

# ON THE SAME PAGE

CPS American Indian Education Program Newsletter WINTER 2017



CPS AIEP kicked off the school year in a good way. Between Indigenous People's Day in October and Native American Heritage Month in November, there were many opportunities to celebrate being Native. We stayed busy the past few months by putting on events for the Native Community and educating others about our people and culture. Stay warm this winter and be sure to look out for future programming!

Above: CPS AIEP students pose with a local mariachi band. Both groups gave brilliant performances for the Children's Museum 'Made in Chicago' event.

We are so proud of our students who performed at the Chicago Children's Museum at Navy Pier for their 'Made In Chicago' event! These students did a great job representing our program by speaking and dancing in front of over 100 people. Kudos to the performers: Rafael Reza, Maritza Garcia, Asya Herlihy, Dakotah Malatare, Natalie Arguio and Leilani Williams! Our Program Manager, Lisa Bernal also deserves a shoutout for doing crafts with participants. Finally, thank you to the all the other students and families who attended to show support!

# Congratulaions to our new Miss and Jr. Miss Indians of Chicago!

Cheyenne Reza (left) was crowned as Miss Indian Chicago while Nizhoni Ward (right) was crowned as Jr. Miss at the AIC Powwow.



The 64th Annual AIC Powwow saw the crowning of new royalty. Cheyenne Reza of the Yavapai Nation was crowned as the AIC Miss Indian of Chicago. Cheyenne is a 3rd year student at Dominican University studying science. She is a traditional Yavapai dancer. Nizhoni Ward of the Navajo and Choctaw Nations was crowned as the AIC Jr. Miss Indian of Chicago. Nizhoni is 13 years old and a jingle dress dancer. These young women will be role models to our youth and serve as representatives for all of Native Chicago. We are so proud to have them as our royalty!

We are also grateful to Alexis Roy and Jaelyn Sauseda for serving as last year's Miss and Jr. Miss Indians. They did a fantastic job representing Chicago and they passed on their crowns with class. Alexis sponsored a jingle dress special and Jaelyn held a giveaway to celebrate their passing of the crowns. The crowning was followed by an honor song for the incoming and outgoing royalty.

# Indigenous People's Day Celebration

## Kevin Locke Performance

The world-class hoop dancer gave a powerful performance for CPS students



Left: Students cheer as Kevin raises the hoops above his head



Right: Kevin with Leilani Williams, a student in our program and kindergartner at Vanderpoel

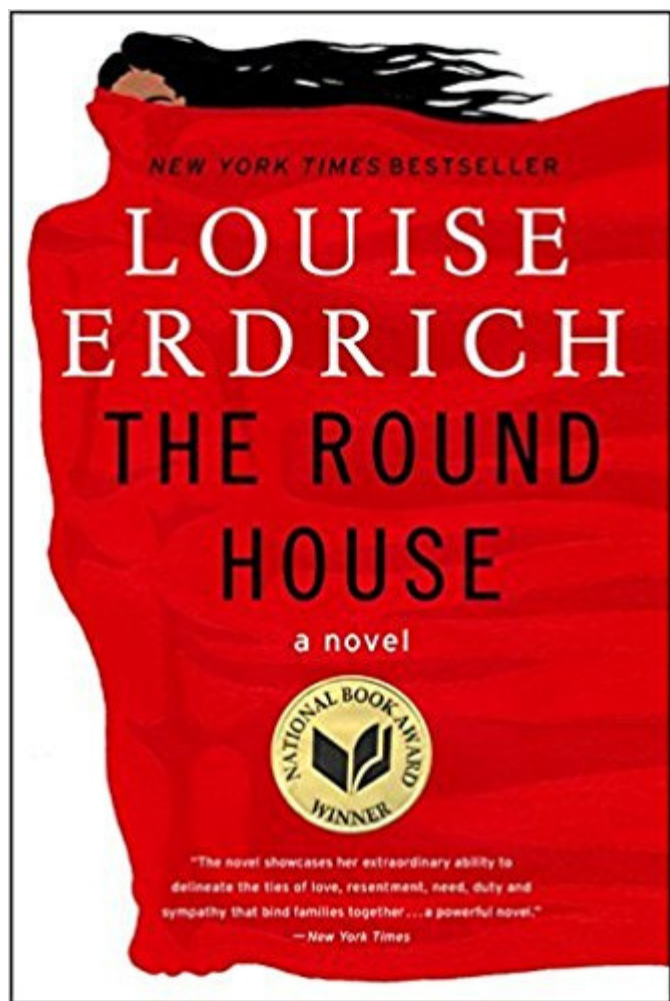
Kevin Locke (Tokaheya Inajin in Lakota translation "First to Rise") is a world famous visionary Hoop Dancer, preeminent player of the Indigenous Northern Plains flute, traditional storyteller, cultural ambassador, recording artist and educator.

We were grateful to host Kevin during Indigenous People's Day. In between performances at Northwestern University and Trickster Art Gallery, Kevin performed for two student assemblies at Keller Regional Gifted Center and Vanderpoel Elementary. The focus of these performances was to educate predominantly nonnative students on the significance of Indigenous People's Day as well as Lakota traditions. Kevin started each performance with a flag song. He went on to sing a few songs and tell traditional stories. The songs and stories were very engaging as he encouraged the students to join in by singing or

mimicking the Lakota sign language he used. The grand finale came when Kevin began hoop dancing. When he laid the first six hoops on the ground the audience seemed unimpressed, but once the 63 year old began jumping up and down, attaching hoops to his body they became more interested. By the time Kevin had incorporated all 28 hoops you could hardly hear the music over the students' cheers. After the performance Kevin laid hoops out so that some students could try. As he demonstrated dance moves for the crowd, you could see the students' wonder as they tried to replicate what they had just seen. All in all, the performances were not only entertaining, but informative. Mr. Locke did an excellent job at educating students on Lakota traditions, encouraging them to live a good life, all while keeping them engaged. Wopila, Kevin! We hope you visit Chicago again!

# CPS AIEP Book Review:

## The Round House by Louise Erdrich



The story is told from the perspective of Joe, a 13 year old boy living on a fictional reservation in North Dakota. The story opens with the brutal assault of Joe's mother, Geraldine. This incident obviously causes a great deal of sadness, but also creates a deep sense of injustice as Geraldine's attacker is at first unidentified and later uncharged for the crime. The novel follows Joe, his friends and his father as they pursue justice on Geraldine's behalf. It also follows Geraldine and her family as they attempt to live their lives normally again.

What makes the novel so great is the way that Erdrich is able to bring the reader through a full range of emotions. The story opens with the attack and you can feel the gravity of the situation through the rest of the book. There are many tear-jerking moments, but Erdrich also peppers plenty of humor and lightheartedness throughout the book. Joe and his friends are like any group of 13 year old boys and provide a nice dose of silliness and comedic relief to balance with the main conflict. There are also many tender moments where characters come together to heal from their trauma.

The Round House is a critically acclaimed novel. It is the recipient of the 2012 National Book Award for fiction and a New York Times Bestseller. It is a fictional story, but speaks to a very real issue. Check out a copy at the CPS AIEP Library!

There is an epidemic throughout the US and Canada in which Indigenous women are disproportionately made victims of violence. Many rapes, murders and abductions of Native women go by unresolved. This is especially true on reservations where the overlap of tribal, state and federal jurisdictions make it difficult for tribes to prosecute nonnative criminals. Ojibwe author, Louise Erdrich addresses this issue in her book, *The Round House*.

### About the author:

Louise Erdrich is an enrolled member of the Turtle Mountain Band of Chippewa Indians. She attended Dartmouth College from 1972-976 where she earned a BA in English. She went on to receive her Masters in Writing from Johns Hopkins University in 1979. She now lives in Minnesota with her daughters and is the owner of Birchbark Books, an independent bookstore in Minneapolis.



# CPS AIEP Kitchen:

## Wild Rice Cakes with Wojape Topping

For wild rice cakes:

2 cups cooked wild rice

3 - 4 tablespoons Sunflower oil

3 cups water

Pinch of salt

Generous pinch of maple sugar

For Wojape:

6 cups berries of your choice

1 - 1 1/2 cups water

Honey or maple syrurp to taste



This makes for a great Indigenous desert with all natural sugars. The wojape is really easy to make and you can flavor it to your liking by choosing the berries and the amount of honey/maple syrurp to use. Leftover wild rice cakes can be refrigerated and paired with a soup or stew as a bread substitute. They are also a tasty snack by themselves or with just about any sauce or condiment.

Start the wojape by pouring the berries and water into a saucepan. Bring the ingredients to a simmer and stir occasionally. Cook until the berries are cooked down and the mixture is thick. You can then sweeten the sauce with maple syrurp or honey.

While the wojape simmers, you can prepare the wild rice cakes. Put 1 1/2 cups of cooked wild rice and water into a saucepan. The remaining 1/2 cup of rice will be used as texture for the dough. Bring the water and cooked rice to a boil and then turn to low heat. Simmer until the water is completely evaporated and the rice is mushy. Drain the rice to get rid of excess water. It is very important to get rid of as much moisture as you can, or else the dough will be too runny. Once the rice is drained puree in a blender until it is a sticky dough. Put the boil into a medium bowl and work in the salt, sugar and remaining rice. Heat the oil in a heavy skillet and brown the patties about 5 - 8 minutes on each side.

### The Sioux Chef's Indigenous Kitchen

This recipe is courtesy of Sean Sherman, The Sioux Chef, from his book: *The Sioux Chef's Indigenous Kitchen*. Sherman dispels notions of Native American fare - no fry bread or Indian tacos - and uses no European staples such as wheat flour, dairy, sugar, pork or beef. His cookbook is a rich education in and a delectable introduction to modern Indigenous cuisine of the Dakota and Minnesota territories, with a vision and approach to food that travels well beyond those borders.



# Ojibwemodaa!

## Lets Speak Ojibwe!

CPS AIEP partnered with AIC and St. Kateri Center to host a weekly Ojibwe class throughout October and November.



How can a people recover its culture, traditions and values after generations of forced assimilation and erasure? CPS AIEP, AIC and St. Kateri Center addressed this issue by hosting an eight week course on Ojibwe language and culture. The course took place at St. Kateri Center and was taught by Helen Quewezance, a First Nation's Ojibwe from Saskatoon. Helen had been sent to boarding school as a child, but was able to hold onto her language and traditional knowledge despite the school's efforts to take them from her. Today Helen works to preserve and pass on her traditional knowledge. She does this as a professor studying Indigenous medicines, as an instructor for our course and as a grandmother.

Throughout the course Helen taught us how to greet one another and introduce ourselves in Ojibwe. She also taught us the Ojibwe names for animals, plants and other objects. However, language was only a part of the curriculum. Every class Helen would tell a story. There were traditional stories as well as those that came from her own personal experiences. Every story had some kind of lesson or piece of knowledge for the class to learn. Helen made the class more than teaching *about* Ojibwe language and tradition. Her teaching method was a tradition in of itself.

We are so grateful to have had Helen as an instructor. We are also grateful for getting to know her family: Darren, Sammy, Padme and Beru.

**Miigwech and gigawaaabamin!**

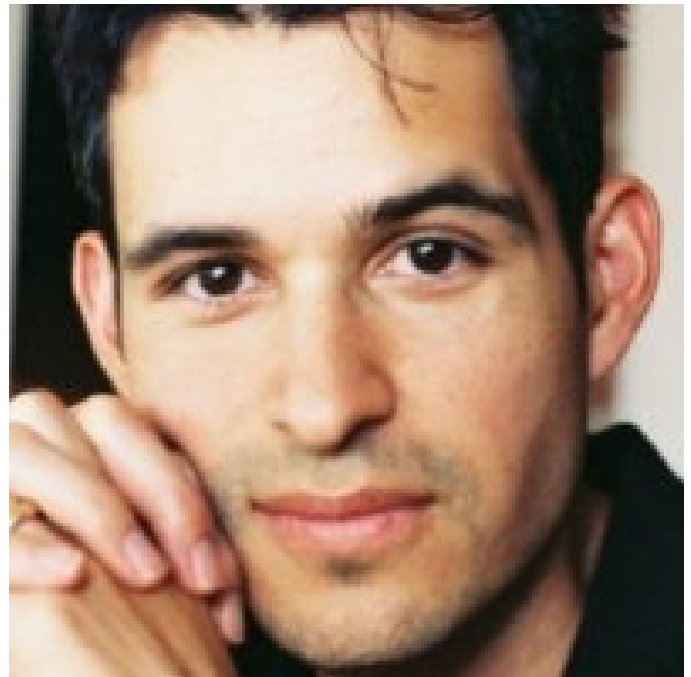
# Community Spotlight:

## Rudy Molina

New Associate Vice Chancellor at the University of Illinois at Chicago

### Could you tell us a little bit about yourself?

My name is Rudy Molina, I'm originally from Mountain View, California which is just south of San Francisco, right next to San Jose. Born to two incredible parents. One was an immigrant and the other was born in California. Rudy Molina Sr. was born in Sonora, into the Yaqui and Seri Family. He didn't know it at the time. He didn't practice ceremony or many traditions that he actually can recognize. It was only in his later years that he learned more about his Indigenous roots. And then my mother, Genevieve Molina is from Salinas California, but her parents are from Michoacán, Southern Mexico. I grew up in the Bay Area being told that I was Mexican by people inside my family and outside my family. I was Mexican, I was Mexican, I was Mexican. That's what I was told to believe. Then when I go to Mexico, guess what? I'm not Mexican. I'm Gringo. I'm American. I'm Italian. I'm everything, but Mexican. So I was pretty confused at that point and by junior year of high school I didn't want to be confused anymore so I decided to learn more about where I come from. So I started talking with my dad a lot more about our heritage. By this time he had already bought many books about tribes in the United States and Mexico. He would take us back to Northern Mexico and Southern Arizona to visit his mom, who is half Yaqui and we would just hang out with the family. Later, when I moved to Arizona to study at University of Arizona I got connected to the Yaqui community in Arizona. That's really where I began to connect and understand more about my culture and started living it. Today I feel a lot more comfortable about who I am and where I come from. I still am not fully accepted in the Mexican or the Yaqui communities.



I am not enrolled in any tribe, but I've come to realize that that's very common because of the history of this country. We were forced to be separated from one another and to some extent that was very successful because we have lost a lot of knowledge and connection to each other. For a few of us on the periphery, we're still trying to claw back in. That's what I like to call it. It's a constant fight, both internally and externally to learn who I am and where I come from.

### Could you say a little bit about your position and what you're up to at UIC?

Sure, academically and professionally I've been on a journey to get to know who I am. I was diagnosed with a learning disability in the third grade so I struggled with academics for my entire life. I was a very average and sometimes poor student, not because I didn't have any interest, but because my writing and reading skills were so poor.

# Community Spotlight:

## Rudy Molina Cont.

My mom was so concerned by first or second grade that I wasn't even speaking. So she had me evaluated and eventually I was diagnosed with an Auditory Processing Disorder (APD). APD means you can hear fine, but struggle processing the information in a timely fashion. Over the years I learned to use techniques to process information as I'm hearing it. If you're giving me directions on how to get here or do anything for a task, one of the things that I learned to do is stop and say it back to you so I can hear myself process it or sometimes I'll write it down in addition to that. So I decided to go study that. My undergrad is in Chicano Studies and I minored in Spanish and Special Education. The minor in Special Education was that side of me that I wanted to learn more about so I earned a master's degree in Special Education with an emphasis in Learning Disabilities. I studied to become a teacher and help students who struggled like me. I was ready to graduate and get a job at a school, but I was talking to some friends and mentors who said, "oh you should work for the U of A, there's a new position to help college students with disabilities" and I thought, "oh that's really cool." So I made a decision to not go into the classroom, but work at the university and little did I know that there was a whole career ahead of me. So I was there for about seventeen years, my wife got her nursing degree and today I find myself as the Associate Vice Chancellor for Student Success and Learning Support at UIC, but over the past seventeen years I worked in that program called the Strategic Alternative Learning Techniques (SALT) Center. I started as a learning specialist and eventually worked myself up to be the director of the program. I came to the U of A as a student with a learning disability so I was a part of the SALT Center and later I was employed there.

So I was a student and later an employee and finally a director of the SALT Center. This position at UIC opened up and I was encouraged to apply for it. UIC was another opportunity to challenge myself and be an advocate for more students.

### What's your favorite part about living in Chicago?

I like the weather, all four seasons. As someone who lived in the desert you really appreciate what it takes to survive. I look back at what my ancestors did with irrigation of the fields and all of that so I've really come to appreciate what it took to live in a desert. And the Yaqui people actually didn't live in the arid lands originally. They were a coastal people who were forced to move inland. So the past hundred years they've been living in places without much water. So they've had to learn from other tribes who have lived in that region for thousands of years. So I come here and everybody is turning on their fountains and letting water run. And I'm like, "what are you doing?" That's a precious thing and where I come from in Arizona and California you just don't do that. So that's the first thing I think of is that water is very different here. The second thing about living in Chicago is the way that the city is set up in terms of different neighborhoods. There's two sides to that. It can be very segregated with isolated groups, but at the same time there's moments where people come together. For me to be able to experience that is really cool.

### Many of our students are planning to go to college and some are even considering UIC. Can you describe what UIC may be like for them?

The greatest thing about our campus is that we already have coordinated efforts built on years of great work.



So you have the Native American Support Program led by Cindy and Jonathan who are a small program by themselves, but they partner with a lot of other programs. They have partnerships with the Asian American, African American and Latino communities because there's a lot of overlap there. We recognize that our students are waaaaay more complex and diverse than just a single line and because of that we need to be creative. Some people would say, "oh you have such a small population of Natives. You only have 20." That's untrue. When you look at the data for students who report only Native you have about 20 students perhaps. But when you look at students who report Native plus other you have 600 students. So we want every student who identifies in some form or fashion to see UIC as a destination with hundreds of majors and minors. So to be able to look at UIC as a destination for your studies and to join a large community of Natives would be great. Great for us and great for you so that's really what we're excited about.

**What advice can you give to students to overcome their struggles and achieve as you have?**

I was once told by a good friend who is a psychologist by profession, Dr. Ken Marsh, who said that, "confidence only comes through competence." What he meant by that is that you're successful because you're confident. You're confident in what you do and how you do it, but the reality is that there's two steps before you gain confidence. The first step is that somebody close to you is encouraging you to go try it. Whether it's learning how to read, riding a bicycle, attending college. Whatever it may be someone, or some organization is supporting you. So that support is step number one. Step number two is building competence. So after someone tries to support and encourage you, then you go do it.



Above: Rudy at his previous position with The University of Arizona's SALT Center

In doing it you realize what you're good at, what you struggled in, what you failed at, but either way you're building competence. As you realize these strengths and challenges you understand that you can excel in some areas. That's where confidence is built. You gain more confidence by encouragement, support and doing it and the cycle repeats itself until you become an expert. So my recommendation is finding people who believe in you. Find people who you trust and ask them questions: how did you do it? What did you do? What can I do? So surround yourself with people who are successful, whatever that may mean. As you surround yourself with people they will build you up. Once you have those people then try it and give it your best shot. Learn what you do well and not so well and then fill in the gaps. Try to improve in the things you're not so strong in. And then pat yourself on the back, cheer yourself on and celebrate your successes. In that process you'll realize that your smile will be a little bigger, you're gonna be more adventurous, you're gonna want to share that with others. And now that you've experienced that cycle over and over again you can share it with other. So the biggest tip would be to surround yourself with positive people and the rest will follow.

# Is Your Child Registered?

We are making an extra effort to gather ED 506 forms in order to obtain a more accurate representation of our student population in Chicago Public Schools. We have significantly increased our number of forms on file from last year, but are looking to add even more. In order for your child and family to participate in our program's activities an ED 506 form must be completed for each child. If you have not yet completed a form for your student you can use the one on the next page and return it to your school office, email to [lkbernal@cps.edu](mailto:lkbernal@cps.edu) or fax them to Field Elementary (773-534-2189).

Please contact us if you need help completing a form or have any other questions.

## Do you know an American Indian or Alaska Native descendant student attending a Chicago Public School?



*They could be eligible for our program's FREE services. All they need to do is complete an ED 506 form and return it to us. Students and parents are more than welcome to either visit us at our office or contact, Program Manager, Lisa Bernal for more information about our program services at 773-553-6598 or [lkbernal@cps.edu](mailto:lkbernal@cps.edu)*

### BENEFITS of the Program:

- ~FREE one-on-one after-school tutoring for all students who need it, available citywide~
- ~Access to FREE Academic and Cultural workshops designed for parents and students~
- ~Meet guest Speakers, Activists, Artists and Educators in Indian Country~
- ~Direct Academic support- College Planning, ACT prep resources~
- ~Meet other Chicagoland Native students and families~
- ~Parent and student advocate support at schools~
- ~Cultural presentations at schools~
- ~Lots of goodies and FUN!~



PLEASE SPREAD THE WORD ABOUT US!



Contact our office at 773-534-2735 | Visit us on [facebook.com/CPSAIEP](https://facebook.com/CPSAIEP) | [www.t7kids.wordpress.com](http://www.t7kids.wordpress.com)

**U.S. Department of Education  
Office of Indian Education  
Washington, DC 20202  
TITLE VI ED 506 INDIAN STUDENT ELIGIBILITY CERTIFICATION FORM**

**Parent/Guardian:** This form serves as the official record of the eligibility determination for each individual child included in the student count. You are not required to complete or submit this form. However, if you choose not to submit a form, your child cannot be counted for funding under the program. **This form should be kept on file and will not need to be completed every year.** Where applicable, the information contained in this form may be released with your prior written consent or the prior written consent of an eligible student (aged 18 or over), or if otherwise authorized by law, if doing so would be permissible under the Family Educational Rights and Privacy Act, 20 U.S.C. § 1232g, and any applicable state or local confidentiality requirements.

**STUDENT INFORMATION**

Name of the Child \_\_\_\_\_ Date of Birth \_\_\_\_\_ Grade \_\_\_\_\_  
(As shown on school enrollment records)  
Name of School \_\_\_\_\_

**TRIBAL ENROLLMENT**

Name of the individual with tribal enrollment: \_\_\_\_\_  
(Individual named must be a descendent in the first or second generation)

The individual with tribal membership is the: \_\_\_\_\_ Child \_\_\_\_\_ Child's Parent \_\_\_\_\_ Child's Grandparent

Name of tribe or band for which individual above claims membership: \_\_\_\_\_

The Tribe or Band is (select only one):

- \_\_\_\_\_ Federally Recognized
- \_\_\_\_\_ State Recognized
- \_\_\_\_\_ Terminated Tribe (Documentation required. Must attach to form)
- \_\_\_\_\_ Member of an organized Indian group that received a grant under the Indian Education Act of 1988 as it was in effect October 19, 1994. (Documentation required. Must attach to form)

Proof of enrollment in tribe or band listed above, as defined by tribe or band is:

- A. Membership or enrollment number (if readily available) \_\_\_\_\_ OR
- B. Other Evidence of Membership in the tribe listed above (describe and attach) \_\_\_\_\_

Name and address of tribe or band maintaining enrollment data for the individual listed above:

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

**ATTESTATION STATEMENT**

I verify that the information provided above is accurate.

Name Parent/Guardian \_\_\_\_\_ Signature \_\_\_\_\_  
Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_  
Email Address \_\_\_\_\_ Date \_\_\_\_\_

## INSTRUCTIONS FOR THE ED 506 FORM

### FOR APPLICANTS:

**PURPOSE:** To comply with the requirements in 20 USC 7427(a), which provides that: "The Secretary shall require that, as part of an application for a grant under this subpart, each applicant shall maintain a file, with respect to each Indian child for whom the local educational agency provides a free public education, that contains a form that sets forth information establishing the status of the child as an Indian child eligible for assistance under this subpart, and that otherwise meets the requirements of subsection (b)".

**MAINTENANCE:** A separate ED 506 form is required for each Indian child that was enrolled during the count period. A new ED 506 form does **NOT** have to be completed each year. All documentation must be maintained in a manner that allows the LEA to be able to discern, for any given year, which students were enrolled in the LEA's school(s) and counted during the count period indicated in the application.

### FOR PARENTS/GUARDIANS:

**DEFINITION:** Indian means an individual who is (1) A member of an Indian tribe or band, as membership is defined by the Indian tribe or band, including any tribe or band terminated since 1940, and any tribe or band recognized by the State in which the tribe or band resides; (2) A descendant of a parent or grandparent who meets the requirements described in paragraph (1) of this definition; (3) Considered by the Secretary of the Interior to be an Indian for any purpose; (4) An Eskimo, Aleut, or other Alaska Native; or (5) A member of an organized Indian group that received a grant under the Indian Education Act of 1988 as it was in effect on October 19, 1994.

**STUDENT INFORMATION:** Write the name of the child, date of birth and school name and grade level.

**TRIBAL ENROLLMENT INFORMATION:** Write the name of the individual with the tribal membership. Only one name is needed for this section, even though multiple persons may have tribal membership. Select only one name: either the child, child's parent or grandparent, for whom you can provide membership information.

Write the name of the tribe or band of Indians to which the child claims membership. The name does not need to be the official name as it appears exactly on the Department of Interior's list of federally-recognized tribes, but the name must be recognizable and be of sufficient detail to permit verification of the eligibility of the tribe. Check only one box indicated whether it is a Federally Recognized, State Recognized, Terminated Tribe or Organized Indian Group. If Terminated Tribe or Organized Indian Group is elected, additional documentation is required and must be attached to this form.

- **Federally Recognized-** an American Indian or Alaska Native tribal entity limited to those indigenous to the U.S. The Department of Interior maintains a list of federally-recognized tribes, which OIE can provide you upon request.
- **State Recognized-** an American Indian or Alaska Native tribal entity that has recognized status by a State. The U.S. Department of Education does not maintain a master list. It is recommended that you use official state websites only.
- **Terminated Tribe-**a tribal entity that once had a federally recognized status from the United States Department of Interior and had that designation terminated.
- **Organized Indian Group-** Member of an organized Indian group that received a grant under the Indian Education Act of 1988 as it was in effect October 19, 1994.

Write the enrollment number establishing the membership of the child, if readily available, or other evidence of membership. If the child is not a member of the tribe and the child's eligibility is through a parent or grandparent, either write the enrollment number of the parent or grandparent, or provide other proof of membership. Some examples of other proof of membership may include: affidavit from tribe, CDIB card or birth certificate. Write the name and address of the organization that maintains updated and accurate membership data for such tribe or band of Indians.

**ATTESTATION STATEMENT:** Provide the name, address and email of the parent or guardian of the child. The signature of the parent or guardian of the child verifies the accuracy of the information supplied.

The Department of Education will safeguard personal privacy in its collection, maintenance, use and dissemination of information about individuals and make such information available to the individual in accordance with the requirements of the Privacy Act.

**PAPERWORK BURDEN STATEMENT** According to the Paperwork Reduction Act of 1995, no persons are required to respond to a collection of information unless such collection displays a valid OMB control number. The valid OMB control number for this information collection is 1810-0021. The time required to complete this portion of the information collection per type of respondent is estimated to average: 15 minutes per Indian student certification (ED 506) form; including the time to review instructions, search existing data resources, gather the data needed, and complete and review the information collection. If you have any comments concerning the accuracy of the time estimate(s) or suggestions for improving this form, please write to: U.S. Department of Education, Washington, D.C. 20202-4651. If you have comments or concerns regarding the status of your individual submission of this form, write directly to: Office of Indian Education, U.S. Department of Education, 400 Maryland Avenue, S.W., LBJ/Room 3W203, Washington, D.C. 20202-6335. OMB Number: 1810-0021 Expiration Date: 07/31/2019.

# Save the Dates

## CPS AIEP Winter Calendar

### Tutoring Services

**Mondays and Wednesdays, 3:30pm - 5pm**

**Starting January 22**

**St. Kateri Center**

**3938 N Leavitt St, Chicago**

This is for students who need homework assistance, help catching up in class or just a quiet place to study. A CPS teacher and program staff will be available to help students study. Afterschool snacks will also be provided. If your student is unable to attend please contact us and we can arrange for 1 on 1 services.

### Beading and Sewing Circle

**Tuesdays, 4 - 7pm**

**January 9 & 16**

**Ho Chunk Chicago Branch Office**

**4738 N Milwaukee ave, Chicago, IL**

Beading and Sewing instruction facilitated by Mavis Blacker & Linda White. Please bring a small potluck dish to share. All materials provided and sponsored by: CPS AIEP, Ho Chunk Chicago Branch Office and St. Kateri Center.



### Winter Break Field Trips

**January 3, 4 and 5, 9:30am - 3pm**

**Drop off/Pick up at St. Kateri Center**

**3938, N Leavitt St, Chicago**

CPS AIEP will be providing free field trips for students over break. Parents may also chaperone. Field trips will be to the Museum of Science and Industry, Brookfield Zoo and Nature Museum. RSVP to one or more field trips on our blog or Facebook page. Tickets are limited!

### CPS AIEP Public Forum - Festival of Stories

**February 21, 6pm - 8:30pm**

**La Villa Restaurant, Lounge & Banquet Hall**

**3632 N Pulaski Rd, Chicago**

Come learn more about the program's initiatives and recent accomplishments. Staff presentations will be followed by a powwow performance featuring our students. Students will have the chance to showcase their regalia and dance moves, highlighting their development through the years.

### CPS AIEP Spring Break Program

**March 26 - 30, 9am - 3pm**

**St. Kateri Center**

**3938 N Leavitt St, Chicago**

CPS AIEP will be hosting a week-long program over Spring Break. Students will get to play and learn while school is out. More details TBA.

## CPS AIEP Staff

### **Lisa Bernal**

Sisseton Wahpeton Oyate  
Program Manager  
lkbernal@cps.edu

### **Chantay Moore**

Navajo  
Project Coordinator  
cwmoore@cps.edu

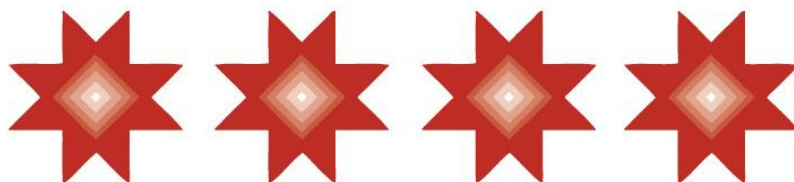
### **Forrest Bruce**

Ojibwe  
Youth Development Specialist  
fbruce@cps.edu

## Chicago Public Schools American Indian Education Program (CPS AIEP)

*Our mission is to ensure that each American Indian and Alaska Native child in Chicago Public Schools has equal access to educational opportunities.*

# CHICAGO



CPS AMERICAN INDIAN EDUCATION PROGRAM

## CPS American Indian Education Program

Office Hours: 9am-3pm

American Indian Family Resource Center  
Eugene Field Elementary  
7019 N Ashland Blvd, Room 209  
Chicago, IL 60626  
773-534-2735

CPS Garfield Park Office  
2651 W Washington Blvd, 3rd Floor  
Chicago, IL 60612  
773-553-6598

[www.T7KIDS.WORDPRESS.com](http://www.T7KIDS.WORDPRESS.com)

[facebook.com/CPSAIEP](https://facebook.com/CPSAIEP)

[vimeo.com/CHICAGOT7](https://vimeo.com/CHICAGOT7)



**CAIEC**  
Citywide American Indian  
Education Council