



JUVENILE JUSTICE

Challenges Facing American
Indian Youth: On the
Front Lines With Senator
Ben Nighthorse Campbell

Also

- ◆ OJJDP Tribal Youth Program
- ◆ Cultural Practices in American Indian
Prevention Programs

OJJDP

Journal of the
Office of Juvenile Justice and Delinquency Prevention

From the Administrator

Many American Indian youth and their families face risk factors for delinquency, including multigenerational problems of alcoholism, depression, and gang involvement. This may account, in part, for the fact that tribal youth are disproportionately represented in juvenile arrest data. For example, while American Indian youth make up just 1 percent of the U.S. population ages 10 to 17, they constitute 2 to 3 percent of juveniles arrested for such offenses as larceny-theft and liquor law violations.

Character building is crucial to addressing the “Challenges Facing American Indian Youth,” and as **U.S. Senator Ben Nighthorse Campbell**, Chairman of the Senate’s Indian Affairs Committee, reminds us, “Developing character means showing our youngsters that they can overcome hardships.” For American Indian youth, Senator Campbell adds, developing character also means having pride in the traditions and contributions of their people.

Chryl Andrews reports on the “OJJDP Tribal Youth Program,” established by Congress in 1999 to address the rising rate of juvenile crime in tribal communities. The program is a crucial part of the Indian Country Law Enforcement Initiative, inaugurated by the U.S. Departments of Justice and the Interior that same year.

Culture has an important role to play in preventing delinquency among American Indian youth. As **Ruth Sanchez-Way** and **Sandie Johnson** note in describing “Cultural Practices in American Indian Prevention Programs,” cultural identification makes adolescents less vulnerable to risk factors for drug use and better able to benefit from protective factors than children lacking such identification.

This issue of *Juvenile Justice* provides a compendium of information on preventing and combating delinquency among American Indian youth, including OJJDP’s ongoing research and demonstration efforts in “Understanding and Responding to Youth Gangs in Indian Country.” Working together, we can advance justice for all Americans, including the first Americans.

John J. Wilson
Acting Administrator
Office of Juvenile Justice
and Delinquency Prevention

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“The greatest challenges facing American Indian youth are overcoming the obstacles to living a normal childhood, receiving a sound education, and being equipped to compete for jobs in the modern economy. We need to encourage and cultivate environments that facilitate positive growth, making it possible to teach children and youth that they can accomplish anything they set their minds to.”

**OJJDP Tribal Youth Program
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Responding to the increase in violent crimes committed by juveniles in many tribal communities, Congress established the Tribal Youth Program in 1999. The program, administered by OJJDP and dedicated to the prevention and control of juvenile crime and improvement of the juvenile justice system in American Indian communities, includes a range of projects, activities, and funding categories.

**Cultural Practices in American Indian Prevention Programs
by Ruth Sanchez-Way and Sandie Johnson 20**

Culture has been defined as the “complex ensemble of emotions, beliefs, values, aspirations . . . that together make up behavior.” Research shows that strong cultural identification makes adolescents less vulnerable to risk factors for drug use and more able to benefit from protective factors than adolescents who lack this identification.

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Points of view or opinions expressed in this publication are those of the authors and do not necessarily represent the official position or policies of OJJDP or the U.S. Department of Justice.

The Office of Juvenile Justice and Delinquency Prevention is a component of the Office of Justice Programs, which also includes the Bureau of Justice Assistance, the Bureau of Justice Statistics, the National Institute of Justice, and the Office for Victims of Crime.

Challenges Facing American Indian Youth: On the Front Lines With Senator Ben Nighthorse Campbell

The journal's On the Front Lines series features interviews with leading authorities on juvenile justice and related youth issues. These experts have earned their credentials on the front lines in the struggle for a better tomorrow for today's youth and their families.

JUVENILE JUSTICE: What do you see as the greatest challenges facing American Indian youth today?

SENATOR CAMPBELL: The greatest challenges facing American Indian youth are overcoming the obstacles to living a normal childhood, receiving a sound education, and being equipped to compete for jobs in the modern economy. Obstacles such as violence, drug and alcohol use, poorly funded schools, discrimination, and racism place incredible burdens on American Indian youth. If parents, tribal leaders, and elected officials do not address these problems and

look for real solutions, I am afraid that the cycle of neglect in our communities will be passed on to the next generation.

Challenges experienced by the parents and families who reside on reservations in tribal communities also have an impact on our youth. Issues such as unemployment, poverty, and lack of housing—not to mention poor housing conditions—create an environment of stress and anxiety that does not encourage youngsters to learn, to play, and to live healthy lives. Ultimately, such conditions lead many American Indian kids to depression and, tragically, some of these children even

U.S. Senator Ben Nighthorse Campbell (CO) is the first American Indian to chair the Indian Affairs Committee. A leader in public lands and natural resources policy, Senator Campbell is recognized for the passage of legislation to settle Indian water rights and protect Colorado's natural resources. As chair of the Indian Affairs Committee, Senator Campbell has focused on housing, community development, and trust fund reform. This interview was conducted for Juvenile Justice by John J. Wilson, Acting Administrator, Office of Juvenile Justice and Delinquency Prevention.

commit suicide. I get upset when I see children who may never have the opportunity to discover their potential or develop their skills because of the inadequate family structures and environments in which they are growing up. Many children are nurtured and provided with appropriate care by family and relatives. Far too often, however, more is needed to provide the kind of environment that children need. We need to encourage and cultivate environments that facilitate positive growth, making it possible to teach children and youth that they can accomplish anything they set their minds to.

As adults, we have a responsibility to provide children the moral guidance that puts them on the right path.

JUVENILE JUSTICE: How can adults help American Indian youth meet those challenges?

SENATOR CAMPBELL: As adults, we have a responsibility not only to provide children with a material standard of living that allows them to grow but also to provide the kind of moral guidance that puts our young people on the right path. This path will lead them to develop healthy habits that will carry them throughout their lives.

Whether we accept or reject the fact that we are role models for children, the reality is that kids need discipline and a loving, guiding hand to help them through life's ups and downs. It is our responsibility as adults to live our lives without dependence on drugs and alcohol, work for a better standard of living for our families, and be good neighbors and citizens.

I often speak of character being the most important trait to develop, because it helps guide people through life's downturns. Developing character means

showing our youngsters that they can overcome hardships and become productive members of our society and even leaders of our Nation. For American Indian youth, developing character also means making them conscious of the pride of American Indian people resulting from our long traditions and many contributions to this great Nation. Adults need to take time and tell the stories of our people so that our children will be able to understand the pain experienced and the strength shown to overcome obstacles. What we have shown in recent years is that when tribes, States, the nonprofit sector, and the Federal Government work together, they bring progress and hope to youngsters. We can keep these children off the streets and provide them with constructive alternatives to enjoy a healthy, safe, and happy environment.

When I was in college in Japan, I was struck by the reverence that Japanese youth had for their elders and the respect accorded to what the elders had to say. I think we can learn a lot from the Japanese culture, including the need for



Senator Ben Nighthorse Campbell

adults not only to be responsible but to serve as mentors to young people so that they will not have to face their problems alone.

JUVENILE JUSTICE: What role should the Federal Government play in assisting American Indian youth?

SENATOR CAMPBELL: That is an excellent question and one that I have grappled with during my tenure in the U.S. Senate and, more recently, as Chairman of the Committee on Indian Affairs. I have submitted proposals on healthcare, substance abuse, education, and a host of other issues that have been enacted into law. At the same time, we must face a stark but obvious conclusion: the Federal Government does not have answers to all the problems that face American Indian youth. The government cannot force people to love one another, and it can do little to make people act responsibly. We can provide incentives for young men to be responsible fathers and for young women to avoid getting pregnant in the first place, but in the end, it comes down to values. I believe that only when American Indian people return to traditional tribal values will there be fundamental changes in the kinds of environment we are providing for our young people. I believe the programs that the Federal Government currently offers are effective but limited in scope. These programs and funds are not distributed to all tribes or tribal communities. Many of these funds are distributed to programs that are only educational and preventive in nature. A small amount of money is made available to tribes to establish residential and treatment centers that provide a therapeutic environment to combat the increased rise in alcohol and substance abuse on reservations—addictions that often lead to juvenile delinquency or worse.

I believe that the Federal Government should continue to provide technical assistance and professional expertise to tribes to help develop effective programs and work with American Indian youth who are experiencing problems. Many of the adults who reside in our communities are not trained to deal with such problems; however, their involvement is essential to the successful treatment of our children.

Only when American Indians return to tribal values will there be changes in the environment provided our young people.

JUVENILE JUSTICE: What changes have you seen in Indian country over the past few decades?

SENATOR CAMPBELL: When I was a boy, the violence that is taking place in many of our communities today was not a problem. It seems to me that our children are at war with each other and themselves. The increase in gangs is a troubling new phenomenon. I read somewhere that American Indian youth have the strongest relationship to delinquency and violence. On many reservations, the feeling of hopelessness among our youth is resulting in a high suicide rate. The complications of depression and suicide are well recognized problems in American Indian communities. The rate of suicide among American Indian youth between ages 15 and 24 was nearly triple the U.S. population rate for the same age group from 1989 to 1991. In 1997, 2 percent of all juveniles arrested for public drunkenness and driving under the influence were American Indian, which is nearly double their representation in the general population. The data also show that far too many American Indian youth suffer from obesity and diabetes.

I am discouraged and often amazed at the increase in single mothers in our communities and at the age at which our children are having children. It is time for something to be done to prevent this chain of events.

JUVENILE JUSTICE: What programs do you believe are best suited to preventing delinquency among American Indian youth?

If more parents and extended family members become involved with their kids' lives, we'll start to see some changes.

SENATOR CAMPBELL: Successful programs are currently in operation across Indian country, but not that many. The ones that are working are focused on health and educational, vocational, social, and character development. Education and treatment programs geared at youth development are needed, especially programs that incorporate the families into the treatment. For programs to be successful, we need to unite children with their families to work on the family structure and support systems. Let me stress again that I do not believe more programs will solve all of our problems. I do believe that if more parents and extended family members become involved with their kids' lives on a daily basis, we'll start to see some changes. Children and youth benefit from the tools and skills they are taught, such as responsible decisionmaking, and when these skills are reinforced in the household, children will adopt them not only as teachings but as principles to live by.

For these reasons, I believe that our families and private nonprofit organizations offer the best hope for preventing delinquency. For many youth—American Indian and non-American Indian alike—joblessness leads to delinquency. Over

the past 4 years, my legislative focus has been to increase economic and job opportunities in American Indian communities and ensure that the education kids receive will enable them to compete for those jobs.

I was helped by two factors. One was the military, as I served in the U.S. Air Force during the Korean conflict and learned a great deal about discipline and being part of something bigger than myself. The second was athletics. I was on the 1964 U.S. Olympic Judo Team in Japan, and I have found that athletics encourages the kind of competition and teamwork that many youth, unfortunately, never experience.

JUVENILE JUSTICE: What kinds of interventions do you think are most effective in rehabilitating American Indian juvenile offenders and combating recidivism?

SENATOR CAMPBELL: As mentioned earlier, the most effective intervention techniques involve parents and families. Programs need to offer an array of services that address the range of factors that lead to delinquency. We know that delinquent behavior is not the only problem facing American Indian youth. Such behavior often stems from problems children are experiencing in their family environments. Too often, they resort to violent and aggressive behavior as a coping mechanism. Delinquency can sometimes serve as a catalyst for other dangerous activities that often lead to detention and confinement. I believe that intervention programs that offer a therapeutic environment and incorporate traditional healing and cultural awareness are most effective in dealing with American Indian juvenile offenders. Programs need to take a holistic approach that offers individual, group, and family counseling. Such promising practices can and should be replicated across tribal communities because of the common challenges that American Indian youth face.

JUVENILE JUSTICE: What has Congress been doing to assist American Indian youth?

SENATOR CAMPBELL: In this session of Congress, we have been addressing issues that affect American Indian youth and juvenile delinquency, such as education, alcohol and substance abuse, health care (including mental health), job training and job creation, and many others. When the tribes are in the saddle, they are more successful than the Federal Government in terms of providing services to their members because they know what is best for their communities. I have sponsored several initiatives that build on the success that Indian tribes have had designing and implementing their own healthcare systems, coordinating government resources to address alcohol and substance abuse, and providing job training, among other accomplishments.

For 30 years, American Indian self-determination and self-governance have offered tribes the opportunity to take the reins for law enforcement, healthcare, resource management, and other programs and tailor these services to the needs of their communities. To increase awareness of fundamental facts about Indian country and Federal law and policies, the Committee on Indian Affairs has hosted briefings to educate congressional, governmental, and tribal staff on issues affecting American Indian youth and other important matters. As we wind up the 106th Congress, we will continue to work on these issues and look forward to getting a running start in the 107th Congress.

JUVENILE JUSTICE: What more would you like to see Congress do on behalf of American Indian youth?

SENATOR CAMPBELL: I think the emphasis on “more” is misplaced, because all too often in Washington, DC, the measure of

commitment to an issue is seen in terms of how many taxpayer dollars are spent on it. For some problems, such as building schools, money is a key ingredient to achieving success. Juvenile justice and related youth issues are not entirely in that category, however, and they rely as much or more on the involvement of parents, elders, religious leaders, and teachers.

American Indian self-determination and self-governance have offered tribes the opportunity to take the reins.

Having said that, I have made sure that when Congress provides funds to address such matters, American Indians are treated fairly and equitably. This is particularly true in the areas of education, alcohol and substance abuse programs, and counseling services. Along with overseeing the U.S. Department of Defense schools, the United States is responsible for one other school system—the American Indian school system—and frankly, it is doing an inadequate job. We need to address this issue. When we realize that facilities need to be built so that our children can receive the proper education they deserve in an environment that facilitates learning, we will have made the first step in helping out our youngsters.

JUVENILE JUSTICE: When you were a boy, did you imagine that one day you would serve in the U.S. Senate?

SENATOR CAMPBELL: Becoming a U.S. Senator was just about the last thing I imagined when I was growing up. I experienced what some might call a misspent youth. Like many youngsters, I was rebellious and got into my share of trouble. I was fortunate enough, however, to encounter people and activities that helped me focus on positive goals. Once I was

able to harness my youthful exuberance, I was amazed at what I could accomplish. That same sense of duty and the drive to be the best I can still push me to this day.

JUVENILE JUSTICE: Who were some of your role models?

SENATOR CAMPBELL: I couldn't begin to list all of the people who have had a positive influence on my life. I would not want to omit anyone who has helped me.

But, certainly, Reuben Black Horse and Austin Two Moons of my Cheyenne family have guided my adult development. Josh Uchida, my 1964 U.S. Olympic Judo Team coach, and Paul Maruyama, a teammate, also inspired me and showed me how dedication and hard work can forge success. My wife of 32 years, Linda, has always been a steadying influence on me.

JUVENILE JUSTICE: Thank you, Senator.

OJJDP Tribal Youth Program

by Chyrl Andrews

Although the violent crime arrest rate for American Indian juveniles fell 20 percent between its peak year of 1995 and 1998, the 1998 rate was still about 20 percent above the average rate of the 1980's (Snyder, in press). Of particular concern to American Indian tribes¹ and the U.S. Department of Justice (DOJ) is the increasing number of violent crimes being committed by juveniles in many tribal communities. The number of American Indian youth in Federal Bureau of Prisons (BOP)² custody has increased 50 percent since 1994, and more than 70 percent of the approximately 270 youth in BOP custody on any day are American Indians.

Increasing crime rates on Indian lands are not the only reason for American Indians' disproportionate representation in the BOP population. The overrepresentation exists in large part because certain types of crimes committed on tribal lands are Federal offenses. As U.S. citizens, American Indians are generally subject to Federal, State, and local laws. On tribal lands, however, only Federal and tribal laws apply to members of the tribe, unless Congress provides otherwise. Therefore, many of the offenses committed by youth on tribal lands are handled in Federal courts. Other offenses committed on Indian lands are handled in tribal courts, and some tribes have "full faith and credit" laws that allow for referrals to the State system. Youth who commit offenses outside tribal lands, by contrast, are more likely to violate State or local laws and to be tried in State or local court and detained in State or local facilities.

To address the rising rate of juvenile crime in tribal communities, Congress established the Tribal Youth Program (TYP) in 1999,³ appropriating \$10 million in fiscal year (FY) 1999 and \$12.5 million in FY 2000 for the program. DOJ's Office of Juvenile Justice and Delinquency Prevention (OJJDP)⁴ administers the program. OJJDP had assisted American Indian tribes before 1999 (through the pass-through of Formula Grant Program funds by the States, discretionary grant funds, and training and technical assistance), but it did not have a program solely dedicated to the prevention and control of juvenile crime and improvement of the juvenile justice system in American Indian communities. TYP, the first such program, includes a range of projects, activities, and funding categories. This article provides background information on TYP, an overview of TYP funding, and descriptions of programs and activities conducted with TYP funds.

Chyrl Andrews, a Program Specialist in OJJDP's State Relations and Assistance Division, is responsible for the management and oversight of Federal grants supporting a range of programs for juveniles, including tribal communities' programs to reduce and prevent juvenile crime and improve their juvenile justice systems. As Acting Manager of the Tribal Youth Program from November 1998 to May 2000, Ms. Andrews was instrumental in developing the program. The information on OJJDP's Tribal Youth Program provided by its manager, Laura Ansera, is gratefully acknowledged.

Background: The Indian Country Law Enforcement Initiative

The Tribal Youth Program is part of the Indian Country Law Enforcement Initiative, a 4-year Federal initiative established by DOJ and the U.S. Department of the Interior (DOI) in 1999. The initiative addresses a range of issues affecting law enforcement and juvenile justice services on Indian reservations. Many of the 1.4 million American Indians living on or near Indian lands lack access to even the most basic law enforcement services. Juvenile justice systems in tribal communities are chronically underfunded and lack comprehensive programs that focus on preventing juvenile delinquency, providing intervention services, and imposing appropriate sanctions. Law enforcement and justice personnel in American Indian communities receive insufficient and inadequate training. To address such problems, the Indian Country Law Enforcement Initiative funds programs that increase the availability of law enforcement services, improve the administration of criminal and juvenile justice, and enhance the quality of life in Indian country.

Many of the 1.4 million American Indians living on or near Indian lands lack even the most basic law enforcement services.

Under the initiative, Congress appropriated \$89 million in FY 1999 and nearly \$91.5 million in FY 2000 in anticrime and delinquency prevention grants to be provided directly to Indian tribes through three bureaus and offices in DOJ's Office of Justice Programs (OJP) and through DOJ's Office of Community Oriented Policing Services (COPS). Of the initiative's FY 2000 funds, \$12.5 million was appropriated for OJJDP's Tribal Youth

Program.⁵ Applicants for TYP funding receive information about the initiative through solicitations issued by participating bureaus and offices, and additional information is available from the DOJ Response Center at 800-421-6770.⁶

TYP Funding

Of the \$12.5 million appropriated in FY 2000, the Tribal Youth Program used \$1.25 million to support program-related research, evaluation, and statistical activities; \$250,000 to provide training and technical assistance to tribal programs; and \$7.5 million to award discretionary grants. Remaining funds were used for other tribal efforts (such as the TYP Mental Health Project) and program support.

Grant amounts under the Tribal Youth Program for FY 2000 varied based on the size of the total American Indian service population living on or near a particular reservation (see table 1). OJJDP encourages intertribal coalitions, and funding covers a 3-year period. Federally recognized Indian tribes include Alaskan Native tribal governments.

TYP Programs/Activities

Programs and activities conducted with TYP funds include:

- ◆ TYP Discretionary Program.
- ◆ TYP Mental Health Project.
- ◆ Comprehensive Indian Resources for Community and Law Enforcement project.
- ◆ Research and evaluation.
- ◆ TYP Training and Technical Assistance Program.

The goals, activities, and funding ranges of each are described in the sections that follow.

Table 1: OJJDP's Tribal Youth Program: Available Funding

Size of Tribal Service Population On or Near Reservation¹	Funding Range (for 3-Year Period)
1,000 or fewer residents	Up to \$75,000
1,001–5,000 residents	Up to \$100,000
5,001–10,000 residents	Up to \$250,000
10,001 or more residents	Up to \$500,000

¹ OJJDP bases the amount of funding available to grantees under the Tribal Youth Program on tribal service populations as found in *Indian Labor Force Report: Portrait 1997* (Stearns, 1999), which include nonmember American Indians (i.e., spouses of members and other nonmembers who work and reside in the reservation) within the service population.

TYP Discretionary Program

The overall purpose of TYP is to support and enhance tribal efforts to prevent and control delinquency and improve the juvenile justice system for American Indian youth. Through the TYP Discretionary Program, applicants are afforded flexibility to meet the needs of the American Indian community. (See pages 12–13 for highlights of activities planned by the first TYP grantees.)

Objectives and activities. The TYP Discretionary Program's four objectives are to:

- ◆ **Reduce, control, and prevent crime and delinquency committed by and against tribal youth.** Activities relevant to this objective include assessment of community needs, identification of risk factors, efforts to reduce truancy and lower dropout rates, parenting education, antigang education, conflict resolution services, child abuse prevention programs, services and treatment for sex offenders, and strategies to reduce gang involvement and lower the rate of gun violence among American Indian youth.
- ◆ **Provide interventions for court-involved tribal youth.** Implementation or

improvement of the following sanctions, interventions, and services help grantees meet this objective: graduated sanctions, restitution, diversion, home detention, foster and/or shelter care, community service, aftercare services, mental health services interventions (e.g., crisis intervention, screenings, counseling for suicidal behavior), and mentoring programs.

- ◆ **Improve tribal juvenile justice systems.** Activities, reforms, and programs relevant to this objective include indigenous justice strategies (i.e., tribes' particular codes for and methods of practicing justice); training for juvenile court personnel, including judges and prosecutors; intake assessments; development or enhancement of tribal juvenile codes; advocacy programs; gender-specific programming; probation services; and aftercare programs.
- ◆ **Provide prevention programs that focus on alcohol and other drugs.** Activities relevant to this objective include intensive case management, drug and alcohol education, drug testing, substance abuse counseling for juveniles and families, services for youth with co-occurring substance abuse disorders, and training for treatment professionals.

Activities Planned by the First TYP Grantees

by Kay McKinney

When designing the Tribal Youth Program (TYP), the Office of Juvenile Justice and Delinquency Prevention (OJJDP) worked closely with representatives from tribal communities and groups of Native youth, requesting their suggestions and input on how to structure the program. As part of its efforts, OJJDP met in spring 2000 with the new TYP grantees in Albuquerque, NM, to help them get their grants up and running. In turn, OJJDP learned more about the activities that tribes are planning with their TYP grants. Activities planned by specific grantees are described here.

- ◆ **Yurok Tribe, Eureka, CA.** At the suggestion of American Indians, OJJDP has encouraged tribes applying for TYP grants to tap into the wisdom of tribal elders as part of their efforts to prevent and control delinquency and improve their juvenile justice systems. Many grantees are doing so. For example, the Yurok Tribe plans to have elders teach youth about tribal culture and traditions, including the importance of respect. The elders will explain the significance of family fishing holes (areas passed down from one generation to the next) and the importance of respecting the fishing holes of other families. In addition, elders will talk to youth about the old tribal social order and the important roles and responsibilities of the individual, the family, and the extended family. They will also explain that many elders grew up poor but did not turn to alcohol or other drugs. The Yurok Tribe hopes these activities will help elders, families, and youth create the close relationships needed to combat alcoholism, substance abuse, domestic violence, child abuse, and criminal activity.
- ◆ **Red Lake Band Chippewa Indians, Red Lake, MN.** This tribe will ask community elders to identify beliefs and traditions that need to be passed on to tribal youth and to help youth identify with and be proud of their culture. These activities, tribal members believe, will begin to address the confusion and anger that young people in their community often feel as they struggle to live in two diverse cultures.
- ◆ **Navajo Nation, headquartered in Window Rock, AZ.** Several TYP grantees, including the Navajo Nation (which extends through three States and is the largest Indian reservation in the United States), are developing programs that incorporate tribes' cultural values. The Navajo Nation's program will combine education, therapy, and tradition to help reduce the recidivism rate for court-involved youth. The education segment of the program will address communication skills, substance abuse, juvenile crime and consequences, and the impact of crime on victims and the community. The program will use traditional sweat lodges (spiritual purification ceremonies) and talking circles (similar to group therapy) to help families and youth focus on family dynamics, crime, substance abuse, and Navajo culture and tradition.
- ◆ **Eastern Band of Cherokee Indians, Cherokee, NC.** The Eastern Band of Cherokee Indians plans to use cultural education programs to address alcohol and drug abuse and illegal weapon use among youth in the tribe. One of these programs, the Cherokee Challenge Seven Clans Intervention Program, will use learning circles led by elders to teach court-involved youth about clan traditions. Program activities will be geared around each clan's attributes. For example, to help youth identify with the Wolf Clan (known as hunters), the program will teach youth archery. Activities related to the Wild Potato Clan (known as gatherers) will include identifying plants. Tribal leaders believe that teaching youth about their Indian heritage will improve their self-esteem and help them avoid violence and drug abuse.

(continued on page 13)

◆ **Native Village of St. Michael, Western Alaska.**

Several grantees, especially those in Alaska, are developing programs to help tribal youth and families cope with their communities' geographic isolation. The Native Village of St. Michael, for example, is a small and remote Yupik (Eskimo) village in western Alaska whose harsh physical environment and isolation affect many age groups in the community. These factors often lead to boredom, low self-esteem, drug and alcohol abuse, depression, and suicide. The TYP grant will enable the village to provide cultural activities (e.g., making artifacts with beads and learning traditional Yupik dances, songs, and games), mental health and counseling services for youth and their families, and family strengthening, conflict resolution, and child abuse prevention classes.

◆ **Bristol Bay Native Association, Dillingham, AK.**

Bristol Bay, a nonprofit tribal organization that represents villages scattered throughout southwest Alaska, plans to use its TYP grant to strengthen law enforcement and the judicial process in four villages. Because of the geographic spread of the communities, the State provides only minimal law enforcement and court services. As a result, Bristol Bay has no mechanism for holding juvenile offenders accountable for their actions or imposing consequences. It will use its TYP grant to establish tribal juvenile courts in the four villages. Planned activities include assessing and prioritizing juvenile court needs, training a judge and court clerk for each village, drafting and implementing village juvenile codes, holding hearings on juvenile matters, and collecting data on juvenile delinquency.

Even though the activities described above represent only a sample of those planned by the 34 tribal communities that received the first TYP grants, they illustrate the types of culturally relevant projects being developed by tribes. Congress and the U.S. Department of Justice (DOJ) directed the Office of Tribal Justice, the Office of Justice Programs, and OJJDP to ensure widespread diversity. DOJ's consultation meetings with Indian tribes and OJJDP's focus group underscore DOJ's commitment to helping Indian tribes address Native youth issues effectively. TYP exemplifies what can be accomplished through mutual respect and understanding when the Federal Government and tribal governments work together to prevent youth violence and substance abuse.

Funding. In FY 1999, 34 tribal communities in 14 States received OJJDP grants totaling almost \$8 million under the TYP Discretionary Program to prevent and control youth violence and substance abuse in tribal communities (see page 16 for a list of grantees). Awarded through a competitive review process, grants ranged from \$64,875 to \$500,000, depending on the size of the American Indian service population, as reported in *Indian Labor Force Report: Portrait 1997* (Stearns, 1999).

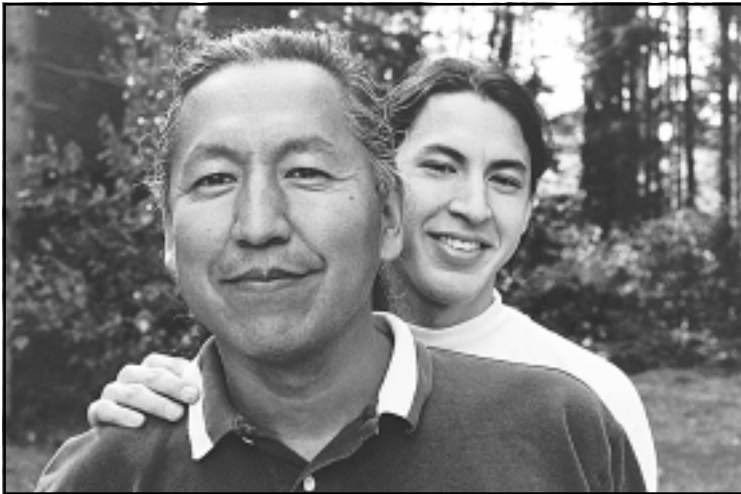
TYP Mental Health Project

Background: Federal Mental Health and Community Safety Initiative. TYP's Mental Health Project is part of the

Mental Health and Community Safety Initiative for American Indian/Alaska Native (AI/AN) Children, Youth, and Families, a Federal initiative announced June 7, 1999, at the White House Conference on Mental Health and developed by DOJ,⁷ DOI,⁸ and the U.S. Departments of Education (ED)⁹ and Health and Human Services (HHS).¹⁰ The White House Domestic Policy Council initiated coordination of this effort, which helps tribes develop innovative strategies focusing on the mental health, behavioral, substance abuse, and safety needs of Native youth, their families, and their communities through a coordinated Federal process.

The Federal Mental Health and Community Safety Initiative has several goals. It

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is dedicated to improving mental health, education, and substance abuse services for tribal youth and to supporting juvenile delinquency prevention and intervention by creating and implementing culturally sensitive programs. The initiative helps tribes address the mental health and related needs of tribal youth and their families in various community settings (e.g., at home, in school, within the juvenile justice system). Grantees, for example, may use funding to design and implement healthcare treatment programs and education programs that focus on preventing violence. As shown in table 2, many Federal agencies provided grant funding for the initiative.¹¹ Over a 3-year period, participating Federal agencies will work together to achieve the initiative's goals by allocating available grant funds and other resources to eligible Indian tribes and tribal organizations.

In 1999, as part of the Federal initiative, OJJDP designated \$1 million to establish the TYP Mental Health Project, the overall goal of which is to provide mental health diagnosis and treatment services for American Indian youth in tribal and/or State juvenile justice systems. Its objectives, activities, and funding are described in the sections that follow.

Objectives and activities. Although the four objectives of the TYP Mental Health Project are the same as those of the TYP Discretionary Program, activities under each have a specific mental health and juvenile justice focus. The TYP Mental Health Project's four objectives are to:

◆ **Reduce, control, and prevent crime and delinquency committed by and against American Indian youth.**

Activities relevant to this objective include the development and/or enhancement of diagnostic, treatment, and prevention instruments; psychological and psychiatric evaluation; counseling for conduct disorder and posttraumatic stress disorder; delinquency prevention programs; development of conflict resolution skills; treatment and services for sex offenders; and family support services.

◆ **Provide interventions for court-involved tribal youth.** Activities that relate to this objective include imposing appropriate sanctions; providing mental health interventions (e.g., crisis intervention; mental health screenings; counseling for suicidal behavior, depression, and anxiety; and discharge planning); placing youth in day treatment programs, therapeutic group homes/foster care, or acute inpatient or residential psychiatric care facilities; and improving aftercare programming and services.

◆ **Improve tribal juvenile justice systems.** The following activities relate to this objective: indigenous justice strategies, training for juvenile justice professionals, enhanced intake assessments (including mental health screenings), gender-specific mental health programming, and aftercare programs.

◆ **Provide prevention programs that focus on alcohol and other drugs.** Activities relevant to this objective include intensive case management, services for co-occurring mental health and

Table 2: FY 2000 Funding for the Mental Health and Community Safety Initiative for American Indian/Alaska Native (AI/AN) Children, Youth, and Families

Federal Agency/Office (Sponsoring U.S. Department)	Funding Amount
Office of Juvenile Justice and Delinquency Prevention (DOJ)	\$1,000,000
Community Oriented Policing Services (DOJ)	\$1,500,000
Indian Health Service (HHS)	\$1,130,000
Substance Abuse and Mental Health Services Administration (HHS)	\$450,000
Office of Elementary and Secondary Education, Safe and Drug-Free Schools Program (ED)	\$50,000

substance abuse disorders, coordination of existing mental health and substance abuse programs for juvenile offenders, training for mental health and substance abuse professionals, drug testing, and counseling for tribal youth and their families.

The activities and services described above may be implemented or provided to youth at any stage of the juvenile justice system process, including arrest, intake, adjudication, detention, confinement in a secure correctional facility, probation, and community-based treatment.

Funding. The \$1 million available in FY 2000 for the TYP Mental Health Project will be awarded through a competitive process. (See table 3 on page 17 for available funding ranges.) OJJDP encourages intertribal coalitions. Funding is for a 3-year period.

Comprehensive Indian Resources for Community and Law Enforcement Project

Objectives and activities. The Comprehensive Indian Resources for Community and Law Enforcement (CIRCLE) project is a Federal initiative designed to empower tribal communities to fight crime, violence, and substance abuse more effectively and help them address local problems comprehensively through effective planning and appropriate funding. Like other DOJ-funded comprehensive community initiatives, such as Weed and Seed and Tribal Strategies Against Violence, the CIRCLE project provides an opportunity for DOJ to work with Federal agencies and private partners to develop resources needed to create safe and healthy tribal communities.

The CIRCLE project is based on two key principles. First, because the Federal Government cannot impose solutions from the top down that effectively and completely address the problems of tribal

Tribal Youth Program Grantees

Alaska

Bristol Bay Native Association,
Dillingham
Eastern Aleutian Tribes, Inc.,
Anchorage
Native Village of St. Michael,
St. Michael

Arizona

AK-CHIN Indian Community,
Maricopa
The Hopi Tribe, Kykotsmovi
Hualapai Tribe, Peach Springs
Navajo Nation, Window Rock

California

Big Valley Rancheria, Lakeport
Fort Mojave Indian Tribe, Needles
Santa Ysabel Band of Diegueno
Indians, Santa Ysabel
Toiyabe Indian Health Project,
Inc., Bishop
Trinidad Rancheria, Trinidad
Yurok Tribe, Eureka

Michigan

Grand Traverse Band of
Ottawa and Chippewa
Indians, Suttons Bay
Hannahville Indian
Community, Wilson

Minnesota

Mille Lacs Band of Ojibwe
Indians, Onamia
Red Lake Band of Chippewa
Indians, Red Lake

Nebraska

Ponca Tribe of Nebraska,
Lincoln
Winnebago Tribe of Nebraska,
Winnebago

Nevada

Lovelock Paiute Tribe, Lovelock

New Mexico

Pueblo of Acoma
Pueblo of Jemez
Pueblo of Taos

North Carolina

Eastern Band of Cherokee
Indians, Cherokee

Oklahoma

Iowa Tribe of Oklahoma,
Perkins
Kaw Nation, Kaw City

South Dakota

Yankton Sioux Tribe, Marty

Washington

Lower Elwha Klallam Tribe,
Port Angeles
Nisqually Indian Tribe, Olympia
Puyallup Tribe of Indians
Administration, Tacoma
Shoalwater Bay Indian Tribe,
Tokeland

Wisconsin

La Courte Oreilles Band of Lake
Superior Chippewa, Hayward
Stockbridge-Munsee Community,
Bowler

Wyoming

Eastern Shoshone Tribe of the
East River, Fort Washakie

communities, such communities should take the lead, with assistance from the Federal Government, in developing and implementing efforts to control crime, violence, and drug abuse. Second, problems addressed by the CIRCLE project require a comprehensive approach—that is, one that incorporates coordinated, multidisciplinary efforts. The CIRCLE project complements and is supported by the Indian Country Law Enforcement Initiative (discussed on page 10) and serves three tribes: Northern Cheyenne Tribe (Lame Deer, MT); Oglala Sioux Tribe (Pine Ridge, SD), and Pueblo of Zuni (Zuni, NM).

Funding. Through the CIRCLE project, participating tribes receive special consideration for technical assistance and training related to strategy development and implementation. They are also eligible to apply for funding for law enforcement, tribal courts, detention facilities, and youth programs. Several DOJ agencies work together to make technical assistance and funding available to this comprehensive program. Partner agencies include the Office of the Attorney General, the Office of Tribal Justice, OJP, and COPS. The U.S. Attorney plays a role in the CIRCLE project, and the Federal Bureau of Investigation and DOI's Bureau of Indian Affairs also

Table 3: The Tribal Youth Program Mental Health Project: Available Funding

Size of Total Tribal Service Population On or Near Reservation ¹	Funding Range (for 3-Year Period)
1,000 or fewer residents	Up to \$75,000
1001–5,000 residents	Up to \$100,000
5,001–10,000 residents	Up to \$200,000
10,001 or more residents	Up to \$300,000

¹ OJJDP bases the amount of funding available to grantees under the Tribal Youth Program on tribal service populations found in *Indian Labor Force Report: Portrait 1997* (Stearns, 1999).

contribute through the Indian Country Law Enforcement Initiative.

TYP Research and Evaluation

Guiding principles. Three basic principles for conducting research in Indian country have emerged from OJJDP's numerous meetings and focus groups with Indian practitioners and researchers.¹² Each is described below.

◆ Practicality and local relevance.

Research should provide practical results that are useful to the parties who are the focus of the research. Too often, researchers give little back to the people and communities they study.

◆ **Community involvement.** Research projects should include local community members in decisionmaking and project implementation. Projects that relate to American Indians should include the guidance of local communities and provide opportunities for community members to develop their research skills.

◆ **Cultural sensitivity.** Researchers must understand and be sensitive to local customs, traditions, values, and history. Researchers should officially recognize the principle of tribal sovereignty and the government-to-government

relationship embodied in Federal grants to conduct research in Indian country.

Research projects. The following are examples of TYP research projects and evaluations.

◆ **Evaluation facilitation for the Tribal Youth Program.** The Michigan Public Health Institute was selected as the TYP evaluation facilitator in July 2000 to guide five TYP sites through a participatory evaluation of their programs. Participatory evaluations include a high level of involvement and direction by program stakeholders (e.g., program personnel, related agency personnel, community residents, program participants). Participating sites will assemble a Program Assessment Team (PAT) with local stakeholders, and the evaluation facilitator will provide training and technical assistance to PAT's on how to conduct a program evaluation that covers both implementation and outcomes. PAT's, in turn, will develop evaluation questions, data collection procedures, analysis plans, and evaluation reports and will collect and analyze data with support from the evaluation facilitator.

◆ **CIRCLE project evaluation.** During FY's 1999 and 2000, OJJDP transferred a

total of \$100,000 to the National Institute of Justice (NIJ) for an evaluation of the CIRCLE project. The evaluation uses a participatory design and provides site personnel and stakeholders many opportunities for involvement. NIJ released a solicitation for the evaluation in April 2000. The evaluation award was made in September 2000 to the Harvard Project on American Indian Development at Harvard University's John F. Kennedy School of Government.

◆ **Field-initiated research.** Field-initiated research allows researchers in the field—rather than Federal decision-makers in Washington, DC—to determine which areas and topics are most important to examine. Within this framework, OJJDP sometimes specifies general areas of focus. In FY 1999, for example, OJJDP released a broad solicitation for research on American Indian juvenile justice and delinquency prevention issues. OJJDP made three awards—two to State universities and one to a tribal college. Research under these grants includes analyses of reservation-based juvenile justice systems, development and demonstration of culturally appropriate juvenile justice approaches, and a study of American Indian youth gangs.¹³ FY 2000 funds will support field-initiated research in three focal areas: child abuse/neglect, substance abuse, and indigenous juvenile justice approaches.

◆ **Longitudinal Study of Tribal Youth Risk and Resiliency.** The purpose of this project, currently under development, is to conduct a longitudinal study of youth development and delinquency that examines risk and protective factors within the unique cultural and historical context of American Indian youth. Through special attention to cultural and historical factors, this study will greatly enhance the current understanding of individual, family, community, peer, and school factors that influence American

Indian delinquency and resiliency. The first 2 years of the project will be dedicated to a feasibility study that will include selection of sites and coordination with tribes to develop and test culturally appropriate research methods and measures. Although OJJDP will serve as the lead agency throughout this project, sponsorships will be sought from additional agencies to help support implementation of the project beyond the first 2 years. OJJDP anticipates that the study will continue for 5 years beyond the feasibility study.

TYP Training and Technical Assistance Program

In response to the rise in juvenile crime, violence, and victimization in tribal communities, OJJDP funded four Indian tribes between FY's 1992 and 1995 to develop culturally relevant community-based programs to address the needs of young American Indian offenders and their families. During that time, OJJDP also funded a technical assistance program to support Indian tribes as they design, develop, and implement such programs. The success of this early initiative led OJJDP to expand its training and technical assistance. In FY 1996, OJJDP funded a 3-year training and technical assistance program to improve tribal governments' responses to youth crime, violence, and victimization.

In FY 1997, OJJDP awarded American Indian Development Associates (AIDA) a 3-year cooperative agreement to provide training and technical assistance to American Indian and Alaskan Native governments to develop or enhance their juvenile justice systems. Under the agreement, AIDA developed a comprehensive approach to juvenile delinquency, violence, and victimization in tribal communities.

Conclusion

Through various programs and activities funded by OJJDP's Tribal Youth Program, tribes today have the opportunity to exercise creativity and adhere to cultural traditions when developing and implementing programs for tribal youth. As discussed in this article, tribes developed a range of discretionary and research/evaluation programs during the first year of the Tribal Youth Program. Continued funding will allow the program to evolve and better meet the needs of American Indian youth by more effectively preventing juvenile delinquency and enhancing the quality of tribal juvenile justice systems.

Notes

1. As used throughout this issue of Juvenile Justice and consistent with the Consolidated Appropriations Act of 2000, November 17, 1999 (Pub. L. 106–113), the term “American Indian” refers to members of any federally recognized Indian tribe, including Alaskan Native tribal governments. The term “Indian tribe” has the meaning given the term in section 102 of the Federally Recognized Indian Tribe List Act of 1994 (25 U.S.C. § 479a): any Indian or Alaskan Native tribe, band, nation or pueblo, village or community that the Secretary of the U.S. Department of the Interior (DOI) acknowledges to exist as an Indian tribe.
2. BOP is responsible for the custody and care of Federal offenders—both those sentenced to imprisonment for Federal crimes and those detained pending trial in Federal court.
3. TYP was created under Pub. L. 106–113 (November 17, 1999).
4. OJJDP was established by Congress under the Juvenile Justice and Delinquency Prevention (JJDP) Act of 1974 (Pub. L. 93–415, 42 U.S.C. § 5601 et seq.) to help communities and States prevent and control delinquency and improve their juvenile justice systems.
5. Initiative funds are also appropriated to the following offices/agencies for related areas of involvement: COPS (police officers, training and equipment); the Corrections Program Office (construction of detention facilities); and the Bureau of Justice Assistance (tribal courts).
6. Eligible applicants are federally recognized tribes and those corporations representing Alaskan Native villages.

7. The following DOJ components were involved in developing this initiative: the Office of the Attorney General, the Office of Tribal Justice, COPS, and OJP. Within OJP, the following offices are involved in coordinating and implementing the initiative: OJJDP, the American Indian and Alaska Native Affairs Office, the Corrections Program Office, and the Office of the Assistant Attorney General.

8. DOI is involved in developing and providing technical assistance for the initiative through the Bureau of Indian Affairs (BIA). BIA components that are involved in the initiative include the Office of Indian Education Programs, the Office of Economic Development, the Office of Substance Abuse Prevention, and the Office of Tribal Services.

9. The Education office involved in developing and providing grant funds for the initiative is the Office of Elementary and Secondary Education, Safe and Drug-Free Schools Program.

10. HHS agencies involved in developing this initiative include the Indian Health Service (IHS) and the Substance Abuse and Mental Health Services Administration (SAMHSA). Components within SAMHSA that are involved in the initiative include the Center for Mental Health Services; the Center for Substance Abuse Prevention; and the Center for Substance Abuse Treatment.

11. Agencies and offices include the following: within DOJ, COPS and OJJDP; within HHS, IHS and SAMHSA; and within ED, the Office of Elementary and Secondary Education, Safe and Drug-Free Schools Program.

12. Central among these meetings was the 1998 Strategic Planning Meeting on Crime and Justice Research sponsored by OJJDP and the National Institute of Justice held in Portland, OR.

13. For more information on American Indian youth gangs, refer to “Understanding and Responding to Youth Gangs in Indian Country” on page 31 of this issue of Juvenile Justice.

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Cultural Practices in American Indian Prevention Programs

by Ruth Sanchez-Way and Sandie Johnson

The use of American Indian cultural activities in substance abuse prevention programs is part of the indigenous cultural renaissance that has been under way in tribal communities since the late 1960's. American Indians' pride in their heritage has been growing, as has their awareness of their unique position as nations within a nation (Beauvais, 1992).

American Indians are reviving traditional ceremonies and practices and are seeking increased political self-determination and fiscal autonomy (Frank, Moore, and Ames, 2000). The cultural revival among indigenous peoples emphasizes the spiritual aspect of their traditions, "with its emphasis on individual spirit power" (Jilek-Aall, 1981:146), and sobriety in tribal lands.

The strategy of applying a cultural approach to social problems began in the early 1970's, when American Indian substance abuse treatment programs began inviting community elders to participate in the healing of their clients. The elders brought with them a holistic approach that involved cultural practices such as participating in sweatlodge ceremonies and smudging with sweetgrass or sage.¹

In the 1980's, experts reasoned that if a cultural approach works in treatment, then perhaps applying this approach earlier might prevent American Indian

youth from drinking alcohol and going through the hardships of alcohol and drug abuse. Leaders began using cultural activities in substance abuse prevention programs (see sidebar, page 21).

Cultural Identification

Culture has been defined as the "complex ensemble of emotions, beliefs, values, aspirations . . . that together make up behavior" (Fabrega, 1992:561). Culture is transmitted through language and is constantly changing. It includes the stories, songs, art, and literature of a people. In essence, it is the framework in which childhood socialization takes place (Beauvais, 1992). Research shows that strong cultural identification makes adolescents less vulnerable to risk factors for drug use and more able to benefit from protective factors than adolescents who lack this identification (Zickler, 1999). Although the studies Zickler refers to were conducted with Puerto Rican,

Ruth Sanchez-Way, Ph.D., is Acting Director of the Center for Substance Abuse Prevention (CSAP). Sandie Johnson, M.A., C.A.C., is a project officer in CSAP's Division of State and Community Systems Development. CSAP, which is part of the Substance Abuse and Mental Health Services Administration, seeks to provide national leadership in the Federal effort to prevent alcohol, tobacco, and illicit drug problems.

Cultural Interventions in American Indian Prevention Programs

Listed below are some cultural interventions that American Indian prevention programs have used. All the activities assume the participation of elders and include the transmission of tribal history, values, and beliefs. Also, music, drumming, and singing are integral parts of most of these activities.

Ceremonies and Rituals

- ◆ Participating in sweatlodge ceremonies.
- ◆ Smudging.
- ◆ Attending social dances.
- ◆ Learning sacred dances.
- ◆ Attending a Sundance.
- ◆ Fasting.
- ◆ Going on a vision quest.
- ◆ Paying attention to dreams.
- ◆ Attending powwows and other sober community activities.
- ◆ Storytelling and listening to stories.
- ◆ Participating in a Talking Circle.

Tribal Crafts

- ◆ Making traditional attire for powwows and other ceremonies.

- ◆ Tanning hides.
- ◆ Making ribbon shirts.
- ◆ Sewing quilts.
- ◆ Learning the native language.
- ◆ Cooking traditional foods.
- ◆ Picking and drying herbs.
- ◆ Making jewelry and moccasins.
- ◆ Making cradle boards.

Traditional Forms of Living

- ◆ Hunting.
- ◆ Fishing.
- ◆ Shepherding.
- ◆ Participating in tribal sports.
- ◆ Horsemanship.
- ◆ Camping and participating in survival retreats.
- ◆ Picking berries and harvesting crops.

African American, and Asian populations, risk and protective factors among youth appear to be universal regardless of ethnicity or gender (Fisher, Storck, and Bacon, 1999).

Although the effect of culture on substance use is not direct, culture “acts in combination with family, personality, or peer influences” (Zickler, 1999:8). Eugene Oetting and Fred Beauvais (1989), respected researchers on American Indian youth, agree that the effect of

culture on substance use appears to be indirect. They believe that culture acts *through* the family, community, peer clusters, and ceremonies and rituals that transmit its underlying spiritual values.

Although cultural affiliation and cultural identification have been studied for many years, Trimble and Beauvais (in press) point out that research on the link between cultural identification and lower levels of drug and alcohol use is “extremely meager, not only for Indian

youth, but also for all other minority populations.” This may be because the link between cultural identification and reduced alcohol and drug use is indirect and because researchers use different measures of cultural identification.

Nevertheless, powerful testimony from individual American Indians is in accordance with a 1989 youth survey reporting that American Indian adolescents who identify with Indian culture are less likely to be involved in alcohol use than those who lack this sense of identity (Oetting and Beauvais, 1989). Moran and Reaman (in press) cite a prevention program, Project Charlie (Chemical Abuse Resolution Lies in Education), that found a significant correlation between increased affiliation with one’s culture and decreased alcohol and drug use. This project was implemented in the 1980’s in Rhode Island by the Narraganset tribe.

American Indian adolescents who identify with Indian culture are less likely to be involved in alcohol use.

Acculturation is the process by which a member of an ethnic minority assimilates to the majority culture (Zimmerman et al., 1998). Acculturation stress has been cited as a factor in substance abuse among American Indians (Jilek-Aall, 1981; Fisher, Storck, and Bacon, 1999); however, Oetting and Beauvais (1991) have not found acculturation stress to be an adequate explanatory factor for substance use by American Indian adolescents.

Cultural identification is multidimensional rather than a simple linear matter of acculturation or nonacculturation. An important dimension to cultural identification is having a stake in society. A family that speaks an Indian language and engages in tribal activities develops a stronger stake in American Indian

culture than a family that does not. People can have college degrees and jobs off the reservation but still participate in tribal activities and have a high stake in American Indian society.

In contrast, a person can live on a reservation and not have much stake in Indian culture. Some tribal people identify more strongly with the majority culture, but strong identification with non-Indian culture has not been found to be related either positively or negatively to the prevalence of alcohol use and abuse. Instead, having a high stake in both the traditional and the majority cultures appears to be related to decreased alcohol use (Oetting and Beauvais, 1989). In contrast, tribal peoples who live on the margins of both the traditional and the majority cultures are at the highest risk for substance abuse (May, 1986). These findings support the theory that people need a strong sense of group identification to maintain a state of well-being (Moran and Reaman, in press).

The Center for Substance Abuse Prevention (CSAP) has funded more than 400 demonstration grant programs for high-risk youth in almost every State and Pacific jurisdiction, Puerto Rico, and the U.S. Virgin Islands, reaching an estimated 50,000–100,000 youth annually.² A CSAP demonstration grant that emphasized building a bicultural identity as a prevention strategy was implemented in 1995–96. The project sought to increase emotional strength and self-esteem and decrease substance use by using a storytelling intervention that incorporated cultural symbols (Nelson, 1999). The study population was a group of more than 200 middle school students who resided on a rural reservation in the Southwest. Storytelling was used as a way of helping young people deal with the “social, cultural, and emotional factors faced in growing up amidst poverty in a minority community” (Nelson, 1999:1).

The program's 27-lesson curriculum covered brain physiology, decisionmaking skills, and multicultural stories. The curriculum enhanced the protective factor of self-identity as an American Indian through storytelling.

At the end of the academic year, results showed that problem-solving skills, positive self concept, and unfavorable attitudes toward drugs had increased, whereas use of inhalants, alcohol, and marijuana had decreased. These results were statistically significant. The study found that as exposure to the curriculum increased over the course of the school year, the number of drugs the students used in the preceding month decreased. The decrease in alcohol use by male American Indians in middle school was especially significant. Nelson stressed the importance of exposing the youth to high dosages (28 hours or more) of this cultural intervention strategy.

Because storytelling is inherent to American Indian cultures, implementing it as a prevention strategy is congruent with the world view of these cultures. Cross, who recommends storytelling as a family strategy, says that "in passing on the stories of our lives, we pass on skills to our children, and we parent for resiliency" (Cross, 1998:152).

Resilience has been defined as "competence despite exposure to significant stressors" (Glantz and Johnson, 1999:7). However, resilience, like cultural identification, does not directly influence the prevalence of alcohol use. It has an effect only when inadequate handling of a life crisis might lead to problems that increase the potential for drug use. In other words, resilience only comes into play at times of stress and crises (Beauvais and Oetting, 1999).

Effective Prevention Programs

General Principles

A cross-site evaluation of CSAP's overall substance abuse prevention programs identified several elements common to successful programs (Sanchez-Way, 2000). Effective programs employ a variety of approaches and interventions in a variety of settings. A common element of successful programs is that they foster caring, supportive relationships with one or more adults. Successful programs create opportunities for youth to develop feelings of self-efficacy and competence.

Youth in the general population who have the following characteristics are less likely to use substances such as drugs or alcohol:

- ◆ Strong relationships within the family and between parents/caregivers and children.
- ◆ Family supervision and discipline.
- ◆ Clear positive standards for behavior.
- ◆ Family and peer norms that discourage alcohol and drug use.
- ◆ Academic achievement.



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- ◆ A stable community environment that sanctions norms, values, and policies that control access to alcohol and drugs.
- ◆ Meaningful opportunities for children to contribute to their community.

The Culture-Based Approach

Differences by tribal group, culture, degree of Indian ancestry, and reservation/urban residency make it impossible to prescribe a general prevention approach for all American Indian youth (Moran and Reaman, in press), even if that were desirable. Successful approaches, however, will incorporate ethnic and cultural components into prevention programs to promote the characteristics stated above.

One of the strengths of American Indian culture is a strong belief in family relationships and the extended family.

Successful prevention efforts in tribal communities build bicultural competence in youth and operate simultaneously on several levels. These multilevel interventions are created and implemented by the community, not developed outside the culture. The most important task that funding agencies can undertake is to help communities develop a plan and action steps to implement their ideas, keeping in mind both the culture and the prevention principles that have proven effective.

Components of a Multilevel Cultural Intervention

Family. The buffering effects of protective factors such as family and social support have been known for many years. Strong families provide a secure and stable environment in which a youth has a chance to learn competencies, develop

strengths, and incorporate cultural norms (Beauvais and Oetting, 1999).

A recent study of 404 children and adolescents, which included 112 American Indian youth, found that a negative concept of self and family led to significantly poorer outcomes for both American Indian and Caucasian youth (Fisher, Storck, and Bacon, 1999). CSAP believes that the first and most potent avenue for preventing substance use is through the family (Sanchez-Way, 2000). One of the strengths of American Indian culture is a strong belief in family relationships and the extended family (Oetting and Beauvais, 1989). In addition, the ceremony of “making relatives” provides the opportunity to ensure an extended family.³ Successful prevention programs are built on the foundation of the family and transmit the cultural values held by the family. According to Beauvais and Oetting (1999:104):

When the family has a high level of cultural identification, . . . [it] is functioning in a cultural context where its members are meeting cultural demands successfully and where its members are being strongly reinforced by that culture in ways that are meaningful to family members; the family is successful in that culture.

Therefore, Indian families, not schools, should be the primary focus of prevention (Beauvais, in press).

Peers. Cultural approaches strive to develop nonusing peer groups. Early socialization is linked to the family and school, but in the teen years, peers become a more dominant factor in the lives of most young people. In many cases, the family is unavailable or not functioning in a healthy way, and the peer cluster becomes the most important factor for a youth. On the other hand, in some tribal cultures, the family remains more

significant than peers because of the vast distances between homes and the lack of transportation, which results in the inability of peers to spend time together (Dalla and Gamble, 1998).

In many cases, peers initiate youth into alcohol abuse and shape their attitudes toward drinking behavior. The peer group determines where and when alcohol will be consumed. Prevention, therefore, must target high-risk peer clusters of friends (May, 1995b). The concept of peer clusters is a relatively new one. Clusters are voluntary friendship groups in which one gains an identity. Although school attendance gives a youth a larger peer group, its influence is weaker and more dispersed than that of a peer cluster. Those designing primary prevention programs should consider intervening with peer clusters rather than with individuals or an entire peer group.

Ceremony and ritual. The cultural approach incorporates ceremony and ritual. Many American Indian prevention programs invite community elders to participate. Elders and medicine men and women are indispensable to youth relearning Indian cultural values because they are the transmitters of the culture. Most tribal values are incongruent with alcohol and drug abuse (Beauvais, 1992). Typically, a person may not participate in ceremonies until he or she has been drug and alcohol free for a prescribed amount of time. This repulsion of alcohol and drugs extends to the objects used and clothing worn in ceremonies. One American Indian youth was overheard to say, "I never drink when I'm wearing my ribbon shirt" (P.D. Mail, retired member of the National Institute for Alcohol Abuse and Alcoholism, personal communication, 1996).⁴ Medicine men and women, healers, and healing ceremonies have also been cited as invaluable cultural resources for dealing with life crises (Beauvais and Oetting, 1999).

Spirituality. The cultural approach implies awareness of underlying spiritual principles. The role of religion and spirituality in lowering the substance abuse rates of African American youth has been well-documented (see, e.g., Fang et al., 1996; Gruber, DiClemente, and Anderson, 1996; Heath et al., 1999). Kumpfer (1999) points out that religious faith or affiliation is an important individual protective factor among the general population and that spirituality includes life purpose. Having a life purpose has been found to be predictive of positive life adaptation (Kumpfer, 1999).

Elders and medicine men and women are indispensable to youth relearning Indian cultural values.

In the world view of the Indian culture, everything has a purpose, including trees, animals, and rocks. One of life's most important developmental tasks is discovering one's own life purpose, and American Indian culture has many culturally sanctioned practices, such as the vision quest, for accomplishing this.⁵

Communities. Community healing requires prevention. Some tribal communities now feel so overwhelmed by the consequences of abusive alcohol use that they are calling for abstinence among all individuals, especially tribal council members (Mail and Johnson, 1993). American Indian psychologists Duran and Duran (1995) believe that primary prevention cannot be successful if a community is inundated by alcohol and substance abuse. Other American Indian professionals think that communitywide prevention is the only sensible way to proceed. In fact, some definitions of primary prevention consider the community to be the proper basis for all prevention efforts. May (1995a:294) defines primary prevention as

“the promotion of health and the elimination of alcohol abuse and its consequences through communitywide efforts, such as improving knowledge, altering the environment, and changing the social structure norms and values.”

The effects of trauma continue to affect American Indians for generations, putting children at risk for substance abuse.

The comprehensive community approach has long been advocated by people working in primary prevention (see, e.g., Beauvais and LaBoueff, 1985). Some believe, as does May (1995a), that communities must first work through their collective trauma before they can begin primary prevention activities. Research clinician Maria Yellow Horse Brave Heart (1999) developed an approach to resolve community trauma based on the theory that the effects of historical trauma continue to affect American Indian people for generations, putting children at risk for substance abuse. Her theoretical constructs, developed in 1988, describe historical trauma and historical trauma response. She points out that intergenerational transmission of trauma is quite common among oppressed populations, citing the generational group trauma that has been identified among the descendants of Jewish Holocaust victims.

The historical communal trauma of the American Indian people has its roots in devastating losses of land and the collective memory of past massacres such as those that occurred at Wounded Knee and Sand Creek. At one time, elimination of the American Indian population was the policy of the Federal Government. The Government also removed generations of American Indian children from their families and put them in

abusive boarding schools. Brave Heart finds evidence that historical grief and psychological pain frequently are experienced as if they were current because Indians were forbidden to practice indigenous ceremonies that deal with grief until the American Indian Freedom of Religion Act was passed by Congress in 1978.

Brave Heart has demonstrated that pervasive historical trauma can be cathartically released in a well-planned communal intervention. In 1992, she conducted such an intervention for a group of Lakota people in the Black Hills. She believes that following such community interventions, American Indian people “shift from identifying with the victimization and massacre of deceased ancestors and begin to develop a constructive collective memory” (Brave Heart, 1998:302).

Additional Community Approaches

CSAP operates on the principle that primary prevention should be implemented from within the community rather than from the top down by Federal agencies. Over the years, CSAP has developed prevention materials that are adaptable to different tribes and tribal groups. Probably the best example is *The Gathering of Native Americans* (GONA) program manual (Center for Substance Abuse Prevention and Indian Health Services, 1999). Community healing of historical and cultural trauma is the central theme of the GONA approach. The GONA curriculum was developed in 1992–94 under contract to CSAP by a team of American Indian trainers and curriculum developers from across the United States. The GONA manual is a culturally specific prevention tool that can provide structure to communities addressing the effects of alcohol and other substance abuse.

Notah Begay III—A Leader On and Off the Course



Notah Begay III after winning the 1999 Reno Tahoe Open.

Difficult life experiences, including those involving the abuse of alcohol or other drugs, affect people differently. Some refuse to accept responsibility for their actions and fail to turn their lives around. If we are wise, however, we strive to learn from our mistakes by accepting responsibility and changing our destructive behavior. If we are compassionate, we go a step further and use those hard-earned lessons to teach others so that they may avoid making the same mistakes that we have made.

Notah Begay III, the first American Indian ever to play on the Professional Golf Association (PGA) tour, is a talented golfer, one of 12 who represented the United States in the President's Cup 2000. He is also a wise and compassionate man.

Early this year—following an impressive 1999 rookie year in which he won two PGA tournaments, earned more than \$1 million, and was nominated for Rookie of the Year—Begay was arrested for drunken driving in Albuquerque, NM. “Being handcuffed, fingerprinted, and put in a cell is so humiliating,” he later confided.

It is particularly so when you are a man who takes pride in the heritage of your people. It is even more so when you honor your responsibility as a role model. Begay does both. At Stanford, he once daubed ceremonial clay under his eyes before heading to the first tee, but it was what took place in an Albuquerque courtroom following the 27-year-old golfer's arrest that demonstrated how seriously he took his responsibility as a role model.

Against the advice of counsel, Begay pled guilty to a charge of aggravated drunken driving and voluntarily informed the court of a prior arrest for driving while under the influence of alcohol (which added 5 days to the mandatory 2-day jail sentence). He was also given a year's probation, fined, ordered to perform community service, deprived of his driver's license, and prohibited from drinking alcohol for 1 year.

Bernalillo County's chief deputy district attorney had not seen anything quite like it in the 22 years he had practiced law. “We've dealt with a lot of athletes in the past who are reluctant to share any responsibility for their actions,” Pete Dinelli told the press. “I can't ever recall where we had a young man step up to the plate, admit what he did, and basically demand that he pay his debt to society. It was really refreshing.”

For Begay, accepting responsibility was the only way to go. “All I know is that I needed to do the absolute right thing to make up for this. I needed to come clean.”

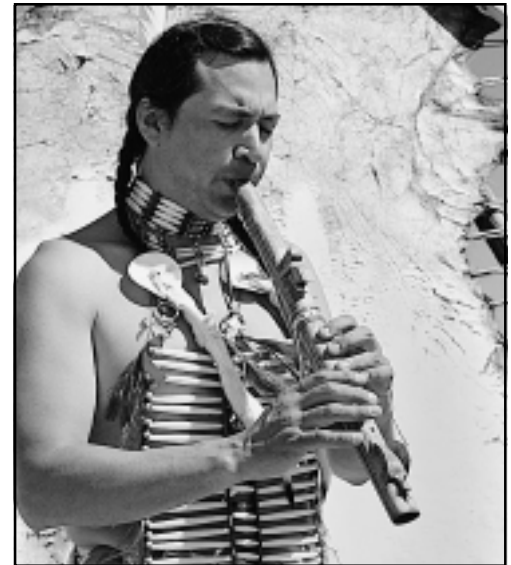
Accepting responsibility is nothing new for Begay, whose success as a golfer has been accompanied by pride in the heritage of his people and a commitment to serve as a role model for American Indian youth. He has worked closely with the U.S. Golf Association and the Native American Sports Council to set up junior golf programs for tribal youth. Begay has also testified before a Senate subcommittee on the state of American Indian youth and the factors that he believes contributed to his success.

Life's dearest lessons often come at considerable cost, but Begay is determined to share the dividends with the many youngsters who crowd his public appearances. “I'm telling you all this because I want you to learn from my mistake,” he confides, adding, “Stay off drugs. Stay in school.”

With a prevention strategy framework based on values inherent to traditional tribal cultures, the GONA training program quickly became one of the CSAP services most requested by American Indian communities. It is based on a theory of four stages of development: belonging, mastery, independence, and generosity. The underlying concept is that healthy development requires each child, each person, and each community to go through certain stages. If a stage is missed, the individual or community must later go back and work through it in order to develop fully. Because so many tribal communities have been traumatized by substance abuse, poverty, unemployment, and historical grief, tribal leaders have found this model useful in beginning community healing by gathering the people together to develop a community response to the problems they are facing.

Many people, tribes, and organizations and several government agencies (such as the Indian Health Service) contributed to developing and funding GONA trainings and to the recent publication of a shorter, revised GONA manual.⁶

Although the GONA manual has stimulated interest in many tribal communities, Thurman and colleagues (in press) caution that communities, like individuals, differ in their stages of readiness for intervention and that it is often necessary to prepare a community for collective action and change. Some steps that can be taken to prepare a community include holding prevention training for service providers; writing grants to support needs analysis, strategic planning, and program development and implementation; and disseminating information on prevention programs. Thurman and colleagues developed a nine-stage model of community readiness that ranges from community tolerance of youth alcohol and drug use to implementation and



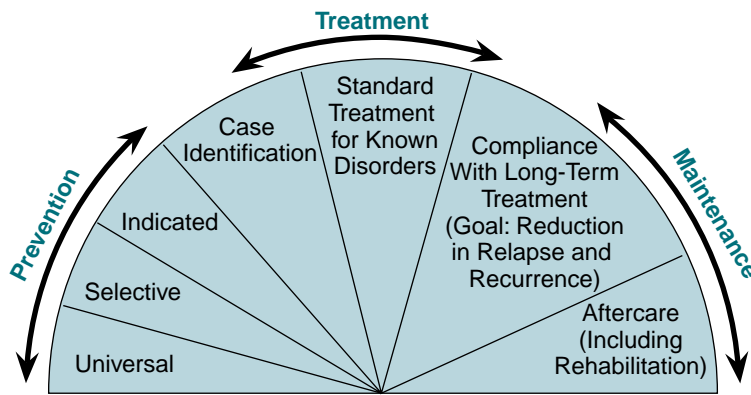
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evaluation of substance abuse prevention programs.

One factor to consider is that American Indian substance abuse programs treat the link between prevention and treatment differently than non-Indian programs. Non-Indian practitioners tend to see prevention as one step on a continuum that progresses from primary prevention through intervention to treatment and aftercare/rehabilitation (see figure 1). In contrast, American Indian practitioners see primary prevention as part of a cycle that moves through intervention, treatment, aftercare/rehabilitation and back to primary prevention (see figure 2, page 30).

The prevention program of the Red Lake Band of Chippewa in Minnesota exemplifies the connection between prevention and aftercare. One component of Red Lake's program, which has been in effect since the early 1980's, is an after-school community center for youth. The center, which is open from 2 until 10 p.m. every day, is operated by American Indian substance abuse program staff. Youth participate in many activities at the center, including making crafts and powwow regalia, and in camping and rollerskating. Parents are required to participate in the camping and rollerskating activities.

Figure 1: Continuum of Health Care



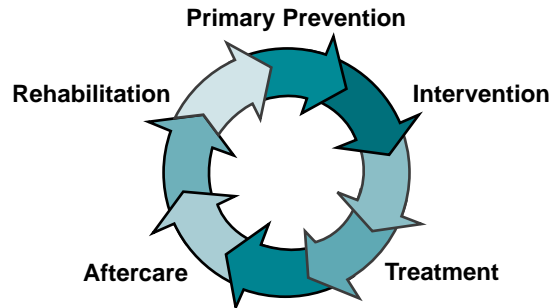
Source: Mrazek, P.J., and Haggerty, R.J., eds. 1994. *Reducing Risks for Mental Disorders: Frontiers for Preventive Intervention Research*. Washington, DC: National Academy Press. Reprinted with the permission of the National Academy Press.

The director of the program, Richard Seki, says that they often need 4–5 buses to transport 400–500 youth and parents to Bemidji, the nearest town to the reservation (a 45-minute ride) for the center’s weekly rollerskating activity (R. Seki, personal communications, 2000). Over the past 4 years, approximately 1,000 children from the reservation have attended the summer cultural immersion camp in which the Chippewa, or Ojibwa, language plays a key role. Seki seeks to give youth a sense of belonging and a respect for traditions nearly forgotten in the modern world.

The center and its related activities are referred to as “prevention activities,” and a core group of 20–25 youth form the nucleus of a nonusing peer group. However, when other teens return from addiction treatment, they are encouraged to get involved in youth center activities, which are considered aftercare. Thus, the same cultural activities serve as both primary prevention and aftercare/rehabilitation. Together, the youth participating in the program constitute the major nonusing peer cluster on the reservation.

No discussion of American Indian substance abuse would be complete without mentioning the National Association for Native American Children of Alcoholics (NANACOA). Founded in 1988, NANACOA develops informational materials for American Indian communities, including publications, videotapes, and posters, and works with local and national policymakers to address the needs of American Indian children of alcoholics. In their workshops and conferences, NANACOA members address the effects of intergenerational alcoholism and other types of trauma and strive for the well-being of all American Indians. Over the years, CSAP has helped fund a number of NANACOA’s projects, including the Healing Journey Accord and the Buffalo Robe project, which tells the story of the battle with alcohol and drug problems through painting on a buffalo hide.⁷ In the past year, CSAP has worked closely with White Bison, Inc., an American Indian-owned nonprofit company, to develop prevention materials; organize a sacred walk from Los Angeles, CA, to Washington, DC; and create a Web site offering community kits, videos, and information about

Figure 2: Tribal View of Substance Abuse Cycle



American Indian trainers experienced in facilitating substance abuse training.⁸

Conclusion

Just as there is no single American Indian drinking pattern (May, 1994), there is no single American Indian prevention strategy. It is not a matter of choosing between culturally based prevention strategies and other prevention strategies. Rather, American Indians can create more effective substance abuse prevention programs by combining ethnic and cultural components with other proven prevention strategies. Taking this action as a matter of course will make prevention programs more effective in the long run by enhancing protective factors and mitigating risk factors in the lives of American Indian youth.

For Further Information

Descriptions of additional American Indian substance abuse prevention programs can be found on the Web site for CSAP’s Western Center for Applied Prevention Technologies, www.open.org/~westcapt/bpetlnk2.htm.

The full list of references for this article is available online at www.ncjrs.org/html/ojjdp/jjnl_2000_12/ref.html.

Notes

1. Although it is beyond the scope of this article to describe the sweatlodge ceremony, information is readily available in resources such as McClintock (1910), Brown (1953), Fire and Erdoes (1972), Young, Ingram, and Swartz (1989), and Taylor (1996). Smudging involves the use of an incense made of a local natural plant, such as sage, sweetgrass, or cedar, to cleanse the air and change the mood of everyday life to one of respect and reverence suitable for prayer.
2. CSAP is the Federal agency responsible for providing a national focus on the prevention of substance abuse.
3. “Making relatives” occurs when tribal members ceremonially adopt a nontribal member.
4. Ribbon shirts are made of cotton and have ribbons sewn horizontally on the material. These shirts are worn only during formal ceremonies.
5. A vision quest is an extended meditation or retreat (typically 4 days long) that takes place in an isolated area. The spiritual purposes of the vision quest are to renew faith, sacrifice, and seek guidance.
6. The GONA manual is available from SAMHSA’s National Clearinghouse for Alcohol and Drug Information at 800-729-6686. Ask for item number BKD 367.
7. The Healing Journey Accord presents a vision of strong, healthy American Indian communities for the year 2005 with accompanying strategies. The vision and strategies were identified and the Accord was written at a national tribal summit in 1995. Additional information on NANACOA can be found at www.ndpl.org/nanacoa.html.
8. For more information about White Bison, Inc., visit their Web site at www.whitebison.org.

JUSTICE MATTERS

Understanding and Responding to Youth Gangs in Indian Country

Consensus that youth gangs have become a cause for major concern in Indian country is growing. Once considered a “big city” problem, youth gangs have emerged in small cities and rural counties across the United States in the past decade. Recent reports by the Federal Bureau of Investigation and the National Alliance of Gang Investigators Associations state that gangs of varying levels of sophistication can now be found on most American Indian reservations and that these gangs are accountable for the dramatic increase in violent crimes in Indian country over the past decade. In recent years, the Bureau of Indian Affairs (BIA) has conducted two surveys of tribal law enforcement to better understand the scope and nature of the gang problem and has increased resources and coordination with other Federal agencies to respond to this problem.

Effective responses to gangs in any setting include ongoing, careful assessment of the local gang problem. The Office of Juvenile Justice and Delinquency Prevention (OJJDP) is funding a broad-based assessment of gang activity within the Navajo Nation. The final report, now in development, will include discussion of the nature and causes of Navajo gang violence and recommendations for responses to gangs that may be adapted by other tribes.

OJJDP is committed to developing knowledge about youth gangs in Indian country and to supporting effective approaches that address this problem. To this end, the agency awarded grants to the following two research projects this year. The California State University, Sacramento, will extend the approach used in the Navajo study to examine the factors shaping the origins, organization, and activities of American Indian youth gangs in up to six reservation and urban settings. In this 2-year study, which is part of OJJDP’s Tribal Youth Program, researchers will also identify and recommend promising responses to gangs in Indian country. The second project, still under development, is a new Indian country gang survey conducted by the National Youth Gang Center in conjunction with BIA. This 1-year study will provide improved estimates of gang prevalence and current information on gang activities and community responses in Indian country.

OJJDP also supports gang prevention efforts in Indian country through the Gang Prevention Through Targeted Outreach (GPTTO) program of the Boys & Girls Clubs of America. GPTTO provides youth at risk of joining gangs with educational activities that

focus on personal development, such as conflict resolution, goal setting, job skills, and decisionmaking. GPTTO also offers recreational activities that promote interpersonal skills and serve as alternatives to the gang lifestyle. In recent years, Indian country Boys & Girls Clubs in Box Elder, MT, Lame Deer, MT, Mescalero, NM, and Sisseton, SD, have received funding to implement GPTTO. Training and support for GPTTO have also been provided to the Boys & Girls Club in Ottawa County, OK, which serves numerous tribes, and to the Fort Belknap reservation as part of its participation in OJJDP’s SafeFutures initiative.

Reducing gang activity in Indian country requires continued coordination at the tribal, Federal, State, and local levels. Effective programming must be supported by sophisticated and culturally appropriate research, training, and technical assistance. Through the Tribal Youth Program, which is described in greater detail on pages 9–19, OJJDP will continue to build on current efforts to reduce gang crime in Indian country.

For additional information about youth gangs in Indian country, e-mail Phelan Wyrick at wyrickp@ojp.usdoj.gov or call 202–514–9295.



Enlarging the Healing Circle: Ensuring Justice for American Indian Children

According to this report recently published by the Coalition for Juvenile Justice (CJJ), American Indian youth are being arrested more often than expected, given their relative number in the population. American Indian youth make up 1 percent of the U.S. population ages 10–17, but constitute 2 to 3 percent of the youth arrested for such offenses as larceny-theft and liquor law violations.

Enlarging the Healing Circle identifies substance abuse, depression, gang involvement, and inadequacies in the legal process as contributors to tribal juvenile delinquency. Drawing on the experiences and findings of more than 300 American Indian advocates and service providers brought together by CJJ, this report makes a series of targeted

recommendations intended to reduce American Indian juvenile crime rates. CJJ has sent the report to State Governors, the U.S. Congress, and the U.S. Department of Justice.

To order a copy, e-mail CJJ at info@juvjust.org or call 202-467-0864. A \$3.00 fee is requested to defray shipping and handling costs.

Forging a New Path: A Guide to Starting Boys & Girls Clubs in Indian Country

This guide, which was published by the U.S. Department of Housing and Urban Development (HUD) with help from Boys & Girls Clubs of America, describes how to adapt the Boys & Girls Clubs' proven prevention model to promote education, healthy lifestyles, cultural enrichment, and leadership development among youth in American Indian communities.

In 1987, HUD launched an initiative with the Boys & Girls Clubs of America to establish Boys & Girls Clubs in public housing communities across the Nation. These Clubs benefit youth at risk for substance abuse, health problems, pregnancy, crime, delinquency, and other problems. In

1996, HUD expanded this effort by initiating an aggressive plan to help tribes set up Boys & Girls Clubs in Indian country. Written for tribal council members, Tribally Designated Housing Entity staff members, and leaders in American Indian communities, *Forging a New Path* projects that 100 such clubs will be operating by the end of the year 2000.

The manual's first section discusses the provision of youth services in Indian country, the advantages of belonging to Boys & Girls Clubs, support available through HUD for clubs in Indian country, the requirements for starting a club, and methods of promoting interest in a club. The next section explains how to develop

a relationship with Boys & Girls Clubs of America, gain charter membership, establish governing structures, plan and maintain a facility, and collaborate with other organizations. It also covers staff resources, club management, membership recruitment and retention, program selection and creation, and safety and security. Additional sections provide instructions for resource development and fund raising, profiles of Boys & Girls Clubs in Indian country, and contact information.

To order a copy, visit HUD's Web site at www.hud.gov/dds/index.cfm or call 800-767-7468 (refer to item number 5591).

Prevention Through Empowerment in a Native American Community

This article, which appeared in the Substance Abuse Prevention in Multicultural Communities issue of *Drugs & Society* (vol. 12, no. 1/2, 1998) and was written by Eva Petoskey, Kit Van Stelle, and Judith De Jong, describes the Parent, School, and Community Partnership Program funded by the Center for Substance Abuse Prevention. This demonstration grant program combined several complementary strategies to prevent drug and alcohol abuse among American Indians: a school-based cultural curriculum, teacher training, development of a leadership core group, and a community curriculum. The program was specifically designed to address self-perceptions of personal and communal powerlessness among American Indians because these perceptions place them at risk for drug and alcohol abuse.

Analyses of the target population focused on substance use, school bonding, and the relationship between cultural affiliation and substance use by youth. Alcohol use among high school students in the target population was somewhat higher than the national average. Both marijuana use and cigarette use, however, were about four times the national average. American Indian students encountered more difficulties in the school environment than non-American Indian students.

Of the students who received the curriculum, fewer reported alcohol use in the preceding month than students in a comparison group. Qualitative results included increased social bonding at the community level and increased efforts to change the community's

strained relationship with the school system, which was identified as a key concern.

Copies of this article are available for a fee from The Haworth Press, Inc., The Haworth Document Delivery Service, 800-342-9678, www.HaworthPressInc.com.

Call for Materials

The issues and concerns of American Indian youth are topics of increasing interest to professionals and researchers in the juvenile justice system. The Office of Juvenile Justice and Delinquency Prevention (OJJDP) wants to assist you and your colleagues in learning about the experiences of American Indian youth via publications and other information resources. OJJDP's Juvenile Justice Clearinghouse and the National Criminal Justice Reference Service (NCJRS) offer an extensive library collection covering all aspects of criminal and juvenile justice and drug policy. Take advantage of the opportunity to contribute to the NCJRS library and abstracts database by sending material related to American Indian youth. Contributions should be a minimum of four pages in length and must have been published within the past 5 years. Materials will be reviewed by a team of highly skilled evaluators to determine eligibility. This process can take several weeks, and not all material submitted is determined suitable for the collection. Materials cannot be returned. Send materials or information to:

National Criminal Justice Reference Service
Attn: Patricia Cronin, Collection Development
2277 Research Boulevard, MS 2A
Rockville, MD 20850



American Indian-Focused Web Sites

Following is a select list of Web addresses that link to additional resources related to American Indian youth. These links represent agencies, clearinghouses, and organizations and associations.

Community and Personal Development

The Aboriginal Youth Network

www.ayn.ca/news/0008/indian_youth.htm

American Indian Child Resource Center

www.aicrc.org

American Indian Community House

www.aich.org

Indian Country Today

www.indiancountry.com

Native American Heritage

www.nativeamericanheritage.com

United National Indian Tribal Youth (UNITY)

www.unityinc.org

LANCE

www.lance.org

Legal Issues

The National American Indian Court Judges Association (NAICJA)

www.naicja.org

National Indian Justice Center

nijc.indian.com/main.htm

Native American Rights Fund

www.narf.org

Tribal Court Clearinghouse

www.tribal-institute.org

Wheel Council, Inc.

www.wheelcouncil.org

Social Issues

American Indian/Alaska Native Community Suicide Prevention Center and Network

www.jade2.tec.nm.us/cspcn/index.html

The Healthy Nations Initiative

www.uchsc.edu/sm/hnp

The National Indian Child Welfare Association

www.nicwa.org

National Native American AIDS Prevention Center

www.nnaapc.org

White Bison

www.whitebison.org

Education

American Indian Research and Policy Institute

www.airpi.org

Institute of American Indian Studies, University of South Dakota

www.usd.edu/iais

National Congress of American Indians

www.ncai.org

Government

Bureau of Indian Affairs

www.doi.gov/bureau-indian-affairs.html

Indian Health Service

www.ihs.gov

Office of Tribal Justice

www.usdoj.gov/otj

PUBLICATIONS AVAILABLE FREE.

Single copies are available free. There is a nominal fee for bulk orders to cover postage and handling. Contact the Clearinghouse for specific information.

- NEW** *America's Children: Key National Indicators of Well-Being 2000* (Report). NCJ 182680.
- Juvenile Offenders and Victims: 1999 National Report* (Report). NCJ 178257.
- NEW** *Race, Ethnicity, and Serious and Violent Juvenile Offending* (Bulletin). NCJ 181202.
- NEW** *1999 Report to Congress: Title V Incentive Grants for Local Delinquency Prevention Programs* (Report). NCJ 182677.
- Training and Technical Assistance for Indian Nation Juvenile Justice Systems* (Fact Sheet). FS 099105.
- Tribal Youth Program* (Fact Sheet). FS 099108.
- NEW** *Youth Gangs Programs and Strategies* (Summary). NCJ 171154.

PUBLICATION AVAILABLE FOR A FEE.

- NEW** *How Shall We Respond to the Dreams of Youth?* (Teleconference Video, VHS format). NCJ 182438. \$17 (U.S.), \$21 (Canada and other countries).

The publications listed on pages 32–33 are available for interlibrary loan from NCJRS. To initiate an interlibrary loan, contact your local library. To learn more about currently available resources on issues and concerns related to American Indian youth or on other topics, search the abstracts database online at www.ncjrs.org/database.html.

To order other publications listed on the inside back cover, please complete the following:

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Publications From OJJDP

OJJDP produces a variety of publications—Fact Sheets, Bulletins, Summaries, Reports, and the *Juvenile Justice* journal—along with videotapes, including broadcasts from the juvenile justice telecommunications initiative. Through OJJDP's Juvenile Justice Clearinghouse (JJC), these publications and other resources are as close as your phone, fax, computer, or mailbox.

Phone:

800-638-8736
(Monday–Friday, 8:30 a.m.–7 p.m. ET)

Fax:

410-792-4358 (to order publications)
301-519-5600 (to ask questions)

Online:

OJJDP Home Page:

www.ojjdp.ncjrs.org

To Order Materials:

www.ncjrs.org/puborder

E-Mail:

askncjrs@ncjrs.org (to ask questions about materials)

Mail:

Juvenile Justice Clearinghouse/NCJRS
P.O. Box 6000, Rockville, MD 20849-6000
Fact Sheets and Bulletins are also available through fax-on-demand.

Fax-on-Demand:

800-638-8736, select option 1 and listen for instructions.

To ensure timely notice of new publications, subscribe to JUVJUST, OJJDP's electronic mailing list.

JUVJUST Mailing List:

E-mail to listproc@ncjrs.org
Leave the subject line blank
Type *subscribe juvjust your name*

In addition, JJC, through the National Criminal Justice Reference Service (NCJRS), is the repository for tens of thousands of criminal and juvenile justice publications and resources from around the world. They are abstracted and placed in a database, which is searchable online (www.ncjrs.org/database.htm). You are also welcome to submit materials to JJC for inclusion in the database.

The following list highlights popular and recently published OJJDP documents and videotapes, grouped by topical areas.

The OJJDP Publications List (BC000115) offers a complete list of OJJDP publications and is also available online.

In addition, the OJJDP Fact Sheet Flier (LT000333) offers a complete list of OJJDP Fact Sheets and is available online.

OJJDP also sponsors a teleconference initiative, and a flier (LT116) offers a complete list of videos available from these broadcasts.

Corrections and Detention

Beyond the Walls: Improving Conditions of Confinement for Youth in Custody. 1998, NCJ 164727 (116 pp.).

Disproportionate Minority Confinement: 1997 Update. 1998, NCJ 170606 (12 pp.).

Disproportionate Minority Confinement: Lessons Learned From Five States. 1998, NCJ 173420 (12 pp.).

Juvenile Arrests 1997. 1999, NCJ 173938 (12 pp.).

Reintegration, Supervised Release, and Intensive Aftercare. 1999, NCJ 175715 (24 pp.).

Courts

Guide for Implementing the Balanced and Restorative Justice Model. 1998, NCJ 167887 (112 pp.).

Innovative Approaches to Juvenile Indigent Defense. 1998, NCJ 171151 (8 pp.).

Juvenile Court Statistics 1997. 2000, NCJ 180864 (120 pp.).

Offenders in Juvenile Court, 1997. 2000, NCJ 181204 (16 pp.).

RESTTA National Directory of Restitution and Community Service Programs. 1998, NCJ 166365 (500 pp.), \$33.50.

Trying Juveniles as Adults in Criminal Court: An Analysis of State Transfer Provisions. 1998, NCJ 172836 (112 pp.).

Youth Courts: A National Movement Teleconference (Video). 1998, NCJ 171149 (120 min.), \$17.

Delinquency Prevention

1998 Report to Congress: Juvenile Mentoring Program (JUMP). 1999, NCJ 173424 (65 pp.).

1998 Report to Congress: Title V Incentive Grants for Local Delinquency Prevention Programs. 1999, NCJ 176342 (58 pp.).

Combating Violence and Delinquency: The National Juvenile Justice Action Plan (Report). 1996, NCJ 157106 (200 pp.).

Combating Violence and Delinquency: The National Juvenile Justice Action Plan (Summary). 1996, NCJ 157105 (36 pp.).

Effective Family Strengthening Interventions. 1998, NCJ 171121 (16 pp.).

Juvenile Accountability Incentive Block Grants Strategic Planning Guide. 1999, NCJ 172846 (62 pp.).

Parents Anonymous: Strengthening America's Families. 1999, NCJ 171120 (12 pp.).

Prenatal and Early Childhood Nurse Home Visitation. 1998, NCJ 172875 (8 pp.).

Treatment Foster Care. 1999, NCJ 173421 (12 pp.).

Gangs

1997 National Youth Gang Survey. 1999, NCJ 178891 (82 pp.).

Gang Members on the Move. 1998, NCJ 171153 (12 pp.).

Youth Gangs: An Overview. 1998, NCJ 167249 (20 pp.).

The Youth Gangs, Drugs, and Violence Connection. 1999, NCJ 171152 (12 pp.).

Youth Gangs in America Teleconference (Video). 1997, NCJ 164937 (120 min.), \$17.

General Juvenile Justice

Comprehensive Juvenile Justice in State Legislatures Teleconference (Video). 1998, NCJ 169593 (120 min.), \$17.

Guidelines for the Screening of Persons Working With Children, the Elderly, and Individuals With Disabilities in Need of Support. 1998, NCJ 167248 (52 pp.).

Juvenile Justice, Volume VII, Number 1. 2000, NCJ 178256 (40 pp.).

A Juvenile Justice System for the 21st Century. 1998, NCJ 169726 (8 pp.).

Juvenile Offenders and Victims: 1999 National Report. 1999, NCJ 178257 (232 pp.).

OJJDP Research: Making a Difference for Juveniles. 1999, NCJ 177602 (52 pp.).

Promising Strategies To Reduce Gun Violence. 1999, NCJ 173950 (253 pp.).

Sharing Information: A Guide to the Family Educational Rights and Privacy Act and Participation in Juvenile Justice Programs. 1997, NCJ 163705 (52 pp.).

Missing and Exploited Children

Portable Guides to Investigating Child Abuse (13-title series).

Protecting Children Online Teleconference (Video). 1998, NCJ 170023 (120 min.), \$17.

When Your Child Is Missing: A Family Survival Guide. 1998, NCJ 170022 (96 pp.).

Substance Abuse

The Coach's Playbook Against Drugs. 1998, NCJ 173393 (20 pp.).

Drug Identification and Testing in the Juvenile Justice System. 1998, NCJ 167889 (92 pp.).

Preparing for the Drug Free Years. 1999, NCJ 173408 (12 pp.).

Violence and Victimization

Combating Fear and Restoring Safety in Schools. 1998, NCJ 167888 (16 pp.).

Guide for Implementing the Comprehensive Strategy for Serious, Violent, and Chronic Juvenile Offenders. 1995, NCJ 153681 (255 pp.).

Report to Congress on Juvenile Violence Research. 1999, NCJ 176976 (44 pp.).

Serious and Violent Juvenile Offenders. 1998, NCJ 170027 (8 pp.).

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