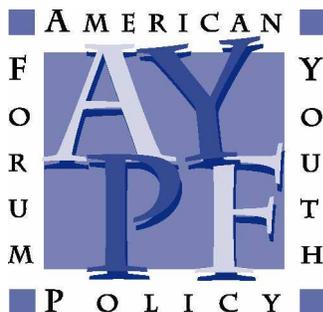


Strengthening Indian Country Through Tribal Youth Programs

by Sarah S. Pearson

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Introduction

In the late 1990s, a chronically under-funded justice system served approximately 1.9 million¹ Native Americans living on or near Indian lands. At that time, few youth crime prevention or intervention programs were available and staff, law enforcement, and justice personnel supporting existing programs had little access to training. They also did not have culturally sensitive, best practice strategies. In 1999, to address this, the Indian Country Law Enforcement Initiative and Office of Juvenile Justice and Delinquency Prevention (OJJDP) created the Tribal Youth Program (TYP).

Today, TYPs are operating in tribal communities, helping tribes help youth who are at higher risk of turning to alcohol, violating the law, and committing suicide than non-Native youth.² The Centers for Disease Control and Prevention reported that among groups of youth, Native American teens have the highest rates of suicide.³ The stressors that affect tribal youth in the 21st Century contribute to compounding risk factors that leave them vulnerable as they navigate between the worlds of mainstream America and their tribe.⁴

¹ The figure is from the Office of the Deputy Assistant Attorney General.

² Based on a study of Native American adolescents in 2006, nearly one in five middle school students from a single reservation attempted suicide. This is double the rate for the general teenage population. See LaFromboise et al., p. 119.

³ <http://www.cdc.gov/ncipc/dvp/suicide/youthsuicide.htm>, as retrieved on June 9, 2008.

⁴ LaFromboise et al., 2007.

The TYP grants support and enhance tribal efforts to prevent and control delinquency and improve the juvenile justice system for American Indian/Alaska Native (AI/AN) youth ages 17 and under. The mission of the OJJDP is to strengthen the juvenile justice system by providing training, technical assistance, and information on trends, new approaches, and innovative techniques to juvenile courts and court personnel; law enforcement; detention and corrections; youth service providers; and child advocacy organizations. The TYP has become a program that shows promise.

This report, prepared by the American Youth Policy Forum (AYPF), in partnership with OJJDP, shares findings based on site visits, focus groups, and individual interviews conducted in 2007 and 2008. The author investigated how Tribal Youth Programs are succeeding in improving the lives of youth and strengthening families in tribal communities. The AYPF held formal interviews with 137 individuals, including program staff, community partners, tribal elders, tribal council members, parents, and youth at the following places:

- The Confederated Tribes of Grand Ronde, Oregon
- Mille Lacs Band of Ojibwe, Minnesota
- Old Harbor Village, Alaska
- Absentee Shawnee Tribe, Oklahoma
- Mescalero Apache Tribe, New Mexico

The report includes a summary of the findings, overview of the TYP, case studies of TYPs in five tribes, followed by themes of success, more comprehensive findings, a section on youth voice, and recommendations to policymakers on ways to improve the program. The Appendix includes an overview of recent research on Native American youth and more information on a theme that impacts most of the tribes interviewed—termination.

Findings

TYPs featured in this report have found a way to empower youth to lead the community in activities that build connection to heritage. Often the only after school and weekend youth service provider on the reservation, the program is at the center of the community, reaching out to engage families and leveraging local resources where they exist, or building a network of local partnerships of support among tribal leaders, elders, and other tribal members. With its focus on Native culture and language, the program hits a chord with tribal members who see evidence of how it renews Native pride by applying almost lost ways to benefit the community.

Tribal Youth Programs focus on prevention and intervention, concentrating on youth development and civic life skills, but they also provide exposure to leadership and career-related skills that allow at-risk youth the means to function and succeed on and off tribal lands. Some practitioners view the program as an incubator for emerging tribal leaders. Some TYPs are joining with other national programs such as the Boys & Girls Clubs of America and other mentorship efforts. Some TYPs interviewed plan to apply to the Corporation for National and Community Service for a VISTA (Volunteer in Service to America) volunteer grant to build program capacity.

Details on findings and themes of success follow the case studies in the report. Briefly, findings show that the program:

- Builds capacity and coordinates resources through partnerships.
- Involves tribal leadership.
- Creates a safe environment or community by assembling a safety net of caring adults, including law enforcement.
- Maintains school to community connections.
- Connects to, supports, and involves parents and families.
- Integrates physical and mental healthcare.
- Coordinates with state-level partnerships.
- Diversifies funding for sustainability.
- Elevates Native identity by honoring culture and traditions through cultural advisors who introduce youth to language and traditions.
- Balances humor and respect in counseling and activities.
- Has support of elders.
- Addresses racism & discrimination.

Overview of the Tribal Youth Program

As a culturally-based, after school, prevention, and youth development program, the TYP has been designed and is operated by Native Americans for Native Americans with the support of guidelines from Congress and the OJJDP. Tribal Youth Programs serve youth ages 17 and under who are involved or at risk of becoming involved with tribal, county, or state juvenile justice systems. TYPs engage youth and allow kids to be kids. They do this by providing services and running activities in a safe location with consistent and reliable hours of operation, usually 3 to 9 p.m. weekly and later on weekends.

Successful TYPs leverage resources and promote coordination among local programs within their community and are required, as part of their grant agreement, to assemble an advisory group of local stakeholders to guide the program. This facilitates communication and collaboration and reduces the duplication of services provided to youth in the community.

The TYP provides activities that focus on mental health and build connections between youth, their family, and tribal members, including elders. The TYP uses Native language, culture, and traditions to offer a sense of connection and community. Adults working in the program model healthy behaviors, provide snacks, and run activities that open up a world of possibilities to youth, including connections to the past. Programs balance homework assistance with activities that will ensure that youth return regularly.

For example, a TYP consultant suggests, “What does an at-risk youth want to come to tutoring for? He already hates school. It sounds good on paper, but making it work is something else. It would be hard to make the kid come after school to do homework unless I tricked him or her with fun activities.”

The U.S. Departments of Justice and the Interior jointly manage the program. Tribes with 6,000 or fewer residents may apply for TYP grants of up to \$300,000 for a period of up to 48 months.⁵ Since 1999, OJJDP has awarded over 229 grant and cooperative agreements to develop and implement programs. TYP grantees must choose to report on one to two sets of program measures (see Appendix) that best fit their community for program evaluation. These measures include:

- Direct service for prevention.
- Direct service for intervention.
- Juvenile justice system improvement.
- Alcohol and drug abuse prevention.
- Mental health prevention.

OJJDP oversees professional development for program staff.

Youth do not have to be considered at-risk to attend a TYP, but many are. Some come from unstable homes where one or both parents are suffering from

addiction, abuse, or dealing with a break-up or divorce. Some come to the program with an unconventional sense of family, where the two-parent partnership does not exist. Some are homeless, on the brink of homelessness, in foster care, or shuttled between family members where they may not have a sense of security or permanence. Some youth in the program are suffering quietly from neglect, malnutrition, incest, addiction, or fetal alcohol syndrome (FAS).⁶ The TYP provides them with a safe harbor—a respite in a world of uncertainty and stress.

TYP grants support culturally sensitive prevention and intervention services through direct service providers, tribal system improvement, alcohol and drug abuse prevention, and mental health program services. Youth leadership activities engage, educate, and motivate youth, providing an alternative to activities involving risky behaviors and reducing exposure to drugs, gangs, and unsupervised time. In tribes interviewed, the TYP is positively affecting the tribal community at large, healing youth, and in turn, healing the community.

⁵ Tribes with 6,001 or more residents on or near the reservation are eligible for awards of up to \$400,000. There is discussion pending at OJJDP to extend the grant period to five years.

⁶ “FAS is characterized by abnormal facial features, growth deficiencies, and central nervous system (CNS) problems. People with FAS might have problems with learning, memory, attention span, communication, vision, hearing, or a combination of these, which can lead to difficulties in school and problems getting along with others.” Source: <http://www.cdc.gov/ncbddd/fas/fasask.htm>

Case Studies

The following section provides a glimpse into the worlds of TYPs in different regions across the United States. Each story provides details of how leading TYPs have developed, capturing their successes and noting challenges. Included in the case studies are details about community partnerships, tribal structures, tips for engaging youth, transformative stories about youth, and attributes of program leadership. The case studies also detail the programs' innovative design that draws on tribal culture and their creative use of resources and funding streams.

Tribes visited were in remote, rural locations as in Old Harbor Village, Kodiak Island, Alaska and the Mescalero Apache Tribe in central New Mexico. The Absentee Shawnee in Oklahoma are nested in a larger community of neighboring tribes. The Mille Lacs Band of Ojibwe in Minnesota and the Confederated Tribes of Grand Ronde along the Oregon coast are located in more populated areas surrounded by non-native communities.

A striking feature of the visits was the consistent hospitality of tribal members and their enduring desire to seek ways to preserve (and in some cases resurrect) their Native identity. Tribes are moving quietly forward into the 21st Century while reaching into the past to rekindle distinctive tribal culture.

Confederated Tribes of Grand Ronde

“Success is when youth transform from socially disengaged to civically engaged.” –David Fullerton, Social Services Director, Confederated Tribes of Grand Ronde

The Confederated Tribes of Grand Ronde occupy land near the Oregon coast among a verdant inland valley at the base of Spirit Mountain. Grand Ronde has 4,900 members, including 500 youth ages 10 to 17.

The Grand Ronde consist of five unique tribes called the Umpqua, the Rogue River, the Molalla, the Kalapuya, the Chasta, and other bands whose connection to the land reaches back thousands of years. The Tribes formed when the Federal government forced members to cede their ancestral lands and created the then 60,000-acre Grand Ronde Reservation. In the winter of 1857, in an event known as Oregon's Trail of Tears, families were relocated to the reservation. By 1954, the year the tribes were terminated, their reservation was reduced to 7.5 acres, including a small cemetery and maintenance shed. Many members seeking to improve their lives moved away to major cities. In 1983, after testimony by tribal members, including youth, Congress restored Federal recognition of the Tribes and in 1988, a 9,811-acre reservation was reestablished.



Grand Ronde youth and adults face social and economic challenges from the impact of having their tribes terminated. To heal their people and gain economic independence, tribal leaders have adopted policies that foster self-sufficiency. For example, in managing reservation timberland, they use the revenue generated to address community needs, setting aside a portion to provide capital for future economic development. The Tribes acquired additional land in the 1990s and built community, health, and tribal governance centers. Their economic development program includes Spirit Mountain Casino, which is a growing, vital part of the Tribes' effort to achieve self-sufficiency.⁷

Most of the elders on the reservation grew up in boarding schools, and few have knowledge of their Native culture or language. Through the TYP, the Grand

⁷ Source and for more information, visit <http://www.spirit-mountain.com/aboutus/tribes.aspx>. Another source is a white paper produced by the Confederated Tribes of Grand Ronde called *The Road to Self-Sufficiency*. See references, Confederated Tribes of Grand Ronde, 2007.

Ronde community is experiencing a revival of their Native traditions and language. Children under ten years old are the first generation in more than half a century to grow up in an environment that supports Native culture and language.

Grand Ronde's TYP

The Grand Ronde youth program was awarded a TYP grant in 2003 and formed the Youth Project Team (YPT), an advisory board of personnel from tribal departments in housing, youth education, recreation, Indian child welfare, health and wellness, and law enforcement.

Working out of the Tribe's Social Services Department, the TYP provides intensive after school and weekend service for 35 to 50 tribal and non-native youth on the reservation and surrounding communities who are at-risk of becoming court-involved or entering close custody. Up to 300 youth engage in TYP-sponsored community events annually. Through a community assessment process, TYP staff acquired an understanding of the community-wide problem with drugs and alcohol and through a second TYP grant, in 2006, adjusted their prevention strategy to deal with a growing methamphetamines influence.

The TYP screens youth by collecting data on five risk factors: poor school performance, low self-esteem, substance abuse, poor peer relations, and low family functioning. The program takes the risk factors and turns them into five protective factors to transform disengaged youth into contributing, leading members of the community. Youth entering the

program often are experiencing some type of substance abuse. Some are suffering from exposure to sexual abuse or neglect and exhibit antisocial behavior. "Last year we had an incident where three of our tribal youth made a threat at the school. We intervened in that situation," said Social Services Director, David Fullerton.



Rather than engage in risky behaviors, Grand Ronde TYP youth actively participate in community meetings, lead their peers in activities, and learn the Chinook language and culture. Through meaningful civic engagement and exploration of cultural traditions, activities increase self-esteem and improve peer relations. Each quarter, the TYP provides a girls' night and boys' night out. A girls' night involves a field trip with prevention talks woven in, or board games followed by

conversation on issues such as safe sex, drug use in the community, and personal hygiene. Girls receive gift bags containing personal products. A boys' night out involves activities like paintball or basketball and a similar discussion on personal hygiene and healthy relationships. From these activities, youth develop a deeper sense of identity and according to Fullerton, start to mature. Staff believe success is not in handing youth a certificate of graduation, but nurturing the internal shift within a young person who was previously disengaged, empowering them to make wise personal choices and to be a responsible, contributing tribal member.

The Youth Canoe Club

The Youth Canoe Club is the heart of the Grand Ronde TYP and it uses a canoe called *Stankiya* (the coyote) as a catalyst for lessons in culture, language, and leadership. Cultural advisors engage youth after school in a yearlong curriculum where they assume responsibility and take the lead on activities that prepare them for a two-and-a-half-week canoe journey. The club is linked to the school through grade requirements and much of the club experience is not in the water.

Preparation for the journey occurs from January to late July, requiring youth to hammer out cedar strips and weave them into a workable rope, sew shawls, practice dancing, sing, drum, plan meals, create a schedule for paddlers, and determine seat assignments for the canoe journey. To attract adults and families to the program, the TYP periodically sponsors a family night (with a meal and

cultural activities) to demonstrate progress on canoe journey preparations.

Gangs use peer pressure and so does the club, but in a positive way. The club's family-like environment is filled with responsibility, respect, and team work. Experiential learning methods establish a safe and healthy lifestyle for youth who have had little guidance growing up. Youth respect the ideals and people in the club and see the results of the investment of their time. TYP staff use this reverence to establish a relationship where they speak candidly and guide youth to stay with the program and out of trouble. "We tell them, 'You cannot paddle our canoe or come to meetings if you are under the influence. You cannot be the face of the club during the week and on weekends be someone different,' " said Lisa Leno, TYP program manager.

Tony Johnson who leads Canoe Club activities, predicts that the Tribes will find emerging leaders among club participants. The advisor states, "Never have we seen such success in reaching youth as with the canoe experiences. There is positive peer pressure generated that extends to families. Youth take their work in the club seriously." Staff described a young man whose older brother is choosing to portray the gang lifestyle. The older brother came to a club activity dressed in gang colors, and his younger sibling said, "You can't be around here. We are trying to do things differently, and we don't want people to see us that way." According to staff, it is unusual for a sibling to stand up to an older brother. Youth return to the program year after year and help

run some of the activities. "It is not a start treatment, finish treatment, and then you are clean program. It's an approach similar to diets that slowly change a person's beliefs and behaviors rather than prescribing a quick fix," said Fullerton.



The Grand Ronde TYP receives Oregon State funding and targets it to the needs of at-risk youth, focusing mainly on "universal and selective indicators." The term *universal* assumes that everyone is at-risk due to the environment; so those dollars are targeted to the whole community. *Selective* means that the funding is targeted specifically to a higher-risk population, for example, those from a specific neighborhood may have a higher concentration of crime or drug and alcohol use. The tribes report their data to the state. When the state reviews the report,

they look for a balance of six prevention strategies as follows:

- 1) **Information dissemination.** Programs disseminate news through a newsletter, poster, or public service announcement.
- 2) **Prevention education.** Information is disseminated and supported by dialogue.
- 3) **Alcohol and tobacco-free activities.** Program activities are announced as being alcohol and tobacco-free.
- 4) **Community-based.** The program brings the community into the activity in some manner, for example, by including community volunteers in planning an event or activity.
- 5) **Social policies and environmental changes.** Posters share a message to change norms (i.e. "Thank you for not drinking." or "Gangs are a dead end.")
- 6) **Early identification and referral.** Program staff identifies a youth exhibiting adverse behavior that affects the youth's ability to function at school and quickly identifies and refers the youth to appropriate care.

In Oregon, funding has a requirement for outcome data, including measured risk indicators and protective indicators. State evaluators look for decreases in risk indicators and an increase in protective indicators. The aggregate data for Oregon tribes is published and shared with the tribes, and the state agency takes this information to the legislature to justify funding.

Future Plans

Grand Ronde TYP leaders plan to expand the program to meet the needs of older youth and provide more opportunities for them to learn about their Native culture and traditions. “There is at least one person who was raised through our program even before we received TYP funds. He is an adult now and is working with us, giving back,” said Fullerton.

Tony Johnson, lead cultural advisor, and his team want more support from the tribal government to allow them to take youth to visit historical locations and build an experiential learning curriculum around language and place. “We have individual youth who will run with many of the things that we have offered in the program. One young woman in college now started with us at 14. She is an exceptional speaker and is getting her degree in education and will be coming back to work with us in the language immersion program,” said Johnson.

Through the Cultural Resources Department, a course in *Chinuk wawa*, a derivative of the Chinook language, is offered year-round for all ages and as an immersion program at the Tribe’s preschool. Local high schools and some colleges in Oregon accept the course as a credit for the language requirement for graduation.

Mille Lacs Band of Ojibwe

“In the Anishinabe culture, you are part of the community when you are born and part of the community until you die.”
– Greg Davis, former director, Community Youth Services

On forest, lake, and stream-filled lands of East Central Minnesota, the Mille Lacs Band of Ojibwe Reservation serves as home to 3,660 members, including 500 youth. A treaty with the U.S. government established the reservation in 1855. Like the Confederated Tribes of Grand Ronde in Oregon, reservation lands appear as a checkerboard pattern spread across a number of districts in the state. The Band is a leader in culture restoration among the larger Ojibwe Tribe whose people now live in reservations across Michigan, Wisconsin, and Minnesota.

In the 1980s, as a sovereign nation, the band set up a separation-of-powers form of government with three branches—executive, legislative, and judicial. Their judicial system consists of a District Court and Court of Appeals. The Band’s chief executive and the four members of the legislative branch, known as the Band Assembly, serve four-year terms.⁸ Members of the Ojibwe Tribe are descendents of the Anishinabe, original people, and are related to the Algonquian Family and Midwestern tribes like Blackfoot, Cheyenne, Cree, and Shawnee.⁹

⁸ Mille Lacs Band of Ojibwe Visitors Guide, 2007.

⁹ Peacock and Wisuri, 2006.



The Ojibwe strive to maintain their connection with Mother Earth by hunting, fishing, making nets, gathering local wild rice and berries, producing practical objects from birch bark, and harvesting sugar from maple trees, a process called sugar bush. The Mille Lacs Band’s Cultural Workforce Program, supported by Temporary Assistance for Needy Families (TANF),¹⁰ provides funding for 200 people to work 20 hours per week harvesting and processing the bounty of the land. This allows some tribal members to balance their job responsibilities with traditional seasonal work to

¹⁰ Temporary Assistance for Needy Families (TANF) is located in the United States Department of Health and Human Services, Administration for Children and Families.

support the continuation of cultural traditions. “It is a completely different world on the reservation. When it is time to harvest, there are jobs that people do that are not connected to their office work,” said Tribal Commissioner of Education Joyce Shingobe. The 2000 U.S. Census Bureau revealed that 30 percent of the band’s adults



have less than a high school diploma, and the unemployment rate is triple the national average. A single parent heads one third of households, nearly half have incomes below \$25,000, and 42 percent of pregnant women in the Band claim addictions or addictive traits such as smoking.¹¹

The Band operates two casinos and several businesses, providing employment for members and non-Natives. Funds are generated to provide for and improve services to Band members and surrounding communities, including support for hospitals, law enforcement, preschool programs, youth services, the scholarship program, the Workforce Education and Development Center, the tribal health insurance program, assisted living units, services for elders, and ceremonial buildings.¹²

¹¹ The Great Lakes Inter-Tribal Council’s Mille Lacs Community, Health Profile 2002.

¹² Mille Lacs Band of Ojibwe Visitors Guide, 2007.

Mille Lacs Band of Ojibwe TYP

Program director Greg Davis spends much of his time reaching out to youth and adults in the community, recruiting and inviting youth to Community Youth Services (CYS) activities. “We know that just beyond our borders lurk meth[amphetamine], alcohol, drugs, and gang activity. We are at the front lines all the time, not just the police, but us. We recognize what gang activity looks like and have had training from law enforcement about gangs, prevention, and chemical dependency. If we see something, we are mandated to report it.” With 36,000 service times provided to 72 households annually, the CYS is a leader among tribal programs in providing services to youth. “We are the center of the community. Our service times are high because we work on weekends. It used to be a weekday program, 8 a.m. to 7 p.m. Now, we keep the centers open until 9:00 or 9:30 p.m.” On weekends if there is a special event, staff keeps the center open until midnight. Fridays and Saturdays, Davis says, are difficult times for youth. “We do prevention activities for all the kids, not just Native American kids, and integrate youth to break down some of the cultural barriers,” said Davis.

Using TYP funding, the CYS center is applying prevention services to reduce risk factors for delinquency, alcohol, and drug abuse. It serves 125 youth, some adjudicated, and some in foster care. The program has already shown measurable results. Data collected from a demographic survey shows that juvenile

delinquency cases have dropped significantly from 270 in 2004 to 44 in 2007.

Tribal Commissioner Joyce Shingobe believes that CYS center youth have greater awareness of their identity and connection to the community, and that this is a contributing factor to the reduction of juvenile delinquency on the reservation and surrounding communities.



The CYS program is the only after school and weekend youth service provider on the reservation and works in partnership with other tribal programs such as family services and law enforcement.

Part of the success of the partnerships is Commissioner Shingobe’s close working relationships with other Commissioners in the Mille Lacs Band. The program provides a blend of instruction and activity with a focus on culture and language. Experiential learning methods at the sacred campgrounds build leadership skills, self-esteem, and cultural awareness. “We are looking at what we can do to educate [youth] to be leaders,” said Shingobe. At the CYS center, activities include karate, swimming, softball, powwows, basketball, roller-skating, and pool. Formal leadership training is provided for youth and adults. Youth engage in activities at the CYS centers and Four Season Camps with elders and adult mentors after school and on the weekends year-round.

Seen as a change agent in the community, the CYS offers activities and services to youth and families, including:

- Cultural language institutes.
- Cultural counselors at CYS centers (located in a school or tribal college).
- Dance and drum groups.
- The cultural grounds at the Four Season Camps (under construction).
- Tutoring and mentorship with community members.

Family gatherings are organized to allow members to bond as they enjoy bingo or watch a play that exhibits Ojibwe culture and language.

Because reservation living can be insular, the CYS arranges off-reservation activities. “We want our youth to feel comfortable outside the community, wherever

they are. They have the same dreams, goals, and aspirations as those who live outside of the reservation. If there is an interesting activity off the reservation, we try to take youth to see it,” said Shingobe.

The program hires staff who hail from backgrounds similar to the youth they serve—those who have had experiences with family trauma. Shingobe believes that to gain respect from youth who are experiencing a rocky home life, staff must have a personal story that relates to those they serve. Davis, an accomplished fancy-dancer,¹³ is a respected and visible member of the tribe deeply involved in the revival of cultural traditions.

Future Plans

CYS is transitioning to what Davis calls the Path to Identity (PTI), a life-skills program for youth who are in and out of school that builds their knowledge, skills, and identity as an individual and as a Native American. The PTI’s activities focus on the Four Seasons Camps run by elder and lead cultural advisor Doug Sam. Funding to break ground on the camps came from the Minnesota Department of Natural Resources. Tribal members and youth are building roads and trails around 200 acres that surround the sacred campground, joining Sam year-round to develop the camps as they learn the Ojibwe language, basket making, medicine, spiritual awareness, cultural awareness,

¹³ Fancy-dance is a 20th century dancing style that requires skill and stamina to maintain quick movement and steps to rapid drumming and singing. In parts of Oklahoma, these dances are sometimes called “stomp dances.”

survival, and other skills. According to Davis, youth who take part in these cultural activities are more resistant to negative influences in the community. An upcoming evaluation will inform staff of areas to improve before moving into full implementation.

In phase II, Davis plans to invite more tribal elders to provide services. He may forge an affiliation with the Boys & Girls Clubs of America to increase access to grant funding and services. He plans to bring in the youth mentorship program, Kettle Kinship, to identify, match, and provide background screening for adult mentors. To launch the mentoring program, he will enlist the assistance of a Federal program, Learn and Serve America, from the Corporation for National and Community Service.

“We will use a Vista (Volunteer in Service to America) worker through Learn and Serve America to put together the foundation of something that, three years from now when the VISTA grant is over, will be self-sustainable. Part of our responsibility is to pay for line items such as travel costs for the position. The VISTA grant pays for the salary,” said Davis.

In the future, Davis plans to inspire youth to become the future leaders for PTI through a youth council, allowing him to step into an advisory role. Through youth councils, teens learn leadership skills while learning how to organize and conduct meetings, explore parliamentary procedure, plan events, coordinate community service projects, and work with tribal leaders. “Youth will be responsible for planning activities for the year and we will advise them on the Four Season

teachings. The youth council will develop a budget and activities each month, and the advisory board will determine if their plan is feasible. We will be turning the wheel over to them,” said Davis.

Old Harbor Village

“We try to keep a caring adult in their lives.” – Gwen Christensen, former program director



Old Harbor Village, located on Kodiak Island, Alaska, 220 air miles southeast of Anchorage, resides on the far end of the Island, 30 minutes by plane from the City of Kodiak. There is no direct road access to Old Harbor, and the local airport consists of a simple gravel landing strip, groupings of bald eagles, and the occasional magpie. A small commercial barge delivers groceries, fuel, building supplies, and other necessities to the 230 residents, including 59 children and youth. Old Harbor residents are mainly of Sukpiak and Alutiiq heritage, and elders are significantly influenced by the Russian Orthodox Church.

Old Harbor operates under a complex system of tribal, local, regional, and state government. The City of Old Harbor, incorporated in 1966 under the State of Alaska, has a seven-member City Council responsible for the village’s water, sewer, dock, airport, public buildings, and a small harbor that serves as a home to seals, sea lions, and a variety of fish.

The Native Village of Old Harbor, a federally recognized tribe led by

an elected, seven-member tribal council serves the Native community at-large. The tribal government administers social and cultural programs and provides funding to maintain the village’s small road system, spanning four miles. The Kodiak Island Borough operates similarly to a county, and residents of the Island are served by health and social services provided by Kodiak Area Native Association, a regional non-profit. Under the Alaska Native Claims Settlement Act (ANCSA)¹⁴ of 1971, Alaska Natives have organized into corporations in order to receive settlements of land and money allocated under the Act.



Old Harbor’s economy, as with her sister villages, is depressed and losing population annually. Youth that remain face the challenge of ongoing Federal and state

¹⁴ The Alaska Native Claims Settlement Act (ANCSA) divides the state into regions, each served by a regional health non-profit corporation that provides medical and behavior health care services.

regulation of their fishing rights, resulting in the loss of tribal knowledge and tradition, and restricted economic development. Kodiak Island residents struggle with the meddling restrictions of fishing permits, the residual impact of the Exxon Valdez oil spill, decreasing wages, and a stagnant local economy. Families suffer from negative behaviors, and mounting indicators point toward a rising suicide rate among village youth. Evidence of excessive drug and alcohol abuse revealed by a survey prompted community members to address cultural identity, environment, economic development, governance, and education in a community plan. Old Harbor’s TYP program staff support the community plan by serving youth, preserving Native traditions, providing healthy, drug and alcohol-free environments, and serving as role models for youth and families.

Old Harbor’s TYP

Old Harbor was awarded a TYP grant in 2003 to serve all youth in the village. Foregoing the implementation of a mainstream, best practice, the program director chose to design a program focused on family values, Alaskan Native cultural traditions, subsistence skills (hunting, processing game, fishing, gathering), and youth development.

Staff used TYP funding to transform an existing, underutilized youth program into a thriving cultural center for youth. The program also supports a developing, year-round campground called Nuniaq Camp where subsistence activities occur. A subsequent TYP grant provides for development of a care team of adults and service providers in the village and daily youth programming.

The TYP is the only youth-based programming in the village. The program incorporates Alutiiq cultural values and traditions to reduce the prevalence of juvenile delinquency and to increase and improve mental health and substance abuse counseling services in the village. Staff have recruited a diverse group of people to share their cultural knowledge and skills with youth through seminars and classes.

Through word-of-mouth and a newsletter distributed village wide, the program reaches youth. “We get one kid hooked on the program and then encourage them to invite their friends. We see them every day at the store, at the post office, at the school, walking down the road. I go up to the school once or twice a week,” said Gwen Christiansen, TYP director. Food is used to attract youth to the program and includes Subway™ sandwiches or pizzas that are flown in, or tasty subsistence foods such as clams.

Within six years, the Old Harbor TYP has transformed youth behavior in the village. The TYP activities engage youth positively in their rustic, natural environment, teaching them to identify poisonous from edible plants, and if they get lost, to live off the land until they are found. On Kodiak Island, where bears are common, TYP youth know how to track and respect these great beasts. Program staff look to museums, elders, and experts outside the village to build on efforts to recapture traditional ways. As staff and youth reach back to reclaim the language and traditions, they learn together to carve historical Alutiiq masks, preserve meat, hunt, and fish.

The culture center is the home base for TYP activities and is open each day after school and in the evening. It allows youth to engage in supervised activities, or to simply visit with friends. The center provides a safe, warm place with healthy snacks and a caring adult ready with activities. Youth and families participate in the program by walking in and signing



up. Youth register for camp and hunting excursions, and parents sign release packets for trips outside of the village.

Before the introduction of the TYP, there was little for youth to do besides finish their homework, watch TV, play video games, and stand on the dock to watch boats pass by. “When we started the culture center, it was a place for kids to go in the evening,” said Teacon Simeonoff, a TYP staff member. “In the winter months, kids about 6 to 10 years old are dropped off at the school or playground, while parents go out to enjoy bingo until about 10:30

p.m. Youth were wandering around, some without coats on,” said another staff member.

Nuniah Camp serves as a center for outdoor experiential learning. Youth learn about subsistence and survival skills as they build camp and hunt, fish, and clean their kill, preparing it for consumption and making pelts. In the wintertime, a smaller camp is maintained, and deer and mountain goat hunting continues. Youth come to the camp during colder months to engage in discussion with staff and sometimes enjoy the steam heat of the banyan, an Alaskan sweat lodge.

Many youth served by the program have been damaged by abusive behavior, and this has weakened their trust in adults. Time at the camp allows staff to listen to youth, initiating a deeper level of conversation that builds trust and promotes learning and healing.

Tribal Youth Program staff also use individual and group discussion to teach youth values or correct social behavior, discussing substance abuse and mental health issues on a regular basis. Positive attitudes are emerging from those deemed most at-risk, and among many youth, personal appearance and self-esteem have improved. “Their communication is improving. I’ve seen social behavioral changes. They now say ‘Hi!’ back to you and can take a compliment,” said Christiansen.

While there is no policy on what constitutes successful completion of the program, staff consider a youth who is drug and alcohol-free, in school, planning to attend college, and who possesses a positive sense of self, a success.

Building Relationships with Youth

Trust developed through relationships allows staff to monitor the lives of at-risk youth and to intervene when necessary.

Mark Overbeek teaches at the Old Harbor school, a K-12 for the entire Village, and occasionally teaches a small engines class at the TYP center. “The cool thing about the class was I wasn’t an employee of the school, so my objectives were completely different. [The students] learned something about small engines, but my goal was to build a relationship with them. We have had two suicides in the village, two boys, and one of them was last year. It was really a class about teaching interpersonal relationships.”

Tribal Youth Program staff provide a safe harbor and quality of life standard for youth to emulate. Sometimes youth are home alone, and on occasion, staff members will open their homes to them. “We had an eighth grader over to our home just last week. My wife was at the airport and called to tell me that the boy’s family was also at the airport. She suggested I give him a call because he was going to be home alone,” said one staff member.

Thirteen is a trigger year, a time when early use of tobacco, alcohol, and sex happens. “We try to keep a caring adult in their lives. A girl was coming to see us, and she was doing well, but as she hit 13, she stopped coming and got into some tobacco use and more. She is coming back around, and that initial trust we built with her is helping. We feel like we can say,

“This is not right; it is harmful to you,”” said Christiansen. In exploring Alutiiq culture, adults and youth are reclaiming Native language and traditions of subsistence, carving, storytelling, dancing, and mask making. Those who have seen the changes in youth in the program describe that it builds motivation and character, helping them to reclaim an identity and strength to overcome hardships. “When I see youth out here tromping through the mud and snow to get to the program, it shows me that it’s a pretty important thing in their lives. Those adults are offering something that the kids really want,” said Joyce Elvejhem, health services provider for the village clinic. If the TYP program was no longer available to youth, Elvejhem believes vandalism would go up. “More kids would find the time to get involved in alcohol and marijuana. I think those are the biggest problems here. They would have more opportunities to get involved in poor behaviors or get caught up in the cycle of addictions that can lead to teenage pregnancy.”

Future Plans

Plans to increase the quality and quantity of life in Old Harbor include a tribal wellness court that would support the TYPs efforts to improve the lives of youth and to serve families that are in crisis, near crisis, or coming out of crisis.

The TYP will seek an accountability piece as part of the wellness court that includes a system for dealing with parents who are drinking excessively and allowing their children to attend school unprepared. “We need to be able to say to parents that [they] have ten days to meet with the care

team and start on the path to a safe home. We do not want them to lose their child, but we need [a policy] with teeth,” said Christiansen. She believes that when families, not just youth, go to the camp to experience intensive counseling, deeper healing will occur. One week of therapy at the camp can make a lasting difference. In the meantime, TYP staff are attending weekly care team meetings and keep an eye out for future funding opportunities. They have a hunting-gathering mentality regarding sustainability, and seek new grants to support future growth.



Absentee Shawnee Tribe

“Treatment is prevention; prevention is treatment.” – Kim Kannady, former program coordinator

Up until the 1800s, Shawnee Indians lived in areas now known as Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania. At that time, according to the Tribe, the U.S. Government removed the Shawnee to Kansas. The term Absentee Shawnee comes from Federal officials after a portion of the Tribe absented itself from their appointed reservation in Kansas, relocating instead to Indian Territory—now the State of Oklahoma.

Today, the Oklahoma-based Absentee Shawnee consist of two Bands: The White Turkey Band and the Big Jim Band. The Absentee Shawnee tribal government is composed of a judicial branch and a combined legislative and executive branch (that includes the Governor, Lieutenant Governor, Secretary, Treasurer, Representative, and an election commission that runs tribal elections annually).

The Tribe has approximately 2,500 tribal members and is located west of Oklahoma City in Pottawatomie County. Approximately 10,000 youth live on or near tribal lands, including youth from neighboring tribes: the Citizen Band of Pottawatomie, Sac-Fox Nation, Iowa Tribe of Oklahoma, and Kickapoo Tribe. The poverty rate among youth in Oklahoma is 20 percent and higher among Native

American youth at 30 percent.¹⁵ In Pottawatomie County, there are between 35 and 40 intakes monthly at the juvenile detention center, as reported by Juvenile Services for the county. According to the Oklahoma State Report on Educational Indicators, dropout rates for Native American males and females combined are rising: 43 percent in 2004, 46 percent in 2005; and 47 percent in 2006.



Financially, the Tribe relies on annual funding from the Bureau of Indian Affairs and Indian Health Services, U.S. Department of Health and Human Services. Tribal tax revenues from the Absentee Shawnee casino and businesses support the Tribe’s general fund, which in turn supports programs like the TYP. According to Governor Scott Miller, there is little economic development for the Tribe apart from the casino. Pumping new life into the casino is

a concern for tribal leaders as they obtain new gaming vendors and a casino management group they hope will produce greater economic revenue.

Absentee Shawnee TYP

The Two Stars program uses TYP funding to address the mental health needs of 200 youth¹⁶ and their families by providing comprehensive delinquency prevention and intervention services. These services include intensive treatment such as substance abuse and anger management counseling. It is the only year-round prevention program serving Native youth in the county, working directly in school, after school, and in homes as needed. For the most intensive mental health needs, the program collaborates with a psychiatrist who sees youth monthly. The local family clinic’s managing physician sends referrals to the Two Stars program.

Two Stars has an office within the Tribe’s social services building. Staff network with leaders in the community, Indian Child Welfare, and Tribal social services to stay in touch with the needs of at-risk youth. They are on call 24 hours a day, seven days a week. The program team includes a program director, university-level intern, and a part-time administrative assistant.

Because the community is rural, staff provides transportation for youth who cannot get to counseling on their own, and in some cases, bring the counseling directly to them. For example, the program’s methodologies work with youth who have anger issues by allowing them

¹⁵ Kids Count Factbook, 2003.

¹⁶ Youth are ages 12 to 17.

to talk about problems privately in consultation, using group meetings, and supervised activities to redirect negative energy.

Counseling service is provided by the TYP directly in schools, where staff teach skills such as dealing with confrontation, anger management, respect, goal setting, maintaining good grades, and staying in school. Staff discuss addiction, the stages of alcoholism, what a father or mother may be going through while they are addicted, co-dependency, and steps to stop the destructive cycle. The program's summer leadership camp provides life skills as a prevention service, and older youth, at least 16 years of age, may serve as camp counselors, receiving a stipend paid by the Tribe.

During camp, staff administer an instrument called the SASSI (Substance Abuse Subtle Screening Inventory) to all youth referred to the program to assess the need for mental health intervention. The program's goal is to reach youth and make a positive impact, breaking the cycle of abuse in their lives. "One of our successes is teaching them that sex abuse is not normal," said Kim Kannady, Two Stars Director. Youths' emotional disorders and skewed sense of loving and caring are treated with exposure to healthy adults who exhibit responsible and engaged behavior. "We are not using shame-based teachings. We listen to and respect them first. At about the fourth meeting with us, they start to come out of their shell," said Kannady.

Outside of the school, Two Stars staff initiate mental health interventions for up to 50 court-involved youth through a voluntary

ten-week juvenile intervention program open only to Native American youth. Staff make drug, alcohol, and mental health assessments and begin treatment through one-on-one and group counseling. Many of the youth who receive services are at-risk or are suffering from substance abuse problems, behavioral disorders, depression, Fetal Alcohol Syndrome, attention deficit hyperactivity disorder, alcohol or



illicit drug use. They also may have spent time in foster care. Treatment plans for one-on-one counseling sessions are updated weekly and include goals. A depression index is used to assess youth involved in a crisis, and as needed, youth are referred to St. Anthony's hospital for suicide prevention treatment. Staff would like to reduce recidivism to below 25 percent of youth who complete the program, as measured by a six- and twelve-month follow up.

Two Stars sponsors a monthly after school youth council and

engages adult volunteers to help youth develop leadership skills through community event planning. Alicia, a parent volunteer, guides youth on how to hold meetings. She invests time with the program believing that youth who are placed in a role of responsibility will start to see themselves in a different light, no longer the source of trouble, but a positive force within the community. The youth council sponsors a New Year's Eve dance, promoting it with flyers advising other youth to remain drug free, gang free, and to maintain abstinence. The program is the only venue the parent can identify that works with youth to help them develop goals, stay in school, plan for college, and stay away from gangs.

Making a Difference Through Crisis Intervention

Home life is dysfunctional for many Shawnee youth. One boy in foster care started in the program when he was in the 4th grade. During the summer, program staff stepped into a parenting role with the boy and encouraged him to stay in school. Their guidance contributed to the boy's positive development. He has stayed in school and is now in the 8th grade.

Any Indian person who asks for help takes a big step. "Native Americans are private people and stay within their own family. You don't go outside the family or go to someone else and 'nose around.' However, for some, they do not plan for themselves or their kids and this causes problems," said Kannady. One parent interviewed said, "When I was growing up as a child, my parents were divorced,

and it was hard to talk to my mother. My father spoke with me, but it was hard to open up to him because he is male. Now I see this situation with my daughter. It's hard for her to open up to me." This private nature serves as a protective shell to guard uncomfortable secrets and keep outsiders at bay.

School staff say that troubled Native youth have stopped dreaming about the future and the program addresses this because it helps youth rise to greater potential. "Youth tell Two Stars staff things they would never tell other counselors," said Debra Watson, Director of the Jim Thorpe Academy. Two Stars has initiated family intervention that other counselors would not be able to do because their agencies would not allow them.

Dysfunctional family dynamics are common according to school faculty. Juvenile behavior is often a result of dynamics in a youth's neighborhood or home. "We just referred a situation to Two Stars when a mother came in with her daughter, showing us where the daughter's boyfriend battered her over Christmas break. When students start earning money, some ask us to lock it up for them because they are afraid to leave it at home," said Watson.

According to Kannady, the closeness in an Indian family is without boundaries. "They rely on and feed off of each other and survive off of one another. If there is a person missing that they are used to having there, it upsets the dysfunctional system." The Jim Thorpe Academy counselor recalls, "I was working with one girl who was interested in the medical field. She called early this

year wanting to take her [college exam]. I set up an appointment and she did not go. She called and said her mom knew when her appointment was and left with the car knowing that she had to be there. We set up another appointment and this was missed too. She had a chance to go to college."



Two Stars intervenes whenever possible to serve youth in crisis. Lisa, a 19 year-old graduate seeking admission to vocational college to study child development experienced traumatic abuse by her estranged father that nearly destroyed her family. Two Stars received a desperate call from the teen, did a crisis assessment, brought Lisa to the hospital for immediate treatment, and followed up with intense, weekly counseling. Describing her experience, Lisa says, "It's helped me work through a few of my issues and saved my life. I came to [Two Stars] because at the end of November everything in my family fell apart. I had to talk to someone about my feelings about killing myself." Through counseling, Lisa has gained greater self-confidence and self-esteem and has been able to initiate discussions with her mother. She feels more youth could benefit from Two Stars counseling.

"[Youth] know about the program, but I'm sure they push it to the side, not thinking it's going to help," she says. To reach other youth, she suggests inviting them to peer-to-peer discussions, or hosting a discussion run by an older youth who has experienced similar trauma.

A Story of Transformation

A youth whose father committed felonies in Oklahoma went into foster care and was served by the Two Stars program. His survival skills impressed staff—memorizing the names and phone numbers of everyone he met. "He needed to know this information because his mother would drop him at a mental health unit or shelter and disappear. [This is] a common experience for Native Americans, being an inpatient somewhere, being warehoused. They may not have a substance abuse problem, but they are in a substance abuse treatment unit because they are being warehoused," said a Two Stars consultant.

The youth's story was shared by a program consultant who taught the youth how to drive a car, get his license, and enrolled him in junior college. "Then he went out of my life. One day, he walked into my office, looked at me and said, 'I'm on paid vacation.' It went totally over my head. This kid had a horrible history and he's telling me, 'I'm on paid vacation.' Slowly, it came to me, 'Oh, you've had a job for a year...you're a miracle! Let's go out and celebrate.' He said, 'No, no, you told me that if I ever got out of school, got a job, and kept a job, you would buy me a Pendleton

jacket.’ He was there to collect!
We went down to buy him a Pendleton jacket. He told the woman at the shop the story, and they gave the jacket to him. He got a certification as a nursing assistant and works at a nursing home. He will always have a job because there is a nursing home in every town in the state.”

Future Plans

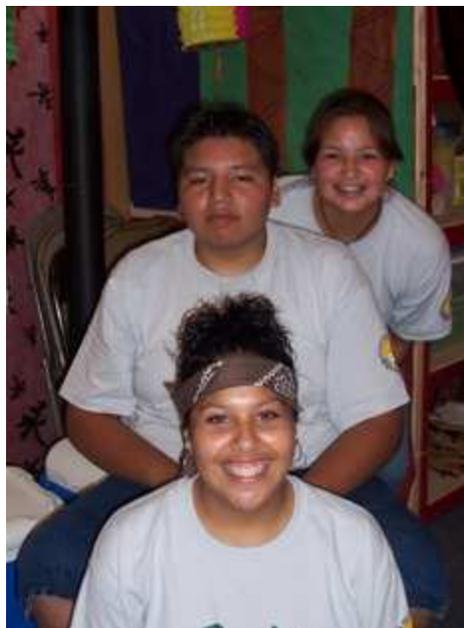
Kannady is fundraising to build a mentor connection for Two Stars. While there may be a perception that few adults are willing to donate time as mentors, ten volunteers have already signed up to receive training. “The kids lack a caring adult in their lives, someone to keep in touch with weekly, for wisdom on life. Parents are tired, lack time, gas, and 50 percent of my families do not have transportation, so I go out on a Saturday or Sunday to drive out to see them,” said Kannady.

With more funding, the school would enlist the Two Stars services daily to work with youth. For instance, one young man has brothers who are involved in a gang, and one of them is up on murder charges. The young man is walking a fine line between the gang life and school and needs help.

More resources would allow the program to provide conflict management tools to help youth deal with what it means to be a Native American in a community filled with racism and discrimination. Youth are requesting more field trips during the year, an improved summer camp with more supplies, and access to a campground that features Native culture and crafts.

The local Boys & Girls Club is available to youth in the community, but Kannady suggests that the same program be provided just for Native youth.

A youth center would provide private space for youth to explore Native culture and to be themselves. Professional development would help Two Stars staff provide new strategies for dealing with anger issues, and offer activities that develop self-identity through Native traditions and history. More staff would free up Kannady’s time to build stronger partnerships within the community (such as with the local law enforcement and elders, who are a disappearing resource on tribal history and culture).



Mescalero Apache Tribe

“We understand that prevention programming is evenings, weekends, and holidays. You become a part of the youths’ lives.”

– Sonya Geronimo Hiles, director

The Mescalero Apache Indian Reservation is located in the forests of Otero County, South Central New Mexico. The reservation is surrounded by mountains revered as sacred by the tribe. The name Mescalero comes from Spaniards who remarked on the abundant use of the Mescal plant in the preparation of a staple Apache food.

In 1873, Ulysses S. Grant established the reservation for the approximately 400 Mescalero Apache who survived confrontations with the U.S. Army. In 1903, members of the Lipan Apache Band, and in 1913, 200 members of the Chiricahua band of Apache were relocated to the Mescalero Reservation. Over the years, the three Bands have intermarried and under the Indian Reorganization Act all became members of the Mescalero Apache Tribe as formalized by Congress in 1936. Today, the reservation population has reached approximately 4,440.

Apaches are part of the Athapaskan peoples that migrated from Alaska and Canada to the American Southwest and parts of Mexico. Traditional teepees and buckskin clothing are no longer visible except for the period in early July when the Tribe observes the ancient coming of age ceremony for maidens. The

celebration, also called The Fourth of July Ceremonial, lasts for no less than eight days. During the celebration, girls are prepared and then transform into the White Painted Woman, a model of heroic and virtuous womanhood. This is a serious, solemn, and joyous time of gathering for families and the larger Apache community.



The Mescalero Apache government rules under a constitution and has been a Federally Chartered Corporation since 1936. The Tribal Council has 10 members elected annually by popular vote. The Tribe’s economy consists of a casino and resort, telecom firm, cattle operation, timber mills, and a ski resort. Revenue generated from these businesses is applied to assets that serve the community, such as a new K-12 school and senior healthcare facility. Approximately 65 percent of tribal members have graduated high school, and under 2 percent have completed a

bachelor’s degree or higher. Members of the Tribe do not receive an annuity from the Federal government. For those who are eligible for aid, assistance comes from the Bureau of Indian Affairs, Social Security, and Veterans Benefits.¹⁷

Mescalero Apache TYP

The Mescalero Prevention Program has received OJJDP funding since 2003, using it to provide a bi-weekly Life Skills class, a graduation requirement for students at Mescalero Apache High School, and an after school program serving 35 middle and high school youth, ages 12 to 17. In the after school program, youth meet from 4 to 7 p.m. daily in a community center shared with the local Boys & Girls Club that serve younger youth. Ninth grade students make up the largest cohort of youth reached. Educational field trips and supervised recreation time is also scheduled on most weekends.

The prevention program tracks progress and individual youth behavior changes using a state-approved instrument. Evaluation of the data revealed that the Mescalero Apache youth, unlike youth from other TYPs in this report, show much lower levels of risk factors (perception of harm, non-parent adult support, drug availability in the community, etc.) and higher scores on resiliency factors.

¹⁷ “Traditional Apache Life” as retrieved on March 27, 2008, <http://southwestcrossroads.org/record.php?num=521> and Mescalero Apache, *Our Culture*, a brochure provided by the Inn of the Mountain Gods Resort and Casino, a Mescalero Apache Enterprise.

Three women, led by Sonia Geronimo Hiles, a descendent of the famous warrior, lead the Mescalero Prevention Program. The team successfully reaches out to school staff and community members, amassing, in five years, over 60 partner programs and school districts in a coalition to serve tribal youth. The women bring a variety of talents to the program such as knowledge of youth interests, networking skills, prevention skills, life skills, parenting education, civic engagement, and the ability to lead youth on field trips across the state and beyond. Program staff has made a serious commitment to youth, providing not only life-skills education and activities, but serving hours that they would otherwise be spending with their family. “We serve kids from well-to-do families and others from greatly disadvantaged homes daily,” said Sonya Hiles, Director, Mescalero Apache Prevention Program.

Youth interviewed say that they bring respect and an open mind to the prevention program, because it provides experiences their families cannot provide, such as field trips to the Grand Canyon, Seaworld™, Carlsbad Caverns, and the Albuquerque Balloon Festival. Under the watchful eye of program staff, youth make friends, play, and engage in tutoring other youth. “Tutoring him helped me get my math grades up,” said one youth. Another said, “It makes me feel good to be here.”

The Prevention Program has adopted a portion of Route 70 that runs through the reservation, removing litter with scheduled pick-up days. Youth collect

roadside debris, separating out alcohol and tobacco related trash. “We picked up 18 bags of trash, and 11 bags were filled with alcohol and tobacco packaging and cans, compared to 7 bags of other types of trash, said Orosoco.”



“We have the youth analyze the trash. What does it tell us? We have learned that Budweiser is the drink preferred in Mescalero, and McDonalds was the number one fast food. We’ll be sharing this with tribal council,” said Eloise Damon, project facilitator. Through this project, youth earn credit towards their 80 hours of community service needed to graduate high school. Program staff says this exercise is surprising for youth who admit they cannot believe there is so much alcohol consumed on the road. “After the project, one young man said to us

that he didn’t know how people could drive down the road and not want to pick trash up,” said Orosoco.

A summer program called Youth Impacting Youth (YIY) partnered with the TYP to train youth in one week to produce a professional video on a crime prevention topic. Youth Impacting Youth engaged youth in teambuilding exercises and then divided them into production companies. Each team developed a mission statement, company logo, a script, a storyboard, and they received instruction in acting and filming. Youth Impacting Youth staff handled final editing. The TYP and its partners covered the cost of \$300 per student and provided meals and snacks. Staff and youth say the YIY project provided career skills with experience that can be viewed on the web by potential employers.

Some parents of participating youth enroll in the prevention program’s Dare to Be You, a 10-week parenting class that helps adults develop decision-making skills, assertiveness, responsibility, and self-esteem. TYP staff work with parents to develop skills for talking with their children and expressing themselves well. A \$100 incentive goes to parents who complete the class. Through coaching, parents develop an understanding that they are in control of their lives and responsible for the decisions they make. They are trained to use phrases like, “I choose not to do the dishes, I choose not to visit my mom.” Parents begin to see that they are in control of decisions that affect their lives, not other people.



The TYP is supported by the local Head Start program, whose staff promotes the parenting classes with flyers and announcements to parents. According to TYP staff, the prevention program is the only resource for parenting on the reservation. It's hard to get parents to commit to coming and if the prevention program wasn't available, they would have to go off reservation."

Head Start staff say the TYP has changed youths' lives by letting them experience life in and outside of the reservation. "We're reaching the kids who are in between, the ones who have not found their group or niche," said Orosoco. "Staff is providing skills that youth are not getting at home. Youth that you wouldn't think would join a panel for a community project are

getting involved," said a Head Start staff member.

Funding for the Mescalero Apache TYP comes mainly from the TYP grant and fundraisers conducted by staff and youth participants. The program shares space with and receives occasional staff assistance from the Boys & Girls Clubs. Fundraising efforts include involving youth in creating Valentine's Day baskets and delivering them and other holiday-themed treats throughout the year. For the Fourth of July ceremonies, TYP youth host a booth that provides food like fry bread and tacos.

Future Plans

Hiles and her team would like to be able to serve more youth and are looking at the SAMHSA Drug-Free Community grant and considering collaboration with the local Workforce Investment Act to expand the program. The team wants to start a teen court and establish a hotline for youth to report crime. Also, a drug court may be started, which will help keep youth from using drugs.

According to the high school counselor who partners with the TYP, the school district does not have the infrastructure or system for dealing with truancy. "Parents need to be held accountable, but the tribal judicial system has no means of enforcement, and detention doesn't work," said the counselor. The tribe's law enforcement officers are from the Bureau of Indian Affairs, and they do not have operational computers and other equipment to do their jobs properly.

Future plans include starting a mentoring program for youth who need extra guidance. Hiles and her staff say that one of the roadblocks to bringing something new to the reservation is that some tribal leaders are sensitive to the issue of sovereignty, some to the point of rejecting programs, policies, or partnerships from those outside of tribal land boundaries. New people and programs are often viewed as "suspect" and will not be easily accepted by tribal leaders, regardless of merit. "It is taking some time to gather the support we need. It has taken 3 to 4 years for us to get this far," said Orosoco.



Youth Views

TYPs can be transformative for youth. In the program, youth change from passive consumers of services to citizens who contribute to the community, growing stronger in their ability to communicate, and more wise in their ability to navigate through the angst of their teenage years. In a world where peers are using alcohol and drugs, TYP youth have a fighting chance to rise above the challenges of their environment.

Accounts from youth demonstrate that the program helps them develop a sense of attachment and belonging to their tribe. It also helps them find resilience in the face of abuse at the hands of adults and other youth, and helps them refrain from using alcohol and illegal substances. Through the program, youth engage in conversations and activities that describe projects that build skills.

When interviewed, youth said that if they were not in the program, they would be spending time alone watching TV or playing video games. Some admit they would be drinking or engaging in risky behaviors. When describing what they enjoyed most about the program, youth reported that it exposed them to opportunities to learn about their Native heritage and language, and to go beyond the tribe to explore the world.

Grand Ronde Youth

Youth Canoe Club participants offered advice on being part of a team, getting along with others, and practicing the concepts of respect, cooperation, and pride.

“It’s good to show that youth are still into their culture. We see a lot of people stop and look at the canoes.” —*Santiago, 15-year-old*

“While we were dancing, a lady came up to me and asked me how old I was and what grade I was in. I told her I was 14 and in the 8th grade. Later she came up and asked me if I would go to the preschool and show the little kids the dances and if I would work in a youth employment job this summer.” —*Mary*

Respect

“Do not call the paddle an oar and know the name of your canoe.” —*Santiago*

“If you lose the paddle, it’s like losing a part of you because you’re not going anywhere without it.” —*Santiago*



Cooperation, Communication and Teamwork are Important

“You’ve got to talk to the rest of the pullers. If you want to take a break, say it.” —*Jeff, 16-year-old*

“If you want to switch your seat, make sure to let somebody know, because we do not want to be flipped. In the canoe, it is all about balance. If you do not do exactly as the skipper says, it is easy to flip and conditions can get bad. Last year, the weather got bad and some people fell out. I am sure they were doing as the skipper said all the way up to when they fell out of the canoe.” —*Santiago*

“It’s always good to follow the person in front of you, because nobody likes eating others’ paddles.” —*Michael, 17-year-old*

Humility and Pride

The canoe has a “princess seat” up front. “This is where royalty sat. When the Tribes wanted to show off, they put royalty up front. Royalty did not have to do anything, they just sit there, so we call it the princess seat.”—*Riley, 10-year-old*

Mille Lacs Youth

Mille Lacs’ CY5 youth have confidence and know how to express themselves, something that can be a great challenge for Native youth who have found a way to survive by being silent and invisible. The CY5 uses a sweat lodge session as a counseling session to relax youth, build trust, and provide time for healing. Youth describing the program said:

“The program helps me learn about my culture and spend more time with my grandparents. I have been dancing at powwows and I just made my first dancing shawl...” —*Anonymous*

“In the heat of the sweat lodge, troubles melt away. It clears your mind. I think the program should get more kids into it and they will stop their bad habits. I try to tell my friends, but older kids may not come because they may have other priorities.” —*Female, 14-year-old*

“I would be drinking if I were not in this program. I had a long-term drinking problem. I

was locked up for two years. Through the program, I have learned patience, and during sweats, I pray for taking pain away from other people. During the breaks, in between the doors,¹⁸ the elders talk and we listen. If someone has something to pray about, we pray. In there, everyone is brother and sister. In the



past, I was lost, but I’ve learned a lot of culture and I want to start an AA club in the area for kids my age.” —*Male, 14-year-old*

“The program is very helpful to people, not just youth, for the healing process and for learning your own culture. It helps me

¹⁸ Sweat lodge ceremonies have four breaks, called doors, which are openings to the lodge.

personally. People come there for healing who may have had problems with their families, in addition to drugs or alcohol.

The drum and outfit making is part of healing. There is not a time when we are not laughing. Maybe that is why it is such a good feeling. It might come from a negative thing that has happened to you recently...” —*Anonymous*

“The program puts you on the right track—to respect people, forgive, pray for, and try to help others. In the sweat lodge, we all contribute. We all teach the little ones different songs. I invite others to a sweat lodge. It is their decision to come or not. It is like asking someone to go to church.” —*Male, 16-year-old*

Mescalero Apache Youth

Mescalero Apache TYP youth are venturing out and gaining experiences that strengthen their knowledge and skills. Youth describe their excitement over the field trips they have enjoyed. These trips take them beyond the borders of the reservation, and provide a more diverse experience in addition to the exercise and homework guidance they receive.

“We learn about drugs and ways to prevent

people from using. We have fundraisers to go on trips. I learn things I never thought of.” —
Masae, 14-year-old

“They feed us healthy food and drinks. They also talk to us about our grades and behavior. Since I started [the TYP], my grades started to go up.”—*Wesley*

“We exercise every week. We talk about drugs, everyday things, and college. I will go to college when I graduate from high school.”—
Jacoby, 15-year-old

“We do one hour of homework every day. After that, we do a fun activity and arts and crafts. Even exercise is fun. We do a lot of fundraisers to earn money to buy things the program needs, like exercise equipment, fishing poles, and tents for camping.” —*Taylor, 13-year-old*

Absentee Shawnee Youth

At the Little Axe Middle School, the Absentee Shawnee Tribe’s Two Stars program runs a class that students describe as a place where they are respected, not admonished. It is a place where they can talk about themselves and discuss the drawings they create.

Two Stars staff also works after school across town with North Rock Creek Middle School students. In the program, youth enjoy a snack as they describe their trouble with teachers and listen attentively to the advice they get. Like the youth from Little Axe, these students want more time outdoors and want to attend ceremonial dances. They are excited about an upcoming visit to a local juvenile detention center, something the program organizes annually. “We’ll get to see what it’s like on the inside,” said one youth.

North Rock Creek Middle School students admit to having anger issues and appreciate the safe venue provided by the program to vent their frustration. One student

described gang members they know, “They’re all wannabes right now. They say they’re going to be like your family, then they just go and blow up...they just die.” Two Stars staff counsels students on the ambiguous anger that comes from a perceived disrespect from others. One girl broke her silence to describe how she expresses anger. She said, “I was just raised like that. If someone talks about me, I’ll go up and punch them in the face. I’m not quiet about that, I’ll confront them about it.” A boy responded to her story saying that in the Two Stars program, “I’ve learned how to deal with confrontation.”

Youth suggest that their TYP is something that belongs to them, something they can rely on, and a place they want to be. The TYP provides a safe place to visit with friends, vent concerns to a caring adult, receive help with schoolwork, and learn about Native culture and language. In a tumultuous world, the program’s ability to provide a stable environment cannot be underestimated. This impact is profound for the development of a young person.

Findings and Themes of Success

Tribal Youth Programs are adept at identifying diverse funding streams, building connections between youth and their families, and serving as a catalyst for community gatherings. They are reaching at-risk youth and fostering youth empowerment through Native language and culture and building Native pride and a sense of place and belonging. The program makes youth stronger and more resistant to negative and risky behaviors, helping deflect discrimination still found today in and around Indian Country.

Major themes of success are:

Building Capacity and Coordinating Resources Through Partnerships

Successful TYPs have found a way to serve at-risk youth by building support through local partnerships, and connecting to tribal, state, and regional networks. TYPs are plugged into the community. Their leaders are not shy about seeking opportunities to build capacity by reaching out to others. TYP staff serve as ambassadors and advocates for youth, procuring venues to collaborate on community projects, finding supplies and resources for activities, and providing political support for funding and meaningful opportunities for youth to serve the community.

Grant requirements dictate that programs must develop a tribal advisory board to develop and

coordinate a plan for reducing juvenile crime. This policy leverages the Federal investment and propels TYPs to develop partnerships that sustain the program. The tribal advisory board usually includes members representing the tribe from the following areas: law enforcement; the prosecutor's office; probation services; the tribal council; mental health services; the juvenile court; schools; local businesses; faith-based, fraternal, nonprofit, and/or social service organizations involved in crime prevention; tribal council-elected or duly appointed representative(s); and behavioral/mental health services.

Involving Tribal Leadership

Depending on the tribe, tribal council leaders may get involved with the TYP at the ground level or stay on the periphery of the program. Some tribal council members support the TYP by attending activities, speaking at prevention and leadership conferences, and interacting with youth during visits to the program. Some tribal leaders have children or relatives in the TYP.

One council member credits his awareness of the infiltration of gangs into the community to a presentation provided by the TYP. He views cultural practices provided by the program as a positive alternative to gang influence.

Former program director for the Mille Lacs Band of Ojibwe's TYP, Greg Davis, credits the successful collaboration of social services

programs and schools on the reservation to a mandate from Chief Executive Melanie Benjamin, stating that tribal department heads must work together. "Once we got tribal department leaders to our leadership training, things began to change," said Davis. The tribe's leadership also promotes the continuing education of tribal employees, which contributes to the professional development of TYP staff.

Creating Community—A Safety Net of Caring Adults

Because TYPs operate with a small staff, collaboration with community partners is a necessity, not a luxury.

"If we did not have partners, we would not be able to do what we are doing," said Lisa Leno, Grand Ronde TYP. Collaborations allow TYPs to build program capacity for delivering services, attain youth referrals, increase visibility within the community, connect to funding streams, and tap into other resources.

In larger tribal communities, TYPs are joining with other national programs such as the Boys & Girls Clubs of America. TYPs maintain mentorship efforts to strengthen programming. At least one TYP interviewed plans to apply to the Corporation for National and Community Service, a Federal agency, for a Volunteer in Service to America (VISTA) program grant to build capacity that will

further develop the program's ability to provide services.

In Old Harbor, Kodiak Island, Alaska, the TYP care team, which includes TYP staff, law enforcement, school leaders, health providers, and tribal leadership, meets weekly. Working together, they monitor youth and bring a 360-degree perspective to prevention. Through care team meetings, direct service providers speak confidentially and work through tough cases that may involve a youth abused at home or dealing with a friend's suicide. "We deal with a lot of hard issues," said a TYP program staff member. "Through the care team, we have a support system. We have a place to go to be heard," said Gwen Christiansen, former Old Harbor TYP director.

To help improve life for youth in Old Harbor, Christiansen became involved in a community action group to unite villages on Kodiak Island. The Kodiak Archipelago Rural Regional Leadership Forum met to bring issues like education, transportation, and the high cost of living on the Island to the attention of regional and state government. Part of the Forum's strategy for building consensus was to reach out to professionals and industry specialists who work with local government and schools. They networked with them and introduced them to rural community issues. For example, a weak relationship with the Kodiak Island Borough School District led to misunderstandings of the educational needs of rural communities. Through the Forum's outreach, relationships with leaders in the district have improved, and positive changes are happening. Village representatives expressed a desire for parity with town schools, specifically in services and quality. "From those

meetings, we developed best practice policies that focused on relationships, process, policy, and accountability. These policies are now on the table," said a Forum participant.



In New Mexico, Mescalero Apache TYP staff reached out to a neighboring town to involve their youth in Alamogordo's teen court program.¹⁹ TYP staff brought the tribe's high school principal and a teacher to see how teen court operates to reduce truancy rates, a significant issue for the Mescalero Apache community. A volunteer tribal attorney from Alamogordo prepares youth for court, providing tips on presenting a case, speaking clearly, and wearing proper attire.

"Darren is usually a t-shirt guy who dresses like a skater, but when we picked him up to go to teen court, he had a dress shirt on and

¹⁹ Teen court, also known as youth court, is a sentencing hearing where youth serve in the roles of prosecutor, defense, bailiff, and juror. Youth are trained in these roles as they serve their peers and learn about the judicial system.

slacks, and his long hair was pulled neatly into a ponytail. We had initially planned to just let our youth observe, but they were asked to participate. Darren and another youth were asked if they would like to be defense attorneys. They prepared and took the proceeding very seriously and tried to get the lowest sentence for their client," said a TYP staff member.

School to Community Connections

Tribal Youth Programs collaborate with schools and often share program space and staff. Grand Ronde's Youth Education Program is part of the tribal school system. The TYP and Youth Education Program coordinate to conduct a leadership program for youth. Through the program, youth receive guidance and tools on how to lead cultural and youth development activities, live a healthy lifestyle, be socially responsible, fight diabetes, and prepare and cook food in healthy ways. Funding for the Youth Education Program comes from the tribe, the Department of Health and Human Services, and a Johnson O'Malley²⁰ grant from the Bureau of Indian Affairs (BIA).

Community Youth Services works in conjunction with the Band's schools and connects with a GED program through the Tribal College. The Nay Ah Shing Schools on the Mille Lacs reservation provide K-12 curriculum, a childcare center, and a Head Start Program. The Community Youth Services operates in the school's buildings after school and into the evening. Community Youth Services is

²⁰ This is Federal funding to provide supplementary financial assistance to meet the unique and specialized educational needs of Indian children.

negotiating for more school space to provide after school homework assistance for more youth.

Through a memorandum of agreement with the Kodiak Island Borough School District, the Old Harbor TYP supports the village school with after school prevention activities, coordinating with the school's counseling department. School leadership and volunteers serve on the TYP's community care team. During care team meetings, the TYP's community partners discuss behavioral issues among at-risk youth that might require an intervention. For example, if a youth does not participate at school or in the TYP program, someone on the TYP care team takes notice. The team member alerts others, and enacts the care team safety net, a direct intervention.

Some school policies created with the best of intentions have become manipulative. For example, compliance with the *No Child Left Behind Act of 2001* preempts curriculum designed to focus on Native culture and language in charter schools on the Mille Lacs Band reservation. The Band's cultural advisors see this as undermining the schools original cultural focus. "The school opened to be a cultural school. Now it must follow the mainstream, standardized curriculum. Our biggest problem at school is truancy. Where is the evidence that the standards-driven curriculum has been able to address this pressing issue?" asked a TYP staff member.

Parents and Families

Tribal Youth Program staff serve as role models of a healthy family, demonstrating alternatives to negative behaviors that provide a breeding ground for substance

abuse or gang-related activity. Some TYP staff interviewed expressed that some at-risk youth may not have experienced a healthy family environment, or understand how one operates. Through exposure to healthy family experiences and activities sponsored by the TYP, youth learn how to be healthy people and break the cycle of abuse and addiction in their lives.

Parenting classes are offered by some TYPs as a holistic approach to improving the lives of youth. They believe that the preventive work done while a child is at the TYP is undone when they go home to a dysfunctional home. Parenting classes provide activities and guidance that strengthens communication and parenting skills, providing tools that help parents relate to children and teens. The classes offer alternative strategies to punishment that build the dignity of the parent and child, rather than tearing it down.

The parenting class in Grand Ronde is successful because parents do not see it as a sanction. To keep parents coming back to class, the TYP provides a meal, gas voucher, and complementary childcare services. "We're thinking outside of the box, not just saying, 'You're court ordered, you need to be here,' but rather, 'we are going to break down all the barriers that you have to attend this class. We're going to invest in you,'" said Fullerton. As a result, attendance for the Grand Ronde parenting class has remained a steady 100 percent. The Mescalero Apache TYP presents participants with a \$100 bonus, upon graduation, for attending all 10 parenting classes.

Some TYPs involve parents when developing program activities. "This is both empowering and

motivating," said Caroline Cruz, researcher, evaluator, and Oregon State liaison to tribes. Parent surveys for the Grand Ronde TYP are showing positive responses. "If you get them on the team and they see themselves as a vital part of that team, you are going to see results with family involvement," said Christina Puentes, Oregon Youth Authority. Some parents, especially those disconnected from the community will shy away from this, but they, she warns, are the most in need of inclusion.

The Mille Lacs Band's TYP, reaches out year-round to parents and grandparents, inviting them to join in activities and to help during events. The Community Youth Services and their partners sponsor monthly sobriety feasts where youth and families participate in activities that address alcohol or substance abuse issues. At these feasts, families engage in regalia-making for upcoming ceremonial dances and learn about their Native culture and language.

Through coordinated outreach, "we started getting much more participation from both youth and families," said Lloyd Keoke, cultural advisor. Others concur. "We have 30 to 40 parents and families who have made outfits during their time with the program. We have to build a bigger wigwam at the campground because we have outgrown the old one," said Doug Sam, lead cultural advisor for the CYS program.

Absentee Shawnee TYP staff will counsel an entire family in order to improve the lives of youth at risk. For example, a working grandmother reached out to Two Stars staff to help her 46-year old son after receiving custody of his two girls. He is on medication for depression, and one daughter is recovering from the trauma of

rape. Former Two Stars Program Coordinator Kim Kannady coached him, and colleagues suggested that she call Indian Child Welfare to terminate his childcare rights.

Instead, Kannedy continued through the TYP program to counsel the family and channel them to resources. She connected the father with vocational rehabilitation services and continuing education classes. “If he wasn’t in the program, he might be institutionalized, and the girls might be in foster homes,” said the girls’ grandmother.

Healthcare

Healthcare is part of the continuum of TYP services. In Old Harbor Village, Angela Christiansen, a behavioral health aide from the local health clinic operated by Kodiak Area Native Association, serves on the TYP care team and helps to address mental health issues among youth in both the program and the school. She sees a benefit to programs working together because they are better able to monitor at-risk youth, and provide different perspectives. “Just the collaboration between the programs makes a difference. When I moved here ten years ago, there was nothing here for youth. Now, the community is stronger and safer,” said the health aide.

At the care team meeting, members will design a plan to help youth who may be suffering from depression or other mental issues. A typical at-risk situation in the village occurs when one parent is a chronic alcoholic, and the student is frequently absent from school. Occasionally in school, the child will exhibit behavioral problems such as disrupting class or sleeping during class.

Village clinic worker, Joyce Elvejhem, serves on the TYP care team, addressing questions on health-related issues as needed. Older teens sometimes have concerns about sexually transmitted diseases (STDs) and birth control. The TYP refers those to the clinic for further assistance.



Elvejhem’s own children are consumers of the TYP program. She believes TYP activities build character and have prevented her son from becoming involved with criminal activities. “My son will say something like, Uncle Rolf showed us how to skin a seal, or Auntie Gwen showed me how to sew the seal skin into a pouch. When he was six-and-a-half, he helped me skin out a seal because he has seen Uncle Rolf do it. I think those are valuable lessons and it is important to him,” said Elvejhem.

Elvejhem’s son has a hard time in school because “words dance on the page for him,” and this makes reading frustrating. The pressures of reading are relieved when he can go outside and experience the encouragement of a male role model, as he can do in the TYP program. That, his mother says, is a bright spot in his life.

Law Enforcement

Law enforcement officers make frequent referrals to the TYP, and they are often invited to program

trainings and events to dissolve barriers among youth and adults who may perceive the police as cynical or hostile. “Often, a youth’s first interaction with a police officer is when a relative is taken out of the home,” said Mille Lacs Band’s Commissioner of Education Joyce Shingobe.

To remedy this misconception about the police, a law enforcement officer serves on the care team in Old Harbor. In Grand Ronde, Patrol Sergeant Goldberg participates in TYP team meetings to listen to youth service providers and joins them in discussions on treatment for individual youth. The Mille Lacs Band of Ojibwe Police actively participate in youth activities and make presentations to staff and youth.

State-Level Partnerships

In 1996, Oregon’s governor mandated a government-to-government relationship with tribes. The governor’s order, followed by Oregon Senate Bill 770, established state agency liaisons to provide technical assistance to tribes for grant management, program evaluation, and funding identification. State liaisons build communication, trust, and understanding between agencies and tribes, educating agency staff, and sensitizing them to tribal culture. “We had to explain to state program officers why the tribes were not applying for grants. Even at the Federal level, concerning the drug-free community grants, tribes were having trouble finding matching funds. Agency staff said the tribes were not allowed to use Federal dollars as the match, but, the reality is, if you follow the trail of funding among tribes, it usually leads to a Federal source,” said Caroline Cruz, state liaison for the

Oregon Department of Human Services.

No one appreciates the relationship with Oregon's state liaisons more than Lisa Leno, TYP administrator who said, "We don't know how to navigate the state system, and we do not have the infrastructure to keep up with it. We rely on them to help us." Cruz explains, "As a liaison, I operate by [Native American] time. As long as I am kept up to date on barriers that arise, it is up to me to assist the tribe in overcoming those barriers." Barriers include the extra cost involved in a program having to train new staff after a turnover, or the lack of program data about participants because no one on staff is available to process it. In some cases, the program has the data in paper form, but not in a web-based form required by the state to facilitate evaluation.

The Oregon Youth Authority (OYA), the state's juvenile justice agency, provides housing, supervision, and services to youth ages 12 to 25 who have been convicted in adult courts and placed under the jurisdiction of the State Department of Corrections. The OYA and the Grand Ronde TYP are partners in assisting youth in enrollment with the tribe, identifying out-of-home placement, coordinating transitional services from a close-custody facility, and retaining youth in a local facility to increase opportunities for the TYP to be involved in treatment and reformation. Youth under the care of OYA access the TYP for assistance with transition back into the community. "OYA staff call us, and we walk youth and parents through the process of going to court, or through a school expulsion, helping them come up with alternatives, or simply work through the process. When parents

and youth find themselves in this situation it can be overwhelming," said Lisa Leno of the Grand Ronde TYP.

Christina Puentes, transition specialist for OYA, provides intensive wrap-around services²¹ for adjudicated youth coming out of the restrictive environment of a detention center. She works with parole officers and serves as a counselor and advocate for youth and families as youth re-enter the community. She helps youth make proactive decisions about their development as responsible adults, enrolls them in educational or vocational classes, and provides other monitoring.



Puentes finds that Native youth entering the facilities have rarely experienced traditional Native American practices such as the sweat lodge. "When we get Native kids in, they do not want to come out and be proud of whom they are. They have learned to hide this part of themselves." OYA correctional facilities provide a Native American sweat lodge, pipe ceremonies, and talking circles, because Puentes and others at OYA believe traditions ground youth and reconnect them to their people. "We try to link them up

²¹ Wrap-around services are individualized, community-based services and supports for youth with serious emotional and/or behavioral disturbances. These services help them reunite and/or remain with their families and communities.

with those same services in their home community. The TYP is a natural match," said Puentes.

Jack Lawson, OYA's Native American coordinator, and Steve Llanes, a member of the Apache Tribe and Native American youth coordinator at the MacLaren Youth Correctional Facility, focus on building relationships with youth and tribes. Lawson described a story about a girl who came through the OYA to transition to the TYP. "She did not know that she was Native or that she had connections to the Confederated Tribes of Grand Ronde," said Lawson.

The TYP found she was a Grand Ronde and enrolled her in the program. Combined efforts by the OYA and the TYP led her to a new life where she is now a tribal member working within the community.

Llanes and other OYA staff praise the TYP as one of the avenues that gets adolescents and older teens to reinvest in the community. The program helps youth to form an identity within the tribal structure, making them feel like stewards of the collective tribal culture. This is empowering to adolescents, especially as they struggle during these years to form a self-identity.

Funding and Sustainability

The TYP grant provides the base funding for TYP programs. Some programs do not receive a youth prevention budget from their tribe, although other in-kind support may be provided. According to TYPs interviewed, another significant source of Federal funding used to support their TYP is the Substance Abuse and Mental Health Services Administration (SAMHSA) grant. The SAMHSA investment

currently distributes \$49.3 million to tribal organizations for mental illness and substance abuse prevention, treatment, and recovery support programs. These grants fund culturally appropriate programs, including suicide prevention programs in schools, programs for children and youth with severe emotional disturbances, and alcohol and methamphetamine abuse prevention programs.²²

The Grand Ronde staff has reached out to Federal funding sources for prevention such as the Administration for Native Americans within the U.S. Department of Health and Human Services. They have also sought grants that support social economic development; native language preservation; post-treatment services; and methamphetamine, drug, and alcohol prevention services. To support program activities, all TYPs interviewed are engaged in some form of local fundraising events such as car washes, taco sales, a talent contest, and craft and bake sales.

State grants received by some TYPs are funds passed from Federal sources, including tobacco prevention and/or alcohol and drug prevention dollars. Some state grants cover only prevention activities and do not support funding for treatment, making them less flexible to use. Through state liaisons, Oregon's agencies work with tribes and direct underage drinking dollars from the Federal level directly to those tribes in need of services instead of requiring them to compete with counties for the funds.

For some TYPs, the tribal council contributes indirectly, providing program facilities and staff time.

Grand Ronde's tribal council has instituted a policy to reduce the administrative indirect costs for tribal programs to allow more dollars to come directly to youth services. This policy makes it possible for the TYP and partners to apply for private foundation grants that often restrict indirect costs to fewer than 15 percent of the total funds requested. "We have a high indirect cost out here because we are trying to build an infrastructure. We have agreed to either waive the indirect cost in its entirety or reduce it to a third of what it really is in order to make sure that those dollars go to direct services rather than paying for the lights," said Councilwoman Angela Blackwell.

The Mille Lac's TYP has supplemented their TYP grant with two community service state block grants targeted at ending poverty. In addition, revenue generated by the Tribe's casino and businesses provides extra support. Community partners for the Mille Lacs TYP, including the tribal school system, provide support that includes office or activity space. "The programs work together and we can access their services when needed. Funding is available to access aftercare," said Greg Davis, CYS director.

The Old Harbor TYP annual budget is supported by a complicated combination of Federal, state, tribal, and private grants and donations. The Tribe covers some of the program director's salary with support from the Bureau of Indian Affairs. Some program costs are covered by funding that comes from a Native American Housing and Self Determination Act grant awarded through the U.S. Department of Housing and Urban Development. Donations come from the regional non-profit association Kodiak Area

Native Association and the regional for-profit association, Koniag Inc. A grant from the State of Alaska's Department of Health and Human Services' early intervention and prevention program provides professional development support. Alaska merged its mental health and substance abuse services, and their new prevention platform uses funding from the Substance Abuse and Mental Health Services Administration (SAMHSA).

Funding is simpler at the Mescalero Apache Prevention Program. Staff and youth in the program work year-round to raise money to supplement their TYP grant. They do not receive a budget from the Tribe. Youth-led fundraising occurs during holidays, where youth create festive baskets to sell. The fundraising profits pay for field trips to a variety of locations in and out of state. Similarly, the Absentee Shawnee Two Stars program operates exclusively through TYP grant funding, but is supported by fundraising events held throughout the year by TYP participants.

Restoring Native Identity by Honoring Culture and Traditions

Fewer tribal youth can recall family connections that link them to their tribe, resulting in an ambiguous sense of commitment to their culture. Some elders feel that those deprived of culture and language do not have a solid sense of identity with which to sustain themselves in the world. Building Native identity is a prevention measure used by TYPs to reach youth, engage them in activities, and get them to return to the program regularly. "We are always going to attempt to add a cultural component to everything we do.

²² Meyers, L., 2007.

Being a restored tribe, I think we deal with many things. Culture is part of what makes us feel important and we have many who feel a lack of cultural identity,” said David Fullerton, director of Social Services, Confederated Tribes of Grand Ronde.

Reaching youth through culture and tradition connects them to their family and community. “Cultural activities are prevention activities. Youth need to connect not only to their families, to their peers, and to the community, but they need to connect to their heritage. Youth are susceptible to [risky behaviors] when they have a hole in their spirit and they are looking for something to fill that hole. If we do not address that hole, I think we’re missing the boat,” said former Grand Ronde Tribal Councilwoman Angela Blackwell.

The Tribe’s Child Welfare Supervisor Dana Ainam credits the TYP as one of the key resources for tribal culture. She says, “Now we have kids who have a sense of pride that helps rebuild pride among people in the Tribe. It is healing. We look at what our kids are doing and see that we are starting to become a community again.” She describes a scene where Grand Ronde youth opened an event with canoe songs. “To open a meeting, our kids sing songs in the Chinook language and it just moves you. You realize that there have been efforts to bring it back so youth can reconnect in a way that none of us have had. It is empowering.”

Respect for the earth, elders, and traditions is a theme that flows through the TYP program as youth learn about their Native history and culture in addition to learning academic and workforce skills. Brenda Moose, elder and cultural

assistant for the CYS provides an example, “We have a connection to Mother Earth in everything that we do. Through CYS, we teach how important it is to respect themselves and others. This has been one of the Anishinabe traditions. We do not abuse the earth and we have respect for everything that grows—an ant, a plant. They have just as much right to be here as we do. We try to change [the youths’] outlook away from just making money. It is important to be able to support



yourself, but just as important is your connection to Mother Earth and to have respect for yourself, the earth, and others,” said Moose.

Mille Lacs elders like Moose fear that without a cultural base, many children, whether Native American, white, or Black lose a sense of identity and as a result will run into problems later on in life. “Unfortunately, in Indian Country, there are many issues related to alcohol, drugs, poverty, and unemployment, and this has a profound impact on our kids. To me, this program is important. I

see social problems that youth face, and I know the impact that these kinds of programs can have. Our youth have more trouble competing in today’s society. They need to learn [about their culture] in addition to reading, writing, and technology. It gives them a sense of belonging. Without an identity, what happens to you? You become susceptible to influences, for instance, pop culture or rap culture that do not necessarily connect to who you are,” said Moose.

Cultural Advisors Introduce Youth to Language and Traditions

Some TYPs use cultural advisors to serve as role models and resources for language and tribal traditions. The Old Harbor TYP provides a place for subsistence activities that teach youth how to live off the rugged Alaska land. Cultural activities occur onsite at the Community Youth Services Four Seasons Camps where youth learn the traditional process of tapping syrup from maple trees and learn how to build, prepare, and run a sweat lodge.

On the campgrounds, at-risk youth rise above their troubles and focus on spirit- and team-building activities. “Time and again, when we get children in from foster care, when they learn about their culture, life makes sense to them,” said a Family Services staff member. The Mille Lac band’s medicine man speaks at the campground to youth about having two different spirits inside. “One is always fighting for control. One wants the cigarettes or drugs. You have to know which spirit to nurture, and it will grow stronger.”

Grand Ronde’s cultural advisors get their information from historical collections of artifacts, as well as from elders. However, less than five individuals on the reservation have what lead cultural advisor Tony Johnson considers measurable knowledge of Chinook heritage. Termination and relocation, he asserts, destroyed the cultural base in Grand Ronde, making human resources for the Chinook culture and language rare. “How could you expect them to know anything about being a Grand Ronde Indian growing up in San Francisco, Oakland, or Denver? The culture has been there, it is just waiting to come back,” said cultural advisor Travis Mercier.

To fill in gaps, advisors work with universities, including the Northwest Indian Language Institute at the University of Oregon and Portland State University. “We have by far the largest archive specific to this community anywhere in the world. We have a physical collection of hundreds of baskets and important materials from the community. When we teach a basket class, we don’t just teach from theory; we take youth into that environment,” said Mercier.

In Grand Ronde, cultural advisors lead the Canoe Club with experiential learning activities that integrate cultural knowledge through lessons on basketry, carving, regalia making, language, and traditional songs. Tony Johnson is a trained artist, canoe carver, and skipper who work with club members. Describing his team, Johnson says, “We are demonstrating a genuine belief in the spiritual side of our religion or the taboos and sensibilities of our cultures. I cannot teach or ask somebody else to learn these things if I do not already have

them in my heart. For example, we do not over promote ourselves because that is contrary to what we believe. We tell the kids, ‘Do not be an [I-I]. Be caring and carry knowledge.’”



Absentee Shawnee elders admit that tribal members are not raising their children as traditionally as they used to. Elders George and Susan Blanchard serve as cultural resources for the Tribe. George Blanchard meets with youth who are coming of age to give them a Shawnee name and a history lesson on the Tribe. “Shawnee history is difficult to follow because you hear one thing from one member and something else from another. The Tribe used to have a clan system, but not today,” said Sue Blanchard. “We’ve had stomp dances and language classes for tribal members to keep our traditional language alive. TYP funding supports this,” said Governor Scott Miller.

During the Absentee Shawnee Tribe’s travels, much of their history was lost, even to those who run the cultural heritage office. Sue

Blanchard is working with the TYP to preserve the Shawnee coming of age ceremony for girls. “Few elders alive today have experienced the ceremony, or understand the reason for the restrictions of keeping men and women of a household apart during that time. Our tribal cultural preservation department had no idea how to do it. There are restrictions for the traditional ceremony of womanhood. We want to get a Woman’s Day program together so all women will know the traditional ceremony for reaching womanhood,” said Blanchard.

The Blanchards are also trying to preserve a tradition called Indian football, a game that playfully pits men against women. The purpose of the game is to teach kinship, to identify your relatives, and to avoid intermarriage or sexual relationships among family members. “There are certain people you can catch and there are people you’re not allowed to catch. It’s not a tackle game. We all traveled back then, and people lost track of each other. We’re related and because of all the traveling, sometimes you’d have a sister go to another camp and not return,” said Blanchard.

Old Harbor TYP staff serve as cultural advisors who coordinate activities with the Alutiiq Museum’s Executive Director Sven Haakanson, an Old Harbor native. Haakanson spends six weeks each school year visiting Kodiak Island’s schools. Through the museum’s Traveling Traditions program, he brings ancestral knowledge and traditions directly to students. In partnership with the Kodiak Island Borough School District, the Museum’s weeklong cultural education program sets up in a village school, combining art exhibits with workshops that teach

traditional art techniques. Professional artists travel with the exhibit to share their skills with students who complete art projects based on ancient Native designs.

Annually since 2001, artifact studies become part of a curriculum that builds upon a cumulative collection of Alutiiq culture. Through experiential learning, youth are introduced to traditional basket weaving, mask carving, hunting tools, fish skin sewing, Alutiiq whale dart games, bent wood boxes, and kayaks. “Over the last seven years, I’ve been able to show results from what kids are carving to what is showing up in the villages. We have knowledge that is coming back home,” said Haakanson.

This year’s exhibit consists of 34 wood-carved masks recovered from European collectors. Each mask tells a story about the Alutiiq people and their beliefs. “The mask is telling a story so you do not forget. If you are out hunting, you remember as a child a story you were told about survival. These lessons help you live and thrive as an adult,” said Haakanson.



A mask changes the identity of the wearer. When people put on masks, they transform and become a different person. Alutiiq artifacts were exhibited at the Corcoran Museum in Washington, D.C., the Peabody Museum at Harvard, and the Field Museum in Chicago, but youth and adults on Kodiak Island

rarely have access to them. “The masks were collected from their ancestors and taken to France for over 130 years. If we don’t bring them back home, who will?” said Haakanson.

Balancing the Use of Humor with Respect

Successful TYP leaders and staff occasionally use an unconventional tool to reach youth. “Native people incorporate a lot of humor into their lives because they have been through a great deal of trauma. Throughout the years, we have struggled, and there are many atrocities that have been committed against us. We try to be happy and try to laugh about things. We do look at things very seriously, but we also don’t like to appear overly serious. [...] It is good to be serious, but we also have to remember that the kids in our program are coming from troubled families. Their mom and dad might be out drinking or using drugs, or they might be abusive at home....”

“Certainly, our kids are troubled or get into trouble and there are reasons for this. I call it the tree of multitude. It may be that the parents are just acting out, and the kids see this. Their parents might not be having a good relationship. Kids come home to that. Being here, at the program or school, may be the only comfortable environment for troubled youth. They are acting out because they are angry; they are young and they do not know how to deal with emotions like that. If there is a certain amount of acting out, we have our cultural advisor come in and do an activity on respect,” said Greg Davis, Mille Lacs TYP.

Elders Support the TYP and a Return to Native Traditions

Elders appreciate the TYP’s support for Native traditions and language. At the Mescalero Apache reservation, an elder asks, “How long do you think the Apache language will survive? I think I’ll live another 20 years, but I don’t know if the language will. When Apache was spoken, youth would listen. It’s not like that anymore. Even our sacred coming of age ceremony is spoken in English so youth can understand it, and then it is translated back to Apache.”

An elder in Grand Ronde, Oregon asks, “Once we cross over, who will take our place? Who are those kids who will do the sweats [sweat lodge]²³ for the tribes?” Elders from the Mille Lacs Band visit youth at the program centers or camp to tell stories, teaching youth the rules to living wisely. The Ojibwe Adizookan or trickster stories provide lessons about survival, keeping one’s life straight, and staying focused and on the path. “Youth need to learn moral values, and CYS is teaching them,” said one Mille Lacs elder.

²³ A sweat lodge ceremony is an important Native tradition that provides time to reflect and talk with others in a safe environment. The experience is a reverent one that provides the participant with perspective and focus. Every detail in a sweat lodge is symbolic. The lodge itself represents the womb of Mother Earth, its darkness inside the lodge represents human ignorance, the hot stones placed in the center of the lodge are the emerging of life or in some cases are called grandfathers. The hissing steam of water poured over the stones is the creative force of the universe. The entrance faces the east, source of life and power, and the fire heating the rocks brought into the sweat lodge is the undying light of the world, eternity.

Steve Llanes, an Apache elder who works with the Oregon Youth Authority, described his faith-based connection with youth that exemplifies the spiritual nature of cultural-based teaching. He explains the spiritual side of a TYP experience and why it cannot be tracked by the dominant culture's evaluation instruments.

"Everything I do has a spiritual strength to it. One of the cultural things that I do for my kids is that I've adopted them all as my grandchildren. They call me Grandpa. This concept flows through everything I do with them. However, the grandpa-grandson thing, that relationship of respect, is difficult to evaluate in paperwork. I can teach them how to be a good team player, I can teach them how to speak all the good words, but without connection to some belief—a sense of respect—what is going to stop them from [offending]? Imagine you are a straight-A student, but tonight you are going out with the guys, and you are going to do that thing, whatever it is that is going to get you into trouble, or bring you to prison, or hurt somebody, or yourself. If you do not have that connection, what is going to stop you? How do you measure being a human being? The evidence-based practice stuff—it's good...but the connection to faith or spirit is missing."

Tribal Council Member Stella Krumrey is one of the youngest natural Alutiiq speakers in Old Harbor. She remembers the tidal wave that destroyed her village of Kaguyak and much of Old Harbor on March 27, 1964. Krumrey is aware of the challenges facing village families today, and supports the work of the TYP to create solutions. She applauds the reintroduction of subsistence and cultural activities and enjoys seeing youth practice Alutiiq dance

and listen to storytelling by elders. "It is bringing back knowledge of tribal culture. They fish or catch a seal, prepare, and cook it. [The TYP is] trying to teach the kids to live off what we have here in Old Harbor. I think it would help if they could sell some of their carvings, and perhaps there could be a job-shadowing program year round," said Krumrey. She would like to see more funding to assist TYP work.

According to Krumrey, elders did not speak of myths, culture, and Native traditions when they were growing up in the mid-20th Century as they were attending the Russian Orthodox Church, a major presence in Old Harbor and other villages on the Island. She says, "We never really talked about masks or Native dancing. I am Orthodox, and I am a church reader. [Alutiiq culture and spirituality] is not bad, but it pulls away from our beliefs."



The church, a transplant from Russia, has an interior filled with gilded icons, candles, and the ancient scents of frankincense and myrrh. With its roof capped by three blue onion-shaped domes, the church glows like a gem in the rustic village environment.

Helping Youth Deal with Racism and Discrimination

Discrimination was a topic raised by TYPs that have more integration with mainstream or dominant culture communities, such as the Mille Lacs Band of Ojibwe and the Absentee Shawnee Tribe in Oklahoma.

According to the Absentee Shawnee TYP, approximately 80 juveniles a month are arrested in Pottawattamie County for shoplifting, knifing, and other crimes. Of this group, non-tribal youth are processed less harshly than Native youth. In a group of students picked up for skipping school to smoke, for example, a tribal youth has a higher chance of being expelled or suspended.

The Absentee Shawnee community's alternative high school, Jim Thorpe Academy, a partner with the TYP, is roughly 50 percent Native and offers classes to students with slipping grades and behavioral problems. Students who raise their grades can transfer back into the traditional school, but according to the Academy's director Debra Watson, the punishment mentality there is rejected by Native youth.

The Academy's counselor identifies students who need extra help with behavioral problems and directs them to Two Stars staff, who visit the school weekly for individual and group counseling sessions. During interviews, students described anger brought on by discrimination and racism in the school and the community.

When Two Stars staff visit the school to provide counseling, youth say they meet in what looks like an empty closet, a location

that students describe as inappropriate to confidential discussion. The older youth say they do not have computers at home and would like a community gathering space to call their own. They want to learn their Native language and participate in cultural activities. "I'd like to see all the money that they get in the casino come back to the tribes," says one youth, "It would be good to have a class to learn Shawnee. My grandma speaks it, but she's getting too old."

The youths' collective frustration is barely contained by the formality of the interview for this report. Some examples of discrimination these Native American youth have faced follow.

One youth says, "I have a story that didn't happen at school, but it happened to my mom. At the Tecumseh laundry mat, some big white dude took her clothes out of the dryer and said, 'We don't want you here, you red n-----.' She didn't tell me or my brothers for about an hour after it happened. If we had known, we would have gone up and 'regulated.'"

Another student recounts, "This cop started harassing me. Every time he sees me driving, he pulls us over. He knows my car. He says, 'You have no blinker,' and fines me. He's a non-Indian cop. They'll pull you over, or while you are walking, they'll confront and search you." Another youth adds, "I feel safer driving around with somebody white." When asked why they do not report this to

tribal authorities, students said, "What difference can I make? We're just Indian kids. They're not even going to listen to us."

Native youth also face discrimination for the school supplies they receive. "A lot of our Indian children are catching flack from non-Indians in the schools. Even within the Johnson O'Malley Department, there is prejudice," said an Absentee Shawnee Tribal Council member. Federal government officials agree that Native Americans receive undue prejudice. "I was one of eight kids in my family. I got my athletic shoes free, and everybody knew it. Kids would say, 'Did you get your Indian shoes?' There still is racism out here. Other kids will say, 'You didn't have to buy anything.' What they don't understand is, with that assistance comes other problems. When you graduate and you tell them the name of your school, some say to your face, 'Oh, you got sent off,'" said Governor Scott Miller, who observes youth activities on the reservation.

School mascot names and a newly proposed law to change them have been fueling racism in the community. Names such as the Tecumseh Savages and Seminole Chieftains provoke non-native teens to tease tribal youth, and this fosters greater interest among tribal youth in Indian gangs who offer youth the false hope of Native pride, belonging, and respect. "Our tribal police deal with this daily. There is one group in Shawnee called the Native Kings and one called the Warriors.

It's due to the racism," said Governor Miller. "The tradition of the Tribe has been one of warriors and pride. [The tribe has] a magnificent history and Native youth need counselors who will help them learn their history and preserve their Native pride," said Two Stars consultant Rick Short.

Forces surrounding youth on the Mille Lacs Band of Ojibwe's reservation tempt them to strive for affluence beyond their means. At the same time, racism lurks in communities surrounding the reservation. "It's the iPods, the media, the public schools, and other pressures that are contributors to why I think our people have lost connection with their culture. For me, I even have conflict. I have been immersed in my culture because of the opportunities available to me, and as more programs [like Community Youth Services] get up and running, more opportunities will be available to tribal youth. We must get an education, so I am going to a state university, and I have found out that it is a racist college. I have experienced some negative things," said one staff member.

Describing her experiences as a young Native American, trying to live off the reservation, she says, "I have a non-Native friend who has the same credit card and credit history I do, but she does not have a 17 percent interest rate. There is discrimination and oppression everywhere. I wonder why I am exposed to it."

Recommendations

TYP leaders and staff offered recommendations for Federal and state policymakers, agency staff, and practitioners operating or considering creating a tribal youth program.

Training, Technical Assistance, and Technology

Improve TYP training by providing knowledge of best practices and fresh ideas to attract youth, especially older youth, to activities. TYPs request training that will:

- Demonstrate or describe what leading TYPs have accomplished.
- Include more Native American beliefs.
- Provide examples of experiential learning that is culture-driven.
- Provide facilitation skills and tips on grant writing.
- Provide public relation skills.
- Provide practice working with the media.

Provide leadership training that serves both youth and adults.

Youth should be included in training workshop or conference planning committees. Exciting locations motivate attendees, including youth, to raise funding to attend. Provide a toolkit of fundraising suggestions from successful TYPs for others to employ. Seek out role models for youth and invite them to speak at regional trainings or TYP conferences.

Federal agencies could provide free technology or computer upgrades to help programs improve communications and training. For example, TYPs could receive technical assistance or training through online meetings and through communications with other agencies and programs. TYP programs should have a system through which they can share best practices with one another.

Cultivating Qualified Staff from Within

Establish a feeder system for preparing professionals to work in a TYP. Finding qualified, acculturated staff in rural areas is both time-consuming and challenging for programs. A certification process or degree program vetted through the Tribal Colleges²⁴ would prepare Native Americans to work in the justice or prevention fields. Federal agencies should consider working with tribes to spearhead an initiative to reach out to Tribal College staff, inviting them to TYP trainings, and fostering field building between TYP and the Tribal Colleges.

²⁴ According to the Office of the White House Initiative on Tribal Colleges and Universities, Executive Order 13270, ensures that the nation's Tribal Colleges and Universities (TCU) are more fully recognized and have full access to federal programs benefiting other higher education institutions. There are 35 federally recognized Tribal Colleges and Universities in the United States. Tribal Colleges and Universities service approximately 30,000 full- and part-time students. They also offer 200 vocational certificate programs.

In rural areas, few qualified community professionals are passionate about helping youth, prepared to serve during out-of-school hours and on the weekends and have a college-level degree (that some grants require). It would be beneficial to “grow” qualified staff from within the tribe by helping tribes invest in existing staff through incentives for certifications and cultural and continuing education that supports program goals. Also, sometimes elders who are interested in a position and want to offer their knowledge do not have the college degree or certification requirement.

The Mille Lacs Band invests in the education of their social services staff by supporting their professional development, certification, and continuing education (when it leads to a college degree). In addition, the Tribe's Education Commissioner initiated a policy to support staff in gaining professional certifications that help them in their careers. Before releasing staff to work with youth, they are introduced to the culture and tribal history.

Provide Cultural Sensitivity Training for those in Public Service Working with Tribes

State and local policymakers and administration staff should become familiar with Native American culture, history, and the landscape in which tribes live, particularly when creating or updating policy that involves tribes. A policy mandating cultural sensitivity and diversity training would help tribes in

Minnesota, where counties can take Native American youth and place them in a residential detention facility for up to two years without the tribe's approval. Because tribal lands border non-native lands, tribal youth services staff track as many as 10 or more surrounding county government systems. Occasionally these relationships are strained by political disputes over land ownership, how a child was taken out of the home, authority boundaries, and other disagreements. The Indian Child Welfare Act²⁵ of 1978 has provided some protection, but the pressures and cost to build and maintain relationships rest on the tribes. This diverts their time from providing program services to youth.

Improve Government-to-Government Relations from State to Tribe

Establish a government-to-government relationship with tribes. States should help state agency staff better serve tribal programs that receive state grants or Federal pass-through dollars. State liaisons provide assistance with translation and interpretation of Federal and state funding and reporting requirements.

This technical assistance helps tribes translate terminology featured in requests for proposals and program outcome reports. For

²⁵ ICWA is a Federal law that seeks to keep American Indian children with American Indian families. Congress passed ICWA in 1978 in response to the alarmingly high number of Indian children being removed from their homes by both public and private agencies. (Source: National Indian Child Welfare Association, 2008).

example, a tribal talking circle may be interpreted as group therapy. In Oregon, because of a government-to-government policy, state liaisons report that they now coordinate program grants and operate more effectively to serve tribal programs. "This coordination should also be happening at the Federal level," said Caroline Cruz. "I don't know how many other states do that, but we meet faithfully with our tribal programs every quarter."

Work Across Departments and Agencies

Federal and state program administrators should work across departments and agencies to coordinate grant notices and professional development that can benefit regional and national tribal youth service providers.

Agencies should endeavor to coordinate the release of requests for proposals or grant announcements to help build program sustainability since Federal funding is currently the main resource for tribal programs.

Develop a Universal Reporting System

Improve the state and Federal reporting system for tracking data, strategies, and outcomes for TYPs and other youth programs. "We need to design a universal reporting format for all disciplines so we only have to learn one system. After entering data, I should be able to access reports on specific outcomes. When I need something just for alcohol, or just tobacco, the system should produce it," said an Oregon state liaison.

Maintain Flexible Program Measure Reporting Requirements

Federal and state policymakers and agency staff should consider implementing and collecting data on programs that are culturally-based. Tribal members say that the evidence-based concept that is gaining popularity in dominant culture imposes a linear approach to program curriculum requirements and budgets that are incompatible with the circular worldview of Native culture. "You can't say to [tribes], this is the best program; implement it. The community approach where all are involved is what is going to make a difference among tribes," said an Oregon state liaison.

Some tribes are inhibited from pursuing Federal grants because initiatives developed in the Indian way cannot be found in listings of best practice models approved by the Federal government. "Every community that receives grants has unique needs. Build flexibility into each grant to allow the community to find what those things are and how they are going to address them," said Councilwoman Blackwell, Confederated Tribes of Grand Ronde.

Modify best practice programs to include cultural standards and allow tribes to validate the existence of programs that are not perceived to be evidence-based, as dominant [Anglo] culture would describe, but, rather, evidence-based according to Native American culture. Tribes should have more time to design their own research and evaluation tools. These tools

should be developed after consultation with Native American researchers/evaluators on culturally appropriate methods. Federal and state agencies should work collaboratively with tribes regarding policies about prevention and treatment services in tribal communities.²⁶

Take a Long-Term Approach to Funding

Extend the grant period to no less than five years or even up to a 10-year period that provides guidance for tracking data on program outcomes and professional development. Many grants are short-term and program leaders and staff spend a great deal of time seeking sources to sustain programs. Direct service providers remind us that it takes time to get tribal leaders and community members to buy into what a program promises. “It takes time for us to chip away at old beliefs and work with tribal people to get them to change—to convince tribal members and leadership that the program is good for youth. How people do things cannot always be put into the written word,” said Hiles and Orosco, Mescalero Apache Prevention Program.

Consider Lowering the Indirect Cost Rate for Grant Awards

Reduce grant requirements that impose restrictions on indirect cost. Requirements that impose restrictions on a tribe’s indirect cost rate hurt the tribe’s ability to compete for grants. According to Oregon’s state liaisons, even the larger tribes do not yet have the infrastructure for implementing some state-mandated policies. In

some cases, tribal programs’ indirect rates (utilities, rent, administrative tasks, etc.) can reach up to 50 percent. Many tribes do not have an established tax base that provides an infrastructure of services and, as a result, cannot compete for grants with counties and universities whose established systems afford a far lower indirect cost.

Support Program Transportation

Fund transportation. Tribes often do not receive enough funding for reliable, fuel-efficient transportation for youth to and from TYP activities. Fuel-efficient buses or vans to transport youth would improve the lives of those who must negotiate rides or walk home at night. Youth in Alaska share their environment with Kodiak bears, and youth must travel great distances, sometimes over 70 miles, to TYP activities. The rising costs of transportation and fuel are barriers to providing services and getting the support of rural families to attend TYP activities.

Expand TYP to a General Audience of Native American Youth

Provide services to all youth instead of targeting a program mainly to at-risk youth. Tribes such as the Absentee Shawnee live adjacent to mainstream populations. “We could reduce the stigma that the program is for ‘those kids.’ Native Americans are private and may not initially want the TYP service because they do not want others to know they have problems. Some children are not going to tell you their problems,

and why would they, especially the kid who lives with parents who make good money. You don’t know that they have problems until you see it on TV, or something happens at school,” said former Absentee Shawnee Governor Scott Miller.

Casinos—Be Aware of the Limitation of Their Support for Social Programs

Be aware that a casino on the reservation does not assure greater funding for youth services. “Whether tribes have casinos or not, we know those dollars do not always trickle down to programs that need it. If you look at where we are housed, we are in the oldest buildings, so you cannot assume that gaming tribes are going to have the best-equipped youth programs. Most tribes do not provide direct funding to the TYP, but in-kind support from the tribal government will sometimes cover equipment, vehicles, staff support, and facilities.

For the Mescalero Apache, Absentee Shawnee, and other programs interviewed, funding comes mainly from the TYP grant, and fundraisers organized by staff and youth. Little was mentioned about funding coming to programs as a result of casino profits.

²⁶ Cruz and Spence, 2007.

Conclusion

Often the only afterschool and weekend youth service provider on the reservation, the Tribal Youth Program is usually the center of the community. This perhaps is because TYPs reach out to engage families and build networks of local partnerships and support among tribal leaders, elders, and members.

The program, with its focus on Native culture and language, appeals to tribal members who see the renewal of Native pride through the resurrection and application of cultural beliefs, values, and traditions, to the benefit of the community.

TYPs have found a way to empower youth to lead the community in activities that build a sense of attachment to heritage, promote belonging, and support personal development. The TYP serves as a healthy alternative to negative activities and risky behaviors that provide a breeding ground for substance abuse and gang activity.

Some practitioners view the program as an incubator for emerging tribal leaders. And in larger tribal communities, to strengthen programming and build leadership among youth, some TYPs are joining with other national programs such as the Boys & Girls Clubs of America

and coordinating programming around mentorship, service, and youth leadership efforts. At least one TYP interviewed plans to apply to the Corporation for National and Community Service for a Volunteer in Service to America (VISTA) volunteer grant to build program capacity.

Tribal Youth Programs focus on prevention and intervention, concentrate on youth development, and build civic and life skills. They also provide exposure to career-related skills that allow at-risk youth to function and succeed on and off tribal lands. More specifically, youth, families, and the tribal community enjoy a number of benefits:

- Fewer youth engage in risky behaviors that require the attention and resources of the police, sheriff's departments, schools, and courts.
- Regularly scheduled activities are held in a safe environment. These activities engage youth and their families in Native culture and language and provide an alternative to unsupervised time that can lead to delinquency, underage drinking, unprotected sex, and other risky behaviors.
- Life skills are learned as youth engage in and lead projects that make a difference in the community.

- At-risk youth move from being helped to helping others.
- Youth break the cycle of abuse in their lives as they spend time with and receive guidance from caring adults that help them make informed decisions and/or choices that help them plan for their future.
- Greater trust, learning, and healing between youth and their families.
- Opportunities for intergenerational collaboration.

The author would like to recommend supporting the expansion of the TYP to serve as a growing, living network and resource for tribes in their efforts to reconnect youth to the community. Because the TYP touches many sectors of a youth's life, the program serves as a natural center for tribal youth development, preventing criminal behavior by directing youth towards positive activities. It also strengthens academic and non-academic skills, including leadership and career skills, and emphasizes Native history, culture, and intergenerational relationships.

The TYP could expand further to serve youth and tribal communities, through coordinated efforts with other federal agencies that provide grants to tribes.

Appendix 1–Termination

Termination of Federal recognition of tribes has affected economic development, education, and health across generations of individuals in tribal communities. Most tribes interviewed for this report are recovering from termination.

Corrupt action and abuse toward Native Americans and their land rights, propagated by the Dawes Act of 1887, was documented in The Meriam Report of 1928, which led Congress to repeal Dawes and replace it with the Indian Reorganization Act of 1934. A subsequent survey of “Indian conditions” conducted by the U.S. Senate in 1943²⁷ found living conditions in Indian Country to be extremely poor and the Federal bureaucracy governing reservations at fault for mismanagement. As a result, Congress decided that tribes no longer needed the Federal government’s protection and released them from much, but not all supervision, placing them under the jurisdiction of state governments.

Between 1953 and 1954, Public Law 280, the Termination Act, severed the trust relationship between the Federal government and tribes, allowed states to assume jurisdiction over reservation Indians, and mandated a transfer of Federal law enforcement authority among tribal nations living in the western part of the United States to states such as California, Minnesota,

Nebraska, Oregon, Wisconsin, and Alaska. Under the law, state, tribal, BIA, and FBI authority were intermingled, resulting in a complicated and confusing law enforcement system.²⁸

Federal recognition of tribal sovereignty came in 1970 when President Richard Nixon announced support for an Indian self-determination policy.²⁹ The Indian Self-Determination and Education Assistance Act of 1975 promoted Indian participation in the government and compulsory education through a national Indian education program.³⁰

In 1983, President Ronald Reagan restored the government-to-government relationship with Indian tribes, issuing an American Indian policy statement that described the role of tribal governments in reservation affairs and called for development of reservation economies. This policy rejects and overrides the termination policy and expands Federal policy on Indian self-determination.³¹

Twenty-five years after “restoration,” tribes are still recovering from relocation, loss of homelands, assimilation into dominant culture, and other historical trauma. The termination policy affected over 100 tribes and

bands, including “13,263 Native Americans and 1,365,801 acres of trust land”³² and contributed to the loss of Native language, history, and traditions.

Termination and assimilation undermined a sense of place and identity among Native peoples by removing their tribal roles, ultimately leading to a disintegration of the clan and of tribal law and structure. The loss of culture and language arguably has contributed greatly to the steady diminishment of functioning tribal communities and the deterioration of mental health among some individuals. Boarding schools were used to assimilate tribal youth into dominant culture.

Remembering Termination

In the early 1980s, Grand Ronde member Norma Lee took her teenage daughter to testify to Congress about the affects of termination. Her daughter said, “All of my life, all I’ve known is termination. When I go to powwows with other Indian kids, they ask me the name of my tribe. When I tell them, they say, I have never heard of you. How big is your [reservation]? I tell them, we do not have one, and they laugh.”

In a visit to Washington, DC, Lee’s daughter asked Members of Congress to restore Federal recognition so she and others

²⁸ Melton and Gardner, 2004.

²⁹ Environmental Protection Agency, 1983.

³⁰ For more information about this compulsory program, see, <http://thomas.loc.gov/cgi-bin/bdquery/z?d093:SN01017:TOM:/bss/d093query.html>.

³¹ Environmental Protection Agency, 1983.

³² Ponca Tribe Of Nebraska: Community Environmental Profile, <http://www.poncatribene.org/pdfs/Environment/Environmental%20Profile%202007.pdf>, 1996, p.4.

would have a sense of identity. Recalling her daughter's testimony, Lee, who comes from a generation of Natives who grew up in boarding schools, remarks, "We didn't realize the impact of what our kids were experiencing. Some of them were as old as 25 and 26, and they grew up without a sense of identity, or connection to a place, or to a people."

Lee also described her youth under termination, saying: "I went to boarding school where they said you could not speak your language, you have to cut your hair, and you have to dress like the rest of us." She is saddened by the loss of Native traditions, language, and items to pass down to the next

generation, saying that she and her peers were taught that it was wrong.

Lee says that much of the benefit in the TYP is that it exposes youth to the traditions and history of the Grand Ronde Tribes. "Going back and learning the songs now, old songs from different tribes and bands, and learning the history of each one with the kids, seeing them dancing and singing—that's education. We are so rural. We need to have something right here that we can say is ours. We have the canoe dances now and you see such pride in those kids. It has affected the whole community."

He continued, "Our kids performed at the State Capitol on Indian Day and people were impressed—you could hear them say, 'They are from Grand Ronde!' They danced and it lifted everybody's spirits. [The TYP] is the first program that has actually said, 'C'mon kids, we can teach you how to do this. These are your songs.'"

Another elder, Kathryn Harrison, spoke up in praise of the program. "I think [the TYP] is good for all of us. The youth are growing to be adults. We want some of them to be elders. Through the program they are learning the traditions and can pass them on. It is important."

Appendix 2—Study Methodology

The American Youth Policy Forum conducted site visits to TYPs selected by OJJDP program managers for their geographic diversity and program maturity. All programs included in the study have been working with TYP grants since 2003. No other special screenings or incentives were used when selecting tribes to visit.

Site visits were scheduled according to the convenience of TYP staff and were used to discover each program’s successes and understand its’ unique dynamics. Tribes visited were Old Harbor Village on Kodiak Island, Alaska; The Confederated Tribes of Grand Ronde in Oregon; The Mille Lacs Band of Ojibwe in Minnesota; Absentee Shawnee Tribe in Oklahoma, and the Mescalero Apache Tribe in New Mexico. Each 3- to 4-day site visit included a tour of the reservation, interviews, and observations of TYP activities.

The interview process was conducted with individuals and groups, using a formal qualitative method of inquiry and a prepared list of questions to acquire an “insider’s” perspective of the program. Interviews were conducted with TYP staff, youth

participants, parents, tribal leaders, elders, program partners, and community members. The TYP program directors selected participants for interviews. Conversations were recorded and program materials were collected.

The findings and recommendations are based on information gathered from program observation; program materials; and data collected through formal interviews with 137 individuals, including 55 youth, 16 elders, 42 TYP staff and partners (including tribal council members), and 24 parents and other adults. Observations included youth in discussion and engaging in activities. Signed consent and assent forms were collected from individuals participating in the interviews.

Interview questions were prepared, adapted for each focus group, and sent to tribes in advance of each visit. Questions focused on:

- A general overview of the program and program services.
- Program capacity and infrastructure.
- Use of volunteers.
- Funding.
- Youth participants.

- The perceived impact of the program on youth and the community.

Program staff and tribal leaders were also asked how the TYP has improved services for youth through:

- Instituting or adjusting policies that affect the organization’s structure.
- Leveraging resources, such as grants, volunteers, donations, and other funding streams.

This study was an exploratory attempt to capture a snapshot of TYPs that have been operating for at least six years. The limitations of the research are that while a Native American supervised the study, the field research was conducted and written by a nonprofit operated by non-Natives. The number of representatives (five tribes) interviewed for the study is relatively low. For a more comprehensive view of the program, further research should be conducted with more tribes that receive TYP grant funding.

The Hopi Tribe was originally included in the sites to be involved in the report; however, due to scheduling issues the assessment timeline could not be met.

Tribes	Elders	Program Staff/Partners	Parents/Guardians	Youth	Total
Old Harbor	3	8	3	5	19
Grand Ronde	2	15	10	4	31
Mille Lacs Band of Ojibwe	3	5	3	13	24
Absentee Shawnee	5	5	3	14	27
Mescalero Apache	3	9	5	19	36
Total	16	42	24	55	137

Appendix 3—Research on Native Youth

Youth Development the Native Way

According to some elders interviewed for this study, educational strategies that encourage youth development have existed within American Indian traditions for generations. An alternative delinquency prevention model³³ for Native American communities suggests that an experiential-based program integrating Native American values and traditions is an effective base for prevention efforts in tribal communities.

Researchers Bernal and Scharron-del-Rio argue that to advance knowledge of “what works” for Native American youth, researchers must “step beyond conventional research paradigms, focus on treatments that work with specific ethnic populations [rather than comparative approaches], and use discovery-oriented and qualitative designs....”³⁴

Obstacles have impeded the development of effective, Native American designed, science-based prevention programming. Most research on intervention programs has been conducted with white, middle-class adolescents, and many prevention models are based on results from these populations. Programs developed for tribal youth are often adaptations of mainstream programs with the addition of a “cultural element,”

which may be as minimal as the inclusion of beadwork classes and museum visits. Furthermore, many substance abuse prevention efforts developed with tribal youth do not reach publication, and research on Native American youth has not sought ‘science-based’ designation, provided through various Federal review processes such as the National Registry of Effective Programs, limiting their exposure to funding sources and replication possibilities.³⁵

Carter, Straits, and Hall’s (2007) evaluation of 48 prevention programs provides evidence that tribal and other minority youth participating in culturally specific substance abuse prevention programs were more satisfied with their programs and found them to be more personally meaningful than minority youth participating in non-cultural specific programs. Positive behaviors manifested through cultural activities, competencies, and community-mindedness were more predictive of psychosocial outcomes than problem behaviors such as drug and alcohol use. This research goes on to show that a program’s approach, when based on building strengths (e.g., youth development and life skills) among participating youth may be more successful than programs focused on a punitive approach that emphasizes eliminating undesirable behaviors.

Risky Behaviors, Living Conditions, and Major Stressors

Youth in Indian Country are engaging in risky behaviors resulting in greater involvement with the law than with their non-Native counterparts. National statistics indicate that the age of first involvement with alcohol is lower among Native American youth than among white or African-American youth. Also, the amount consumed is higher, negative consequences are greater, and the number of alcohol-related arrests for those under age 18 is twice the national average.³⁶ Based on a study of Native American middle school students in 2006, nearly one in five students from a single reservation attempted suicide, which is double the rate for the general teenage population.³⁷ Researchers evaluated students from bands of the Ojibwa Tribe living in the Northern Plains and found that the two strongest predictors for thinking about suicide were depression and substance abuse.

In 2006, One Sky Center, the American Indian/Alaska Native National Resource Center for Substance Abuse and Mental Health, produced a guide on dealing with youth suicide in Native communities. The Center suggests that youth are at greatest risk when they are experiencing difficulties, including:

- Trouble with school authorities.
- Trouble with law enforcement.

³³ See Circles of Courage, Reclaiming Youth At-Risk, <http://www.reclaiming.com/>.

³⁴ Bernal, G.B. and Scharron-del-Rio, M.R. 2001.

³⁵ Ibid.

³⁶ According to the Centers for Disease Control, suicide is the second leading cause of death for Indian youth ages 15 to 24. The first is unintentional injury and accident.

³⁷ LaFromboise et al., 2007.

- The death of an important person.
- A divorce.
- A break-up.
- A recent suicide of a friend or relative.
- Drug or alcohol abuse.
- Exposure to violence, depression, incest, or rape.³⁸

The guide further describes the effects on family systems, “Each time a young person takes his or her life it dramatically affects the lives of at least six to eight other significant individuals—with sometimes permanent consequences to productivity, self-esteem, or physical or mental health.”³⁹

Native teens and adolescents in even the most remote regions of Indian Country are familiar with the lives of their counterparts in more developed areas. From a 2007 study on human development, researchers wrote:

*Many emulate what they see in the media, for better or worse. American Indian adolescents mature amidst complicated social conformity expectations and rapid cultural change. Many learn how to endure numerous chronic stressors, which are thought to contribute over time to cumulative vulnerability and disease.*⁴⁰

³⁸ Ibid, p. 10.

³⁹ Walker et al., 2006.

⁴⁰ Ibid.

Multigenerational Trauma and Economic Challenges

Interviews conducted in this study reveal that many at-risk Native youth grow up steeped in multigenerational trauma perpetuated in the present day by poor health care, limited social services, and lingering racism. Economic challenges affect efforts to retain Native culture and tradition as poverty continues to plague Native populations. According to a Bureau of Indian Affairs report of 1997, only 50 percent of Native Americans available for the workforce on reservations are employed, and among those employed, 30 percent are earning wages below the poverty line. A decade later, there is little evidence to suggest that Native families have dropped their status as having the highest poverty rate of any ethnic group in the United States.⁴¹

Connections with Family and Community

In a study of high-risk minority youth programs sponsored by the Substance Abuse and Mental Health Services Administration (SAMHSA), researchers correlated program effectiveness with a list of characteristics: life skills focus, emphasis on building connections (i.e., youth to youth, youth to adult), coherent program design and implementation, introspective learning, intensive contact, and the after-school setting.⁴²

⁴¹ U.S. Commission on Civil Rights, 2004.

⁴² Individuals with co-occurring substance abuse disorders and mental disorders.

In a paper from 2007, Cheryl Boyce and Andrew Fuligni wrote “Feelings of belonging, acceptance, and connectedness within family and community are likely to affect youths’ developmental outcomes and risk or resilience for mental disorder.”⁴³ Similarly, a study led by LaFromboise et. al. found that a sense of connection or belonging to their school community appeared to have a strong, protective effect against suicidal thoughts among Native American middle school students.

⁴³ Boyce and Fuligni, 2007.

Appendix 4–Program Measures

Tribal Youth Programs must choose one to two of the program measures below and report outcomes of these measures to OJJDP.

Objective	Performance Measures	Data Grantee Provides
<p>1. Provide prevention services to impact risk factors for delinquency, including risk factor identification, anti-gang education, youth gun violence reduction programs, truancy prevention programs, school dropout prevention programs, afterschool programs, and/or parenting education programs.</p>	<p>Prevention (Direct Service Program)</p> <ul style="list-style-type: none"> • Number of youth and/or families served by the program. • Number of service hours that youth in the program and/or families have completed. • Percentage of youth in the program who offend or re-offend (arrested/rearrested). • Percentage of youth and/or families in the program exhibiting desired change in targeted behaviors (i.e. substance use, antisocial behavior, truancy, gang involvement, etc.). 	<p>Prevention (Direct Service Program)</p> <ul style="list-style-type: none"> • Number of youth in the program and/or families served. • Number of service hours that youth in the program and/or families have completed. • Number of youth in the program who offend or re-offend, compared to total number of youth in the program. • Number of youth in the program and/or families exhibiting desired change in targeted behaviors, compared to total number of youth in the program and/or families involved.
<p>2. Provide interventions for court-involved tribal youth, including graduated sanctions, restitution, diversion, home detention, foster and shelter care, and/or mentoring.</p>	<p>Intervention (Direct Service Program)</p> <ul style="list-style-type: none"> • Number of youth in the program and/or families served. • Number of service hours that youth in the program and/or families have completed. • Percentage of youth in the program who offend or re-offend (arrested/rearrested). • Percentage of youth in the program and/or families exhibiting desired change in targeted behaviors (i.e. substance use antisocial behavior, truancy, gang involvement, etc.) 	<p>Intervention (Direct Service Program)</p> <ul style="list-style-type: none"> • Number of youth in the program and/or families served. • Number of service hours that youth in the program and/or families have completed. • Number of youth in the program who offend or re-offend, compared to total number of youth in the program. • Number of youth in the program and/or families exhibiting desired change in targeted behaviors, compared to total number of youth in the program and/or families involved.
<p>3. Improve the tribal juvenile justice system, including developing and implementing indigenous justice strategies, tribal juvenile codes, tribal youth courts, intake assessments, advocacy programs, and gender-specific programming and enhancing juvenile probation services and/or reentry programs.</p>	<p>Tribal Juvenile Justice System Improvement</p> <ul style="list-style-type: none"> • Percentage of program staff trained. • Percentage of program staff exhibiting increased knowledge of the program area. • Percentage of youth satisfied with the program. • Percentage of families satisfied with the program. • Percentage of staff satisfied with the program. 	<p>Tribal Juvenile Justice System Improvement</p> <ul style="list-style-type: none"> • Number of program staff trained compared to the total number of program staff. • Number of program staff exhibiting increased knowledge of the program area compared to total number of program staff. • Number of youth satisfied with program compared to total number of youth in the program. • Number of families satisfied with the program compared to total number of families in the program. • Number of staff satisfied with the program compared to the total number of program staff.
<p>4. Provide alcohol and drug abuse prevention programs, including drug and/or alcohol education, drug testing, and screening.</p>	<p>Alcohol and Drug Abuse Prevention Programs</p> <ul style="list-style-type: none"> • Number of youth in the program and/or families served. • Number of service hours that youth in the program and/or families have completed. • Percentage of youth who relapse. • Percentage of youth in the program and/or families exhibiting the desired change in targeted behaviors (i.e. alcohol and substance use, etc.) 	<p>Alcohol and Drug Abuse Prevention Programs</p> <ul style="list-style-type: none"> • Number of youth in the program and/or families served. • Number of service hours that youth in the program and/or families have completed. • Number of youth in the program who relapse compared to total number of youth in the program. • Number of youth in the program and/or families exhibiting the desired change in targeted behaviors, compared to total number of youth in the program and/or families.
<p>5. Provide mental health program services, including development of comprehensive screening tools, crisis intervention, intake assessments, therapeutic services, counseling services for co-occurring mental health and substance abuse disorders, drug testing, referral services and placement services.</p>	<p>Mental Health Program Services</p> <ul style="list-style-type: none"> • Number of mental health programs. • Youth and/or families served. • Number of service hours that mental health program and/or families have completed. • Average length of stay in the program. • Number of cases closed. • Number of mental health youth in the program and/or families screened/evaluated . • Number of mental health youth in the program and/or families with formal psychological/psychiatric evaluations. • Percentage of successful mental health program completion among program participants. • Number of juvenile delinquency incidents occurring among mental health program participants. 	<p>Mental Health Program Services</p> <ul style="list-style-type: none"> • Number of mental health youth in the program and/or families served. • Number of service hours that mental health youth in the program and/or families have completed. • Total number of days between intake and program exit across all mental health youth in the program exiting program. • Number of cases closed. • Number of mental health youth in the program and/or families screened/evaluated. • Number of mental health youth in the program and/or families with formal psychological/ psychiatric evaluations. • Number of successful mental health program completion among program participants, compared to total number of program participants. • Number of juvenile delinquency incidents occurring among mental health program participants.

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