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ABSTRACT

Juvenile delinquency was identified as the major problem affecting youth on Indian reservations. Causes for delinquency which were discussed included culture conflict, expectation of failure, unemployment, failure of homes and parents, discrimination, inadequate education, off-reservation schools, and alcoholism. Needs identified by tribal leaders included new services and facilities for delinquent reservation youth, training programs, and legal change for more effective handling of juveniles. Progress was reported in the areas of foster care, local involvement, alternatives to incarceration, and recreational programs. Inter-tribal cooperation, youth involvement, and leadership exercised in the form of concrete action were seen as essential to reducing delinquency among reservation youth. Consultants described programs, service organizations, and opportunities for Indian youth. A conference agenda and lists of tribal representatives and other participants are appended. (JH)

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PREFACE

In the states of Region VIII, Montana, North Dakota, South Dakota, Wyoming, Utah, and Colorado, and of Region VII, Arizona, Oklahoma, Texas, and New Mexico, approximately one-third of America's Indian reservation acreage is located. On these reservations, two-thirds of the population is under 21 years of age. One-half is 16 years of age or younger. On none of these reservations is there a major program for youth development and delinquency prevention, yet each reservation recognizes the need for programs to aid young people. This is apparently true of reservations throughout the nation as reported by participants from outside HEW Regions VII and VIII.

In order to assist reservations in developing such programs, deeper understanding of reservation problems is required by those in state and federal agencies. There has been doubt in the minds of many administrators that Indians are ready and willing to assume responsibility for the solutions of their problems. The proceedings of this conference are firm evidence and testimony that they are.

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The University of Colorado is grateful for the editorial assistance of Dr. Ruth M. Underhill in preparation of this report. She wrote the insightful summary which begins it, and her long experience with Indian groups was invaluable in identifying the themes expressed by Indian leaders during the round table session of the first day.

Dr. Underhill's long career has gained her note as an administrator, educator, scientist, and author. A professional anthropologist, she served as Supervisor of Indian Education with the United States Indian Service, a predecessor of the Bureau of Indian Affairs. She has taught at the University of Denver, the University of Colorado, Colorado Women's College (now Temple Buell College), and New York State Teacher's College.

Her twenty-four separate published volumes include works on the Pueblos, the Papagos, the Navajos, the Paiutes, the Pimas, the tribes of the Northwest and Indian religions. She has also written fiction.

Now in the ninth decade of her life, Dr. Underhill is currently under contract with the Navajo Tribe to write a social studies textbook for use in Navajo elementary schools.

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ONE HUNDRED YEARS OF DEMORALIZATION

"Worse off," lamented Bob Howard of the Blackfeet Tribe. "actually worse off, our young people, than they were one hundred years ago!"

Yet one hundred years ago was the tragic era of settling on reservations. The Indians then lived in anxiety. Due to misunderstanding and mismanagement, they were sometimes without food and shelter. Yet, in those days, the old ideas of behavior still held. Young people respected their elders and followed their teachings. They performed their duty to the tribe, even at the cost of life. The white man's fire water was known, but drunkenness was still occasional. The Indian has pride in himself and his people.

Through the years, the white man has attempted to improve the Red Man's situation with money and with schools. But his understanding has been that the Indian would wish to give up everything in his own life-way, from clothing and food to religion. There has been no provision for Indians to plan and act for themselves. So respect for elders and for the old lifeway "fly down the drain" as Howard put it. The young person, still not fully educated, still not rich and powerful in the white man's way, feels frustrated, lost, hopeless.

NO EDUCATION, NO MONEY, NO JOB, NO ANYTHING!

This is the plight of one young Blackfeet Indian, as described by the Director of Community Action for his tribe. It is not unusual on any reservation, as attested by the 29 delegates to a conference on juvenile delinquency among Indians. The problems of youth have indeed been neglected, both by whites and by Indians themselves. The result is vandalism, drugs, drunkenness, sometimes suicide.

THE NUMBER ONE PROBLEM IS BOOZE

So protested Harold Iron Shield, a Standing Rock Sioux, now engaged in social work in Denver. Drink is the easy way out of almost insuperable problems. Whole families take to it, children sometimes beginning at nine years of age. Often the young delinquent has nothing behind him but a broken home or no home at all.

EDUCATION SYSTEM SOLD OUT TO WHITE VALUES

So attested Bruce Glenn of the United Scholarship Service. White teachers beat everybody down, teach the Indian he is "no good".

Many participants commented that often the Indian child, coming from a home where no English is spoken, does not understand the lessons. He is dragged helplessly along until he drops out. Moreover, there is discrimination against the Indian both by Spanish and by Anglos.

JUDGES AND COURTS NOT SUITED TO INDIAN YOUNG

Some reservations have no juvenile code at all. Young delinquents are sent to jail or reform school. No detention home for juveniles either. Some have one probation officer serving several reservations. Young people think, "No one cares about me so I don't care what I do."

In fact, Indians are that part of the totem pole which is buried in the ground. The government hardly knows they exist.

"WE LIVE WITH THE PEOPLE AND WE KNOW WHAT THE PROBLEMS ARE,"

said Mr. Joe Sando, of the All Indian Pueblo Council.

The Indians want self-expression in the courts and in the schools. They feel they can thus control the delinquency and dropouts better than the officials who may be better educated but do not know the situation. Specifically they would like the following:

Their own courts, their own judges, their own probation officers.

Half-way houses or detention homes where young offenders could be sent rather than to jail.

Their own school boards in all-Indian communities or members of school boards in Indian-white communities. This would help to stop the discrimination which sometimes discourages young Indians in acquiring an education.

Their own teachers both in public and reservations schools. This would obviate the language problem which discourages non-English speakers and causes dropouts.

Community houses where the young can meet for training and recreation. This type of community house would provide recreation and training that the youths are interested in and things that are important to them, rather than what is important to the adults.
(Bob Howard, Blackfeet Indian Tribe.)

FUNDS ARE NEEDED BUT INDIANS DO NOT HAVE MONEY

The highest family income mentioned by committee members was that of the Nez Perce in Idaho, \$1,997 per family. The Cheyenne-Arapaho of Oklahoma went down to \$847 in one county as revealed in a recent study by the Oklahoma Employment and Security Commission. It is plain that if Indians are to move up and work constructively for their own young, they must have financial help. They need to pay probation officers and social workers. The need to build detention homes and training centers for their young.

NOBODY LISTENS TO PROGRAMS FROM THE HEART

"If they would let us write programs from the heart and somebody could understand these programs and the people, I am sure we would have no trouble getting money," Bob Howard pleaded. But he and the other committee members wanted even more. They wanted respect for their goals, both in court and in school. They wanted Indians to be thought of, not as "blankets" but as useful fellow citizens.

PART I

WORDS IN COUNCIL

Most of the Conference's first day was taken up with a lengthy session during which delegates of the Tribal Councils expressed their problems, solutions and unfilled needs. In the following pages, the major themes of that discussion are presented. Each theme is preceded by a brief summary, and documented by verbatim extracts from the full transcript of the Conference.

DIMENSIONS OF THE PROBLEM

SUMMARY

Reservation leaders at the Conference agreed that delinquency looms as an important problem of reservation youth.

An apparent discovery was that they have the same problems. Despite the diversity of cultures and geographical areas represented at the Conference, the tribal leaders felt kinship in their concern for those who would inherit their traditions.

AN IMPORTANT PROBLEM FACING INDIAN YOUTH. . .

- Angelo LaMere: Menominee County, an Indian Reservation that has been terminated and turned into a county, was first in the state in total juvenile referrals, and second in dependent and neglect referrals. . .first in new admissions to the Wisconsin State School for boys and girls, second in guardianship transfers and first in unwed mothers.
- David Gipp: Arrests last year were over 2,000 in the juvenile category. . .Our reservation's total population is 4,712 people.
- We say our crime rates among juveniles are going up; the Bureau of Indian Affairs disagrees, they say they're going down. The Bureau of Indian Affairs projects that our population is decreasing and our projections are that it is increasing. . .We are beginning to take some very serious looks at these things.
- Joseph Juancho: Over 50% of our population is under the age of 21.
- Joseph Culbertson: Population 2,500. . .212 juvenile cases, ranging from alcoholism and vandalism and other misdemeanors to felonies.
- James Lewis: As with most reservations, at least 50% of its population is under 21 years of age.
- Robert Howard: Vandalism is typically breaking and entering, car theft. . . 95% of the disorderly conduct was tuned into alcohol. . . when you realize that the Indian reservation is made up of small communities, figures like these start taking on a large meaning, even though they seem small to people used to looking at city statistics.

THE SAME PROBLEM ALL OVER. . .

- Allen Slickpoo: It sounds to me as if all of us have a mutual problem, as Indians and as Indian tribes.
- Robert Lewis: Problems are similar on most reservations--I think we can all agree on that.

- Lafie Bennett: Our problems are not any different than on any other reservation, except that maybe we have a few more juveniles on the reservation.
- David Gipp: Things like the dropout rates, alcoholism, jurisdiction issues, law and order systems and court systems that have been brought up. . .in many ways are applicable to us at Standing Rock.
- Joe Sando: We in the Pueblos are facing the same things you have on the reservation.
- Robert Howard: The Blackfeet Indian Reservation. . .isn't any different or more difficult than any other reservation in the country, nor probably, does it have any different set of problems concerning youth. . .

THE CAUSES OF JUVENILE DELINQUENCY

SUMMARY

The conferees believed that the causes of juvenile delinquency are to be found in the intractible, complex problems which afflict American Indians on every side. They drew a poignant sketch of communities torn by conflicting ideals, harassed by the white man's indifference or hostility, unable to find patterns of life which successfully combine the old and the new.

Culture Conflict: Warm tribal memories of yesterday's ways form a jarring contrast with the values and attitudes needed for success in white America. Indian youths are caught in the middle.

Failure: Several speakers evoked a widespread "expectation of failure" which colors the attitudes of Indian youth.

Unemployment: In many cases, incomes are far below accepted measures of "the poverty line." Worse still, many Indian parents cannot find jobs at any wage--with expectable results for the children.

Failure of Homes: Beset by so many problems, it is no surprise that (as one speaker put it) "parents do not know how to parent."

Discrimination: Racial prejudice, both subtle and open, poisons the relationships of Indians with others. Sometimes, uncomprehending Indian schoolchildren are the targets.

Inadequate Schooling: Tribal leaders complained that schooling is often both inadequate and irrelevant to the needs of their children. Language is sometimes an unrecognized barrier.

Off-Reservation Schools: Several speakers directed special criticism at off-reservation facilities.

Alcoholism: Too often, the response of Indians--even the very young--to their overwhelming problems is escape through alcohol and other substance abuse. Sadly, alcoholism appears to be a major factor in the lives of children.

Bureaucracy: Indians are hardly alone in complaining that government agencies fail to give them sympathetic treatment. But several leaders said that Indians have especially acute problems.

A CONFLICT OF CULTURES. . .

Robert Lewis: From the turn of the century to right after the War, we lost some of the values we had--the values that were good in a farming community.

A unique factor in our situation is that we have about 45,000 acres surrounded by a growing urban population. We are surrounded by Phoenix and three other cities, so there is this pressure of urban growth and all of the problems that go with it.

Joe Sando: Isolation seems to contribute to some of these problems.

But up until World War II, we had hardly any problems because of our system of living; the War sent many of our young people to the fighting, and to the West Coast as welders and in other positions. . .occasionally (the children of World War II veterans) start coming back with a different view.

The system of living has helped control us for many years. But these things are changing. . .

One thing I would like to bring out is. . .the minority complex that Indians have. . .

Angelo LaMere: We wanted to express our concern for the Indian culture. This is my deep hope and dream. My wife and I speak Indian, but our children don't, and this is important. During my teens I thought this was the old way, but now I see the importance of teaching the Indian past and the Indian culture.

Allen Slickpoo: It seems to me the biggest thing is the conflict of cultures. . . I agree with the gentleman who spoke about. . .restoring Indian pride by historical and cultural values.

Robert Howard: Suicide is not the Indian's bag, so I feel something very serious is going wrong with our young people, when so many take their own lives and so many more try to.

Armarante Silva: There is a failure in the respect of elders. . .

EXPECTING TO FAIL. . .

Lawrence Hart: I suppose one of the things that I can speak about is the existence of an expectation of failure. This failure syndrome is so widespread it is almost total. The attitude is: He is an Indian, he is going to fail. This attitude also exists in the Indian community. Parents expect their children to fail, because they themselves have failed. If they have difficulty or drop out, the parents cannot deal with it and the children are not encouraged to remain in school. The students themselves expect to fail. . .there is even peer pressure on them to drop out. Being expelled has status.

Joe Sando: When they have experienced nothing but failure, they go back to the reservations and villages, and there they become problems because there is no future for them.

Joe Sando: They experience failure in the classroom and they think their life is going to be one big failure.

POOR PAY, NO JOBS. . .

Robert Lewis: Service industry and government--both tribal and Bureau of Indian Affairs--are the main employers, and we also have a growing number of skilled workers. However, a good number are only semi-skilled. Unemployment continues to be a problem.

Joe Sando: (Among adults) the number one problem is employment, and unemployment is a lot of times caused by drinking.

Allen Slickpoo: The unemployment situation is chronic. Male unemployment is up to 70%, and female is up to 85%. . .The reason for this is. . .we still believe that there exists an invisible wall of discrimination.

TROUBLE IN THE HOME. . .

Joe Sando: They think no one cares about them, and they don't care what they do. These are the kinds of people that come before our governor and our judges.

Robert Lewis: We try to work with the family as a whole. . .this is not as easy as we expected, but we do try. . .Most of our delinquents are neglected children, and this goes back to the weak family structure. We've got parents who do not know how to parent.

Lillian Hereford: One of our major problems--and I know that this is repetitious--is what we have delinquent parents as well as children.

Amarante Silva: I would say that the parent is delinquent in not filling the role of parent. . .the child will see what is done in his own home and do the same things.

DISCRIMINATION. . .

Amarante Silva: There is discrimination. . .in the schools. Some the kids are given the feeling of discrimination by the Spanish-Americans.

Allen Slickpoo: When I would go to school. . .I'd learn there I was a "blanket," and somehow the names did affect me in being able to learn.

One of the things I hate to see worst--and it has happened many times--is for the police to come right into the classroom and drag a kid right out. This has a bad psychological effect on the child, and the other kids begin to look down on him as a criminal or a delinquent. On the other hand they won't do that with a non-Indian.

Lawrence Hart: Discrimination exists in most of Oklahoma, especially in our area. Sometimes it is subtle, sometimes it is open. It manifests itself in economic discrimination. Indians can live only in certain parts of town.

The student is expelled for five absences, and three tardies make an absence (in one school district). . .In one case a student obtained his fifth absence two days before the end of the semester, and was expelled and lost credit. . .the school board says it applies to non-Indians, but I'm not sure they've ever expelled one for this. It seems to be designed for the Indian.

Lillian Hereford: There is a lot of discrimination. . .there is a lot of fighting and name calling, and our kids just get tired of this and drop out.

POOR SCHOOLING. . .

Joe Sando: One of the main problems I'm sure you will agree is the American education system. . . (it) does not allow the Indian student who does not speak or understand English to succeed in the classroom. . . Yet they are ordinarily taken as stupid, and the teacher looks on them as stupid. The teachers do not realize that these students cannot understand English, and cannot participate like the others. . . but no allowance is made for them. I say this is the reason that many of our Indian students fail.

- Robert Lewis: We have a truancy rate that is significant. Many students find public school an unsuccessful experience by the time they reach junior high. . .About a third of this year's senior high class has dropped out already.
- Allen Slickpoo: I think we should have more Indian school board members. . . the school board must screen very carefully the type of teachers they are hiring. (In one school district) the teachers they hired were from the South, and they were not oriented to minorities, not familiar with the Indian people. (When the University of Idaho conducted a workshop for teachers on Indian culture), only the people who had lived in the area all their lives attended, the others didn't come.
- Roland Poncho: On our reservation we have five college graduates. And these people. . .try to counsel the youngsters in high school. Right now the prospect is not too bright, but we are trying to do our best to help and advise them.
- They were unable to converse with the English-speaking students, and as a result they didn't have the knowledge or ability to go beyond high school.
- We were very fortunate in the last legislative session to write in a bill to permit our youngsters to have freedom of transfer (between schools). For years and years, our youngsters could go to only one school--a country school with an enrollment of less than 200. . .Because of the poor training in this rural school, we had lots of college dropouts, although few drop out of high school. . .We had to sneak four students into the larger public high school, and as a result of the better schooling, all four of them are in college now.
- Joseph Juanicho: Another problem is school dropouts. This is due to lack of education, and to homes where many parents have no more than sixth grade, and some have no school at all.
- Robert Howard: Young people are saying, "This method of education does not fit us. . .we want to have something valid come from our sitting in the classroom six hours a day."
- Lawrence Hart: (In public school), high rate of dropouts, estimated to be 70% overall. . .discrimination.

. . . ESPECIALLY THE SCHOOLS AWAY FROM HOME. . .

- Oswald George: The general resolution is that the youngster is sent to (the state industrial school), which is far from reservation in south Idaho.
- Once you get these Indians in the "industrial school". . . the child can either go one way or the other, and generally they go the other. It's the beginning of his venture into whatever worlds he learns about in these industrial schools. Some of these kids that are down there have not even committed a crime, but they're sent there anyway.
- H. Paul Tsosie: The boarding schools I am afraid have their problems, and one of these problems is runaways.
- Lahie Bennett: We have found that in dealing with the youngsters that the ones attending federally-operated boarding schools off the reservation are the biggest troublemakers on the reservation.
- Lawrence Hart: Rather than being adjudicated or being found neglected, they are sent to a local Indian school. You might just as well put them in jail as put them in that school.
- R. O. Lattergrass: Another problem causing delinquency. . . is that 10% of our children go to boarding school. We feel this is a definite cause of deterioration. . .

ALCOHOLISM. . .

- Lawrence Hart: Indian people must develop a different attitude to drinking. Alcohol is foreign to the Indian culture, and we have not developed good drinking patterns, much less healthy attitudes to alcohol. Other ethnic groups, such as the Jewish people, have good attitudes and values with regard to drinking. . . over 90% of them drink, but less than 3% become alcoholics.
- An alcoholic will affect five other people, usually family and friends. We must give them counseling and treatment for they are afflicted too.
- Lillian Hereford: There is a problem with drunks, and kids taking medicine to get high on, and also a problem with glue sniffing.
- Joseph Culbertson: In our small town, we have five bars. The kids have access to liquor and they pay older people to purchase for them.

- H. Paul Tsosie: The problems are: intoxication, truancy next, and the third is probably fighting.
 . . .(regarding boarding school children), when these young boys and girls get involved with the law, 99% of the time it will be intoxication.
 (Regarding drugs) They're coming in. We are having light problems with narcotics, and we've had a couple of cases of marijuana already. In my area, we also had a couple of cases of LSD.
- Robert Lewis: The delinquency percentage is probably not as high as elsewhere. . .alcoholism is the main problem.
- Joe Sando: Our biggest problem has been liquor with our youngsters.
- Amarante Silva: . . .alcoholism, which leads to unemployment and vandalism. .
- Robert Howard: Our emphasis is wrong. We have spent Lord knows how much money on alcoholism and rehabilitation. . .We should be working with these young people before they get to be adult alcoholism problems.
- Joseph Juancho: As in some of the other tribes, alcoholism is one of our biggest problems.
- David Gipp: On Standing Rock, 70% of our people use alcohol, and 60% of our people are under 16. One per cent of our people begin drinking by age nine, and the median age for drinking is 15. Drinking peaks on our reservation between the ages of 20 and 29. . .

INDIAN WORLD, WHITE MAN'S RULES. . .

- Robert Howard: If they would let us write programs from the heart, and somebody could understand them, I'm sure we would have no problems getting money.
- Allen Slickpoo: The state regulations (with regard to foster care) are too strict. They do not recognize that Indians are an entirely different group than non-Indians, socially and economically. For instance, you may have a family and wish to take a little girl into your home, and yet your home is substandard according to the white man's standards. In other words, according to state regulations, the child and her relatives are supposed to shut off their love for one another, like you shut the water off from the faucet, just because of the state regulations.

Allen Slickpoo: Rather than making their decisions from behind a desk in Washington, where they really don't know the situation on the reservations from the grass roots, why don't they come and visit the reservations?

I don't think the Washington office should measure the Indian juvenile problems in comparison with non-Indian problems, because they are different culturally. If Indians really become first class citizens, and we all earn \$8,000 to \$10,000 a year, then maybe you can put us in the same category.

Lawrence Hart: The dimension I would bring to this picture is the Indian on a non-reservation. . .this immediately says several things. . .Though we have similar problems, we do not have direct access to any of the Indian desks in Washington. Unfortunately, many county or multi-county Community Action Program agencies are completely insensitive to Indian problems and needs.

Joseph Juancho: Our tribe has no reservation. . .I am sorry to say that the tribe cannot participate in getting funds from any of the offices of the federal government.

Roland Poncho: We are members of the Texas Commission on Indian Affairs. . . a commission created to get away from (state agencies' control), (which were) very inadequate, because we were a special case. We were one of the first tribes to be terminated in 1954. Since termination, we have had gradual progress towards self-sufficiency.

WHAT TRIBAL COUNCILS WANT FOR THEIR YOUNG

SUMMARY

In view of their sparse financial resources, Indian leaders must depend upon the help of federal and state governments if they are to develop effective youth programming in the near term, but what kind of programs do they want? The conference provided some answers.

Services and Facilities: Loudly and clearly, the tribal leaders expressed their determination to create new services and facilities for

delinquent reservation youth. Just as emphatically, they made it known that these new services should be controlled by themselves, and located on their reservations.

Training: Trained Indians are indispensable if services for youth are to be controlled on the reservations. The tribal leaders recognize this, and called for innovative channels to help their people become trained.

Legal Change: Jurisdictional problems and out-of-date laws hamper the tribes in trying to deal effectively with juveniles. The conferees called for change.

Recreation: Several speakers argued that simple recreation facilities would be a major asset in their fight against delinquency.

NO SERVICES OR FACILITIES. . .

- II. Paul Tsosie: If we get our juvenile code, our tribal juvenile judge and our tribal juvenile probation officer. . . I think the program we would develop is tremendous. But we don't have any funds for this, and this is why we are here too.
- We do not have any juvenile detention facilities, no juvenile probation officer, no juvenile judge--we are completely vacant and out in that field.
- Joe Sando: These two we need: a juvenile officer and a school for delinquents. At this meeting I would like to find out where we can get funds.
- Amarante Silva. The police protection is pretty thin.
- Robert Howard: We treat young people the same way we treat adults; we run them through a procedure of the court, they are usually fined, sentenced and paroled. . . and we keep our fingers crossed that they won't come back.

- Robert Howard: I can't describe this, you can believe this only if you see it. We have one cell for males, one for females, and they are usually filled with the normal complement of drunks. Now when a juvenile is picked up. . . nine times out of ten this is where the juvenile lands.
- Oswald George: On our reservation we have one juvenile officer, but he covers four other reservations also. . . at the moment he is in school in California, supposedly learning how to do this. . . we are satisfied that we do not see him enough. We see him maybe twice a month.
- I do believe that there should be a kind of middle house, a place where youngsters could be sent. This should be tribally operated, perhaps with state help.
- O. E. Hallsell: There are very few facilities for holding children when we arrest the parents. In most cases, the officer will take them in to his own home until he can turn them over to welfare.
- R. O. Lattergrass: We don't have any juvenile program to speak of. We're operating just like everyone else, if a kid gets into trouble we just hope it won't be too serious and ignore him.
- David Gipp: I am going to be dealing mainly with the social plan area and one of the prime reasons that I came down from Standing Rock was to find out what kind of resources we might be able to find for youth development.

TRAINING. . .

- H. Paul Tsosie: . . . it is the responsibility of the police officer to approach the problem (of what to do with a juvenile he arrests) in his own fashion and his own common sense. . . Can you imagine a 21 year old officer, who's single going up to 45 year old parents and telling them how to counsel their child's problem, without training in the field of juvenile delinquency?
- Amarante Silva: We need trained probation officers who will follow through.

- Amarante Silva: Due to the lack of training that they have had (Indian job applicants) it is like finding a rough gem--you find a diamond in the rough, you know, not cut and polished. So I tell the employers to go ahead and train our people and see what kind of an asset our people can be.
- Robert Lewis: Even the police (do marriage counseling). On the reservation, the police are respected, and when there is an emergency that is where people go, not as in the urban world where the "fuzz" is feared.
- David Gipp: Hand in hand with any kind of jobs that are created are the social programs, the training programs that must be implemented.
- Lillian Hereford: We are trying to do the job of professionals, but we don't have the education or near enough training.
- O. E. Halsell: . . .(the recently passed juvenile code, which is not yet operative) has in it the vision of a Navajo juvenile judge and juvenile officer to cover each of the five districts of the reservation. We feel strongly that they should all be Indians. Now they need training. . .(but) we needed them on the job yesterday.. So I would suggest a short, intensive training program to get them on the job, and then more training as time goes by.

REFORM OF THE LEGAL SYSTEM. . .

- H. Paul Tsosie: We are operating without a juvenile code. What does this mean in regard to enforcement action? In a typical situation, if a juvenile commits a criminal offense, he or she is immediately turned over to the parents, and we have to order the parents into tribal court for a show-cause order as to why the juvenile should not be liable for further action.
- Robert Howard: We have a jurisdictional problem. . .If delinquents are picked up outside the reservation, the (county probation officer) comes into the picture. But if they are picked up on the reservation, he can have nothing to do with them--they're strictly a tribal court problem. And I might add that we do not have a juvenile officer in the tribal court--we only have a title. The Bureau of Indian Affairs has a man they call a juvenile officer, but. . .I'd say 80% of his time is taken up outside the juvenile delinquency area. For years, we have said we need a juvenile officer, but. . . we appoint someone who has a few million other duties.

O. E. Halsell: The tribal judges have jurisdiction in misdemeanors and civil cases, as well as in all cases involving the misuse of money. But they don't have jurisdiction on major crimes. I think some of the major crimes should be turned over to the tribal judges, because there's a gaping hole between what the federal authorities are willing to do and what Navajo courts have authority to do. There are only two F.B.I. men to cover the whole reservation and the nearest federal prosecutor is a five mile drive away in Phoenix. So they are extremely reluctant to follow through on anything short of mayhem and the most heinous crimes. If a guy attempts to kill his wife but doesn't succeed, the U.S. Attorney won't prosecute it--so we have to charge him with assault and battery and give him 30 days in jail, which is better than nothing but falls short of the mark.

Lafie Bennett: Our jurisdiction covers three states: Arizona, New Mexico, and Utah.

Roland Poncho: County law enforcement agencies have jurisdiction on our reservation. We have a satisfactory relationship with them. However, with due respect, they do not patrol our reservation unless we ask for it.

Allen Slickpoo: We have, by tribal resolution under Public Law #280, given jurisdiction to the State of Idaho, partial jurisdiction that includes juvenile delinquency. The federal government still maintains jurisdiction over the ten major crimes. . . we have no tribal law enforcement, so we have to rely on the Bureau of Indian Affairs.

Oswald George: Juveniles are generally brought before the (county) probate judge, they ignore our court's standing. . .

Concurrent jurisdiction sounds all right, but. . .if a juvenile is picked up by a state official, he is brought to our tribal court and sentenced. As a result he is brought to the county court house jail where they are generally kept if they do not have the fine. Then the tribe has got to pay room and board for him. Our Indians are not treated as citizens of the county. . .

A PLACE TO GO, SOMETHING TO DO. . .

R. O. Lattergrass: If we check our statistics, 85% of our delinquents are 12 years and older, so this goes back to the fact that we don't have a place for the children to go.

- Oswald George: I think that scouting is one of the things that attacks the problem before it happens, and I do believe that it is of of the most important organizations that is fighting juvenile delinquency.
- Lillian Hereford: We have nice recreational facilities, but use of the hall is limited to certain people and half the time it is locked up. . .I think the lack on our reservation is something for kids of all ages to do, especially the teenagers.
- Roland Poncho: One of our main problems is lack of activities. Our youngsters are full of energy. . .and they release it in the form of vandalism and alcoholism.
- Joe Sando: Likewise, we need scouting programs or 4-H programs in which our kids can participate.
- Robert Howard: Sadly, our reservation has no place for the young people until we had this building built. . .We should have eight places for young people to go and do things rather than eight bars.

WHAT THE INDIANS HAVE ALREADY DONE

SUMMARY

Despite all the handicaps, conference delegates reported gratifying progress on a number of fronts in responding to the challenge of juvenile delinquency.

Foster Care: A number of Indian communities have been able to develop satisfactory foster home placements.

Local Politics has yielded control of or representation on the school board in two cases with gratifying results.

Alternatives to Incarceration for juvenile delinquents were developed by two tribes.

Recreation: In line with their emphasis on the need for recreation, several tribes have made substantial efforts to develop such programs.

A Crisis Center to help prevent suicides was set up by one tribe.

Programs Funded by the Youth Development and Delinquency Prevention Administration: Several Indian communities have received funds for imaginative and effective youth programs from the Youth Development and Delinquency Prevention Administration in the Department of Health, Education, and Welfare. These programs represent a fruitful partnership between federal government and tribal councils.

FOSTER CARE. . .

Joseph Culbertson: If both parents are either in jail or drunk, we have a man and his wife who operate a wonderful home that take care of the children in the meantime. It is operated by the Bureau of Indian Affairs and the tribe--the Bureau of Indian Affairs matches tribal funds.

R. O. Lattergrass: We do have a foster care program that is working very adequately for the children under 12 years of age.

Robert Lewis: Usually, we can work out a foster care situation. We have a few families on the reservation who will. If not, we can go to the county for long-term foster care.

We have quite a few people that belong to the Latter Day Saints Church, and they operate a foster placement program. We have those students on this program, where they will live with Mormon families and go to public schools. There are at present 13 students in college, but we haven't had a graduate yet.

LOCAL POLITICS. . .

Abel Sanchez: The first time we tried to get an Indian on the school board. . .we had a lot of non-Indians and Anglos working against us. So we just let it go. . .but the next time he came to ask me if the reservation would vote for him, I said, "Do we get an Indian on the school board?" So now we have an Indian on the school board.

R. O. Lattergrass: We have an all-Indian school board, and I think this is going to solve a lot of problems in the future. We are in full control of the Bureau of Indian Affairs school with the right to hire and fire.

ALTERNATIVE TO INCARCERATION. . .

Joseph Culbertson: Fortunately, we have a new jail, and (juveniles) are kept separate from the older prisoners. If they have done something serious, they are sent either to Miles City or a government correctional school.

We are in the process as of July 1 of opening a place called the Oak Ranch for Boys. . .The ranch will be on the reservation. . .boys will be trained by professionals brought in by the tribe and the Bureau of Indian Affairs. . . they will learn different trades and agriculture.

(Editor's Note: See also the program on the Pine Ridge Reservation in South Dakota outlined in James Pourier's presentation.)

RECREATION. . .

Joseph Culbertson: At the present time we have a counselor who works with the children, and they have also started a Boy Scout troop which I am proud of.

Abel Sanchez: The tribal council said that we want to do something for our children, so we got started on a recreation center. . .built on a community basis. The organization of the Boy Scouts was started by the tribal council. . .The Women's Club raised \$125,000 for the church to be rebuilt. . .with the little money that we have, we built the administration building. . .

Joseph Juancho: We are building a community house for recreation facilities. We are also trying to set up Indian adult basic education and also a study hall for the young student.

Joe Sando: To fight some of these problems, for the past twelve years in my village, we have sponsored an all-Indian track meet. We have no special funds, we just try to buy some--get together enough to buy some trophies, and it has done very well. Today, we have Pueblo kids in colleges with track scholarships.

Robert Howard: The Blackfeet Tribe and Housing and Urban Development people have built and almost completed a community center complex. . . We could put up buildings and buildings and buildings, but it all means nothing until we reach these young people with something valid, something important to them.

CRISIS CENTER. . .

Robert Howard: We set up what we call a crisis center. This is a number of telephones, and anyone who is troubled can just call and find someone to talk with. We set it up because the suicide rate has been gradually going up for adults and young people.

USE OF THE JUVENILE DELINQUENCY ACT AND THE YOUTH DEVELOPMENT AND DELINQUENCY PREVENTION ADMINISTRATION. . .

Jerry Arbuckle: (The Great Lakes Intertribal Council Program) consists of representatives from all ten reservations, who started a Youth Development Program. . .This money is appropriated from the Department of Health, Education, and Welfare in Washington, D. C., \$50,000 of it. . .It was to be a see-type program, to see if we could do something to prevent juvenile delinquency on the reservations. They have set up. . .a youth government. . . a trailer park to be run by the Indian youth. . .Youths put on dinner for the elders.

- Robert Lewis: We have a youth home. It is a foster care facility for ten to 15 year olds. It has a capacity of about 15, both boys and girls. We have a set of house parents, and some help from local people. We have a great many volunteers, and the Bureau of Indian Affairs Social Services are a great help in this area. The main strength is working with the local people. They (the delinquents) respond very well to the houseparents type of situation; it has been a real resource. This was one of YD/DP's first ventures into Indian communities. They learned a lot, and we learned a lot, and now the tribe has take it over. It also serves as a shelter in some of the neglect situations that the police run into.
- Allen Slickpoo: . . .We have submitted two applications to the Department of Health, Education, and Welfare for funding under the Juvenile Delinquency Act.
(Editor's Note: The programs have since been funded.)
- O. E. Halsell: We have a knowledgable Navajo, who knew that these grants were available, so as soon as the council passed the juvenile code, he asked them to instruct the chief justice to apply immediately for training. So I drew up the proposal, and Isobel Clark gave us \$5,000.

WHAT INDIANS MUST DO

SUMMARY

The conference delegates were candid in admitting that Indian communities must share part of the blame for past failures. They also pointed out how Indians, particularly the tribal councils, must act if they wish to insure success in the future.

Leadership: The word "leadership" is an overworked one, but it remains an important idea in the Indian context. To the conference delegates, it seemed to mean a sincere commitment to traditional values, and a determination to spare no personal cost in finding ways to make them live in a modern context.

Action: Several delegates pointed out that words no longer were enough. Leadership must be exercised in the form of concrete action.

Inter-Tribal Cooperation: Since the problems are so similar, it was suggested that Indian communities might find their effectiveness multiplied if they combine efforts and applications for funds.

Youth Involvement: Getting youths, especially troubled youths, involved in the planning process is a requirement for many federal and state programs dealing with juvenile delinquency. Several Indian leaders who have tried it report that it works.

LEADERSHIP. . .

Abel Sanchez: When I was young, I left the reservation and I traveled all around, riding the trains. And it was good. But then I remembered my people, and I began to ask, should I go home? I know it is a hard life, but I finally came back to my reservation. And now I am working for my people, I am giving my service to and for my people. And that will compensate for anything.

I think the whole thing is that when we have a leader; we are supposed to be examples to the children, but if we do not follow a good example, the children will not.

O. H. Halsell: I am sold on the idea of the Indians doing it themselves.

David Gipp: More and more government agencies with whom we deal are asking and in many ways demanding that we provide a series of priorities, a series of directional movements in which we want to go so that we might be able to get funding for our various programs.

Robert Lewis: These people have got to believe in themselves, and learn to compete in the surrounding communities, or at least function adequately. . . But the Indian people must take on these responsibilities themselves.

Roland Poncho: One of the problems in trying to create a good program is our own people. Our people are very conservative.

ACTION. . .

Robert Howard: I see programs designed for the old, for the young school children, for basic education, for adult education. Throughout the long history of government on the reservation, I have yet to see a sincere or dedicated effort. . .made in the field of juvenile delinquency. We have paid lip service to our young people in trouble. . .

We talk a lot about determining our own future, and yet we let some of the most valuable resources fly by and go down the drain because of our inactivity, because we get tuned into something and forget about the kids.

Joe Sando: Why did they have a meeting in 1928, when nothing was done for 41 years. . .I'm afraid that 10 years from now some other university will be trying to do the same thing. That's why we believe that Indians should be involved.

Oswald George: . . .the problem has always been there, and just by delaying (action) it gets worse and worse as time goes on. . .

INTER-TRIBAL COOPERATION. . .

Jerry Arbuckle: I've had the tribal councils sit in on some of the meetings, and work together to better this program. We've found that if they work together, the program goes much better.

Robert Howard: I have a letter. . .(from) the Governor's Crime Control Commission of the State of Montana. . .which indicates that the Governor would be quite happy if the seven Indian reservations of Montana would make an application for direct funding. . .of a state-wide plan for Indians. . .We would be smart if we send in one application with seven reservations asking for pretty much the same thing. . .and not have each of us do our own pigeon hole planning.

YOUTH INVOLVEMENT. . .

- Jerry Arhuckle: Our prime object is to teach these youths and help them learn to take responsibility. If we give them pride and self-respect, the rest will come.
- . . .these young people will be our leaders, and the sooner they can learn about government and governing their affairs, the better they will be equipped when they are adults.
- Angelo LaMere: We said, let's give the program to the youth, let's not run it for them. . .It met with a lot of success.
- H. Paul Tsosie: Developing programs with the youth gives them an opportunity to express themselves, and youth has a definite desire to express itself--and not only in English, but in Navajo and in any other language.
- Robert Howard: When we get to the point of writing the program, this is when we will have the young people in on it. . .the young people already know what the problem is.

PART II

PRESENTATIONS OF INVITED CONSULTANTS

The sponsors of the Conference invited several consultants to present various types of information which it was felt would be helpful to tribal councils in launching reservation-controlled programs of delinquency prevention and youth development. Those presentations follow.

Mrs. Lorraine F. Misiaszek, Supervisor
Indian Education, State of Washington

Mrs. Misiaszek is Supervisor of Indian Education for the State of Washington. A member of the Colville Tribe, she grew up on the Colville Reservation and served on the tribal council. She has also served with the Colville Confederated Tribe as Chairman of the Department of Health, Education, and Welfare Economic and Finance Committee, and served as Executive Director and President of the Western Inter-Tribal and Coordinating Council.

PRESENTATION

The Johnson-O'Malley Indian Education Allocation is perhaps the most flexible agent for change available to us. These funds are offered over and above regular educational funds; they are to be used for programs that supplement educational programs for Indians. Because this money is specifically earmarked, the fact that we are a tiny minority is cancelled out: we do not have to compete for these funds. And because they are specifically for supplemental programs, we have less trouble getting approval for imaginative and innovative ideas. Funds can be used to strengthen the self-concepts and self-image of all Indians, both adults and children.

The most successful programs are closely coordinated with regular school activities. Our Johnson-O'Malley funds, for instance, are used to strengthen the school library so that it becomes a true community resource,

useful for the children, their parents and their teachers. We try to see that it can be used every day, including after school hours and weekends.

These funds can also be used to involve non-certified *support* personnel to improve the school programs. We use them to supply liaison people, classroom aides, home visitors, study hall tutors and so forth. We have also been able to utilize these funds for health workers from the Department of Indian Health, to pay part of the salary of school nurses, to include nutrition programs and many broad areas of concern for children.

Additional monies for many of these programs can also be derived from the Elementary and Secondary Education Act. But when this source is used, Indians are in competition with the rest of the community.

In-service training is another important activity of our office. Usually, in-service "training" means getting together for two or three days to decide who gets stuck with monitoring the playground. Our efforts, however, are directed at the teacher-pupil relationship. We try to bring in a substitute teacher for a few days, so that the regular teacher can spend some time learning why our Indian children respond the way they do to (usually white) teachers, and what lies behind their behavior.

Our programs are never directed from the top. Time after time, we have seen decisions made at polished desk tops far remote from the problems. Then here come the bigwigs, with neat programs all laid out for the local level--neat programs which never work since they don't address themselves to the real problems.

Our whole focus, on the other hand, is to encourage and back up local initiative. I believe this is one reason why our efforts in the

future will be more successful than similar efforts in the past. We don't do anything without the invitation of the local school district. When we do get an invitation, we try to marshall all possible resources. But we gear ourselves to the pace of the local problem-solving teams, and we let them carry the ball.

Recently, we established a guideline that every school district which wants to receive Johnson-O'Malley money must have a committee of Indian parents who will sit down to plan the program with the school superintendent. This parent committee is expected to involve itself in the operation of the program and evaluate it after it ends.

For years, professionals have monopolized this kind of work. But you'd be surprised how competent the local parent committees are at this high level kind of thinking and action, once they've had a little training and the mysterious words are explained to them in plain language.

How can parents be trained to participate in making decisions about educational programs? Here's how we tried, and it seemed to be successful. We used some of our Johnson-O'Malley money to bring over 100 parents and the school superintendents from almost 30 districts to a two day workshop in Spokane. We acquainted them with the financial patterns of the school districts: where the money comes from, what the laws permit and what they don't. We explained in plain language the mysterious words I mentioned: E.S.E.A., weighted pupil enrollment, and all sorts of terrifying words.

Right then and there, we had them sit down with the superintendents

and began working out practical plans: defining objectives, articulating educational processes and planning to evaluate their results.

It was inspiring to see Indian parents, many with fifth grade educations who had never even attended a P.T.A. meeting, working effectively to plan the education of their children. So many people have become convinced that, since Indians don't show up for the meetings called by ivory tower experts, they don't care how their children are educated. This is far from the truth. If the parents are given some background and understanding, so that they can participate with pride, they will do a very effective job--often a better job than anyone else.

The State of Washington is in the process of a certification reform. We plan to evaluate potential teachers on the basis of performance, rather than on their college credits. This opens the door for making interns of some community residents who have shown high potential, but have only high school degrees. They would be hired as teacher aides or in some para-professional capacity. We hope to open channels through which these people can eventually become qualified as teachers or counselors. We hope to get cooperation in this from our state teacher training colleges and local school districts that use Johnson-O'Malley funds.

The State of Washington has some Light House projects in the field of Indian education. I would like to mention them briefly and would be glad to give you more details if you will contact me later:

Camp Chapparel: A summer camp run by the Wapeto Tribe.

Designed to help Indian elementary children develop basic skills. The children attend the camp for two or three week stretches.

Counselors-Aide Program: Port d'Angeles has used Johnson-O'Malley funds to support two ladies who work out of a junior high school to build bridges between school and the Indian home. Although non-professionals, they have done such a wonderful job that they train others interested in similar programs.

For Pride and Heritage: A Saturday morning program in Spokane to acquaint city Indians with the cultural heritage of their people.

Crenault Reservation has a model elementary school with a nursery school, a study hall, counselors, and many of the ideas we have been discussing.

I want to make one more point before I finish. Every place I go-- including this meeting--we talk about the need for every kind of trainee. I am proud to be connected with a recently-formed group called the National Indian Training and Research Center, and I am happy to see that our national president, Mr. Lawrence Hart, is participating in your meetings today. Our executive director is Francis McKinley. The function of the center is to design training programs to fit the needs of Indians everywhere. If you can help in this area, I hope you will contact us. The address is:

National Indian Training and Research Center
510 South Lindon Lane
Tempe, Arizona

Dr. Robert M. Hunter, Director, Bureau of Sociological Research,
Direct Technical Assistance, Boulder, Colorado.

Mr. Birgil Kills Straight, Director, Oglala Sioux Tribe New Careers
Program, Pine Ridge, South Dakota.

INTRODUCTION

Several speakers at the conference felt that one cause of delinquency is the lack of appropriate role models for Indian youth. There are too few successful adults, in too narrow a range of careers, upon whom the young can pattern their lives.

Without question, it is difficult to find ways to develop role models where they don't exist--and even more difficult to do it quickly enough to help today's troubled youth.

The next speaker is an Oglala Sioux whose work may provide an answer to this problem. Birgil Kills Straight is Director of the Oglala Sioux Tribe New Careers Program on the Pine Ridge Reservation in South Dakota.

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PRESENTATION

New Careers is a federally funded program administered by the Department of Labor. Its purpose is to train unemployed or underemployed adults to begin careers in the human service areas. To qualify, a person must be at least 22 years old and head of a household.

"Human service work" means that the job a person does must involve direct contact with people. Examples are probation or parole counselors, or youth counselors.

The Pine Ridge program has been in operation for about two years. It is the only New Careers program on an Indian Reservation. It is tribally run, with the assistance of Howard Higman and Robert Hunter of the University of Colorado, and officials of the Department of Labor.

The Pine Ridge program cycle runs for two years. In the first cycle, 25 people are being trained to work in the Bureau of Indian Affairs, the Public Health Service and the Tribe. Their careers will be in social service, education, health, industrial development, employment assistance and many other categories.

Two New Careerists are being trained for work in probation and parole, and one expects to work at the Procupine Youth Center.

The second cycle of New Careers training at Pine Ridge will be totally devoted to education. Five New Careers positions in education have been developed: principal's assistant, library assistant, financial manager, home-school coordinator and guidance intern.

New Careers is totally different from other government training programs. Its focus is a career, not a dead-end job. It begins with people who are even below the aide level, but aims to put them right next to the professionals within two years.

What about beyond the semi-professional level? An important part of the New Careers concept is to provide "ladders and lattices" of career progression--ways in which a person can move horizontally at his present

level of competence to get broader experience, and then up the career ladder. This often involves negotiating special arrangements with the people who control job qualifications and personnel policies. It is a very elite and professional program, and all these trained will hopefully someday be professionals.

At Pine Ridge, a second program is designed to help the New Careerists become professionals. We call it the Local Teacher Corps. The Tribe has arranged with Black Hills State College to take eleven graduates of the New Careers cycle to begin training for their degrees in education. This will mean that people who dropped out of school in eighth or ninth grade can have professional degrees four or five years after they begin, and be certified to teach in 22 states.

Two other programs, both supported by VISTA, support New Careers efforts. One is called Master Tutors. In this program, people from our community with at least a fifth grade education are trained to teach other adults how to read. After two weeks of training under a technique developed by Northeastern University, they can go into the home of Indians who can't read, and teach them effectively and inexpensively. They use whatever is available as a textbook--old newspapers and magazines, the Bible, out of date grammar books, and especially comic books. When the students have a start, the Master Tutors encourage them to join regular Adult Basic Education Classes.

The other supportive program is called Masters Candidates. These are people who have bachelor's degrees and intend to get a master's degree, and then teach on Indian reservations. After in-service training, their

job on Pine Ridge is to help the New Careers and Master Tutor people in any way they can. They study on the Reservation, and get degree credit. At present, all the Master Candidates are from the University of Colorado. They are all whites, but one of the requirements is that they learn to speak Lakota--and they do very well at it. Eventually, this program will be fully staffed by Indians.

Still a third program is being planned. Pine Ridge intends to develop its own Community College, with at least two full years of college work being offered on the reservation. To offer the fullest possible extent of intellectual development, the college is designed so that it is easy for a person to supplement the reservation instruction with courses offered at the University of Colorado. Essentially, the whole Reservation will become a college campus.*

I feel that the New Careers program offers reservations a chance to develop role models for Indian youth quickly. And Pine Ridge has proved that it can be kept under Indian control, within the framework of Indian cultures.**

*The college work was begun soon after the conference ended. In the first summer, 106 people were registered for college courses under the direction of some University of Colorado professors and some of the Master Candidates.

** Since the conference, subsidiary New Careers programs have begun flying on their own, under direct Tribal Council jurisdiction. Several other programs were also started under New Careers auspices. Among them were:

Public Service Careers: A Labor Department program modeled on New Careers, but aimed at work in the federal civil service, or at assisting the development of tribal government service.

GED and college preparatory classes.

Operation Mainstream: A program resembling the Civilian Conservation Corps of the 1930's in that it provides money to hire unemployed people to do valuable work that could not be done by private enterprise. The difference is that Operation Mainstream includes a training component, so that the participants can move on into longer term employment.

Mrs. Isobel C. Clark, Chief of Training, Youth Development
and Delinquency Prevention Administration,
Washington, D.C.

Dr. David Giles, Executive Director, Southwest Indian Youth Center,
Mount Lemon, Arizona.

Dr. Rachel Burkholder, Project Director, Southwest Behavioral Training
Center, Tucson, Arizona.

MOUNT LEMON PRESENTATION

The Southwest Indian Youth Center is an attempt on the part of many people, both government officials and citizens, to create an alternative to incarceration for troubled Indian youngsters. The Center will eventually serve 100 youths from a 500 mile radius around Mount Lemon. It will be coeducational in the future, although only boys can be housed at present.

A notable aspect of the project is that many agencies have cooperated to fund it. The Youth Development and Delinquency Prevention Administration (YD/DPA) has a \$100,000 contract with the Salt River Indian Community, Scottsdale, Arizona, to work with Indian families through an organization called Project STOP (Southwest Tribes On Prevention). It also funded a \$99,000 training grant for which Dr. Burkholder serves as Project Director. (The training grant is explained below.)

In addition, the Office of Research, Development, and Training, Department of Health, Education, and Welfare, has appropriated \$260,000 for the research and demonstration operation of the Center through the Indian Development District of Arizona (IDDA). A regional organization, IDDA is made up of 17 tribes.

Mrs. Clark serves as federal project officer for the Center.

The facility is a former federal prison located about 13 miles from Tucson. It had been an honor camp for young people who had committed federal crimes, but was abandoned in 1966.

The long range goal is to have the Center both designed and fully staffed by Indians. There are three objectives: 1) that graduates of the facility be self-maintaining and not welfare clients; 2) that they be capable of seeking and holding a job; and 3) that they become contributing members of the Indian community.

Eligibility requirements are that they youth must be: 1) between 13 and 21 years of age; 2) not psychotic or severely retarded; 3) have parental consent; 4) indicate a special need; and 5) funding resources must be available for their admission.

It is not expected that families of the youths will be able to meet the approximate \$400 per month cost. Currently, the IDDA will purchase services from the Center. It is anticipated that the future will see purchases of services by the Bureau of Indian Affairs, other federal or non-federal agencies or groups concerned with youth, and the State of Arizona. Long range plans call for income producing activities conducted on the facility by the youths themselves, such as a saw mill, restaurant, etc.

Hopefully, the program will increase the decision-making skills of Indian youths. It will stimulate in them the belief that they can affect their own lives. The staff of the Youth Center will also help them examine their home communities, to decide what new roles they can play there, and how they can contribute productively to community development.

Indian communities will be actively involved in Center programs to the greatest possible extent.

Educationally, the Center's goal is to increase the self-awareness of the youths and their pride in their culture and history. New materials for the education of Indian youth will be developed. At the beginning, however, formal education will not be part of the program.

Vocationally, the goal is to train individuals in a variety of occupations, and then let them make a choice of career. At the same time, staff will be employed to locate and expand employment opportunities for Indian youth. No boy will leave the Center without a job commitment, or an on-the-job training program placement. Training at the Center will be matched to job availabilities.

The Program

Individuals entering the facility must pass through four levels before leaving. They begin at level four, a novice living in a totally structured environment where all the rules are made for him. He gradually earns the right to make his own decisions by behaving acceptably at level four. (If he behaves unacceptably, other youths will decide his punishment, under the guidance of the professional staff.)

At level three, the youths sample a variety of vocations. They also begin to take part in the government of the facility and supervise others.

After proving himself, the boy then moves on to level two, which involves supervisory skill. For example, some youths at this level might be put in charge of a saw mill or carpentry shop, along with adult guidance.

At level one, the youth phases out of the facility and rejoins his home community--with a job commitment, or an on-the-job training placement. If he does not return home, it is only by his own choice.

Thus, the youth has the chance to move from a situation where the facility controls him to a position in which he helps control the facility.

Mornings will be devoted to on-the-job training. In the afternoons, time will be spent in the classroom (when formal instruction is offered) or back in the shops planning the next day's work. The planning, of course, will involve the skills usually learned in formal classrooms.

At three in the afternoon, the cultural and recreational phase of training begins. This phase is critical. Many youths get into trouble just because they don't know what to do with their leisure time.

During the afternoons, outdoor recreation is stressed; team sports, hikes, outdoor science experiments. After dinner, there is indoor recreation. This includes arts, crafts, lessons in Indian culture and films.

Saturday is devoted to cleaning and maintaining the Center with staff members helping. Saturday afternoon is generally free time, with level two and one youths permitted to go into town by themselves.

On Sundays, the youths will be asked to contribute to the reservation communities. We want to build within the youths the sense that they should give something back to the community from which they came. Reservations within a 500 mile radius of Mount Lemon are encouraged to ask for help, and the entire Youth Center community will try to use its pool of resources and skills to solve their problems.

A final aspect of the program is training in how to act in non-Indian communities. Simple things like shopping at a market, filling out forms and what to say (or not to say) to a policeman are sources of frustration and sometimes trouble for Indian youths.

Selection of Youths

The first fourteen youths assigned to the Center will be volunteers who are evaluated as being level two youths--and, thus not serious offenders or boys who have serious behavior problems.

In the long run boys (and later girls) will come from a variety of sources. Some will continue to be volunteers. Some will be assigned by the courts. Some will come from federal prisons, which are expected to use the Mount Lemon project as a minimum security facility for Indian youths.

The Center is not a prison, however. It is an alternative to incarceration. It has no guards and there is no specific time during which boys assigned to it must stay. They can progress as quickly or as slowly as they choose, although those assigned under a court's order will still be the responsibility of that court.

As an experiment, the older youths will be housed with younger. Since the older boys provide leadership on the reservation, they should be trained to do this in a constructive way. The Youth Center will enable this to happen.

Many of the problems mentioned at the conference were considered by those who planned the Center. So, the planners feel they may have been on the right track.

The Role of the Southwest Behavior Training Center

The Southwest Behavior Training Center is an agency in Tucson, Arizona, which employs professional psychologists to train youth service people.

The grant from YD/DPA is used to train eligible young Indians between ages 21 and 35 to provide liaison between the Youth Center at Mount Lemon and the home communities of the youth assigned there.

These liaison persons will be called Behavior Consultants. Six are being trained initially, and four to six more are planned. They will serve 19 reservations and the Center itself. Non-Indian consultants will be phased out as soon as enough Indians have been adequately trained to provide the full staff needs.

On the reservation, Behavior Consultants will help solve some of the problems mentioned at the conference. They will counsel young people, and stimulate others on the reservation to become involved in working with delinquent children in school, in youth activity programs, through the courts and police.

Since parents are the prime models for young people, Behavior Consultants will help them understand their responsibilities and to work with their children effectively. They will help parents guide children toward forming goals for school and career and show the parents how to help their children attain them.

Behavior Consultants help determine whether a child can benefit from the Youth Center program--since there are some youngsters whom it cannot help. If a child is selected for Mount Lemon, the Consultant will

explain the program to the parents, encourage them to visit, and keep them continually informed of what is happening to the boy while he remains at the Youth Center. They will also help smooth over problems of rejoining the community when a youth leaves Mount Lemon.

Behavioral Consultants will also be at the Youth Center facility, so that boys entering have an adult Indian contact right from the beginning-- someone who understands them, their culture and their language. This Consultant picks up the youngster in his community, brings him to Mount Lemon and helps him maintain contact with his parents and community while he is there.

Through the Behavior Consultants, the Southwest Indian Youth Center hopes to involve everyone who is important in the youth's development as a useful adult member of his community.

Mr. James Pourier

James "Bub" Pourier is presently Juvenile Probation and Parole Program Director of the Pine Ridge Reservation in South Dakota. He has previously served in many community positions; among them Tribal Judge. The following digest of his presentation to the conference vividly illustrates how local initiative can accomplish seeming miracles of cutting bureaucratic red tape if the local people determine to push ahead despite all obstacles. His program is based on an idealistic concern for youth, but laced through with the pragmatic determination to search continually for any scrap of help and to combine the scrap into a single large piece. The story also illustrates the difference between sight and vision; Pourier's accomplishment seems only slightly more remarkable when it is known that he has been blind since age six.

PRESENTATION

The Porcupine Youth Opportunity Home started with the opportunity presented by an empty building. The Bureau of Indian Affairs had abandoned a school at Porcupine, which is 31 miles northeast of the village of Pine Ridge. When it became known this building would be available, people from the reservation began thinking about a way in which it could be used productively.

Many ideas were considered. Eventually, it was decided that Pine Ridge would have a home; a place where kids would live, eat, sleep and play--and from which they would go to neighborhood schools. It was not to be a detention school, which is a polite way of saying "jail."

Both the Porcupine District (a geographical subdivision of the Reservation) Council and the Tribal Council approved. Now, the problem was to get money.

First, Bureau of Indian Affairs funds were requested. The answer was "No." Then, the University of Colorado was approached. No money there either.

Where the Money Came From

Since no one could fund the entire project, the Pine Ridge leaders looked for help in bits and pieces.

The government General Services Administration controls surplus government property. Working through this agency, the Home obtained two cars and enough building supplies to convert the school into a home.

The Oglala Sioux Tribal Work Experience Program found eleven people to help.

Two V.I.S.T.A. trainees were assigned to the Home.

The Pine Ridge Public Health Service does psychological evaluations for the home and provides mental health service.

Money and food came from the Bureau of Indian Affairs Social Services and additional program funds from Title I and Title III of the

Juvenile Delinquency Act of 1968. These funds also provided the salary for a man to prepare the dormitory for the children.

Bureau of Indian Affairs Social Services was able to provide \$65 per month per child.

Volunteer help came from the sisters who teach at Lady of Lourdes School and from laymen who live at Holy Rosary Mission.

As Director of the Home, Pourier coordinated all these resources into a single, workable package.

The Program

The school started operations on September 27, 1968 with five students, ranging from 13 to 15 years of age. They were kids everyone else had given up on. None was able to read at his grade level. Their response to the Home was amazing. One indication: four of them finished their first semester in school with "B" averages and make the honor roll.

Presently, the program accepts boys aged 10 to 18 who are put on probation by the Tribal Court. The average age is 13.4 years, and the average stay depends upon the child and his needs.

The aim of the program is to place children back into a normal environment as quickly as possible. Counseling is offered to parents, and parents are invited to visit every Sunday. An attempt is made to find foster homes for children without parents, although it is impossible to find enough. A total of 16 children have stayed at the home thus far.

Children at the home are given an allowance, which they spend as they please. At first, the staff hesitated to do this, afraid that

many kids would buy glue or liquor. However, there has been no trouble on this score.

Part of the explanation for the good discipline is the fact that students living at the home have considerable responsibility for governing themselves. Most of the rules are set by a student council patterned after the tribal government. One incident indicated how strict they are with themselves; a youth living at the home was caught smoking two cigarettes, and the student council decided on its own to restrict his privileges for two weeks.

Recreation is an important part of the program. Without it, the kids would pace the floors looking for something on which to release their energies. The school offers many kinds of sports under the direction of a skilled volunteer.

A single experience of success--for instance, winning an inter-school basketball game, learning to read a few new words--seems to be the key to successful rehabilitation. But the staff has learned to expect some backsliding. After all, it took the kids nearly 15 years to learn their bad patterns; it may take more than a few months for them to learn new and better ones.

(In addition to operating Porcupine Home, Pourier and his staff give counsel and services to some 600 probationers.)

The Size and Background of Delinquency

A few statistics show clearly why there is a juvenile delinquency problem on the Pine Ridge Reservation.

Of the 13,500 people who live on the Reservation, 10,000 are Indians. More than half the the total population is under age 18, and nearly 40% of the youth do not have both parents living with them.

Average family size is 5.4 people. Average family income is only \$720 per year. The labor force is estimated at 1,800 people, but the total number of jobs (including all government jobs) is 620. Eighty per cent of the Indian male labor force is unemployed and 60% of the female labor force.

People aged 25 and over have an average of 8.7 years of education. The high school dropout rate is 81%.

Of the 10,000 arrests and bookings made by the police, 1,000 were juvenile arrests. Those arrested are jailed, and then referred to the Probation and Parole Department, which then contacts the parents. If the judge and prosecutor think a juvenile offense is not serious enough to warrant arraignment, they place him back in his own situation.

Dr. Leonard J. Pinto

Department of Sociology, University of Colorado

Dr. Leonard Pinto is the former director of the University of Colorado Technical Assistance project. A sociologist, he is on the faculty of the University. He has conducted and published research in juvenile delinquency and the use of volunteer juvenile probation officers. He is currently the director of the Master Candidates Program at the Pine Ridge Reservation in South Dakota.

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PRESENTATION

The discussion yesterday highlighted differences among Indian tribes themselves which leave serious implications for delinquency planning. Differences might best be characterized in terms of the legal status that the tribes enjoy, which ranges from complete control to total dependence on other legal organizations, thus making for radical differences in the situations confronted by each tribe. Some tribes have the legal right to handle the delinquent, while others have no such power. The second difference has to do with the amount of money available to the tribes; apparently Indian tribes do not have as much money at their disposal as most white political entities and therefore must rely more heavily on outside sources of funds, particularly the federal government. The third factor is tribal organization and the resulting control

or lack of control over juvenile delinquency programming. This has to do not with the legal question as much as questions like: Who controls the police? Who deals with delinquents? Do tribal courts exist? Which function effectively and what facilities are at the disposal of the tribe to help youngsters who are in trouble? The above three points make it much more difficult to develop programs on Indian reservations than it is to develop such programs in white communities.

In spite of the basic differences between tribes, there are striking similarities between Indian and white experiences in the increase of delinquency and its causes. Suicide rates among Indian youth are among the highest in the country, and adolescent suicide is rising among white youngsters. Alcohol usage on the reservation is very much like drug use in the white society. A new militant attitude has grown among both Indian and white youths. I suggest that these developments as well as the increase in delinquency rates themselves are all symptoms of juvenile disorganization in both the white and Indian societies. Suicide, alcoholism, and rebellion indicate a sick society, and Indian and white youth culture is a reflection of Indian and white adult culture. But youth's idealism can be used to meet their needs and attack the disorganization that youth is experiencing.

I would suggest that youths who have reinforced these behaviors can reinforce other behaviors--that youths themselves can work to reverse the pattern of despair, of social disorganization by assisting others within their peer group. Structures within which this is possible must be created. Scarcity of employment opportunities, alcoholism, and family

disorganization contribute to the lack of viable Indian role models for youths. Indians must be provided meaningful jobs through recruitment of industry and the creation of occupations to fulfill reservation needs. One of the most likely places for such job development is within the service bureaucracies, Bureau of Indian Affairs, Indian Health Service, and the schools, presently existing on the reservation. The educational system should be forced to respond to the requirements of the reservation population. Initially, volunteer groups such as VISTA can assist in the development of a structure within which Indian adults can serve as role models for Indian youth, who, in turn, will reinforce constructive, rather than destructive behavior for their peers.

There are a number of ways to use youth to work with youth. One such program is being developed at Eldorado Heights. Eldorado Heights is a residence for young girls which uses an innovative approach in meeting their personal and social developmental needs. A major component of this program is the use of resident counselors or role model girls who are college age students who live at the residence and work closely with the girls. The residence has four major objectives:

1. To provide a relatively long-term living situation for girls who find themselves homeless and for whom a foster home situation is not feasible.
2. To foster increased self-understanding, to promote effective interpersonal relationships and to work toward the kind of self-expression and self-discipline which will result in the girls' reasonable adjustment to the larger community.

3. To provide a milieu training center for adults interested in learning to work in a counseling relationship with adolescent girls.
4. To create, through constant re-examination and innovation, a model program which can be transferred to other communities.

Judge Ted Rubin

Juvenile Court, Denver, Colorado

In addition to his duties as judge of the Denver Juvenile Court, Ted Rubin has written extensively in the field of juvenile delinquency, has conducted research on treatment of glue sniffers and is a much-sought lecturer. He is one of the few judicial officers who also has a professional background in the helping professions. He holds a Juris Doctor Degree from De Paul University, a Master's Degree from Western Reserve University in Social Service Administration, and a Phi Beta Kappa Key.

PRESENTATION

If tribal councils want to develop effective juvenile justice systems, they will have to keep clearly in mind three things: strict adherence to legal requirements; developing a system with parts that work together but are independent of one another; and creating more services for juveniles on the reservations controlled by Indians.

The Law

The judge must become a judge. Juvenile judges have thought of themselves as doctors, teachers, counselors, even artists. They may be all of these things. But primarily, the court is a place where legal

proceedings are used to discover whether or not a child has broken the law. Juvenile judges must give up the informal approach they used in the past, and broad scale juvenile codes which permit this informal treatment should be promptly revised.

The Gault decision requires that the same strict standards of fairness be applied to juvenile proceedings as are required in adult cases. Specifically, it requires that a child must have a lawyer, even if the court must appoint a free lawyer; that hearsay evidence cannot be used to put a child in jail or on probation or in an institution.

Other Supreme Court cases are expected to rule on whether children are allowed to have a jury trial and whether their guilt must be proved beyond a reasonable doubt.

Even though the Constitution does not apply to Indian reservations as a rule, the Civil Rights Act does, and most of these rights are guaranteed to Indian children in it.

Indian judges must soon become used to having lawyers in their courtrooms on juvenile matters. The judges will be lucky when the lawyers do come, because they will help make better and fairer treatment of children. This trend is already well under way in the cities. Although it sometimes annoys judges who are used to informal ways of several years ago, it is a good trend. Lawyers should be encouraged to question every aspect of the way in which the law touches children--police treatment, probation, parole, and institutions, as well as judges.

Broad scale juvenile codes are responsible for the flood of cases which snarls juvenile courts in the big cities. Typically, these

codes permit bringing children into court for trifling offenses. As a result, courts have been swamped with so many thousands of cases each year that they cannot deliver rehabilitation effectively, and in fact cannot even protect society from those few children who are quite dangerous. In addition, probation workers, parole officers and all other court agencies are provided with a built-in excuse for poor performance when they are overloaded with truants, runaways and children who argue with their parents. Worse still, an appearance in court marks a child. "Court kids" are the first to be blamed for classroom trouble. Parents are down on them and friends avoid them. Thus a fairly small offense may actually lead children to the threshold of serious delinquency.

Same System, Independent Parts

In addition to diverting children away from the courts in the first place, reservations must develop workable alternatives to jail for children in trouble with the law. One very necessary development is training Indians to work on the reservations as juvenile probation officers. Those in charge of different court-related programs should be encouraged to develop high professional competence, so that they can serve as checks on one another. For instance, although probation officers must carry out court orders, they should occasionally be able to challenge judges when they feel they have better ideas. Thus each part of the system would practice its specialty with greater skill in the interest of the children.

Indian Programs for Indian Children

But who should run programs for troubled reservation children? Without question, Indians should. None is better able to take care of these children than people from their own community, provided these people have a little training. Research in New York City showed that juvenile programs run by Jewish and Catholic agencies for children of their own faith had much better success in preventing serious delinquency than public programs did--especially when the public programs removed children from their home communities for long periods. The same held true for Mormon programs in Utah and Lutheran programs in Minnesota.

In order to develop their own programs, tribal councils should request aid from the Bureau of Indian Affairs, the Department of Health, Education, and Welfare, the Department of Labor and from various state agencies. They will probably find someone or some combination of these agencies willing to fund their ideas. If they cannot, they should hire lawyers to sue the appropriate agencies, for they have the right to have these services on a local community basis.

Specific programs to be considered are youth probation counselors, small group homes and foster parents. In some cases, crisis intervention and suicide prevention centers would be appropriate. In all cases, local people should be trained to do the jobs. Whatever is developed should be small, personal and close to the people.

These agencies, too, must expect lawyers and the public to look in on them and question how they operate. They should welcome these inspections for it will help them do a better job for children.

Glue Sniffing

Some tribal councils will be interested in the results of a study the Denver Juvenile Court did to discover better ways to treat glue sniffers.

Long hours of work with groups of sniffers, with their schools and with their parents, is the only way to run an effective program for children involved in this practice, the study found. Treating the sniffers as individuals does no good, since a major part of the pleasure comes from the approval and associations with the group. Another critical factor seems to be special educational programs to help the sniffers catch up with their peers in school. Work with the parents is needed to help them build the kind of home environment that will make a child feel good about himself.

In the study, no permanent physical damage from glue sniffing itself was found, although intoxicated children maimed and killed themselves and others. It was also found that glue sniffers often turn to alcohol later on.

Mr. Ermil W. "Hal" Halbrook, Regional Consultant, Social and Rehabilitation Services, Region VIII, Department of Health, Education and Welfare, Denver, Colorado.

Mr. Clarence Hill, Assistant Regional Commissioner, Law Enforcement Assistance Administration, Department of Justice, Denver, Colorado.

Dr. Robert M. Hunter, Director, Bureau of Sociological Research, Direct Technical Assistance, Boulder, Colorado.

Mr. Halbrook

After a reservation has determined that it wishes to establish a Juvenile Delinquency Prevention program, many alternative routes might be considered for federal funding. The Juvenile Delinquency Prevention and Control Act of 1968 is a flexible vehicle for such a program, and was designed to give Indian reservations special consideration. It is administered through the Youth Development and Delinquency Prevention Administration in the Department of Health, Education and Welfare.

The Act requires states wishing to participate in the Act to designate a single agency to coordinate efforts in delinquency prevention. A list of these agencies and their addresses is attached to the report. Ordinarily, the designated state agency should be the Tribal Council's first contact.

Program proposals should be coordinated with the state plan. The actual decision to fund a program is made by a special committee under the direction of the Regional Commissioner of HEW's Social and Rehabilitation Services. The names and addresses of the Regional Commissioners are also attached. In unusual circumstances (for instance when a reservation is

located in more than a single state) the reservation might approach the Regional Office directly.

Because of the complexity of the process of developing applications under the Delinquency Prevention Act, various forms of technical assistance are available to applicants. Dr. Hunter, the Regional Technical Assistance Director, will describe these resources. In addition, Mr. Clarence Hill of the Justice Department's Law Enforcement Assistance Administration (LEAA) will describe the functions of his agency. It is important to understand this relationship, since the Juvenile Delinquency Act and the Safe Streets Act, which LEAA administers, are in many ways complementary pieces of legislation. In fact, states in most cases have designated the same agency to coordinate planning under both Acts, and frequently the same individual is responsible for juvenile delinquency planning under both Acts.

Dr. Hunter

Technical assistance means getting expert help either in developing an idea for a proposal, or writing the application, or actually running the project. It is intended to provide short-term consultation on a specific problem, not long-term administration. Depending on what the specific need may be, it is available from many sources. For instance, consultants might be sent out from the Regional Offices where there is a question of interpreting federal guidelines. States themselves, or the Regional Office, might assist in designing a specific proposal, such as a foster home program. Six universities throughout the country, and several private firms, have been given contracts to provide various kinds of assistance on problems of area-wide importance--as an example, this conference is being funded under such a grant.

Ordinarily, the assistance is provided out of grant funds, without any contribution from the applicant Tribal Council. The procedure for applying for TA is the same as for programs generally--either go to the state planning agency or directly to the Regional Office if the state agency isn't able to help.

Mr. Hill

Under the Safe Streets Act, the basic job of LEAA is to assist in strengthening the criminal justice system by giving states direct block grants. The legislation requires that most of the money be passed through to local governments. This is how reservations might benefit from the Act--they are considered local governments for administrative purposes.

Although the criminal justice system is the basic focus of LEAA, it can and does fund projects in delinquency prevention, especially if they are closely related--for instance, projects which divert children from the system and provide alternative ways to handle them so that the court system can function more effectively. Jointly funded projects are encouraged.

Nationally, LEAA has earmarked \$350,000 in fiscal year 1971 specifically for Indian programs. This money is primarily intended to fund reservation law enforcement training.

Except for these grants, virtually all other reservation programs would have to come as part of a state's LEAA program. In cases where states have no jurisdiction over the reservations, this might cause complications--but it is never an insuperable problem and, if there are sincere efforts, the difficulties can be worked out.

AGENDA

March 4, 1970

8:00-9:00 a.m.

Registration

9:00-9:30 a.m.

Welcoming Remarks

Allen Buckingham
Deputy Regional Commissioner
Social and Rehabilitation Service
H.E.W., Region VIII
Denver, Colorado

Robert M. Hunter
Project Director
Direct Technical Assistance
Bureau of Sociological Research
University of Colorado
Boulder, Colorado

9:30 a.m.-12:30 p.m.

Problem Description

Reservation Participants

12:30-1:30 p.m.

Lunch

"Education as Delinquency Prevention--
Some Ideas that have Worked"

Lorraine Misiaszek, Supervisor
Indian Education, State of Washington

1:30-3:15 p.m.

Basic Instructor interview

Interviewer: Tom Adams, Director of
Training, Department
of Institutions,
State of Washington

Basic Instructors: Harold Iron Shield
Bruce Glenn

March 4, 1970 (con't.)

3:15-5:30 p.m.	Problem Description Reservation Participants
6:00-7:30 p.m.	Dinner
7:30-8:30 p.m.	Problem Description Reservation Participants
8:30-10:00 p.m.	Informal Session

March 5, 1970

9:00-10:30 a.m.	Mount Lemon Presentation Isobel Clark, Chief, Title II, Training, OJD/YD. H.E.W. Rachel Burkholder, Project Director, Southwest Behavioral Training Center, Tucson, Arizona David Giles, Executive Director, Southwest Indian Youth Center, Mount Lemon, Arizona
10:30 a.m.-12:00 noon	Pine Ridge Presentation James Poirier, Probation and Parole Programs Director, Branch of Law and Order, Pine Ridge, South Dakota
12:00 noon-1:00 p.m.	Lunch
2:30-4:30 p.m.	"Youth Service Bureaus. Peer Group Treatment" Leonard Pinto, Department of Sociology, University of Colorado Boulder, Colorado
4:30-6:00 p.m.	"The Legal Frontier" Judge Ted Rubin Denver Juvenile Court Denver, Colorado

March 5, 1970

7:00-8:30 p.m.

Dinner

8:30-10:00 p.m.

Informal Session

March 6, 1970

9:00-10:00 a.m.

New Careers Program

Birgil Kills Straight, Director
New Careers Program
Oglala Sioux Tribal Council
Pine Ridge, South Dakota 57770

10:00-10:30 a.m.

E. W. Halbrook
Regional Consultant
Region VIII, S.R.S., H.E.W.
Denver, Colorado

10:30-11:00

Clarence Hill
Assistant Regional Commissioner
L.E.A.A.
Denver, Colorado

11:00 a.m.-12:30 p.m.

Formulation of Plans for Future.

Reservation Delegates

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