Total
			Off Reservation	On Reservation	
U R	Strongly Disagree	Count	1	1	2
		% within Residence	1%	8%	2%
	Disagree	Count	13	2	15
		% within Residence	16%	15%	16%
	Agree	Count	50	9	59
		% within Residence	60%	69%	61%
	Strongly Agree	Count	20	1	21
		% within Residence	24%	8%	22%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Among these set of questions, there is more variation among off-reservation Indians about their own ablities to control circumstances affecting their life than those living on-reservation. This can be attributed to their cultural and social isolation in the city.

In three questions, off-reservation Indians are more apt to disagree that they follow Indian traditions, are fulfilled by the traditional Indian role and have the means to change unpleasant circumstances. The only area where both off-and on-reservation Indians converge is in their responses to not having the power to change the traditional Indian way of life.

The surrounding reservations make many positive contributions to the Albuquerque community.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	5	0	5
		% within Residence	6%	0%	5%
	Disagree	Count	16	7	23
		% within Residence	19%	54%	24%
	Agree	Count	47	5	52
		% within Residence	55%	39%	53%
	Strongly Agree	Count	17	1	18
		% within Residence	20%	8%	18%
Total		Count	85	13	98
		% within Residence	100%	100%	100%

The Albuquerque community provides many Indian cultural events for its residents.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	7	2	9
		% within Residence	8%	15%	9%
	Disagree	Count	21	2	23
		% within Residence	25%	15%	24%
	Agree	Count	42	8	50
		% within Residence	50%	62%	52%
	Strongly Agree	Count	14	1	15
		% within Residence	17%	8%	16%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

There are opportunities in my community to enjoy traditional Indian cultural events.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	10	0	10
		% within Residence	12%	0%	10%
	Disagree	Count	17	3	20
		% within Residence	20%	23%	21%
	Agree	Count	33	5	38
		% within Residence	39%	39%	39%
	Strongly Agree	Count	24	5	29
		% within Residence	29%	39%	30%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Indians are valued members of the urban community.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	10	1	11
		% within Residence	12%	8%	11%
	Disagree	Count	25	0	27
		% within Residence	29%	15%	27%
	Agree	Count	33	6	39
		% within Residence	38%	46%	39%
	Strongly Agree	Count	18	4	22
		% within Residence	21%	31%	22%
Total		Count	86	13	99
		% within Residence	100%	100%	100%

It appears that responses regarding the positive contributions of the surrounding reservations to Albuquerque are divided along residential lines. Those on-reservation disagree by the same margin as those agreeing who live off-reservation. There is more variation among off-reservation Indians to most of the questions posed.

Off-reservation Indians tend overall to be less in agreement as to whether Indians are valued members of the urban community. Similarly, there is more disagreement among them as to whether there are Indian cultural events available to them. This may be an indication of urban Indians trying to cope with the mundane aspects of city life.

I am easily able to obtain routine health care.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	2	1	3
		% within Residence	2%	8%	3%
	Disagree	Count	9	2	11
		% within Residence	11%	15%	11%
	Agree	Count	56	9	65
		% within Residence	66%	69%	66%
	Strongly Agree	Count	18	1	19
		% within Residence	21%	8%	19%
Total		Count	85	13	98
		% within Residence	100%	100%	100%

At least one Indian health care clinic and hospital are available in my community.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	3	1	4
		% within Residence	4%	8%	4%
	Disagree	Count	7	0	7
		% within Residence	8%		7%
	Agree	Count	58	9	67
		% within Residence	68%	69%	68%
	Strongly Agree	Count	17	3	20
		% within Residence	20%	23%	20%
Total		Count	85	13	98
		% within Residence	100%	100%	100%

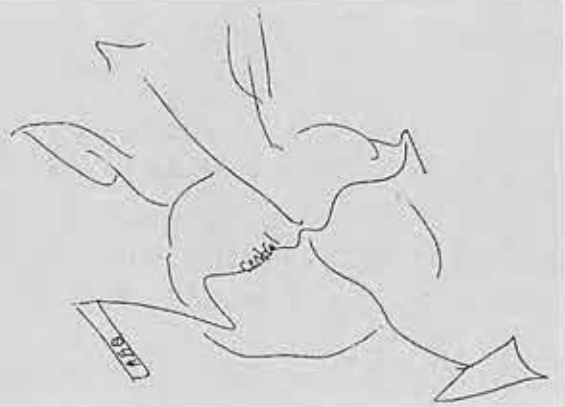
I prefer to be treated at a clinic where there are trained Indian staff.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	5	1	6
		% within Residence	6%	8%	6%
	Disagree	Count	27	5	32
		% within Residence	32%	39%	33%
	Agree	Count	28	5	33
		% within Residence	33%	39%	34%
	Strongly Agree	Count	24	2	26
		% within Residence	29%	15%	27%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Before obtaining non-Indian medical treatment, I use traditional Indian remedies.			Residence: Off Reservation	Residence: On Reservation	Total
UR	Strongly Disagree	Count	9	1	10
		% within Residence	11%	8%	10%
	Disagree	Count	35	3	38
		% within Residence	42%	23%	39%
	Agree	Count	26	7	33
		% within Residence	31%	54%	34%
	Strongly Agree	Count	14	2	16
		% within Residence	17%	15%	17%
Total		Count	84	13	97
		% within Residence	100%	100%	100%

Medical care appears to be readily available to both off- and on-reservation Indians. Responses regarding the type of health care, however, is significantly different among both groups. On-reservation Indians are equally divided on whether they prefer to be treated by Indian staff. Off-reservation Indians are more inclined to prefer Indian staff.

At the same time, off-reservation Indians are less apt to use tradition Indian remedies, probably because such remedies may not available to them in the city. Overall, it appears that there is a desire to seek health services that are specfically oriented toward Indian patients.

homeless



There is no universally accepted definition of "homeless."[1] Depending on the circumstances of a person, most individuals are not chronically homeless, but are episodically homeless.

The episodic homeless person experiences multiple instances of homelessness over time with intermittent periods when they are in more or less in acceptable housing arrangements. Such an episode can last from days to months. It is estimated that only one quarter of all homeless individuals on any give day are chronic.[2]

Although there is little research to indicate how the Indian homeless populations vary from other groups, a number of social factors may help to contribute to this pattern. Young, single, Indian male adults with divorced parents tended to move frequently between multiple households and the street.[3] Similarly, incarcerated Indian males cycled regularly between the street and prisons because they "had nowhere to go."[4]

Perhaps the biggest factor among native homeless populations is the major mental and substance abuse problems experienced by American Indians.[5] Such 'dual diagnosis' symptoms were especially evident among Indian women in Los Angeles' Skid Row where estimates of 90% had been sexually abused as children.[6] Trauma and cultural loss were other important factors, as well as post-traumatic war stress symptoms among Indian male veterans.

Another factor that contributes to episodic homelessness is the circular and seasonal migration between the Indian reservation and urban settings. There is some indication that mobility may be considered a cultural amenity necessary in capturing resources and cultivating an extensive network of relations.[7] Seasonal economic labor, the pow-wow circuit, or even the sudden suspension of benefits may lead toward episodes of homelessness. Similarly, the exhaustion of service remedies on the reservation contributes toward a "last resort" migration to the city.

[1] J.Wright, 1995, pg. 41

[2] ibid., pg 41.

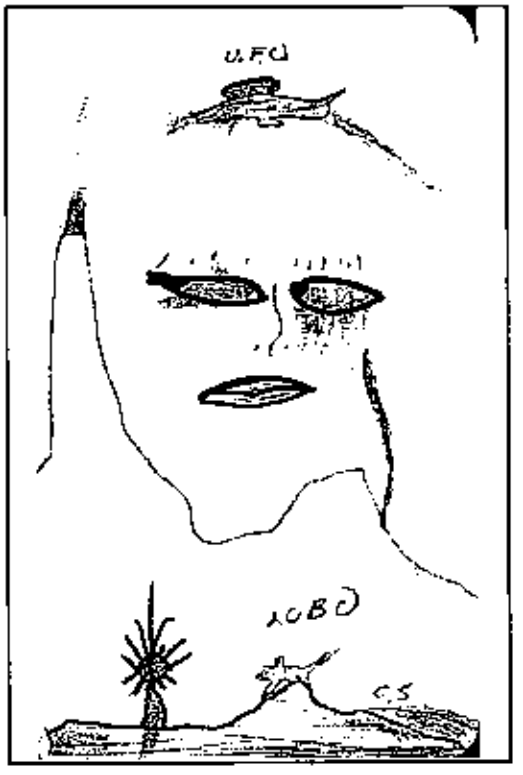
[3] T.Jojola, 1992, pg. 25

[4] M. Fleisher, 1990, pg. 14

[5] R. Vazquez and T. Evans-Campbell, pg 12.

[6] Ibid

[7] S. Lobo, May 1990, pg. 23.



Portrait of Researcher
—drawing by homeless Indian veteran

The information summarized in the homeless section was obtained during the months of November and December of 1998. Of the 102 individuals who agreed to be interviewed, 60% of them indicated that their hometown was in New Mexico.

One hundred and forty-eight individuals "who looked native" and who were on the premises of various homeless service organizations were approached by a bilingual (Spanish), female researcher for a one-time interview. Responses to questions posed were written down and, later, recoded to formulate the tables contained herein. A total of 148 individuals were approached but 44 refused to be interviewed. In those cases, the researcher noted their gender and approximate age.

Males were most likely to be transient and alone. A total of 110 males were identified. Thirty-three (30%) refused to be interviewed. Of the 77 interviewed, 64 indicated they had come by themselves (83%). They were most likely to live on the street and congregate during the daytime in an area they called "Indian alley" near the Blue Spruce Lounge (on Central Ave., adjacent to the Fairgrounds). When the weather was not too cold, several preferred to sleep at the "refuge"—an outdoor camp in an undisclosed location somewhere on the river bosque—with others, transients like themselves, who took care of one another.

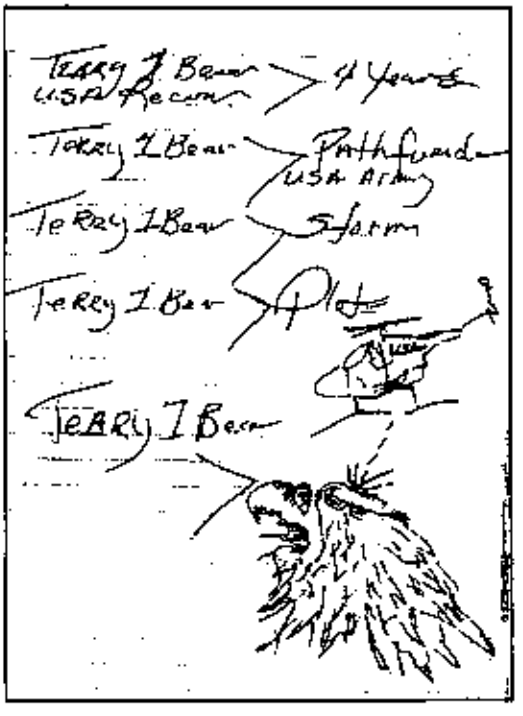
The most frequent responses volunteered among males for their homeless condition were associated with problems in coping with their veteran's experiences. Eight men indicated they were receiving assistance in the form of VA benefits or services, two of them because of physical disabilities. Several interviews had to be curtailed because the individuals were mentally disturbed and babbling in "army code-talk."

There were also a significant number of males who admitted that they were suffering from alcohol and substance abuse. Two of the men indicated that they had acquired advanced college degrees through the GI Bill but were unable to work be-

Place of interview	Navajo	Pueblo	Other AI	Mixtec	Other Latin Indian	Total
Noon Day	18	9	4	3	0	34
Project Share	17	6	5	5	0	33
Rescue Mission	3	1	4	1	2	11
1st United Methodist	6	2	1	1	0	10
Salvation Army	4	1	1	2	1	9
Saint Martins	1	2	1	1	1	6
Joy Junction	0	0	1	0	0	1
refused						44
Total	49	21	17	13	4	148

cause of chronic alcoholism. One man indicated he had been abandoned as a young boy by his alcoholic parents. Another came to NM specifically to get a new driver's license after another state had suspended his license for DWI.

Other reasons given by males for their homeless situation included problems associated with tribal claims court (estate of deceased parents), escaping family problems on the reservation, or recent marital separation. One individual admitted that he had simply brought his car to get it fixed, while others indicated that the warmer weather of NM was an inducement as well as seeking other Indians for company.



—drawing by homeless, mentally disturbed , Indian veteran.

In contrast to the men, women, were far less likely to be on the street, transient, and alone. A total of 38 women were identified. Fourteen of the women (37%) refused to be interviewed. Of the 24 Indian women interviewed, 12 indicated they had come with someone else (50%) while another 12 indicated they had come alone (50%). Eight of the women interviewed had their children with them (33%).

Many of the problems that the women attributed to their homelessness condition were associated with family conditions. Several cited being abandoned by their husbands while others sought escape from family problems on the reservation. One woman living with a boyfriend had recently been evicted from their apartment. One woman came to the city to find her children's father and another to seek public schooling for her child.

In some instances, the women specifically came to seek legal remedies for divorce, child custody or common property. One women had been evicted by a tribal judge because her parents had died and her brother claimed the house she was living in for himself. Several others came to seek educational opportunities. One women admitted that she used temporary shelters only to extend her shopping trips because of the distance to her reservation.

There was also evidence of personal dysfunction. One woman had been evicted from public housing for drug use while another indicated she had run away from home at age 13.

A number of Indian men and women volunteered their own recommendations for improving their homeless plight. The most general included short-term financial assistance for gas and electricity, temporary housing for extended hospital emergencies, phone and message facilities, and provisions for temporary day care.

The largest group of recommendations were directed toward providing services specific to Indian people. These included better alcoholic rehabilitation services, Indian healthcare centers that used traditional native practices, as well as housing, employment and legal assistance targeted specifically for Indian people. It was recommended that a Navajo Chapter House be established in the city. Most interesting, however, were seven individuals who indicated that they would like to see an art studio established that could assist and help them with art supplies, exhibit and sell their artwork while they were in the city.

Enrolled in a Tribe*	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Yes	3	15	25	23	12	78	91%
No	0	1	1	4	2	8	9%
Total	3	16	26	27	14	86	100%

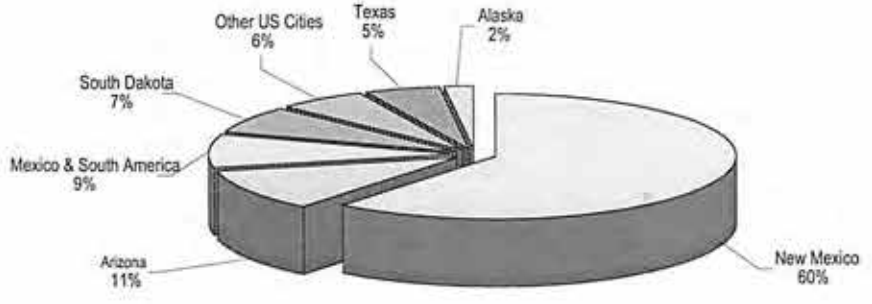
* does not apply to foreign nationals

Ninety-one percent of all the homeless who were from the US indicated that they were enrolled members of their tribe. Of those that indicated they were non-enrolled Indians, three were Navajo (Oakland, Farmington and Santa Fe), two were one-half (Wapanoag/White from NY and Pueblo/Mixtec from Jemez), two were Apache (Chiricahua) and one was Inuite (Alaska).

Sex	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Male	5	39	28	25	13	110	74%
Female	0	17	11	7	3	38	26%
Total	5	56	39	32	16	148	100%

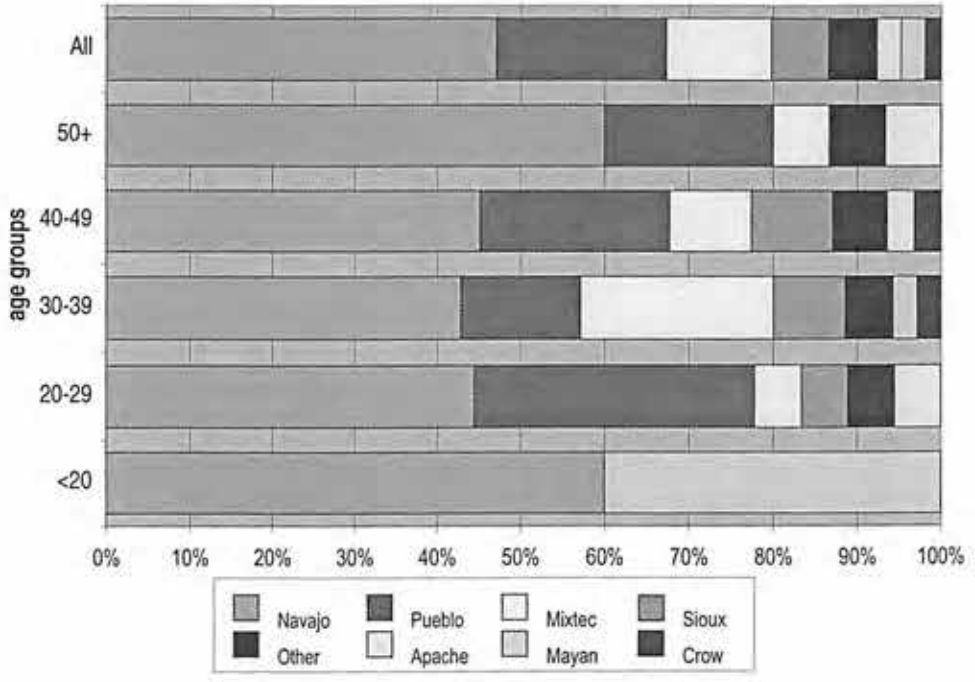
Homeless males outnumbered females 4 to 1. Thirty-three of the males refused to be interviewed (30%) as compared to fourteen of the women (37%). The modal age group of both males and females was 20-29 although the median age was in the older age group, 30-39. This indicates a wide variation of ages among the Indian homeless, especially among males.

Hometown	Age					
	<20	20-29	30-39	40-49	50+	All
Arizona	0	1	4	5	1	11
New Mexico	3	12	15	20	12	62
Crownpoint	0	4	2	2	3	11
Albuquerque	1	2	1	2	0	6
Torreon, Sandoval Cnty	1	0	2	2	0	5
Farmington	0	1	0	2	1	4
Jemez Pueblo	0	1	1	1	1	4
Zuni Pueblo	0	0	1	1	0	2
Acoma Pueblo	0	0	1	0	1	2
Laguna Pueblo	0	1	1	0	0	2
Santo Domingo Pueblo	0	0	0	2	0	2
Isleta Pueblo	0	0	0	1	0	1
Canoncito	0	1	0	1	1	3
Gallup	0	1	1	0	1	3
Shiprock	0	0	3	0	0	3
Santa Fe	1	0	0	0	1	2
Alamo	0	0	1	0	0	1
Belen	0	0	0	0	1	1
Carlsbad	0	0	0	1	0	1
Dulce	0	0	0	1	0	1
Ft. Wingate	0	0	0	1	0	1
Las Cruces	0	1	0	0	0	1
Las Vegas	0	0	0	1	0	1
Santa Clara Pueblo	0	0	0	1	0	1
Smith Lake	0	0	0	1	0	1
Tucumcari	0	0	1	0	0	1
Zia Pueblo	0	0	0	0	1	1
Crystal	0	0	0	0	1	1
Mexico & C. America	2	2	5	0	0	9
South Dakota	0	0	3	3	1	7
Other US Cities	0	0	4	2	0	6
Texas (El Paso)	0	0	4	0	1	5
Alaska	0	1	0	1	0	2
Total	5	16	35	31	15	102



One of the more significant findings concerns the high proportion (60%) of the interviewed homeless who indicated New Mexico as their "hometown." Combined with those who identified their hometown in Arizona (11%) and Texas (5%), it roughly represented three-fourths of all responses.

Tribal Affiliation	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Navajo	3	8	15	14	9	49	47%
Pueblo	0	6	5	7	3	21	20%
Mixtec	0	1	8	3	1	13	13%
Sioux	0	1	3	3	0	7	7%
Other	0	1	2	2	1	6	6%
Apache	0	1	0	1	1	3	3%
Mayan	2	0	1	0	0	3	3%
Crow	0	0	1	1	0	2	2%
Total	5	18	35	31	15	104	**100%**

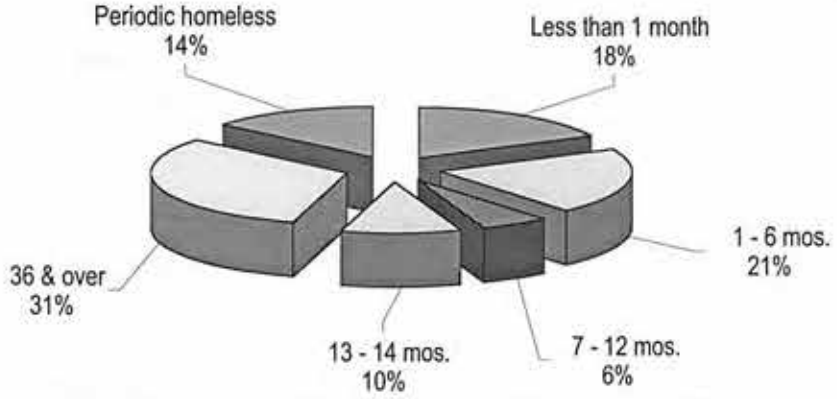


Forty-seven percent of the homeless identified themselves as Navajo and twenty percent as Pueblo. Combined, their representations amount to more than three-quarters of all identified tribes (77%). Sixteen percent identified themselves as Indians from Central America.

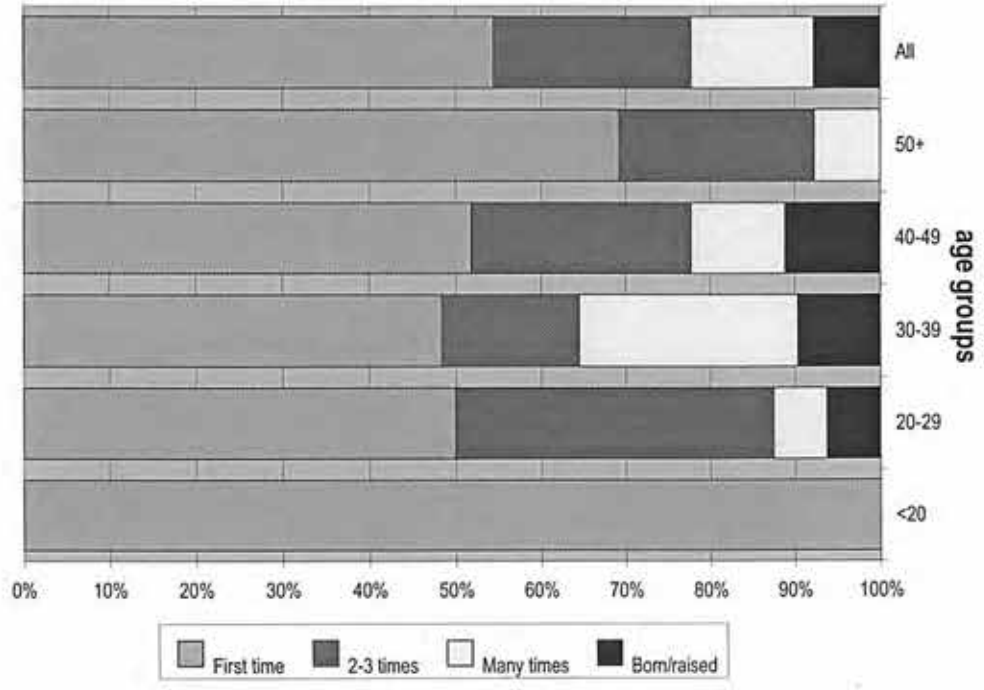
The number of months homeless is bi-modal in distribution. Thirty-nine percent indicated they had been homeless for less than 6 months. The other mode is represented by those indicating "36 & over" (32%). This implies that urban Indians are either homeless for long periods of time or for short periods. The latter would indicate a more transient situation.

The "first timers" (54%) to Albuquerque are disproportionately represented. This may indicate that the urban Indian condition is a factor of a long term stay, characterized by periodic incidents of homelessness.

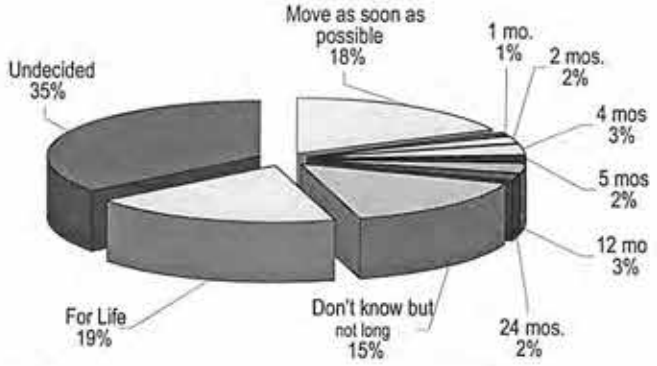
Months homeless?	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Less than 1 month	3	4	2	6	3	18	18%
1 - 6	2	2	9	3	5	21	21%
7 - 12	0	1	2	3	0	6	6%
13 - 14	0	1	4	5	0	10	10%
36 & over	0	6	13	9	4	32	32%
Periodic homeless	0	2	5	4	3	14	14%
Total	5	16	35	30	15	101	100%



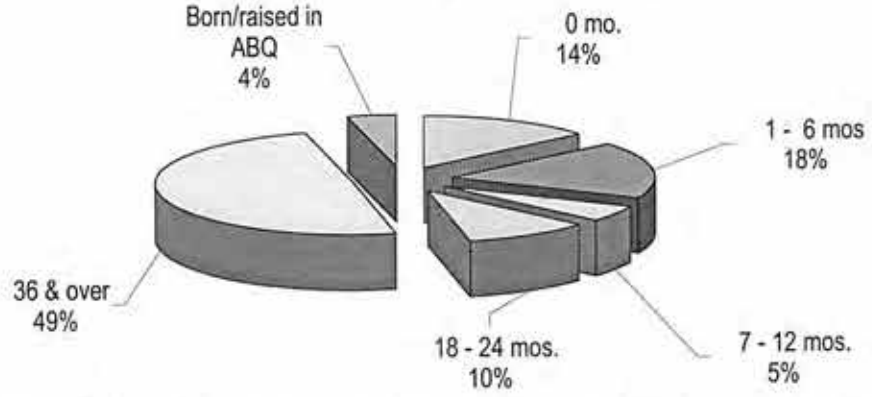
No. of times in Albuquerque	Age					All	% All
	<20	20-29	30-39	40-49	50+		
First time	3	8	15	14	9	49	54%
2-3 times	0	6	5	7	3	21	23%
Many times	0	1	8	3	1	13	14%
Born/raised	0	1	3	3	0	7	8%
Total	3	16	31	27	13	90	100%



Number of months plan to stay in Albuq.	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Move as soon as possible	2	1	5	6	4	18	18%
1	0	0	1	0	0	1	1%
2	0	0	0	1	1	2	2%
4	0	0	1	1	1	3	3%
5	0	0	1	1	0	2	2%
12	0	0	2	0	1	3	3%
24	0	1	1	0	0	2	2%
Don't know but not long	2	2	7	2	2	15	15%
For Life	0	4	7	6	2	19	19%
Undecided	1	8	10	13	4	36	36%
Total	5	16	35	30	15	101	100%

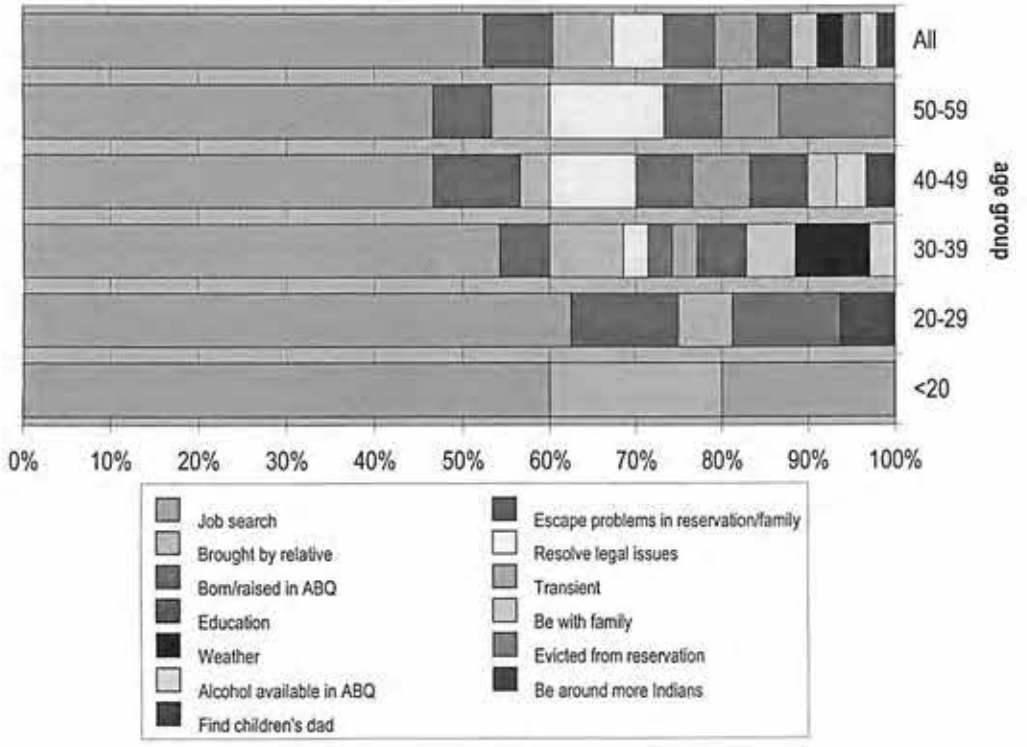


Months stayed in Albuquerque	Age					All	% All
	<20	20-29	30-39	40-49	50+		
0	2	3	1	5	3	14	14%
1 - 6	3	1	7	3	4	18	18%
7 - 12	0	0	3	2	0	5	5%
18 - 24	0	1	5	3	1	10	10%
36 & over	0	9	19	15	7	50	50%
Born/raised in ABQ	0	2	0	2	0	4	4%
Total	5	16	35	30	15	101	100%



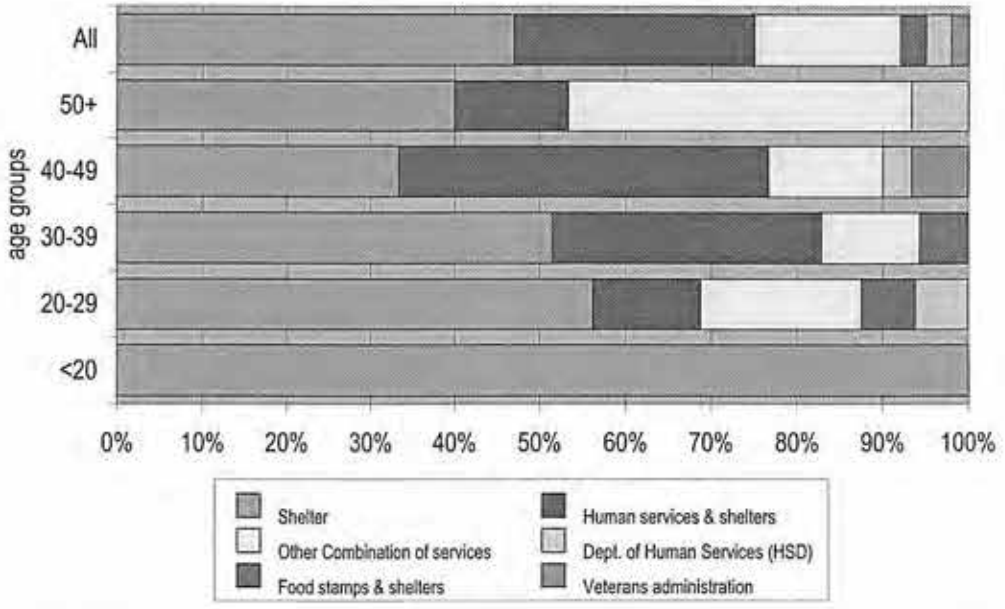
Although the largest proportion of homeless are "undecided" (36%) about staying in Albuquerque, those having stayed "36 months and over" represent over half of the respondents. Nineteen percent have indicated they will stay "for life."

Reasons for coming to Albuquerque	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Job search	3	10	19	14	7	53	52%
Escape problems in reservation/family	0	2	2	3	1	8	8%
Brought by relative	1	1	3	1	1	7	7%
Resolve legal issues	0	0	1	3	2	6	6%
Born/raised in ABQ	0	2	1	2	1	6	6%
Transient	1	0	1	2	1	5	5%
Education	0	0	2	2	0	4	4%
Be with family	0	0	2	1	0	3	3%
Weather	0	0	3	0	0	3	3%
Evicted from reservation	0	0	0	0	2	2	2%
Alcohol available in ABQ	0	0	1	1	0	2	2%
Be around more Indians	0	0	0	1	0	1	1%
Find children's dad	0	1	0	0	0	1	1%
Total	5	16	35	30	15	101	100%

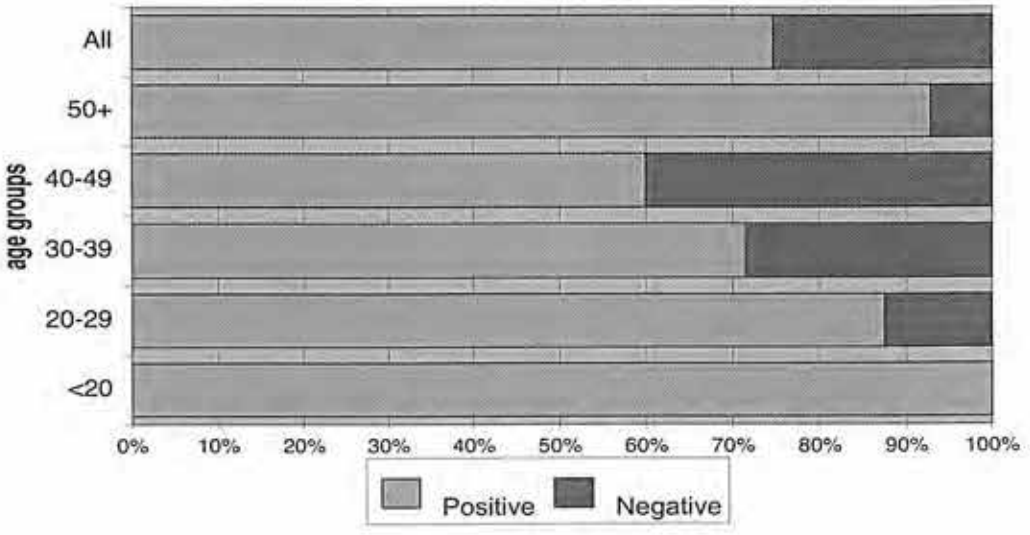


The overwhelming proportion of Indian homeless gave their reason for coming to Albuquerque as a "job search," (52%) followed by "escaping problems from reservation/family," (8%) "brought by family," (7%), resolving "legal issues" (6%) and "born in Albuquerque" (6%). Combined, these responses represented 79% of all responses.

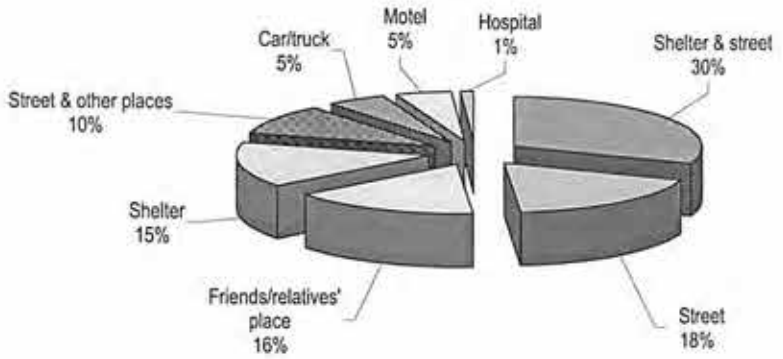
Type of service used	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Shelter	4	9	18	10	6	47	47%
Human services & shelters	0	2	11	13	2	28	28%
Other Combination of services	0	3	4	4	6	17	17%
Dept. of Human Services (HSD)	0	1	2	0	0	3	3%
Food stamps & shelters	0	1	0	1	1	3	3%
Veterans administration	0	0	0	2	0	2	2%
Total	4	16	35	30	15	100	100%



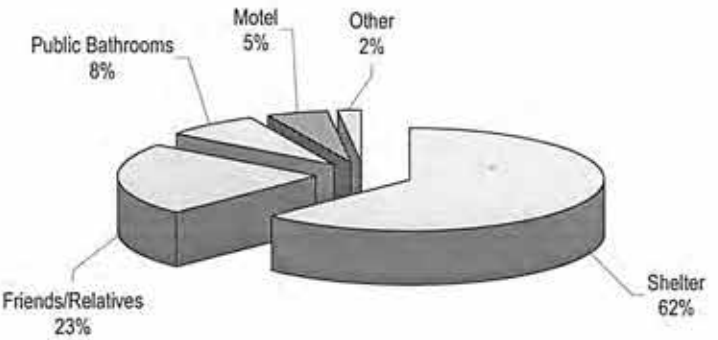
Assessment of services	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Positive	4	14	25	18	13	74	75%
Negative	0	2	10	12	1	25	25%
Total	4	16	35	30	14	99	100%



Where do you sleep?	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Shelter & street	1	7	6	13	4	31	31%
Street	0	3	5	6	4	18	18%
Friends/relatives' place	1	1	9	2	3	16	16%
Shelter	0	0	9	6	0	15	15%
Street & other places	3	2	2	2	1	10	10%
Car/truck	0	0	3	1	1	5	5%
Motel	0	3	1	0	1	5	5%
Hospital	0	0	0	0	1	1	1%
Total	5	16	35	30	12	101	100%

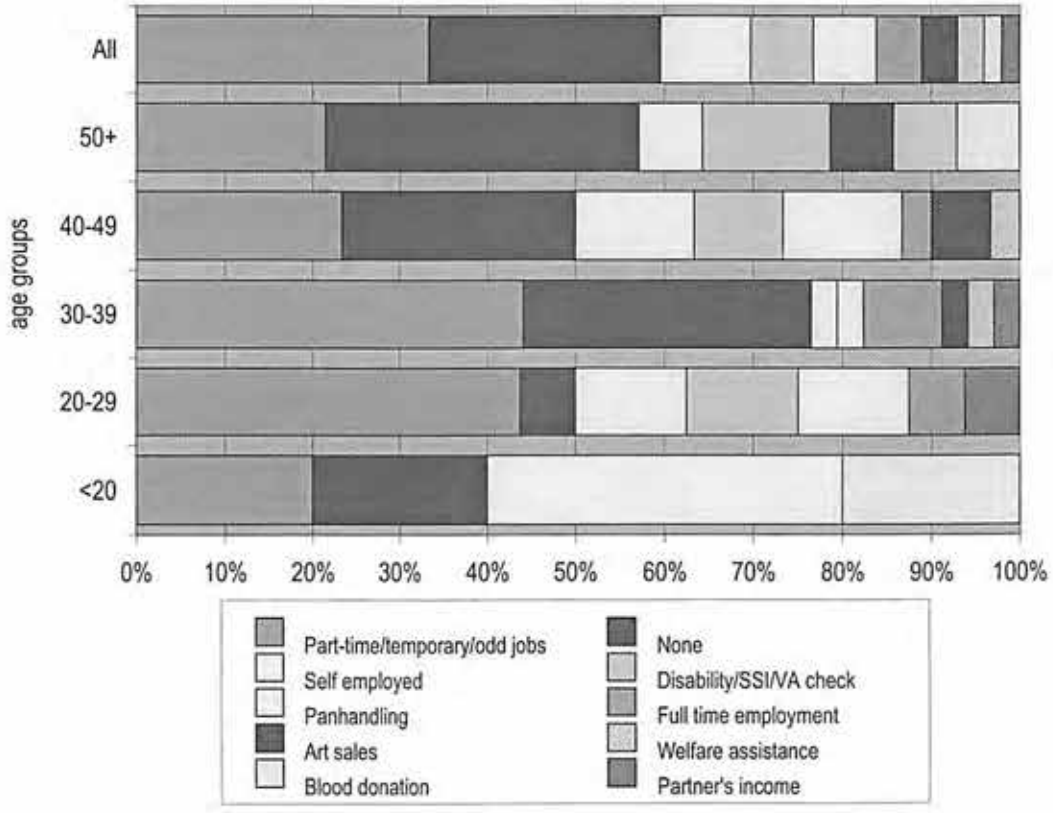


Where do you cleanup?	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Shelter	1	9	20	24	9	63	62%
Friends/Relatives	3	2	12	3	3	23	23%
Public Bathrooms	1	2	2	3	0	8	8%
Motel	0	3	1	0	1	5	5%
Other	0	0	0	0	2	2	2%
Total	5	16	35	30	15	101	100%



Where do you get your food?	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Shelter	2	6	23	18	8	57	56%
Shelter & Food Store	2	10	12	12	7	43	42%
Friends & relatives	1	0	0	0	1	2	2%
Total	5	16	35	30	16	102	100%

Source of income	Age					All	% All
	<20	20-29	30-39	40-49	50+		
Part-time/temporary/odd jobs	1	7	15	7	3	33	33%
None	1	1	11	8	5	26	26%
Self employed	2	2	1	4	1	10	10%
Disability/SSI/VA check	0	2	0	3	2	7	7%
Panhandling	0	2	1	4	0	7	7%
Full time employment	0	1	3	1	0	5	5%
Art sales	0	0	1	2	1	4	4%
Welfare assistance	0	0	1	1	1	3	3%
Blood donation	1	0	0	0	1	2	2%
Partner's income	0	1	1	0	0	2	2%
Total	5	16	34	30	14	99	100%



Means of transportation	Age					Total	% All
	<20	20-29	30-39	40-49	50+		
Bus	0	1	6	4	2	13	13%
Walking	3	7	15	12	4	41	41%
Car or truck	2	8	14	14	9	47	47%
Total	5	16	35	30	15	101	100%

Overall, shelters represent the largest proportion of services utilized by the homeless (47%, see previous pages). In particular, shelters are favored by approximately two out of three (62%) for clean-up and slightly less for food (56%).

As a place for sleeping, however, there is a more varied set of responses. Males were the group most prone to move between the street and the shelters. Both males and females indicated their assessment of services from the shelters to be positive.

Of the twenty-five negative responses tallied, twenty-three were against the NM Dept. of Human Services. Most cited their problems qualifying under the minimum of 20-hours per week work requirement for food stamps. Eleven of the twenty-four women who responded had sought food-stamps (45%).

One-third of all respondents indiceted that their source of income was through part-time and temporary employment (33%). Twenty-six percent had no source of income. Only males indicated that they supplemented their incomes through panhandling and blood donations. Nearly half of all respondents indicated that they utilized a "car or truck" as their primary means of transportation (47%).

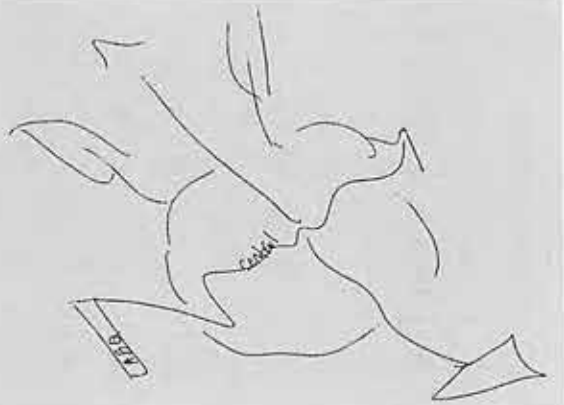
Conclusion—The overall profile of Indian homeless in Albuquerque appears to be evenly segmented between those populations that are transient or chronically homeless and those who are more likely to be long-term city residents experiencing episodic periods of homelessness.

The Indian homeless tend to be from the surrounding region and are likely to be enrolled members of the Navajo and Pueblo tribes. The city represents a long-term destination for employment and education, as well as a refuge from reservation problems.

Gender is an important determinant in the type of services being sought. Males are more likely to be chronically homeless and unemployed because of substance abuse stemming from personal mental health problems or disabilities. Veterans appear to be the largest segment of males suffering from such disorders.

Women are most likely to be episodically homeless because of family related problems. Women tend to be victims of a larger extended family situation that often involves partners and children. Temporary shelter, basic subsistence and legal remedies are among their basic needs.

focus groups



There were a total of 11 organizations represented in the discussion group on urban Indians.

The urban providers were selected to provide the broadest representation among organizations that interacted with urban Indians clients or policy matters pertaining to urban Indians.

The participants were the Albuquerque Indian Health Board, Inc. (AIHB–non-profit), First Nations Community Health Source (non-profit), Morningstar (non-profit), National Indian Youth Council (NIYC–non-profit), UNM's Center on Alcohol, Substance Abuse (CASAA –state), Albuquerque's Department of Family and Community Services (city), the American Indian Liaison for the Albuquerque Mayor's Office (city) , Bureau of Indian Affairs Division of Social Services (BIA–federal), Indian Health Service Albuquerque Area Urban Indian Health Policy Board (IHS/UIHPB–federal), and Eight Northern Pueblos (they sent 2 representatives—tribal). In addition, the Two Worlds Project, All Indian Pueblo Council (tribal) sent written comments under separate cover.

I can say, "ditto, ditto, ditto," for everything that's been voiced.

The BIA representative indicated that they dealt with urban issues but did not "provide services to Indians in the urban area." Similarly, Eight Northern Pueblos indicated that much of its present activities were confined to legislative initiatives with the State of New Mexico "to subcontract the Medicaid program." Both the Albuquerque Department of Family and Community Services and the American Indian Liaison for the Albuquerque Mayor's Office dealt with public policy matters. UNM's CASAA sent the only non-Indian representative and indicated that urban Indians were among their clients but that they did target them specifically. The rest of the organizations did provide direct services targeted for urban Indians.

The dynamics of the proceedings are important to note. Although there was an outline developed to conduct a focus group proceeding, most organizations availed the proceeding to give a concise and detailed presentation of their initiatives and experiences working on urban Indian issues. Although this strayed from the original intent to conduct a focus group by gauging responses to specific items, it became quite obvious that these organizations were only peripherally aware of each other's provisions for urban Indians.

As such, the discussions were largely informational in content. This style of discussion presented a unique challenge for conducting research. Because there were no leading questions for the representatives to respond to, content analysis from a written transcript was employed to examine the variation and range of issues mentioned. Similar issues were then consolidated under common themes and overall trends were identified for purposes of summarizing the findings.

Education—Public policy is ripe with change. Providers face the task of not only initiating and managing services, but also interpreting them for the benefit of their clients—"A lot of times we don't get all the information that we need. You can pick out any one of these categories, whether it's alcohol or housing and then it's all broken up. We have CASAA and the Indian Center and Two Worlds, and all these different organizations. Yet, we're looking at the same client, the Native American. How do we provide the best service for that person? How does that person know where to go to access that information? Is it outpatient or in patient, and yet, we're bouncing the person around and trying to make them well—I think they're wondering if they're really getting well."

The reason why we get every kind of call under the sun is because our organization is the first one listed in the telephone directory under 'American Indian.'

Ultimately, the measure of success is whether the client is able to find a remedy in their need. Both the provider and client face a daunting task in locating the appropriate referrals or providing the correct services. For most, that quest begins with their own Indian identity and the conviction that "Indian organizations" know more about and are more responsive to "Indian" needs.

To paraphrase one interview, "the reason why we get every kind of call under the sun is because our organization is one of the first listed in the telephone directory under American Indian." By and large, this simple-minded approach resounds true for many of the providers as well. Said one provider, "In terms of city services very few people, urban Indian people, are aware of the services that are available. When they come into my office and ask questions, I don't have a directory of city services. If there was a directory available, then we need access to that."

But as one other participant noted, information management is a daunting task, "We talked about managed care here a few minutes ago and I know that there was important hype early in the organization to get this up and moving along. But all the time I've been thinking about when this gets off the ground, what kind of information is going to get out to the Indian community? How are people in urban areas going to access this information? Who do they register with? How do they register? Who do they go to? How do they make all these choices?"

Services—Among the services for urban Indians in Albuquerque which were indicated as being largely unmet were those that pertained to housing, transportation, legal services, employment and health care. One representative indicated that adequate and safe housing posed a "big problem" while another indicated that the City's public transportation was "one of worst systems that could possibly exist in the United States" for urban Indians needing to get to their places of employment and shopping.

On the issue of legal services, a number of concerns were expressed that pertained to the lack of a culturally sensitive climate among law enforcement and the judicial system. This has led to

the non-Indian system relying on a few native court advocates placed on the outside. "The resources are kind of scattered and then the City, once they become familiar with someone they can latch onto, they grab for that individual and say, 'let me use this one!' And so we have this one person who is stretched very thin ...when they put someone in the detention facility who's Indian, they call him right away." That over-reliance has hampered fair and equal representation as well as impeding the ability of the urban Indian providers from performing their regular duties.[1]

On a similar vein, both the cultural climate and the lack of access to city services was attributed in major part to under-representation in the city workforce, "not enough brown faces that you can see, that you can go to help you with an Indian issue." The lack of professional Indian staff was extended to include other general population social service providers.

The resources are kind of scattered and then the City, once they become familiar with someone they can latch onto, they grab for that individual and say, 'let me use this one!'

With regards to health care, the issues were multifaceted. There was less a problem with the availability of health care provision as much as helping clients to identify the best heath care delivery system for their needs. This was punctuated by a description of the socialized medical system in Canada that allowed all status Indians to get equal treatment at any hospital regardless of residence. Tracking patients, particularly those with diagnosed mental health and chronic health problems (like diabetes), was also seen as an important need.

There was a great deal of information shared about the latest attempt to establish a Native American Health Plan that is part of the HMO system but allows clients to access primary care physicians at Indian heath service centers. One proponent working on this arrangement stated, "I think what the Native American Health plan is trying to combine [are] the primary care base hospitals out there on the reservation and even in the urban sector." Such actions were prompted by a shift in health care policy—"And we predicted that the traditional health care delivery system that we're used to with the Indian Health Service was going to be adversely impacted [by Federal/State arrangements] and so we took steps to begin a dialogue with the State of New Mexico; to express to the State that ...we wanted to subcontract the Medicaid program [in order to have IHS become a managed care organization]."

Another group of discussions was concerned about access to City services. One participant stated, "I think many of the issues remain, in terms of whether our agencies are providing the maximum amount of services available to Indian people in Albuquerque. And we're still getting some feedback that maybe that's not the case." Stated in

[1] It should be noted that preliminary interviews were conducted with the American Indian Development Associates (a premier organization that deals with Indian youth policies), the UNM American Indian Law Program and the Indian Pueblo Legal Services Program. All were unanimous that Indian clients were not well served by "color blind" judicial systems precisely because of the complexities that arose from federal and state statutes specific to American Indians.

another context, "You have two choices, either say, 'we don't do that—see ya, too bad if it's your last $20,' or you can say, 'we don't provide that service, but let me call this person up for you so you can go over and talk to them.'"

The above discussions were also closely linked to the quality of care that clients receive. In particular, the quality of care at the reservation was being contrasted and compared to that received in the city. There were several examples that indicated that the quality of care outside of Albuquerque was inferior. This difference was perceived as a reason why reservation Indians traveled to the city for their health care—" And then when they go to BIA a lot of the older Indians that come from Gallup and Farmington from the health clinics over there, they say they'd rather come over here because at least they'll get seen in a day."

Unlike the government or the state, the City really has no commitment to the urban Indian people...

Organizing—Networking was an important item that was reiterated at various times during the discussions. Several networking efforts were acknowledged, including monthly informal breakfasts held by various native organizations. The group expressed the importance of networking in sharing information as well as appraising others of new initiatives occurring citywide.

Despite this, there was a major shortfall identified as to the manner in which information was being channeled as a means to initiate pro-active agendas for urban Indians. The City's five member Commission on Indian Affairs was acknowledged as an important venue for bringing American Indian concerns to the attention of the Office of the Mayor. In the same breadth, it was indicated that it had a tenuous relationship with constituents other than those interests that were being represented on the Commission; "My original point was that with the City Commission [on Indian Affairs] there is no constituency 'cause people are appointed by the Mayor."

As such, urban Indian representation became a key discussion point. It was unclear how organizations represented urban Indians and how such representation could be leveraged to form proactive coalitions. Several suggestions were forwarded. One was to create a centralized "Indian Department" for purposes of channeling urban Indian matters to a single place as well as to communicate such matters to the surrounding tribal governments. Another was to create a "watchdog" oversight committee to monitor the progress of activities involving urban Indian issues in Albuquerque.

It was also proposed that urban Indian coalitions could be organized on the same basis as "neighborhood coalitions." This would entail identifying the demographic concentrations of urban Indian populations so that "under city processes, organize urban Indian coalitions similar to neighborhood coalitions that we have in the city. It's kind of a quasi-political organization. ... organizing a central Native American community coalition to speak on behalf of all the local coalitions. There may be a coalition on the Southeast since there's a concentration there and maybe on the West Side since there's another concen-

tration of Native Americans in that area. But you need some connection to the local communities."

The inability of urban Indians to have a direct role in crafting public policy was identified as an impediment toward getting more and better services, "Are the people who are considered urban Indians being left out of the power loops, whether it's on the reservation side or whether it's on the urban side." In particular, the political relationship was perceived as exploitative, "Unlike the government or the state, the City really has no commitment to the urban Indian people and the relationship is more of a political relationship." This was especially evident in this statement, "But when they [the City] want something, it's easy for them to go out there and say, 'let's wheel and deal.' But when your people [from the reservation] come to town, it's the 'photo-op' opportunity and not much else."

People say, 'you're problem is no different from any one else's problem and while that may be true, we have different ways of working with each other...

Ultimately, leveraging such political clout was also seen as necessary for involving more than localized networks, "You make one phone call and the whole tree opens up and everyone is there. These same people could work with the tribal groups around the city and throughout the state because there are things that Albuquerque and Santa Fe want from the tribes." This was seen as especially important because of the pervading legislative climate, "We just couldn't get the State to work with us. ...There were two bills, one on the Senate and one of the House side. Both passed by an overwhelming vote of both Houses. The governor vetoed both pieces of legislation so, basically we're at square one again."

Community organizing was another important issue. Rather than carry on generally, however, various presenters identified a need to organize around a strategic agenda. Otherwise sentiments tended to concur that, "I've been in enough tribal meetings and it's like preaching to the choir about all the problems we have. We feel good because we vented and then we leave and nothing happens and we wonder why."

Advocacy, in particular, was stated as being one of the biggest reasons for organizing. The lack of Indian professionals in various key positions internal to the City's general service providers was perceived as one reason why there was no support for urban Indian causes. Although it was indicated that the City needed to continue to support Indian organizations, it was also acknowledged that more attention had to be given to placing key native advocates strategically throughout the system. "There's a lack of support for the issues regarding the urban Indians ... I think it's because they don't know enough about what's going on here."

Moreover, it was indicated that "Indian advocacy" was different from other forms of advocacy—" People say, 'you're problem is no different from any one else's problem and while that may be true, we have different ways of working with each other. Of understanding each other that non-Indians don't have." The overall lack of Indian advocates contributed to an overall impression of indifference, "When you go to social

services and they are predominantly non-Indian, they play their games and send you someplace else." Another participant commented, "Sometimes, we walk in and we see a different color skin and we don't even want to talk to them because we know how we are going to get treated ... So, a lot of time people don't even walk in when they see that, because they think 'this must not be the place I should be.' Yet, their noses are being counted to get the dollars for that particular area."

Resources—There were a number of resource issues that were forwarded for consideration. There was a general feeling that social service organizations, in particular, were constantly strapped for funding because of a general inability to forecast the demand for their services. Because clients were largely low income, their inability to pay depleted resources. This resulted in inequities, especially for clients who had unanticipated or emergency needs, "The young people are getting into accidents are told, 'there is no Contract Care for BIA or Indian Health Service because all the contract money is gone.' By the time the first quarter is up, there is nothing left for the rest of the year."

You guys shouldn't be calling yourself 'urban' Indians because you come from the reservation...

Consolidation was proposed as one way of solving such inequities. By finding a means to consolidate various services, it was felt that organizations could help each other out. Such a concept touched on getting the larger for-profit organizations to ante up the extra subsidies they received for serving Indian patients into a trust that could be redistributed to the indigent, "There's funding ...There's a lot of money to be made in this Medicaid business. At Presbyterian—just on Native American patients, on top of the fees they are getting for those health care services—they are getting fifty dollars per contractual monies, for supplemental money. In New Mexico, that's nine million dollars just on Native American patients—that's a lot of money."

Another inequity pertained to which organizations were getting the bulk of funding. One perception was that "it's the larger agencies that get the money, like JTPA. They have different set-ups throughout the state, and it's not the non-Indian groups that get the money, it's the larger groups." The City, in particular, was deemed to be far behind in its funding agenda, "even though the City provides a lot of funding to agencies, it hasn't been until the last couple of years that we have been providing funding to agencies, other than the Indian Center, like First Nations, or Two Worlds. The city has not always been very good at funding these agencies."

In the face of shortfalls and inequities, therefore, the tendency was for organizations to mask their inadequacies by tightening the qualifications for its applicants. This was particularly problematic for urban Indians because of the lack of a clear operational definition, "Just Tuesday, we had a meeting and we were talking about the dental care and the gentleman making the presentation was saying, 'you guys shouldn't be calling yourself 'urban' Indians because you come from the reservation—you have a census number with the tribe.' But when

we go talk to our people back at the reservation, they say, 'you're an urban Indian.' But, what does that mean that we're not entitled to benefits? Or you get some benefits, but not others?"

The general consensus, therefore, was that there were four criteria used to screen urban Indian applicants. They are blood quantum, tribal membership, residency, and income. No particular organization used the same standards, and it was not clear whether Indian clients or the organizations understood the ramifications of each. Instead, there was a disquiet that ran common through many of the comments, "The issue of health care for off reservation urban Indians—I see a lot of our people falling through the cracks. They come from reservations [next to the city], but they get turned down by IHS because they have a city address. It's almost like you have to lie to IHS, 'they don't really live in the city; they just stay there once in a while but their real address is back there.' It's almost like the system is set up to make our people into liars, not being honest anymore about taxes and services. That's one of the things that bothers me a lot."

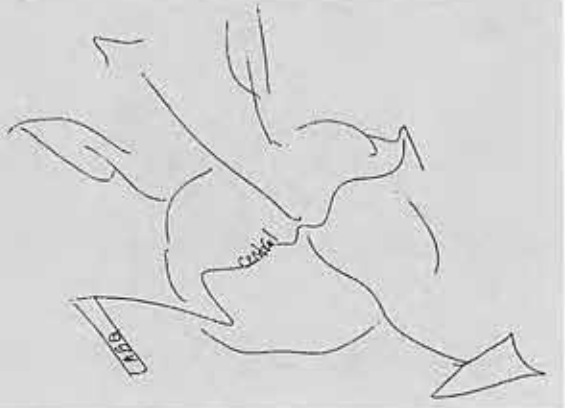
It's almost like the system is set up to make our people into liars...

Blood quantum was singled out as one factor that could only be attributed to birthright. Although it was a concept that had been implemented because of the US federal/tribal relationship, it was also considered to be an outmoded measure of "Indian-ness." One participant indicated, "And they're going away from the blood quantity, you know, if you're 1/32nd or 1/99th Indian ...If you are living in a community, and that community recognizes you as a member, then you're able to receive services. If you're not recognized in that community, you don't receive services." On the other hand, tribal membership was no guarantee either, "If they go to the hospital for an emergency, they get told, 'well, what tribe are you from? Why don't you go to BIA or IHS?' That's the first thing they want to know. There's a lot of Indians who have intermarried..."

By and large, residency was the criterion that made most of the participants uneasy. One participant stated it thus, "It's the other things like, 'well, they make their choice to live there.' It's become a challenge." In a more specific context, the following situation was related, "What's alarming to us is that we have a lot of young Native American males who are in the business [prostitution] and it's scary. The fact is that most of the individuals do not live in Albuquerque, but are frequently back and forth [to the reservation]." The inability to understand the issue of tribal geography has colored some providers, "I think someone had said, 'Go to your home agency and get those services. That's where your money goes to.'"

In a manner of reckoning, income criterion was the easiest measure of eligibility. One provider, as a matter of fact, indicated, "The only issue we have, in general, and I'm sure this is the same for service providers around the city, is funding. We deal predominantly with indigent patients, and certainly Native Americans are among those, but they are not any more needy than any of the others that are on our sliding scale."

appendices



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DOMESTIC VIOLENCE ASSISTANCE

Morning Star
6001 Marble NE, Suite 14, Albuquerque
(505) 232-8299, 6001 Marble NE – Suite 14, 6001 Marble NE – Suite 14

Background

Morning Star is a grass root initiative that responded to the need for emergency housing and support services for American Indian victims of domestic violence. A study conducted by the UNM Hospital Emergency Medicine Department determined that a shelter with programs sensitive to the traditional and cultural needs of American Indians was desperately needed in the Albuquerque area. With the assistance of federal dollars, Morning Star opened its doors as a non-profit agency in 1997. It currently has a full-time staff of 9, as well as volunteer assistance.

Scope of Services

Morning Star assists American Indian women who are victims of domestic abuse in the following ways; legal assistance referrals, interpreter services, housing placement, emergency food, clothing and shelter facilities, crisis intervention, accompaniment to medical, legal, and social service appointments, and assistance in securing appropriate transportation, counseling and child care services.

Clientele

Morning Star accepts all American Indian women and their children who have been victims of domestic abuse. No proof of Indian blood is required. Their client load varies, but is estimated at about 20 per month, and most are living in the city. They do allow walk-in's, and receive referrals mainly from the courts and word of mouth among the American Indian community.

EDUCATIONAL PROGRAMMING AND ASSISTANCE

Albuquerque Public Schools (APS) Indian Education
3315 Louisiana Blvd. NE, Montgomery Complex, Albuquerque
(505) 880-3995

Background

The Indian Education Unit's vision is designed to bring about literacy for American Indian students. The supplemental services APS provides to Native Americans in the city have been established to achieve a balance of empowerment, belonging, knowledge and interdependence. These programs are funded through federal money provided by Johnson O'Malley , Title IX, Title VII – Navajo Language Proficiency, and Title VIII – Impact Aid.

Scope of Services

- After School Homework Center – Open two days a week with computers, software, scanner, internet access, and web T.V..
- Computer Take Home Program – Six week computer lending cycles with training of students and parents.
- Institutes – Any topic linked to literacy, culture, or self-esteem is explored, topics are based on need and request, work study compensation for successful completion for students and parents.
- Ohiyesa – Program offered to gifted and talented Native American students in the Highland cluster.
- District Indian Education Plan (DIEP) – Plan that consists of staff and curriculum development to best integrate American Indian perspectives into schools' professional development plan.

- Newsletter – Update published on American Indian educational issues twice per year.
- Title VII- Navajo language enhancement, taught at 8 schools
- Home Consultations - Consultant, intervention and referral outreach, as well as a resource guide of other Albuquerque services.
- Traditional Oven available for bread
- Native American staff at schools with significant numbers of Native American children (8-10 schools).
- Native American Studies curriculum- integration of Native American publications, and full curriculum for grades 6-12 including a research project and portfolio.

Clientele

The Indian Education unit serves all schools within the APS system, and all American Indian Students, K-12, within those schools. APS requires that participating students obtain a federal 506 form.

Education for Parents of Indian Children with Special Needs (EPICS)
PO Box 788, Albuquerque
(505) 881-0195

Background

EPICS was established in 1985 as a federal non-profit, and operates through a grant from the Office of Special Education Programs, Department of Education. The staff consists of 2, a director and an associate director.

Scope of Services

EPICS is a national organization that provides parent training and information services to Native American families with children with disabilities. Due to the small size of the Albuquerque branch, they often engage in collaborative efforts with other agencies, and provide referrals. However EPICS does offer workshops, a mini-grant program, and technical and financial assistance.

Clientele

EPICS serves Native Americans ages 3-21 with special needs or at-risk. They require certification of Indian Blood and estimate that they serve about 20 people per month, not counting workshop attendees or mini-grant recipients. They estimate the less that 10% of their clients are from Albuquerque, as they often refer urban Indians to the American Indian Center or the All Indian Pueblo Council's Helping Indian Children of Albuquerque program.

American Indian Graduate Center
4520 Montgomery Blvd. NE, Suite 1-B, Albuquerque
(505) 881-4584 Indian Graduate Center

Background

The American Indian Graduate Center is a national organization established by the Bureau of Indian Affairs (BIA) in 1969. It is a non-profit agency with a Board of Regents of 7 members and 4 employees. Funding has always been provided by the BIA and endowment funds, however the BIA has cut their allotted funds by 50% in the last few years.

Scope of Services

The primary goal is to financially assist Native Americans who want to go to graduate school. Length and amount of aid varies according to program of study.

Clientele

The Center accepted approximately 300 of 500 applicants nationwide in 1997. Applicants must plan to be a full-time grad student, apply to campus financial aid, be enrolled by a federally recognized tribe, have proof of 1/4 Indian blood, and go to an accredited undergraduate school.

Southwestern Indian Polytechnic Institute (SIPI)
9169 Coors Road, Albuquerque
(505) 346-2330

Background

SIPI was established in 1971 and is accredited by the North Central Association of Colleges and Schools as a Community College. It is funded primarily through the Bureau of Indian Affairs, however they also receive state grant money and tribal assistance. SIPI is a non-profit institution and operates through a Board of Regents.

Scope of Services

SIPI programs serve to provide skills for industry/tribal government to stimulate commercial development, produce quality products, protect traditions, manage natural resources, administer tribal affairs and increase employment opportunities throughout the Indian community. Opportunities include University Transfer Degrees, Terminal Degrees, and Certificates of Training Completion. Students receive 12 hours of classes per week plus dorm room and cafeteria access.

Clientele

SIPI requires students to be enrolled by a federally recognized tribe. They accepted 658 Native American students in the fall of 1998 from 32 different states.

Technical-Vocational Institute (TVI)
525 Buena Vista Dr. SE, Albuquerque

Background

TVI is a 2-year community college established in 1965. It received accreditation by the North Central Association of Colleges and Schools in 1978. TVI offers several main areas of study; Business Occupations, Trades and Technology Services, Health Occupations, Arts and Sciences.

Scope of Services

TVI offers a student advisor as a liaison for the college's 900 Native American students. This advisor provides all referral and support services to TVI's Native Americans students.

UNIVERSITY OF NEW MEXICO
Programs for Native Americans

American Indian Student Center
Room 119 Mesa Vista Hall, UNM
(505) 277-6343

Background

The student center was designed in the 1980's and is a university based program operated through student affairs. The center has 3 full-time staff and 6 work study mentors.

Scope of Services

The primary goal of the American Indian Student Center is to assist students in making the appropriate adjustments and transitions into the University of New Mexico. It provide linkages between people and programs on campus, holds orientation for transferring students, and introduces various resources and workshops on financial aid, scholarships, etc. The students engage in some mentoring outreach to the high schools.

Clientele

The student center works with anywhere from 500 to 700 students in any given semester. The requirements are only that participants are currently enrolled in the university or prospective students. It is estimated that approximately half of the students served are from the New Mexico area.

Native American Studies
Room 3080 Mesa Vista Hall, UNM
(505) 277-3917

Background

Native American Studies is a university-based program and has been in operation since the 1950's. They are currently in the process of creating a bachelor's program in Native American Studies. There are currently 4 full-time staff.

Scope of Services

This program carries a curriculum of 30 classes, and offers academic advising, financial aid communication, a Native American research library, and an orientation program to introduce students to key university services.

Clientele

In order to utilize the services of the Native American Studies program, one must be a student. Native American blood is not a requirement. They directly service an estimated 300 directly per month, however, they deal with about 800 in paperwork. Most students they service reside in the city of Albuquerque.

Kiva Club
Room 119 Mesa Vista Hall, UNM
(505) 277-6343

Background

The Kiva Club has existed as a student-run, university-based organization for over 30 years. A faculty member serves as an advisor to the club.

Scope of Services

The focus of the Kiva Club is the recruitment and retention of Native American students. Recruitment efforts are conducted locally and on reservation areas. Members also conduct orientation services to prospective students. The club also serves to foster a social network for Native Students, creating community and sense of belonging, particularly among students coming from reservations. Projects include community service work such as can food drives and tutoring.

Clientele

Approximately 50 students are involved with the Kiva Club, including Native Americans and non-Native students. It is estimated that of those served, about 80% are from reservations and 20% are from the city.

American Indian Science and Engineering Society (AISES)
Room 213 Engineering Annex, UNM
(505) 277-1402

Background

AISES is a student run, university-based organization. It has existed at the University of New Mexico since 1983. A faculty advisor oversees the organization, as well as an advisory board of 5 staff called the Native American Program - College of Engineering (NAPCO).

Scope of Services

The goal of AISES is to be a catalyst for the advancement of American Indians as they seek to become technologically and economically self-sufficient. They recruit and assist Native American engineering students by providing Native American Mentors and scholarship assistance.

Clientele

Members must be interested the AISES chapter at UNM and enrolled in the university. There is a membership of approximately 70 in a given year, and it is estimated that a little over half are from New Mexico.

Native American Program College of Engineering (NAPCOE)
Room 213 Engineering Annex, UNM
(505) 277-1403

Background

NAPCOE was established in 1975 to increase the number of American Indian students earning engineering degrees at the University of New Mexico. It consists of 4 full-time staff.

Scope of Services

NAPCOE actively recruits pre-college students who are potential undergraduate majors in engineering, science and mathematics. NAPCOE also assists and supports these students until their graduation through career fairs, scholarship information, orientations, academic advising, tutoring, internships and career placement. The American Indian Science, Technology, Education Consortium (AISTEC), a NASA-sponsored consortium, is a graduate fellowship program run through NAPCOE and geared towards providing financial, academic, social, and institutional support to American Indian students.

Clientele

NAPCO serves approximately 100 students directly, and many more through phone inquiries and programs. It is estimated that just over one half of the students served are from New Mexico.

Native American Law Student's Association (NALSA)
1117 Stanford NE, UNM
(505) 277-3219

Background

NALSA was established in 1971 as a student-run, university organization.

Scope of Services

NALSA is a law school organization dedicated to recruiting American Indian law students and ensuring that they graduate. The main goal of NALSA is keeping Indian law alive as an issue.

Clientele

NALSA has a membership of 20 volunteer who perform various duties that further the goals of the organization. There are no specific criteria for involvement other than being a student at the University of New Mexico.

College of Pharmacy - Native American Center of Excellence

Background

The College of Pharmacy established a Native American Center of Excellence for the purpose of attracting Native American students to the university's doctorate program. A small staff from within the College of Pharmacy is involved with the center's activities on a part-time basis.

Scope of Services

The Native American Center of Excellence focuses its efforts towards the recruitment and outreach towards Native American students with an interest in Pharmacy and health care. Once admitted into the doctorate program, the center assists students with tutoring, as well as networking with other campus programs that serve the Native American population at the University of New Mexico.

Clientele

The center directly served 4 students who recently graduated from the traditional pharmacy program, and 5 who take part in the off campus non-traditional program. The students served have been mainly from neighboring reservation and pueblo areas, with a majority being Navajo.

HEALTH SERVICES

Indian Health Services (I.H.S.)
801 Vassar Dr. NE, Albuquerque
(505) 248-4511

Background

I.H.S. began in the 1950's as a federal initiative to improve health services to the country's Native American population, and today there are 373 facilities nationwide. Almost two-thirds of the funding comes from Medicare, Medicaid and private insurance agencies. The remainder is provided by the Albuquerque Service Unit (ASU), which comes from the area's pueblos. State funds are used for programs such as mammograms and flu vaccines. I.H.S. employs 175 people, as well as additional contract employees.

Scope of Services

I.H.S. provides direct patient care to individuals who can prove any level of Indian blood (birth certificate, tribal enrollment card, etc.) Also provides contract health to American Indians living on 5 pueblos, (Sandia, Santa Ana, Zia, Jemez, & Isleta) and 1 Navajo chapter. If client is living in one of these areas, I.H.S. will pay for services not offered at their facility. I.H.S. also provides outreach healthcare, 40% of which are out-patient visits outside the city. Patient care includes programs regarding behavioral and mental health, substance abuse, and a variety of other specialized services. I.H.S. also participates in funding sewerage and waste disposal services and technical assistance for maintenance and operation organizations.

Clientele

I.H.S. directly serves about 6000-7000 patients per month, and they have an active database of 29,548 clients, 9,000 who are from the pueblos. The other 20,000 are mostly Albuquerque's urban Indian population. All clients must prove any level of Indian blood.

First Nations Community Health Source
4100 Silver SE, Albuquerque
(505) 262-2481

Background

Urban Indian Health and Human Services was established in Albuquerque in 1985 to provide improved health services to the city's American Indians. In the summer of 1998 the name was changed to First Nations Community Health Source. It is a private non-profit agency with a six person Board of Directors. Funding sources include Indian Health Services, NM Department of Human Services Medical Assistance Division, State Children's Youth and Families Department and the City of Albuquerque, WIC, and the Department of Health/Behavioral Health Services Division.

Scope of Services

First Nations is a federally qualified Community Health Center with certified nurses and doctors on staff. Their mission is to provides services to Urban Indians and other under-served populations in central New Mexico in four main areas:

- Primary Care Clinic – services include immunizations, well child care, family planning, women's health care, public health nursing, and HIV testing, counseling, and prevention education, and WIC services. Sliding scale fees apply.
- Behavioral Health - outpatient mental health and substance abuse services including behavioral health assessments, drug and alcohol evaluation, early intervention (0-12), family therapy, individual and couples counseling, alcohol and substance abuse counseling, DWI classes, prevention and education classes, support groups, and emergency assistance.
- WIC - a nutrition education program for pregnant women, breastfeeding women, women with a baby under 6 months old, infants and children up to 5 years old. Fee paid by state for

those who meet income guidelines and are at nutritional risk
- HIV testing and prevention - traditional medicines, traditional counseling and ceremonies, advocacy, education, social support services, support groups, and wellness classes. Eligible clients must be enrolled in a Health Management Alliance.
- Outreach services include Medicaid On Site Application Assistance to facilitate Medicaid enrollment of eligible children and adults, substance abuse prevention, parenting, education, speakers on health related topics, presentations at health fairs and American Heart Association CPR certification training. Also, the center has a research unit charged with coordination of evaluation of health care services, development and implementation of model services delivery systems.

Clientele

The majority of clients served at First Natious are Native American, but it is not a requirement. It is estimated that about 80% of their patients are from the urban Albuquerque area. Their monthly client load includes about 120 served by primary care, 200 in Behavioral Health, 700 through WIC, and 25 seeking HIV testing. Many of those served are repeat users.

UNM Indian Children's Program, Center for Developmental Disabilities
Center for Developmental Disabilities
2300 Menaul, Albuquerque
(505) 272-0388

Background

The Indian Children's Program at the University of New Mexico began in 1992, and is operated through a subcontract with Utah State and has a sister program at Northern Arizona University. The program has 8 employees, plus consultants.

Scope of Services

The Indian Children's Program is a supplemental program directly serving New Mexico's tribal members ages 0-21 with disabilities, and their families. The program works in four main areas regarding disabilities, (1) evaluation and assessment by professional and licensed staff, (2) training related to disability, (3) technical assistance, (4) follow up services.

Clientele

The program serves Native Americans ages 0-21 with or at risk of a disability. Clients are referred mainly by I.H.S. programs, Head Start, State Early Intervention, Tribal Service Providers, APS faculty and parents. They serve an average of 25 clients per month, depending on referrals. All clients are from New Mexico.

American Indian Vocational Rehabilitation Project
300 San Mateo NE, Suite. 101, Albuquerque
(505) 266-5772

Background

The American Indian Vocational Rehabilitation Project is currently in its 11th year of operation. It is a non-profit initiative with a governor appointed advisory board of 12. The project has a full-time staff of 7, and a part-time staff of 2.

Scope of Services

The purpose of this project is to identify and refer Native Americans with disabilities to the state division of Vocational Rehabilitation.

Clientele

The American Indian Vocational Rehabilitation Project provides referrals to American Indians with a physical, emotional or mental disability that impedes ability for employment. Most of their 175 monthly clients served are referred from Pueblo or Reservation providers, so they do not require a blood test. Most of their clients are from the various pueblos and reservations in New Mexico, however, they do serve urban Native Americans as well.

JOB TRAINING

National Indian Youth Council (NIYC)
318 Elm St. SE, Albuquerque
(505) 247-2251

Background

The National Indian Youth Council began in 1961 as a student run organization. It was involved in providing educational institutes until it was thrown into political/advocacy role regarding the civil rights battles in the west. The NIYC has since evolved into a non-profit service provider for Native Americans, funded under the Department of Labor. The Albuquerque branch has a full-time staff of 13.

Scope of Services

NIYC serves Albuquerque Native Americans directly through their Employment and Training Services. The goal is to help people solve problems on a long-term basis. The staff is trained to look at the market economies on reservations and in the city, assess a client's interests, value systems and background, and try to find a program suitable for them to learn employment skills. Clients work in mock employment situations and are evaluated for production and quality. They receive assistance with resumes, job searches, and interviewing.

Clientele

NIYC programs specifically targeting urban Native Americans, and Certification of Indian Blood or proof of tribal enrollment is required. The staff also demands a that a client have a commitment for self- betterment. Income guidelines apply. Most clients have completed high school and range in ages from 18 to 65 and over. New Mexico has 3 NIYC locations, and each have about 98 active cases at any given time. All clients are from New Mexico and an estimated 97% live in urban Albuquerque.

LEGAL ASSISTANCE

SW Indian Law Clinic (SILC)
1117 Stanford NE, UNM
(505) 277-5265

Background

The SILC was established at the University of New Mexico in 1994 for the purpose of providing students hands on experience providing advice and representation in legal cases regarding Indian issues. The students have two main sites, one at the Albuquerque Indian Center, and one at Bernalillo County Detention Center. The latter is strictly for Native American women. The clinic is operated through the UNM law school, and funding is provided by the NM State Legislature. SILC is overseen by a professor and a program director.

Scope of Services

SILC provides legal services to Native Americans, including advice, referrals and some representation. Clients pay $10 to apply and $50 if the case is accepted, fees may be waived. Students handling cases are supervised by a licensed attorney and instructor. Aside from providing individual legal assistance at Albuquerque Indian Center, Bernalillo County's Detention Center and clinic intake, students also do project work through agreements with Native American Organizations working on Indian law issues, legal advocacy with tribes, drafting tribal codes, performing research for attorneys, etc.

Clientele

Clients must go through an application process, meet low-income guidelines, and either be Native American or have an Indian law issue. It is estimated that half of the clients are from the Albuquerque area. SILC accepts about 22 cases per semester, 5 projects, and provide service work to the county's detention center.

MULTI-PURPOSE ADVOCACY AND SERVICE ORGANIZATIONS

Albuquerque Indian Center (AIC)
105 Texas SE, Albuquerque
(505) 268-4418

Background

The Albuquerque Indian Center was established in 1990 through an effort to provide a "one-stop shopping center" to Native Americans residing in the city of Albuquerque. It began with a seed grant from the City, and has received subsequent grants from the Department of Family and Community Services. It is a non-profit, tax exempt organization with a staff of 7.

Scope of Services

The Albuquerque Indian Center strives to provide a variety of services for American Indians in the city, as well as referral services for long term solutions. Programs offered at the center include:

- Positive Parenting Network – teaches parenting skills, reduce family stress, violence, and neglect.
- Professional Counseling – provides a wide range of counseling services, such as substance abuse, drug and alcohol awareness, AKDS & infectious disease prevention.
- Cultural Awareness – sponsors activities designed to minimize negative self-image and promote self-esteem within the Native American Community.
- Employment – provides intake and assessment, upgrading job seeking and other skills, providing direct interface with employment services and employers.
- Home locator assistance – assists Native Americans in locating and qualifying for homes and rental units with emphasis on families and children.
- Homeless care emergencies – provides short-term emergency food, clothing, shelter, and transportation.

The AIC also provides DWI education and court fee assistance, a recreation area for cultural ceremonies, and a classroom with computers.

Clientele

Although some programs do require Certification of Indian Blood, most are offered on a walk-in basis to anyone needing assistance. Community meetings are open to all. The AIC estimates that they serve about 500 to 600 individuals a month, and about 97% are urban Native Americans.

All Indian Pueblo Council (AIPC)
3939 San Pedro NE, Suite E, Albuquerque
(505) 884-3820

Background

The All Indian Pueblo Council is a non-profit organization serving people from 19 New Mexico pueblos in the areas of health, education, employment, business and environmental protection since 1969. The 19 pueblos consist of Acoma, Cochiti, Isleta, Jemez, Laguna, Nambe, Picuris, Pojoaque, Sandia, San Felipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Santa Domingo, Taos, Tesuque, Zia and Zuni. The AIPC exists as a political advocacy organization and a service provider.

Scope of Services

The AIPC offers the following programs:

- Speech and Hearing – designed to provide outreach to communities in a clinical setting. Indian clients receive hearing testing and hearing aids for no charge through I.H.S. funds. Program began in 1982 with a grant from Department of the Interior Indian Health Services. Program is tribally run due to Indian Self-Determination Law and serves 6,000, with an estimated 2,000 from the city.

- Helping Indian Children of Albuquerque (HICOA) - assists Native American parents in Albuquerque with children with mental, physical and even economic disabilities. A 32-step program guides families in parent training and identifying a support system in the city. HICOA serves about 34 Native American clients per month, and all are from the city.
- Two Worlds – an urban-oriented program to promote the emotional, physical, mental and spiritual well being of Native Americans. Two Worlds provides substance abuse counseling, rehabilitation and HIV prevention and testing. They serve approximately 36 people per month, and eligible clients must be 18 or over and prove their affiliation with a nationally recognized tribe.
- Johnson O'Malley - services APS Native American students from the 19 pueblos. Home/School coordinators monitor grades, attendance, provide tutorials and have a reward system for those doing well. A parent committee and Board of Directors oversee the program. Over 90% of the students live in the city.
- Job Training Partnership Act – provides employment and training assistance, as well as referrals to the vocational schools through a 25 week course. Participants must be unemployed 7 days, a part-time worker or economically disadvantaged. Due to limited funds, most urban Indians are referred to AIC.
- New Mexico Native American Business Development Corp. – offers start-up business loans and plans to Native Americans and other minorities (for a small fee), with priority assistance to businesses with high employment expansion growth potential, tribal enterprises, and businesses owned by minority women. The program operates with a grant from the Department of Commerce, and clients must reside in the state.
- Pueblo Office of Environmental Protection – provides information to tribes on environmental issues.

Clientele

Although the AIPC is dedicated to serving members of the 19 pueblos, clients do not need to reside on the pueblo. Users of services provided by HICOA, Two Worlds, and JOM are mainly urban Indians, and the other programs are either willing to provide services to Native Americans not residing on the pueblo or referrals to others who can assist them.