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FINAL PROJECT REPORT

RESULTS FROM THE
SOUTHERN UTE INDIAN COMMUNITY SAFETY SURVEY

A Report to the
United States Department of Justice,
Bureau of Justice Statistics
2001-3277-CA-BJ

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Nearly 900 people participated in this study of tribal community safety and I want to thank each of them. First and foremost, I want to thank the people of the Southern Ute Indian Nation for allowing me to come into their reservation community and conduct this study. Many welcomed me, a total stranger, into their homes and spoke at length about very personal and private matters. I will never reveal the identities of those tribal members who participated in this study. Moreover, any attempt to determine who participated will be in vain as all identifying information is now encoded to protect confidentiality. I also want to thank the many Tribal Elders who came forward and offered me their opinions on the future of The Tribe and what needs to be done to protect it for the generations that are to follow. I also want to thank the Honorable Members of the Southern Ute Indian Tribal Council who approved my conducting this study. The Tribal Council that was seated at the time this study was originated and at the time it actually began has undergone change. While the composition of the Tribal Council has changed, the goal has remained the same; to provide the best possible services to the people they serve.

To all, thank you!

Julie C. Abril

INTRODUCTION

The Southern Ute Indian Tribe Community Safety Survey sought to determine and to understand the prevalence and characteristics of crime and victimization occurring on the Southern Ute Indian reservation. The aim is to provide the Southern Ute Indian Tribal Council and its various governmental arms with culturally-appropriate crime control policy recommendations.

In January 2001, the Southern Ute Indian Tribal Council, the governmental body of the Southern Ute Indian Tribe, authorized the Project Director, both a Yaqui Indian and a criminologist from the Department of Criminology, Law & Society at the University of California, Irvine to conduct this study. The Southern Ute Indian Tribal Council granted access to the reservation community and to the tribal membership roster in exchange for two reports, one which outlines crime control policy recommendations based on data gathered in this study and an additional inquiry, which presents the aggregated results of the research. There were four phases to the Southern Ute Indian Tribe Community Safety Survey.

In the first phase, a specially-constructed questionnaire was distributed to all adult (persons over age 18) enrolled members of the Southern Ute Indian tribe. A sample of 1,100 non-Southern Utes (non-Indians) was randomly selected from the voter registration list purchased from Registrar of Voters for the County of La Plata. La Plata County surrounds the largest concentration of Southern Ute Indian tribal members living within the exterior boundaries of the reservation. Each person who returned a completed questionnaire was paid \$10.00.

In the second phase of the study, 71 self-selected Southern Ute Indian tribal members participated in structured personal interviews. Another 14 subjects were employees of the Southern Ute Indian criminal justice system. During the interviews, the tribal members were asked questions about a variety of subjects, such as their experiences with law enforcement and the tribal court, family and school violence, youth behavior, and access to health care and other social services. Each person who participated in the structured personal interview phase was paid \$50.00. Employees of the criminal justice system were not compensated.

In the third phase, 14 specially-selected Southern Ute Indian tribal employees participated in structured personal interviews. These tribal employees were selected based on their employment positions as these positions relate to responding to crime and victimization occurring on the Southern Ute Indian reservation. In this third phase, the interview questions sought to learn what efforts were being taken to address crime and victimization among the Southern Ute Indian population. Participants in this phase included tribal court personnel, tribal police, and a variety of social service workers. The participants in this phase were not paid because the interviews dealt with issues that fall within the sphere of their employment duties.

In the fourth and final phase of the study, content analysis of the Southern Ute Tribal Code was conducted to determine if adequate statutory provisions (laws) are available to address some of the crime issues uncovered during this study.

SUMMARY

The purpose of this report is to present the data emanating from the Southern Ute Indian Tribe Community Safety Survey. In this report, basic descriptive statistics are presented. The questionnaire had eight general areas of inquiry which are listed below:

- Your Ideas About Crime In General
- Your Community
- Forms Of Victimization and Drug / Alcohol Involvement
- Your Neighborhood
- Evaluation of Tribal Services
- Crimes Against Indian Cultural Values
- Pan-Indian Identity
- Yourself

What This Reports Shows

In Section 1, "Your Ideas About Crime In General", study participants were asked to rank their perceptions of a variety of crimes. These questions were asked in order to help determine where the Tribes' resources should go. This reports shows that Indians and non-Indians living in this rural community hold strong beliefs about crime in general.

In Section 2, "Your Community", we asked study participants to indicate how strongly they either agreed with or disagreed with a variety of statements about their community. These questions were asked in order to help determine how involved persons might get in matters that involved their community.

In Section 3, "Forms of Victimization and Drug / Alcohol Involvement", we asked study participants to report if they have ever been the victim of violent crime and how often they have been victimized. In addition, we asked if there were any intoxicated (drug or alcohol) people engaging in violence to which they may have been involved. These questions were asked in order to understand both the amount and characteristics of violence occurring on the reservation. This report shows that the Indians in this study experienced criminal victimization at higher rates, more often, and with more injurious results than did the non-Indians in this study.

In Section 4, "Your Neighborhood", we asked study participants questions about the area near their home. We asked these questions in order to understand what they liked and disliked about their neighborhoods and who they felt should respond to their neighborhood problems. This report shows that most people in this study like their community but that such issues as speeding cars and litter should be addressed. More importantly, the majority of people in this community believe the Police Department should respond to neighborhood problems.

In Section 5, "Evaluation of Tribal Services", we asked study subjects to evaluate some of the services offered by the Southern Ute Indian Tribal Council, as well as to evaluate the Tribal Council itself. These questions were asked because the Southern Ute Indian Tribal

Council was interested in understanding how their Members feel about some of the tribal services such as the per capita payments ("per caps") and the retirement benefits. This report shows that the non-Indian neighbors of the Southern Ute Indian Tribe are generally pleased with the services offered by the Tribal Council but that tribal Members themselves often do not hold the same opinions. For example, tribal Members were generally not satisfied with the Southern Ute Indian Police Department (SUPD), or the Southern Ute Indian Tribal Council. However, Members were generally satisfied with the Southern Ute Indian Community Action Program (SUCAP), the per capita payments and the retirement benefits. Tribal members were more dissatisfied than the non-Indians with the Southern Ute Indian Tribal Court.

In Section 6, "Crimes Against Indian Cultural Values", study participants were asked their views of certain offenses against Indian cultural values. This report shows that Southern Ute Indian tribal members hold strong opinions about offenses against Indian cultural values.

In Section 7, "Pan-Indian Identity", study participants were asked about their own ethnic identity. These questions were asked to determine how strong Southern Ute Indians hold their own ethnic identities. This report shows that enrolled Southern Ute Indians and the Other Indians in this study have strong ethnic identities.

In Section 8, "Yourself", study participants were asked to provide basic demographic data about themselves. This information was used to compare the data reported in other Sections to data from other sub-sections of this population. For example, we have gathered the opinions of Southern Utes in the 18 – 29 age categories. Do these opinions differ from those opinions held by the Tribal Elders? If so, how do they differ? Or, do women have stronger opinions than men about certain types of crimes or cultural offenses? These are some of the types of questions that can be answered by the demographic data collected in this Section.

In summary, this report shows that there is unity among the Indians and non-Indians in this study when evaluating the severity of standard criminal offenses (such as murder, robbery, rape, and drunk driving). There are, however, major and substantive differences between the two groups when it comes to cultural values and perceptions of the tribal community. Moreover, there are major differences in the incidents and characteristics of criminal victimization between the Indians and non-Indians.

STUDY FACTS

Total Returned Completed Questionnaires = 667	<i>n</i>	% of Revised N (667)
Adult Southern Ute Indian Only	269	40.3
Adult Indian Only (non-Ute)	43	6.4
All Adult Indians	312	46.7
Non-Indian Only	355	53.2

Survey Sample	N	% of N	Returned Undeliverable	Revised N	Revised % of N	<i>n</i>	Response Rate (% of Revised N)
Adult Southern Ute Indian Only	891	100.0	(15)	876	98.1	269	30.7

Survey Sample	N	% of N	Returned Undeliverable	Revised N	Revised % of N	<i>n</i>	Response Rate (% of Revised N)
Adult Indian Only (non-Ute)*	1,100	4.6	(260)	840**	3.5	43	5.1**

* These non-Ute Indians were identified after the completed questionnaires were returned.
 ** Based on calculations from Non-Indian sample

Survey Sample	N	% of N	Returned Undeliverable	Revised N	Revised % of N	<i>n</i>	Response Rate (% of Revised N)
All Indians‡	1,991‡	7.9‡	(275)	1,716	6.8	312	18.2

‡ The population was from 24,000 registered voters living in the County of La Plata. This population includes all 891 adult Southern Ute Indians.

Survey Sample	N	% of N	Returned Undeliverable	Revised N	Revised % of N	<i>n</i>	Response Rate (% of Revised N)
Non-Indian Only‡	1,100	4.6	(260)	840	3.5	355	42.6

‡ The population was from 24,000 registered voters living in the County of La Plata. 7,100 were randomly selected to participate in this study.

Interview Sample	N	% of N	<i>n</i>	% of <i>n</i>
Indian Only‡	891	100.0	85	9.5

METHODOLOGY

Research Site

The Southern Ute Indian Tribe (a federally-recognized American Indian Tribe)

The Southern Ute Indian Tribe (hereafter, The Tribe) is a federally-recognized American Indian Tribe located near Ignacio, Colorado. The Tribe is located in a rural area that is approximately 20 miles southwest from Durango, Colorado. The reservation is 1,125 square miles with the boundaries including approximately 680,000 acres. There are more than 2,000 people who consider themselves to be Southern Ute Indian. Approximately 1,500 Southern Utes live within the boundaries of the reservation. Another 11,000 people, a mixture of Anglo (35%), Hispanic (35%) and Other American Indians (30%), also live within the boundaries of the Southern Ute Indian reservation. The nearby Town of Ignacio calls itself a "Tri-Ethnic Community" to reflect the ethnic distribution of its residents. The Tribe has a gaming facility (The Sky Ute Lodge and Casino), which attracts non-Indian tourist traffic during the summer months. The main sources of income for The Tribe are from royalties from natural gas sales and financial investments.

The Southern Ute Indian Tribe has recently renovated its Justice Center to include a state of the art detention center, two new Tribal Courtrooms, and offices for the Tribal Public Defender and Tribal Probation Department, as well as facilities for the Southern Ute Police Department.¹ The Tribal Prosecutor's offices, victims' services offices and school crime prevention coordinator's offices are all housed within the Police Department. The Southern Ute Natural Resource Enforcement and the Division of Gaming offices are also housed in the new Southern Ute Justice Center. The Department of Justice & Regulatory is the umbrella organization, which oversees administration of all criminal and civil justice services for the Southern Ute Indian Tribe.

The Data

Survey and interview data were collected from people living in and around the Southern Ute Indian reservation. This site was not randomly selected. The Southern Ute Indian tribe was a convenience sample. I had met the director of the Southern Ute Department of Justice & Regulatory and many of the tribal members during a previous visit to inspect their tribal jail facilities. While findings from this study may not be generalizable to other parts of Indian Country, they can provide a picture of one section of the American Indian population that lives on this reservation.

Subjects

The targeted subjects were enrolled members of the Southern Ute Indian tribe who were over the age of 18 at the time of the study. The membership roster for The Tribe was provided to me by the Southern Ute Indian Tribal Council for sampling purposes. A control group of 1,100 non-Indian subjects were randomly selected from the list of registered voters for the County of La Plata, the county surrounding The Tribe. All survey subjects were then sent the Southern Ute Indian Community Safety Survey Questionnaire (see Appendix).

The subjects who participated in the structured personal interviews were self-selected Southern Utes and Other Indians who responded to an advertisement enclosed in the questionnaire packet. Also, interview subject recruitment notices were placed on bulletin boards around the tribal community. Finally, specially-selected personnel of the Southern Ute Indian criminal justice system were also interviewed.

¹ Gallegos, A. (Sept. - Oct. 2000). Welcome to the Southern Ute tribal detention center. *American Jails*, 14(4), 25-28.

Compensation

All subjects who returned a completed questionnaire were paid \$10.00. Subjects who participated in the structured personal interviews were paid \$50.00 for a one hour interview. Personnel of the Southern Ute Indian criminal justice system who were interviewed were not compensated as their participation in this study fell under the rubric of their employment duties.

Response

A total of 667 completed questionnaires were returned to me. Of those, 312 (46.7%) were from Indians and 355 (53.2%) were from either Whites/Anglos or Hispanics. There were no self-identified Blacks or Asians in this study. Of those who participated in the structured personal interviews, most (79%, n=56) were Southern Ute Indian and a smaller number (21%, n=15) were members of other federally-recognized American Indian tribes who lived within the boundaries of the Southern Ute Indian reservation.

Ethical Protections

UCI IRB Approval

Approval was obtained from the University of California, Irvine Institutional Review Board (UCI IRB approval number HS# 2001-1605). The UCI IRB authorized the Southern Ute Indian Tribe Community Safety Survey (SUITCSS) to be an anonymous survey involving only "competent to freely consent" adults (over age 18) in the Southern Ute Indian population (test group) and a number of other "competent to freely consent" adults (control group) to be chosen at random from the local voter registration list from the community surrounding the Southern Ute Indian reservation. The local voter registration list was used to randomly select potential subjects for the control group because I was reasonably certain that those names on the voter list were of people who were at least 18 years of age. UCI IRB HS#2001-1605 approval to collect data during the SUITCSS was approved on 01/05/01 and expired on 12/15/02. Data collection was completed during the approved period.

Southern Ute Indian Tribal Council Approval & Confidentiality

As a stipulation for receiving the UCI IRB approval, I was required to secure approval to conduct research on the Southern Ute Indian reservation. The only governmental entity authorized to approve any research within the exterior boundaries of this American Indian reservation is the Southern Ute Indian Tribal Council. In my capacity as both a graduate researcher from the University of California and a Yaqui Indian, I was allowed to approach the Southern Ute Indian Tribal Council to request permission to conduct this research. In light of the fact that I am Yaqui Indian of the Pascua Yaqui Tribe of Arizona, a federally-recognized American Indian tribe, I was granted full access to this community. On January 17th, 2001, the Southern Ute Indian Tribal Chairwoman, Ms. Vida Peabody, signed a letter on behalf of the Southern Ute Indian Tribal Council stating that the Tribal Council has given me permission to conduct the present research study.

In the Tribal Letter of Permission to Conduct Research, the following paragraph appeared:

Ms. Abril has informed the Tribal Council that this research study has been reviewed by the Institutional Review Board of the University of California, Irvine (UCI IRB # HS2001-1605). Ms. Abril will take all measures to protect the confidentiality of the data collected during this study. Furthermore, Ms. Abril agrees to not reveal the personal identities (names) of the Southern Ute Members who chose to participate in this study.

Methods To Assure Confidentiality of Subject's Identities

Various methods were used to protect the confidentiality of the subjects' identities. A list of names and valid contact information for a large group of verifiable American Indians is considered extremely valuable to a variety of researchers. For this reason and to protect the tribal membership from exposure to potential abuse from academic and market survey researchers, the protection of the tribal membership roster was paramount.

Southern Ute Indian Membership Roster

After the Tribal Information Officer verified that I had Tribal Council approval to receive a copy of the membership roster, one was provided to me. The list/roster arrived printed on white mailing labels that had been prepared in quantities sufficient for each phase of the study. The roster was not provided on an electronic diskette as it was believed doing so would facilitate distribution of this list to unauthorized parties. In working within the confines of comfort for the Tribe, I accepted these labels and did not transpose the data to an electronic format. I was the only person outside of the Southern Ute Indian Tribe to have access to these mailing labels during the course of the study. The mailing labels provided to me had only a name and address. Once these labels were returned to the University of California, Irvine for processing, a serial number was assigned to each to signify that the name on the label is one from the Southern Ute population, the test group. Names and addresses randomly selected from the La Plata County voter registration list were also assigned a serial number to identify to me which subjects were from the control group. On each mailed packet the only data appearing were a serial number, a name and an address.

The survey packets were mailed from a large, mass mailing facility where individual identification of the subject was impossible. That is, it was impossible to identify who was a Southern Ute from any person being sent any other piece of mail. The Principle Investigator, Paul Jesilow, never had access to the tribal membership roster.

Return of Completed Questionnaires

When the questionnaires were returned to me, each was assigned the serial number that appeared on the original mailing label. The subjects were specifically instructed to NOT write their name on the questionnaire. Each questionnaire was subsequently identified by its serial number.

Subject Compensation

The Questionnaire Phase

The subjects were compensated for their participation in this study. In the questionnaire phase, each subject was given a "Request For Payment" form that was separate from the actual questionnaire. When the "Request For Payment" form was returned to me for processing, several steps were taken. First, the completed form was separated from the completed questionnaire. Two files were opened, one for completed questionnaires and the other for completed "Request For Payment" forms. Second, the subjects were paid by check mailed to the address indicated on the form. Checks were used because sending large sums of cash to the reservation would have created a highly dangerous situation for the subjects. Criminal elements might have targeted study subjects if they knew there would be large amounts of untraceable cash flowing into the community as a result of this study. Moreover, sending cash through the US Postal Service is, no doubt, unwise for a number of reasons. Compensating subjects with checks was the safest method that could be used in a community perceived to experience high levels of theft.

Each check was written to the name indicated on the "Request For Payment" form. On the Memo line of the check was written a serial number. This number corresponded to

the serial number assigned to the questionnaire. The checks were sent in a plain white envelope with a basic postage stamp to the address that was listed on the form. When the checks were returned by the bank after cashing, they were kept in another file separate and distinct from the questionnaires and the completed "Request For Payment" forms.

The Interview Phase

In the interview phase, the subjects were compensated at the conclusion of the interview. A check was prepared ahead of the interview in the amount of \$50.00 and signed by me. A serial number assigned to each interview was indicated on the Memo line of the check. For example, "PI # 43" was entered on the Memo line to indicate that the check was compensation for Personal Interview # 43. The check was then given to each subject. The subjects then wrote their own name on the check either in my presence or after they left the interview area.

Raw Data

Questionnaire Data

The completed questionnaires were sealed in a locked room at the University of California, Irvine. Only I had access to the completed questionnaires.

Interview Data

The interviews were audio tape recorded for later transcription. Before the tape recorder was turned on, I introduced myself to the subject and told each what to expect during the course of the interview. Indeed, the subjects were twice assured that their statements were confidential because their names would not be recorded on the audio tape. The subjects were visibly pleased by this fact. They spoke freely. The actual tapes with the recorded interviews remain sealed in a locked room at the University of California, Irvine. No names were written on the cassette tapes. Only the serial number assigned to the interview appears on each tape. For example, a tape with the notation "PI # 67" would indicate the tape contained the recording of Personal Interview # 67. No other data appeared on the tape cassette.

Data Entry

Questionnaire Data

Raw data from the questionnaire were entered into a computerized statistical program (SPSS Version 11.1). Only the assigned serial number was used to identify the questionnaire. No names were entered into the data set.

Interview Data

The tape recorded interviews were transcribed by me. The transcriptions did not include any names or other individually identifying data. After each quotation/transcription, the quote was cited as, for example,

"Personal Interview # 54, male, age 24, Southern Ute"

Recruitment Materials

On all the study recruitment materials, statements were made to inform the subjects that their participation in the study is confidential. Moreover, that the data they provided during the study would remain confidential. I have been able to access traditionally closed, tight-knit tribal communities, in part because of my reputation of keeping the confidence of the subjects who chose to participate in my research. Native American Indian communities are small and, often the members of one group travel to and interact with members of other groups. Good "word of mouth" reputations are critical to success in working with tribal communities.

Data Collection

To begin, advertisements were placed in the tribal newspaper, *The Drum*, and aired on the tribal radio station, KSUT. This was done to announce the survey to the tribal members in order to elicit a maximum response rate. In the introductory letter, I identified myself as a researcher from the University of California, Irvine. As the Southern Ute Tribal Council approved and fully supported this study², I was allowed to use the tribal seal on all the study materials and in the advertisements. This was important because some tribal members may not have received notice of the study's approval but would be convinced it was approved by the Tribal Council if the official tribal seal was used.

This study consisted of four phases. In the first phase, I constructed and distributed a specially-designed questionnaire. In the instrument, I asked a variety of questions related to perceptions of crime seriousness, community efficacy, experiences with violent criminal victimization, crimes against Indian cultural values, pan-Indian ethnic identity, as well as several items to gather information on the demographic characteristics of this population. The community efficacy items were taken from the work of Robert J. Sampson and his colleagues³; the criminal victimization items came from the combined work of Murray Strause⁴ and the National Crime Victimization Survey instrument; and, finally, the cultural crime and pan-Indian identity items came from my own previous research in these areas.⁵ I used these established items because they have already proven to be valid measures of the phenomena under investigation.

Before the study began, I pilot tested an early version of the instrument with a small (n=10) population of Indians from both the Yurok and Karuk Indian Tribes, located in Northern California. These tribes are similar to the Southern Ute Indian Tribe in terms of economic conditions and socio-political circumstances. Each subject in the pilot test was paid \$25.00 to complete the questionnaire and provide feedback on its legibility⁶, cultural sensitivity, and any other area of potential concern. While the comments they provided might appear to be influenced by the compensation, it was felt that most were honest. The subjects were asked if \$25.00 was enough compensation and one woman replied, "I'd have done it for five bucks!" and another said she was "just happy to help" and that she hoped it would "make a difference in Indian Country." Each of these subjects provided valuable feedback, which was then used to modify the final instrument.

The questionnaire was distributed to all 891 of the enrolled adult (those over 18 years of age) Southern Ute tribal members. I had the unique opportunity to survey all adult members because I had the funds to do so and because they are relatively few in number. In order to form a control group with whom to compare the data from the Southern Utes, I

² In return for their cooperation, the Southern Ute Indian Tribe received two reports. One report presented aggregated descriptive statistics. The other report provided culture-specific crime control policy recommendations for areas of concern that have been identified through this study.

³ Sampson, R.J., Raudenbush, S.W., & Earls, F. (1997). Neighborhoods and violent crime: A multi-level study of collective efficacy. *Science*, 277, 918-924.

⁴ Strause, M.A. (1979). Measuring intrafamily conflict and violence: The Conflict Tactics (CT) scales. *Journal of Marriage and the Family*, 41(February), 75-88.

⁵ Abril, J. I. (2003). "Native American identities among female prisoners", *The Prison Journal*, 83(1), 1-13; and Abril, J. (2002 - April). "The Native American identity phenomenon", *Corrections Compendium*, 27(4), 1-7.

⁶ While constructing the instrument, there was an assumption made that the target population would have a low literacy rate. This assumption was both ethnocentric and incorrect. Indeed, several of the subjects who aided in the pilot test said the instrument was "easy." See Marin, G & Marin, B.V. (1991). *Research with Hispanic Populations*, Volume 23. Sage Publications, Newbury Park, CA for a discussion of researcher bias' that may affect how instruments are designed when they are intended for a Hispanic population, which shares some similarities with a Native American Indian population.

selected 1,100 adults from the La Plata County voter registration list.⁷ The random selection for the list resulted in 572 (52%) females and 528 (48%) males identified for this study. As there are over 11,000 people living in the proximity of the reservation, and a total of over 24,000 people living in the County of La Plata, I did not have the funds to survey all the people listed on the voter registration list. I had funds to survey a total of 2,000 people. With 891 of those constituting the Indian sample, I was left with funds to survey approximately 1,100 from the voter registration list. In order to get a representative sample of people living on or near the reservation, I used a randomized selection process that is a function of the SPSS (Version 11.1) statistical software. The subjects were matched on gender to the percentages in the tribal sample.

Because I was constrained to studying only consenting adults, I chose to use the voter registration list because I was certain all the names would be of people over 18 years of age. I could not match on age or other demographic criteria because this information was not available to me at the time. I then cross-checked the names on the tribal enrollment roster the names of the randomly selected voters to find any duplicates. When a name appeared on both the tribe's roster and in the group taken from the voter registration list, I deleted the name from the voter registration list and, using the same SPSS program, randomly selected another name to take its place. In the end, I was left with two distinct lists of survey subjects.

I mailed a postcard to all subjects the week prior to sending out the actual questionnaire in order to again announce the impending arrival of a questionnaire. I then sent out the entire survey packet which contained a letter of introduction, the questionnaire, a self-addressed stamped return envelope, a research recruitment notice for subjects in the second phase of the study, and a request for payment form, and separate envelope (these were in compliance with UCI IRB 2001-1605 specifications). Upon receiving a completed returned questionnaire, I promptly mailed to each subject a compensation gratuity of \$10.00. Two weeks after I mailed the survey packet, I mailed yet another postcard that both thanked the subject and/or reminded them to return their questionnaire for payment.

After waiting for two months to receive the bulk of the returned questionnaires, I was able to determine the response rate. Of the total 1,991 surveys sent out, 275 were returned to me as undeliverable, thus leaving a total of 1,716 (n=840 in the control group and n = 876 in the Southern Ute sample) as delivered. I received n=269 (28.5% of the 876) completed questionnaires from the Southern Ute sample and n=398 (47.3%) from the control group, for a total combined response rate of 38.8% (n=667) from the delivered 1,716 questionnaires. Of the 398 in the control group, 43 reported ethnic identities of American Indian, Native American or a tribal-specific identity. These 43 were grouped with the Southern Utes to form two distinct categories used in the present analyses: INDIAN and NON-INDIAN. From the questionnaire, I was able to form one side of the picture of the level of collective efficacy, strength of cultural identity, and violence occurring on this reservation.

In the second phase of my study, I conducted structured personal (face-to-face) interviews with 85 self-selected adult Southern Ute Indian tribal members and Other Indians. I designed items that were open-ended and that would provide me with more in-depth information about the social conditions on the reservation as they relate to collective efficacy, cultural identity, and violence. Each interview lasted for about 1 hour, with some going for 2 hours and others for 30 minutes. I tape recorded all of these interviews. Prior to beginning the interview, I told the subjects what to expect and that I had a learning disability that made it difficult for me to talk, listen, and write notes at the same time, and that was why I had to use

⁷ La Plata County is the county in and around the Southern Ute Indian reservation.

the tape recorder. In response, they smiled, nodded their heads or just said, "OK" to this. One male subject even said, jokingly, "*What? You can't walk and chew gum at the same time?*" We both laughed. My honesty proved to be very beneficial. The subjects were immediately put at ease and they became visibly relaxed. In addition to this, I told each subject that although I "look White," I am, in fact, Yaqui Indian. I did this because, as I told them, I would be asking questions about White and Indian race relations and I wanted the subjects to be comfortable to speak freely about this issue. This made the subjects even more visibly comfortable before the interview took place. In fact, when I was interviewing one Tribal Elder in her home, we got to talking about White people and for clarification, I asked her, "*And, what race were they?*" to which she replied, "*Your kind.*" I laughed, smiled, and said, "*My kind? I'm Yaqui Indian.*" She just laughed and said, "*Oop!*" This was a good move as she then began telling me things that Indians only talk about with other Indians, such as spiritual things. That interview lasted for 2 hours as she talked on and on. Tape recording the interviews allowed me to fully focus on each subject. I was able to think ahead (while the subject was talking) and formulate other unanticipated questions that would allow me to learn more of the incidents about which the subject was talking. Not all interviewees were asked the same questions in exactly the same wording. While this is a definite advantage in qualitative research, its weakness is in its reliability. Other researchers who may follow me may not get the same results as I did as much of the success of these interviews was based upon my ability to gain the trust and confidence of each subject by "talking their talk" and identifying with their social circumstances.

I had a wide spectrum of interview subjects that spanned the social strata of the tribal community; the elderly, the young, working, unemployed, males, females, law-abiding and those who have had extensive involvement with the criminal justice system and those who have had none. This was important to do as I did not want to have a sample of all one type of individual that would distort my picture of the social conditions on the reservation. The modal subject, however, is an employed Southern Ute Indian woman in her mid-40's, who has had at least some exposure to domestic violence in the past. Again, these subjects were self-selected and were fully cooperative and appreciative for this type of study. Most interviews took place in an office provided to me by the Tribal Council that was centrally located among the tribal administrative buildings. This had both positive and negative qualities. On the positive side, the subjects would be assured I had Tribal Council approval as that was required in order to gain access to that area. Also, because I was able to accommodate a variety of needs, I was able to gather a large quantity of qualitative data; so much so that I will be able to quantify some of this data for statistical analysis. On the negative side, while all interviews were confidential and conducted in a private conference room with the door closed, some subjects may have felt their participation in the study would be "reported" to the Tribal Council, thereby, as they felt, jeopardizing their employment with the Tribe. However, this turned out to be an unfounded concern as word of my presence spread throughout the tribal community as my stay there lengthened. In the end, I could have conducted over 200 interviews but was constrained by both time and funds.

Other interviews took place in the offices of some of the tribal members, on a picnic table outside the tribal administrative offices, in the homes of the disabled, the elderly and a few others who saw me in the community as I was posting recruitment notices around the neighborhoods. During the interviews, I asked a variety of open-ended questions on topics as diverse as police contact, domestic violence, youth behavior in the community and social circumstances, for example; adequacy of income and access to health care. I asked open-

ended questions in order to allow subjects to talk freely about their circumstances. Also, I was able to gather data on the characteristics of domestic violence incidents, data that is missing from the quantitative section of the research.

I also purchased a copy of the Southern Ute Indian Tribal Code in order to conduct an analysis of certain of their laws. That is, I wanted to be able to see what influence the Tribes' cultural practices have had on the development of tribal law.

By using a triangulated approach in the research design, I was able to get a richer picture of collective efficacy, violence, and ethnic identity and culture on this Indian reservation.

DEFINITIONS

UTE ONLY is used to indicate those respondents who reported being Southern Ute Indian, Ute Mountain Ute Indian or Northern Ute Indian. During the course of this study, it was revealed that many Ute Mountain Utes and Northern Utes live among the Southern Utes because of blood ties. And, while these people may have been assigned different tribal designations as a result of assimilationist federal policies, Utes generally consider each to be Ute Indian, as opposed to a different Indian such as, for example, Yaqui Indian. In this study, these respondents are all categorized as UTE because during the course of this study, it was also revealed that these tribal designations are a relic of historic Congressional policies that sought to dismantle and consolidate the ancient Ute Indian tribal governments. A better (i.e. less culturally violent) categorical process might be based on the bands of Ute Indians which have linguistic characteristics specific to the group.* In this regard, there would be about seven different Bands which are:

1. Mouache
2. Capote
3. Weeminuche
4. Tabeguache (also called Uncompahgre)
5. Grand River
6. Yampa
7. Uintah

* The above information on the Bands of the Ute Indians was taken from Jefferson, J., Delaney, R.W., & Thompson, G.C. (1972). The Southern Utes: A Tribal History. Southern Ute Indian Tribe: Ignacio, CO. In addition, this information was gathered from numerous personal interviews with Southern Ute Indian tribal members and with the Cultural Preservation Officers of the Southern Ute Indian Tribe.

INDIAN is used to indicate those respondents who reported an American Indian, Native American Indian, Indian or a tribal-specific ethnic identity, such as Southern Ute Indian.

NON-INDIAN is used to indicate those respondents who reported an ethnic identity other than American Indian, Native American Indian, or a tribal-specific ethnic identity. Respondents in this category were, White/Anglo, Hispanic, or Other. There were no self-reported Blacks or Asians in this study.

SURVEY FINDINGS

Section 1. Your Ideas About Crime In General

In this Section, we ask you to rank the seriousness of a variety of crime. How serious do you feel the following crimes are? Your answers will help determine where the Tribe's resources should go.

CRIME:

A1. Murder (Intentionally Killing Another Person)

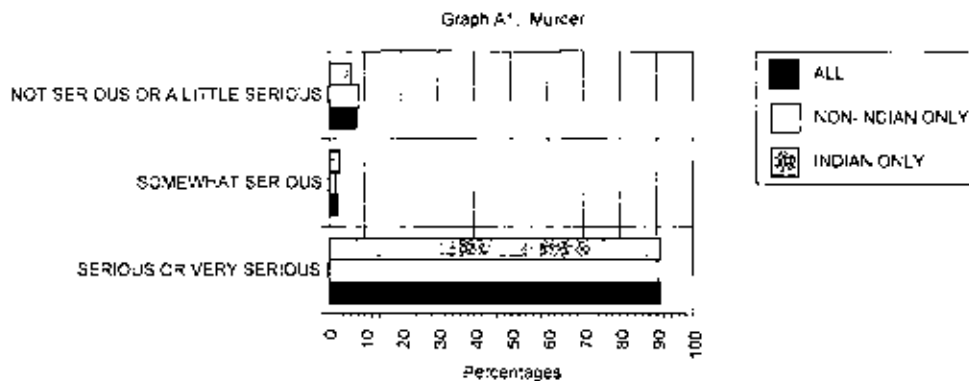
Most (90.5%) respondents in this study reported that murder is a serious or very serious crime. Indians and non-Indians agreed on this matter (90.1% of the Indians thought murder was either serious or very serious, and 90.9% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=2.044, $p>.05$; phi=.056). These data are presented in Table A1 and illustrated in Graph A1.

What This Means: Both Indians and non-Indians in this community share about the same view: murder is a serious or very serious crime.

Caveat: It is important to note that nearly 10 percent of the sample reported that murder was something other than serious or very serious. This may highlight a methodological problem; some subjects may have been responding with respect to how much of a problem the crime was in their communities. From this perspective, the response that murder was not serious reflects a belief by the subjects that murder is not a serious problem in their communities. There is no way, however, to determine from the data if this was the case.

Table A1. Murder

	INDIAN ONLY %	NUMBER OF RESPONSES	NON INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	6.2	19	8.2	29	7.3	48
SOMEWHAT SERIOUS	2.9	9	1.7	6	2.3	15
SERIOUS OR VERY SERIOUS	90.1	280	90.9	318	90.5	598



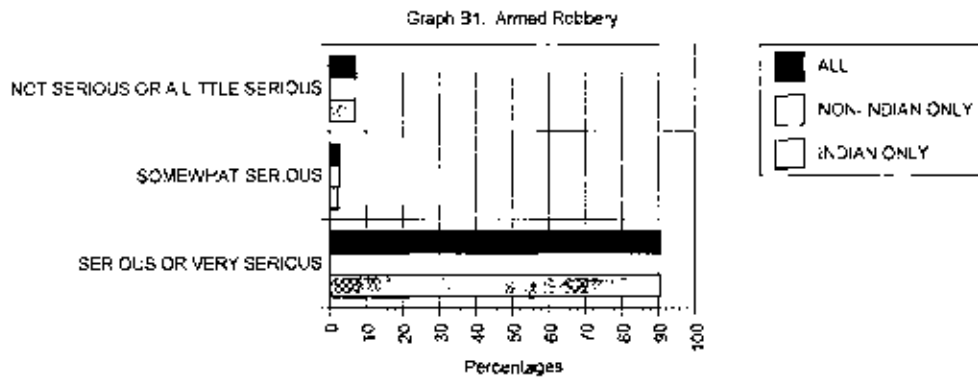
B1. Robbing Someone Using A Gun Or Knife (Armed Robbery)

Most (90.3%) respondents in this study reported that robbing someone using a gun or knife (armed robbery) is a serious or very serious crime. Indians and non-Indians agreed on this matter (90.5% of the Indians thought armed robbery was serious or very serious, and 90.1% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=.194, $p > .05$, $\phi = .017$). These data are presented in Table B1 and illustrated in Graph B1.

What This Means: Both Indians and non-Indians in this community share about the same view: robbing someone using a gun or knife (armed robbery) is a serious or very serious crime.

Table B1. Armed Robbery

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	7.2	22	7.1	25	7.2	47
SOMEWHAT SERIOUS	2.3	7	2.8	10	2.6	17
SERIOUS OR VERY SERIOUS	90.5	276	90.1	317	90.3	593



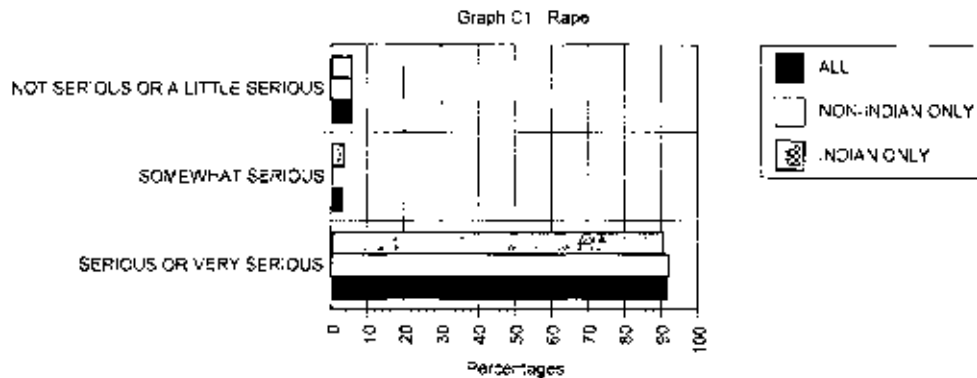
C1. Rape (Forced Sexual Intercourse)

Most (91.5%) respondents in this study reported that rape (forced sexual intercourse) is a serious or very serious crime. Indians and Non-Indians agreed on this matter (90.8% of the Indians thought rape was serious or very serious, and 92% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=.601, $p>.05$; phi=.030). These data are presented in Table C1 and illustrated in Graph C1.

What This Means: Both Indians and non-Indians in this community share about the same view: rape is a serious or very serious crime.

Table C1. Rape

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	5.6	17	5.4	19	5.5	36
SOMEWHAT SERIOUS	3.6	11	2.6	9	3.0	20
SERIOUS OR VERY SERIOUS	90.8	278	92.0	323	91.5	601



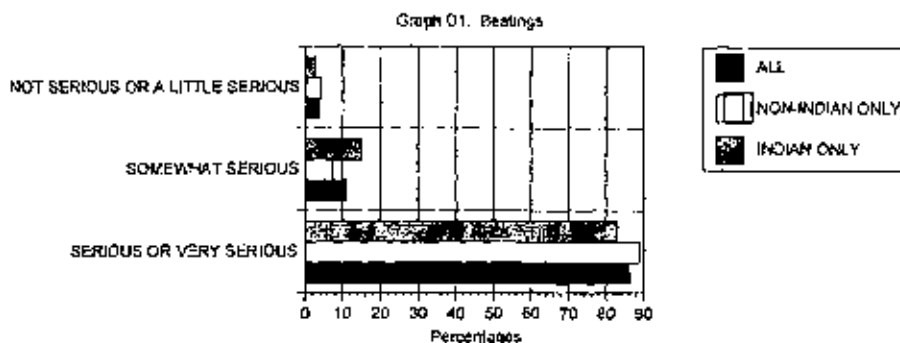
D1. Beating Someone Up (Beatings)

Most (86%) respondents in this study reported that beating someone up (beatings) is a serious or very serious crime. Only 3.2% of those who answered the survey thought that beating someone was not serious or only a little serious. There were minor differences between the Indians and non-Indians: 82.8% of the Indians thought beating someone was a serious or very serious crime, whereas slightly more non-Indians (88.7%) felt this way (Chi Sq=10.863, $p < .01$; $\phi = .128$). These data are presented in Table D1 and illustrated in Graph D1.

What This Means: Both Indians and non-Indians in this community feel that beating someone up is a serious or very serious crime, although there are some small differences between the groups.

Table D1. Beatings

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	2.3	7	4.0	14	3.2	21
SOMEWHAT SERIOUS	14.9	46	7.3	26	10.9	72
SERIOUS OR VERY SERIOUS	82.8	256	88.7	314	86.0	569



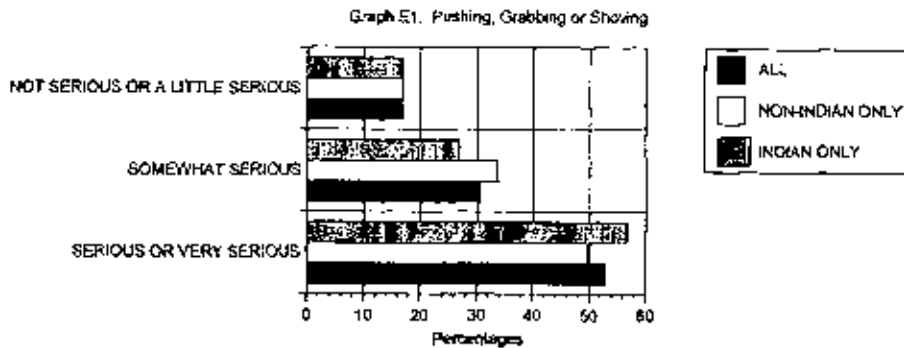
E1. Pushing, Grabbing Or Shoving Someone

More than half (52.8%) of the respondents in this study reported that pushing, grabbing, or shoving someone is a serious or very serious crime. Indians and non-Indians agreed on this matter (56.5% of the Indians thought pushing, grabbing or shoving someone was serious or very serious and 49.6% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=3.932, $p>.05$; phi=.077). These data are presented in Table E1 and illustrated in Graph E1.

What This Means: Both Indians and non-Indians in this community share about the same view: pushing, grabbing or shoving someone is a serious or very serious crime.

Table E1. Pushing, Grabbing Or Shoving

	INDIAN ONLY %	NUMBER OF RESPONSES	NON INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	16.7	51	16.9	59	16.8	110
SOMEWHAT SERIOUS	26.8	82	33.5	117	30.4	199
SERIOUS OR VERY SERIOUS	56.5	173	49.6	173	52.8	346



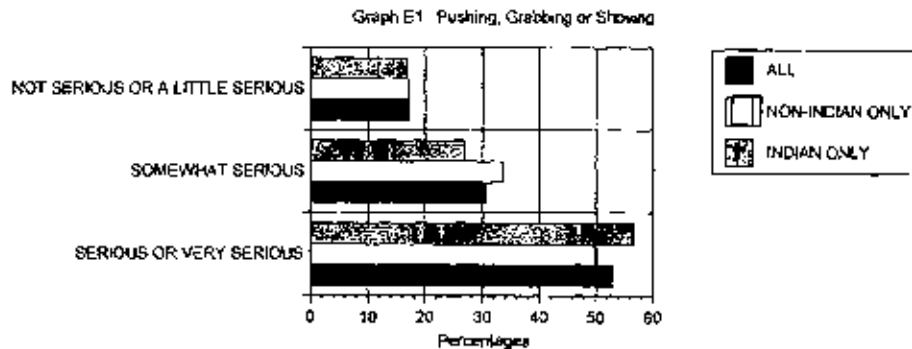
F1. A Man Beating His Wife Or Girlfriend

Most (94.1%) respondents in this study reported that a man beating his wife or girlfriend is a serious or very serious crime. Indians and non-Indians agreed on this matter (92.9% of the Indians thought a man beating his wife or girlfriend was serious or very serious, and 95.2% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=3.083, $p>.05$; $\phi=.068$). These data are presented in Table F1 and illustrated in Graph F1.

What This Means: Both Indians and non-Indians in this community share the same view: a man beating his wife or girlfriend is a serious or very serious crime.

Table F1. A Man Beating His Wife Or Girlfriend

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	1.3	4	1.7	6	1.5	10
SOMEWHAT SERIOUS	5.8	18	3.1	11	4.4	29
SERIOUS OR VERY SERIOUS	92.9	286	95.2	337	94.1	623



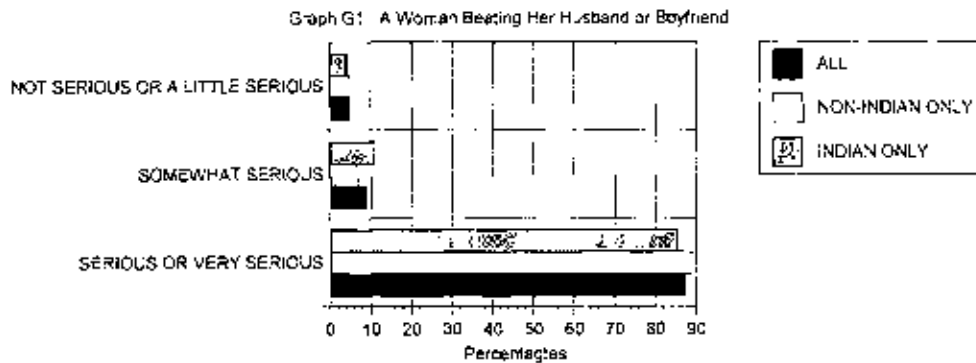
G1. A Woman Beating Her Husband Or Boyfriend

Most (87.1%) respondents in this study reported that a woman beating her husband or boyfriend is a serious or very serious crime. Indians and non-Indians agreed on this matter (85.3% of the Indians thought a woman beating her husband or boyfriend was serious or very serious and 88.7% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=4.027, $p > .05$; phi=.078). These data are presented in Table G1 and illustrated in Graph G1.

What This Means: Both Indians and non-Indians in this community share the same view: a woman beating her husband or boyfriend is a serious or very serious crime.

Table G1. A Woman Beating Her Husband Or Boyfriend

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	3.9	12	4.8	17	4.4	29
SOMEWHAT SERIOUS	10.8	33	6.5	23	8.5	56
SERIOUS OR VERY SERIOUS	85.3	261	88.7	313	87.1	574



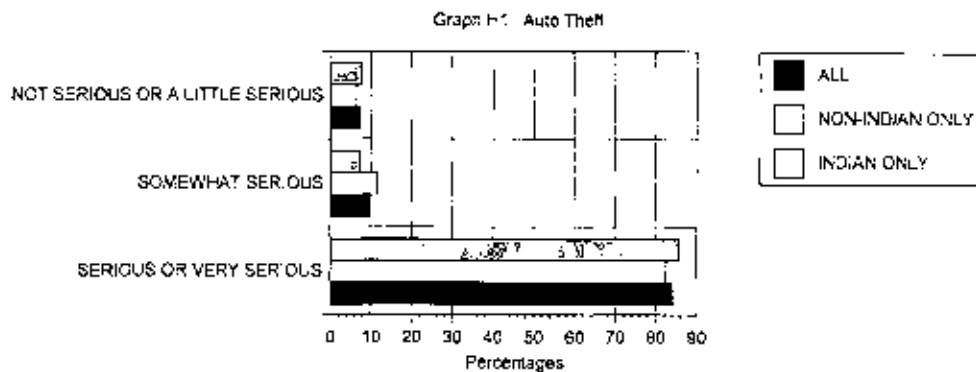
H1. Stealing Someone's Car, Truck, ATV, Or Motorcycle (Auto Theft)

Most (83.8%) respondents in this study reported that stealing someone's car, truck, ATV, or motorcycle (auto theft) is a serious or very serious crime. Indians and non-Indians agreed on this matter (85.5% of the Indians thought auto theft was serious or very serious and 82.3% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=4.035, $p>.05$; phi=.078). These data are presented in Table H1 and illustrated in Graph H1.

What This Means: Both Indians and non-Indians in this community share the same view: stealing someone's car, truck, ATV, or motorcycle (auto theft) is a serious or very serious crime.

Table H1. Auto Theft

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	7.4	23	6.2	22	45	6.8
SOMEWHAT SERIOUS	7.1	22	11.5	41	63	9.5
SERIOUS OR VERY SERIOUS	85.5	265	82.3	292	557	83.8



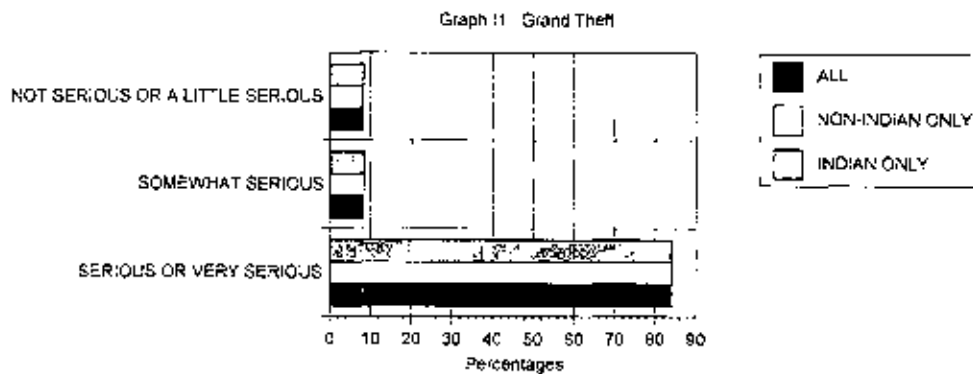
11. Grand Theft (For Example, Stealing Farming Equipment Or Livestock)

Most (83.8%) respondents in this study reported that grand theft (e.g., stealing farming equipment or livestock) is a serious or very serious crime. Indians and non-Indians agreed on this matter (85.5% of the Indians thought grand theft was serious or very serious, and 82.3% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=.008, $p>.05$; phi=.004). These data are presented in Table 11 and illustrated in Graph 11.

What This Means: Both Indians and non-Indians in this community share about the same view: grand theft is a serious or very serious crime.

Table 11. Grand Theft

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	7.4	23	6.2	22	6.8	45
SOMEWHAT SERIOUS	7.1	22	11.5	41	9.5	63
SERIOUS OR VERY SERIOUS	85.5	265	82.3	292	83.8	665



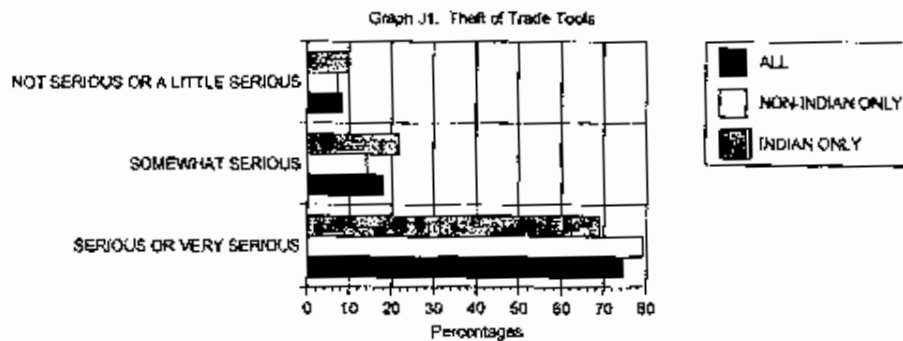
J1. Stealing Someone's Tools (For Example, Carpenter, Mechanic, Or Plumber Tools)

Most (74.3%) respondents in this study reported that stealing someone's tools (e.g., carpenter, mechanic, or plumber tools) is a serious or very serious crime. Only 8.2% of those who answered the survey thought theft of trade tools was not serious or only a little serious. There were minor differences between the Indians and non-Indians: 68.9% of the Indians thought theft of trade tools was serious or very serious, whereas slightly more non-Indians (79%) felt this way (Chi Sq=9.059, $p < .05$; $\phi = .117$). These data are presented in Table J1 and illustrated in Graph J1.

What This Means: Both Indians and non-Indians in this community feel that stealing someone's tools (theft of trade tools) is a serious or very serious crime, although there are some small differences between the groups.

Table J1. Theft of Trade Tools

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	9.4	29	7.1	25	8.2	54
SOMEWHAT SERIOUS	21.7	67	13.9	49	17.5	116
SERIOUS OR VERY SERIOUS	68.9	213	79.0	279	74.3	492



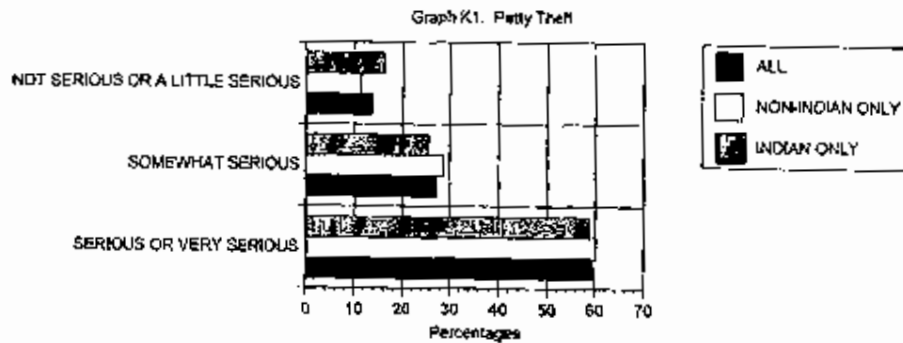
K1. Petty Theft (For Example, Shoplifting)

Many (59.4%) respondents in this study reported that petty theft (e.g., shoplifting) is a serious crime or very serious crime. Indians and non-Indians agreed on this matter (58.6% of the Indians thought petty theft was serious or very serious, and 60.1% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=3.288, $p>.05$; $\phi=.071$). These data are presented in Table K1 and illustrated in Graph K1.

What This Means: A majority of Indians and non-Indians in this community share the same view: petty theft is a serious or very serious crime.

Table K1. Petty Theft

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	16.0	49	11.3	40	13.5	89
SOMEWHAT SERIOUS	26.4	78	28.6	101	27.1	179
SERIOUS OR VERY SERIOUS	58.6	180	60.1	212	59.4	392



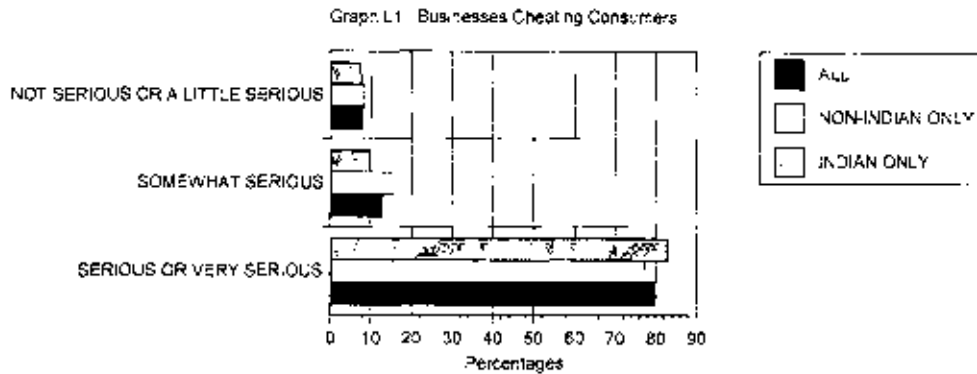
L1. Businesses Cheating Consumers

Most (79.5%) respondents in this study reported that businesses cheating consumers is a serious or very serious crime. Indians and non-Indians agreed on this matter (82.6% of the Indians thought businesses cheating consumers was serious or very serious, and 76.9% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=4.347, $p>.05$; phi=.081). These data are presented in Table L1 and illustrated in Graph L1.

What This Means: Both Indians and non-Indians in this community share the same view: businesses cheating consumers is a serious or very serious crime.

Table L1. Businesses Cheating Consumers

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	7.5	23	8.0	28	7.8	51
SOMEWHAT SERIOUS	9.8	30	15.1	53	12.7	83
SERIOUS OR VERY SERIOUS	82.6	262	76.9	269	79.5	521



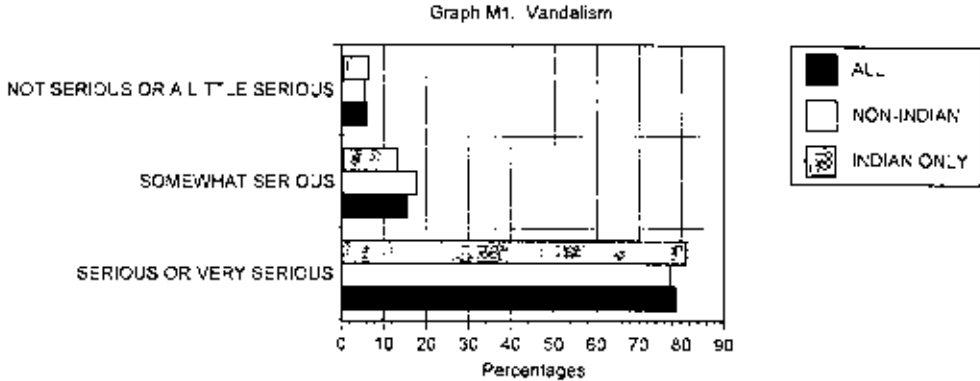
M1. Vandalism (For Example, Damaging Private Property)

Most (78.9%) respondents in this study reported that vandalism (e.g., damaging private property) is a serious or very serious crime. Indians and non-Indians agreed on this matter (81% of the Indians thought vandalism was serious or very serious, and 77.1% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=2.811, $p>.05$; phi=.065). These data are presented in Table M1 and illustrated in Graph M1.

What This Means: Both Indians and non-Indians in this community share the same view: vandalism is a serious or very serious crime.

Table M1. Vandalism

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	6.1	19	5.4	19	5.7	38
SOMEWHAT SERIOUS	12.9	40	17.6	62	15.4	102
SERIOUS OR VERY SERIOUS	81.0	251	77.1	272	78.9	523



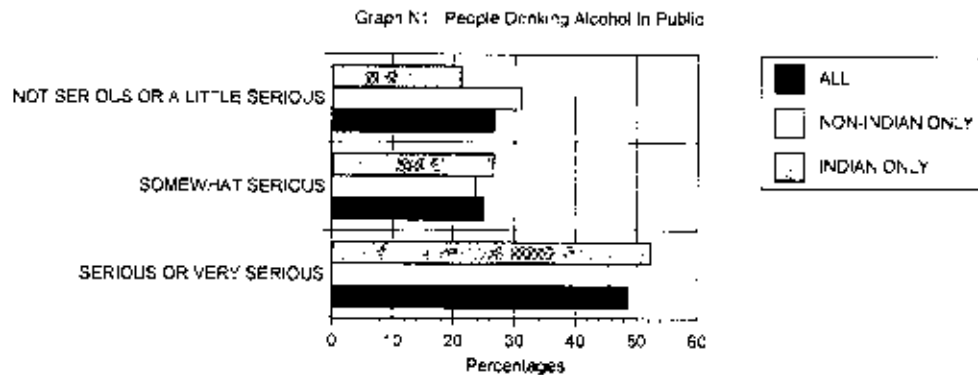
N1. People Drinking Alcohol In Public

In general, less than half of respondents in this study reported that people drinking alcohol in public is a serious or very serious crime. There were minor differences between the Indians and non-Indians: a majority of Indians (52.3%) thought people drinking alcohol in public was at least serious, whereas a minority (45.4%) of the non-Indians felt this way. These differences were statistically significant, but minor (Chi Sq=8.042, $p < .05$; phi=.111). These data are presented in Table N1 and illustrated in Graph N1.

What This Means: The Indians and non-Indians in this community view people drinking alcohol in public about the same: but a slight majority of Indians feel it is serious or very serious behavior, while slightly less than half of the non-Indians feel the same way.

Table N1. People Drinking Alcohol In Public

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	21.2	65	31.0	108	26.5	173
SOMEWHAT SERIOUS	26.5	81	23.6	82	24.9	163
SERIOUS OR VERY SERIOUS	52.3	160	45.4	158	48.6	318



O1. Drunk Driving (Driving A Car When Drunk)

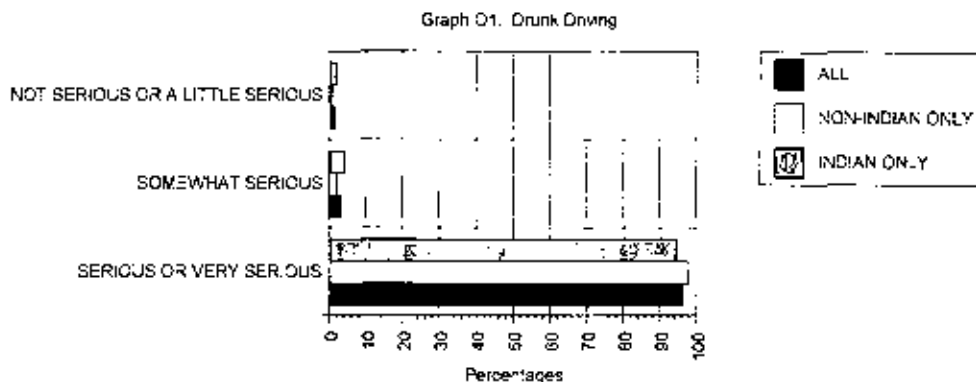
Most (95.9%) respondents in this study feel that drunk driving (driving a car when drunk) is a serious or very serious crime. Indians and non-Indians agreed on this matter (94.2% of the Indians thought drunk driving was serious or very serious, and 97.5% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=4.907, $p>.05$; phi=.086). These data are presented in Table O1 and illustrated in Graph O1.

What This Means: Both Indians and non-Indians in this community feel strongly that drunk driving is a serious or very serious crime.

Caveat: It is important to note that a larger percentage of respondents reported that drunk driving was a serious or very serious crime than made the same evaluation about murder. This may further highlight the previous noted methodological problem; some subjects may have been responding with respect to how much of a problem the crime was in their communities. From this perspective, the response that drunk driving is a serious or very serious crime reflects a belief by the subjects that the behavior is a serious problem in their communities. There is no way, however, to determine from the data if this was the case. But, it seems unlikely that the subjects believed drunk driving to be a more serious offense than murder.

Table O1. Drunk Driving

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	1.9	6	.6	2	1.2	8
SOMEWHAT SERIOUS	3.9	12	2.0	7	2.9	19
SERIOUS OR VERY SERIOUS	94.2	290	97.5	345	95.9	635



P1. Driving A Car After Having A Few Alcoholic Drinks

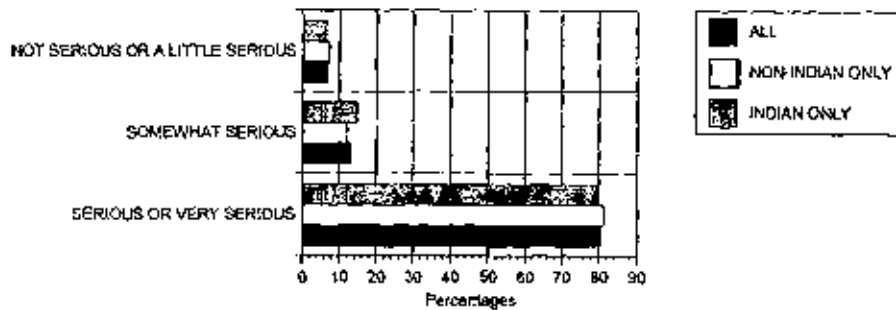
Most (80.2%) respondents in this study feel that driving a car after having a few alcoholic drinks is either a serious or very serious crime. Indians and non-Indians agreed on this matter (79.4% of the Indians thought driving a car after having a few alcoholic drinks was serious or very serious and 81% of the non-Indians felt the same way). There were no statistically significant differences between the two groups (Chi Sq=1.126, $p>.05$; phi=.041). These data are presented in Table P1 and illustrated in Graph P1.

What This Means: Most Indians and non-Indians in this community share the same view: driving a car after having a few alcoholic drinks is a serious or very serious crime.

Table P1. Driving A Car After Having A Few Alcoholic Drinks

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	6.1	19	7.1	25	6.6	44
SOMEWHAT SERIOUS	14.5	45	11.9	42	13.1	87
SERIOUS OR VERY SERIOUS	79.4	245	81.0	285	80.2	531

Graph P1. Driving A Car After Having A Few Alcoholic Drinks



Section 2. Your Community

In this Section, we ask you questions related to how you feel about your neighborhood and community. We want to learn if these matters might have something to do with crime in your neighborhood.

COMMUNITY COHESION:

a. People Around Here Are Willing To Help Their Neighbors

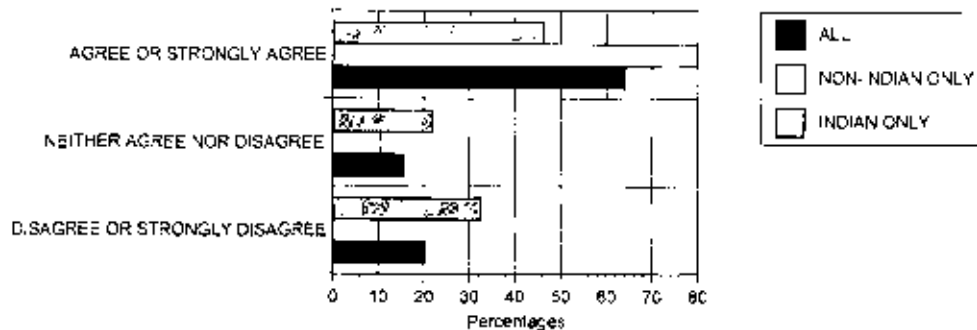
Indians differed from non-Indians about the willingness of people to help their neighbors. Less than half (46%) of the Indian respondents agreed or strongly agreed that "People Around Here Are Willing To Help Their Neighbors", while nearly 80% of the non-Indians answered that neighbors would help. About a third (32.4%) of the Indians disagreed or strongly disagreed with the statement, while only about 10% of the non-Indians did. The differences between the groups were statistically significant (Chi Sq=83.945, $p < .001$, $\phi = .356$), which indicates that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table a2 and illustrated in Graph a2.

What This Means: The Indians and non-Indians in this community do not agree that people in their neighborhood are willing to help each other; Indians do not believe their neighbors are willing to help.

Table a2. People Around Here Are Willing To Help Their Neighbors

	INDIAN ONLY %	NUMBER OF RESPONSES	NON INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
AGREE OR STRONGLY AGREE	46.0	142	79.7	283	64	425
NEITHER AGREE NOR DISAGREE	21.7	67	10.4	37	15.7	104
DISAGREE OR STRONGLY DISAGREE	32.4	100	9.9	35	20.3	135

Graph a2. People Are Willing To Help Their Neighbors



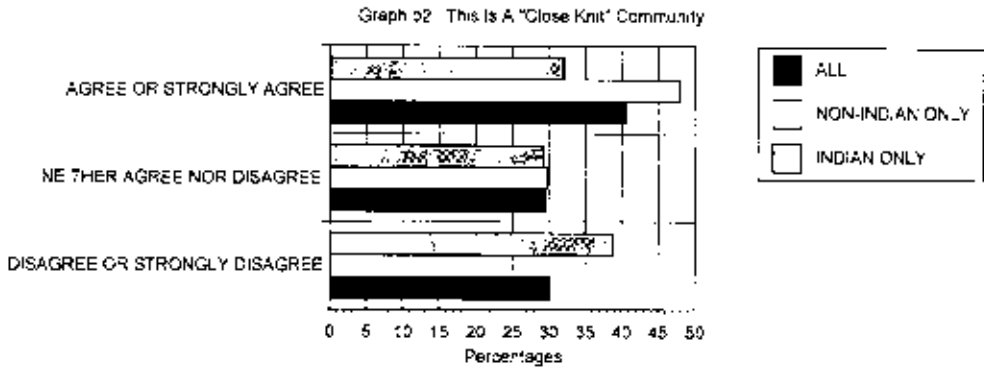
b. This Is A "Close Knit" Community

Indians differed from non-Indians with respect to this item; 47.9% of the non-Indians agreed or strongly agreed that theirs was a close-knit community, whereas 32% of the Indians felt this way. Slightly less than 30 percent of each group (29.6% of the non-Indians and 29.1% of the Indians) neither agreed nor disagreed with this statement. While 22.5% of the non-Indians disagreed or strongly disagreed, 38.8% of the Indians felt this way. The differences between the Indians and Non-Indians were statistically significant (Chi Sq=24.826, $p < .001$; $\phi = .193$), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table b2 and illustrated in Graph b2.

What This Means: A minority of Indians and non-Indians believe they live in a close knit community. Indians, however, are less likely to believe that their community is close knit.

Table b2. This Is A "Close Knit" Community

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
AGREE OR STRONGLY AGREE	32.0	99	47.9	170	40.5	269
NEITHER AGREE NOR DISAGREE	29.1	90	29.6	105	29.4	195
DISAGREE OR STRONGLY DISAGREE	38.8	120	22.5	80	30.1	200



c. **People In This Neighborhood Can Be Trusted**

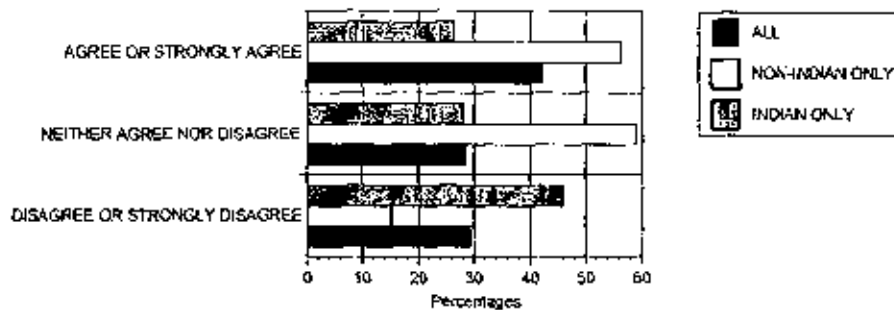
Indians differed from non-Indians when asked about the trustworthiness of people in their neighborhood. Only about a quarter (28.3%) of the Indian respondents agreed or strongly agreed that "People In This Neighborhood Can Be Trusted"; while 56.1% of the non-Indians answered that people can be trusted. A 46% of the Indians disagreed or strongly disagreed with the statement, whereas only 15% of the non-Indians did. The differences between the groups were statistically significant (Chi Sq=87.687, $p < .001$; $\phi = .364$), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table c2 and illustrated in Graph c2.

What This Means: A minority of the Indians believe their neighbors can be trusted. A majority of non-Indians believe their neighbors can be trusted.

Table c2. People In This Neighborhood Can Be Trusted

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
AGREE OR STRONGLY AGREE	26.3	81	56.1	198	42.2	279
NEITHER AGREE NOR DISAGREE	27.9	86	28.9	107	28.4	188
DISAGREE OR STRONGLY DISAGREE	45.8	141	15.0	53	29.3	194

Graph c2 People In This Neighborhood Can Be Trusted



d. People In This Neighborhood Generally Do Not Get Along With Each Other

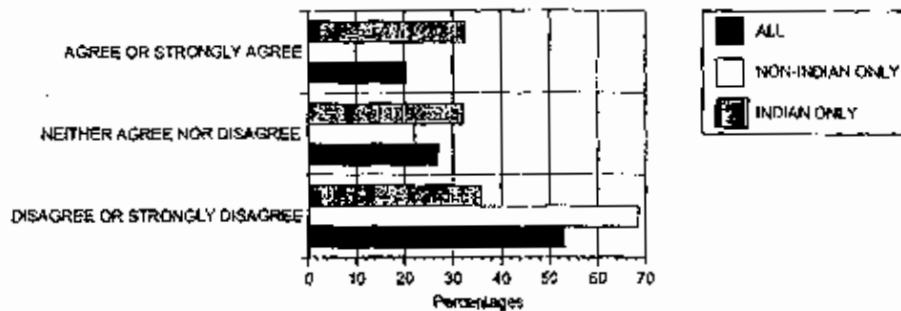
Indians differed from non-Indians when asked about the collegiality of people in their neighborhood. Slightly more than 30 percent of the Indians agreed or strongly agreed that "People In This Neighborhood Generally Do Not Get Along With Each Other", while fewer than 10 percent of the non-Indians answered that people do get along. More than a third (35.6%) of the Indians disagreed or strongly disagreed with the statement, while 68.5% of the non-Indians responded the same. The differences between the groups were statistically significant (Chi Sq=82.318, $p < .001$; $\phi = .352$), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table d2 and illustrated in Graph d2.

What This Means: Indians are more likely than non-Indians to believe that people in their neighborhood do not get along with each other.

Table d2. People In This Neighborhood Do Not Get Along With Each Other

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
AGREE OR STRONGLY AGREE	32.4	100	9.6	34	20.2	134
NEITHER AGREE NOR DISAGREE	32.0	99	22.0	78	28.7	177
DISAGREE OR STRONGLY DISAGREE	35.6	110	68.5	243	53.2	353

Graph d2. People In This Neighborhood Do Not Get Along



e. People In This Neighborhood Do Not Share The Same Values

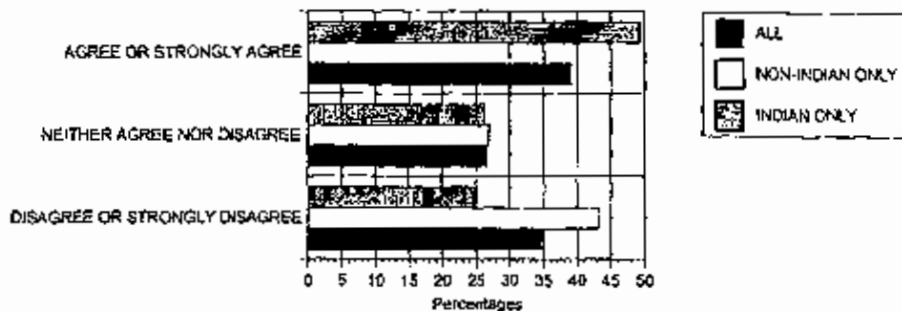
Indians differed from non-Indians with respect to the sharing of values among their neighbors. Almost half (49.2%) of the Indian respondents agreed or strongly agreed that "People In This Neighborhood Do Not Share The Same Values", while nearly 30% of the non-Indians answered this way. A little more than a quarter of both Indians and non-Indians (26.2% of the Indians and 26.8% of the non-Indians) neither agreed nor disagreed with the statement. About a quarter (24.6%) of the Indians disagreed or strongly disagreed with the statement, whereas 43.2% of the non-Indians felt this way. The differences between the Indians and non-Indians were statistically significant (Chi Sq=32.301, $p < .001$; $\phi = .221$), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table e2 and illustrated in Graph e2.

What This Means: Indians are more likely than non-Indians to believe that people in their neighborhood do not share the same values.

Table e2. People Here Do Not Share The Same Values

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
AGREE OR STRONGLY AGREE	49.2	152	29.9	106	36.9	258
NEITHER AGREE NOR DISAGREE	26.2	81	28.8	95	28.5	176
DISAGREE OR STRONGLY DISAGREE	24.6	76	43.2	153	34.5	229

Graph e2. People Here Do Not Share The Same Values



COMMUNITY CHARACTERISTICS (INFORMAL SOCIAL CONTROL):

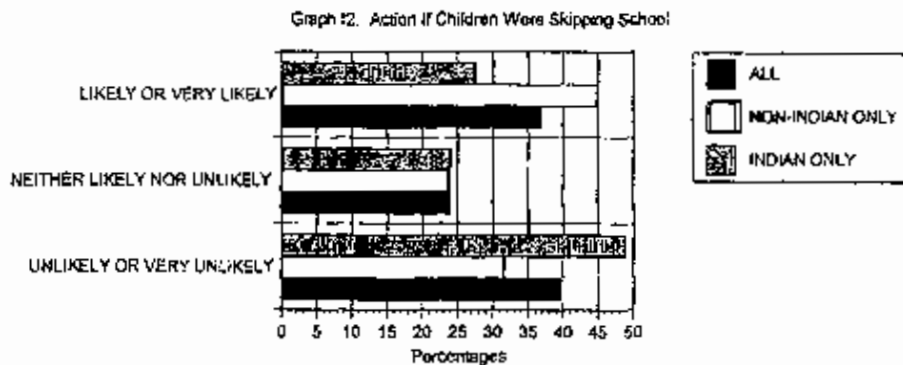
f. How Likely Is It That Your Neighbors Could Be Counted On To Do Something If Children Were Skipping School And "Hanging Out"?

Indians differed from non-Indians as to the likelihood that their neighbors could be counted on to do something if children were skipping school and "hanging out"; 44.8% of the non-Indians felt it was likely or very likely that their neighbors would intervene, whereas 27.4% of the Indians felt this way. About the same number of Indians and non-Indians (23.9% of Indians and 23.7% of non-Indians) felt it was neither likely nor unlikely that their neighbors would intervene. Slightly more than 30 percent (31.5%) of the non-Indians felt that it was unlikely or very unlikely that their neighbors would intervene, while nearly half (48.7%) of the Indians thought their neighbors would be unlikely or very unlikely to do anything about truant youngsters. The differences between the Indians and non-Indians were statistically significant (Chi Sq=25.932, $p < .001$; $\phi = .197$), which means that the results reported here are probably reflective of the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table f2 and illustrated in Graph f2.

What This Means: The Indians and non-Indians in this community do not agree that people in their neighborhood would do something if children were truant; more Indians than non-Indians believe their neighbors would act.

Table f2. Neighbors Would Act If Children Were Skipping School

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
LIKELY OR VERY LIKELY	27.4	85	44.8	159	36.7	244
NEITHER LIKELY NOR UNLIKELY	23.9	74	23.7	84	23.8	158
UNLIKELY OR VERY UNLIKELY	48.7	151	31.5	112	39.5	263



g. How Likely Is It That Your Neighbors Could Be Counted On To Do Something If Children Were Spray Painting Graffiti On A Local Building?

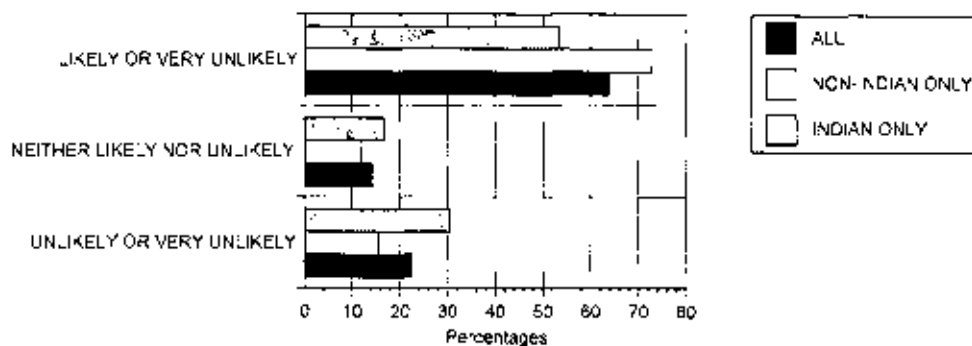
Indians differed from non-Indians as to the likelihood that their neighbors could be counted on to do something if children were spray painting graffiti on a local building. Most (72.7%) of the non-Indians felt it was likely or very likely that their neighbors would intervene, whereas 53.1% of the Indians felt this way. Only 11.8% of the non-Indians compared to 16.5% of the Indians felt it was neither likely nor unlikely that their neighbors would intervene. Only 15.5% of the non-Indians felt it was unlikely or very unlikely that their neighbors would intervene yet 30.4% of the Indians felt their neighbors would likely not act if they saw children damaging property. The differences between the Indians and non-Indians were statistically significant (Chi Sq=28.970, $p < .001$; phi=.209), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table g2 and illustrated in Graph g2.

What This Means: A majority of both the Indians and non-Indians believe the people in their neighborhood would intervene if they witnessed children damaging private property. Non-Indians, however, are more likely to believe that people in their neighborhood would intervene if they witnessed children damaging property.

Table g2. Neighbors Would Intervene If Witnessing Graffiti

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
LIKELY OR VERY LIKELY	53.1	164	72.7	258	63.6	422
NEITHER LIKELY NOR UNLIKELY	16.5	51	11.8	42	14.0	93
UNLIKELY OR VERY UNLIKELY	30.4	94	15.5	55	22.4	149

Graph g2 Neighbors Would Intervene If Witnessing Graffiti



h. How Likely Is It That Your Neighbors Would Do Something If Children Were Showing Disrespect To An Adult?

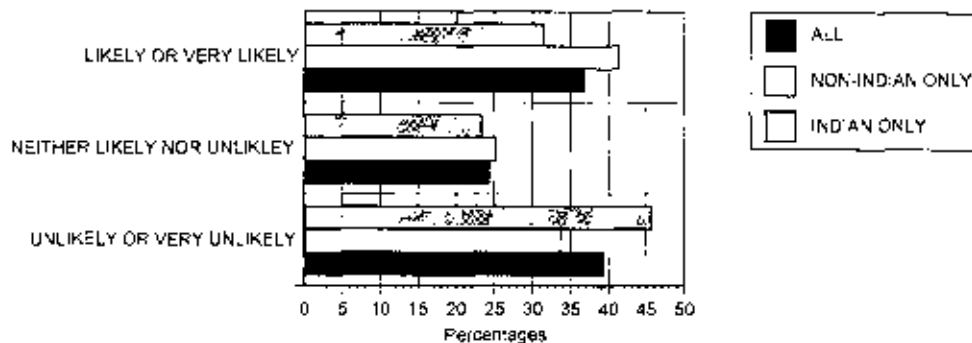
Indians differed from non-Indians as to the likelihood that their neighbors could be counted on to do something if children were showing disrespect to an adult. About 41.2% of the non-Indians felt it was likely or very likely that their neighbors would intervene, whereas 31.3% of the Indians felt this way. About a quarter (25.1%) of the non-Indians compared to 23.2% of the Indians felt it was neither likely nor unlikely that their neighbors would intervene. More than a third (33.6%) of the non-Indians felt it was unlikely or very unlikely their neighbors would intervene compared to 45.5% of the Indians who felt this way. The differences between the Indians and non-Indians were statistically significant (Chi Sq=10.668, $p < .01$; phi=.127), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table h2 and illustrated in Graph h2.

What This Means: Non-Indians are more likely than Indians to believe that their neighbors would act if children were disrespecting an adult.

Table h2. Action If Witnessing Disrespect Of An Adult

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
LIKELY OR VERY LIKELY	31.3	97	41.2	146	36.6	243
NEITHER LIKELY NOR UNLIKELY	23.2	72	25.1	89	24.2	161
UNLIKELY OR VERY UNLIKELY	45.5	141	33.6	119	39.2	260

Graph h2. Action If Witnessing Disrespect Of An Adult



i. How Likely Is It That Your Neighbors Could Be Counted On To Do Something If A Fight Broke Out In Front Of Their House?

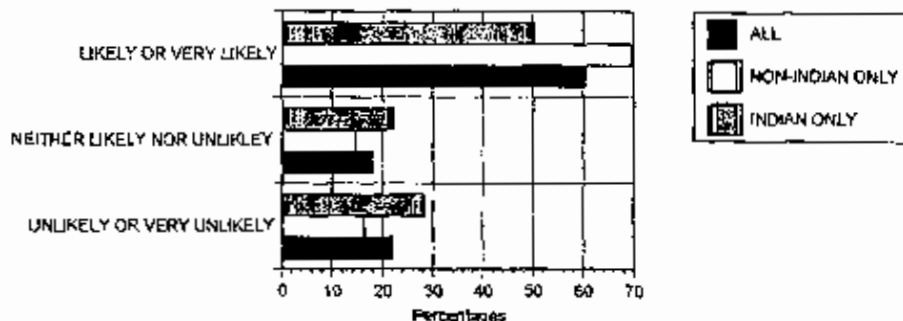
Indians differed from non-Indians regarding the likelihood of their neighbors doing something if a fight broke out in front of their home; 69.3% of the non-Indians felt it was likely or very likely, whereas 50% of the Indians felt this way. About 15% of the non-Indians compared to 22% of the Indians felt it was neither likely nor unlikely that their neighbors would intervene in a fight. Only 16.3% of the non-Indians felt it was unlikely or very unlikely that their neighbors would intervene, while 28.1% of the Indians felt this way. The differences between the Indians and non-Indians were statistically significant (Chi-Sq=25.953, $p < .001$; phi=.198), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table i2 and illustrated in Graph i2.

What This Means: A majority of both the Indians and non-Indians believe the people in their neighborhood would intervene if a fight broke out in front of their home. Indians, however, are less likely than non-Indians to believe that people in their neighborhood would intervene in a fight.

Table i2. Action Would Occur If A Fight Broke Out IFO Home

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
LIKELY OR VERY LIKELY	50.0	155	69.3	246	60.3	60.3
NEITHER LIKELY NOR UNLIKELY	21.9	68	14.4	51	17.9	17.9
UNLIKELY OR VERY UNLIKELY	28.1	87	16.3	58	21.8	21.8

Graph i2. Action Would Occur If A Fight Broke Out IFO Home



j. **How Likely Is It That Your Neighbors Could Be Counted On To Do Something If The Fire Station Closest To Your Home Was Threatened With Budget Cuts?**

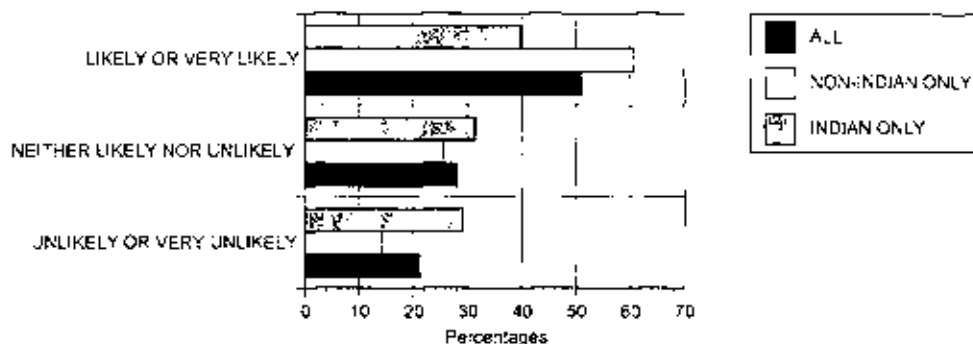
Indians differed from non-Indians about the likelihood that their neighbors could be counted on to do something if the fire station closest to their home was threatened with budget cuts; 60.6% of the non-Indians felt it was likely or very likely that their neighbors would intervene, whereas only 39.7% of the Indians felt this way. A quarter (25.4%) of the non-Indians compared to 31.3% of the Indians felt it was neither likely nor unlikely that their neighbors would intervene if the local fire station was threatened. Only 14.1% of the non-Indians felt it was unlikely or very unlikely action would occur, whereas 29% of the Indians felt this way. The differences between the Indians and non-Indians were statistically significant (Chi Sq=33.842, $p < .001$; $\phi = .226$), which means that the results reported are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table j2 and illustrated in Graph j2.

What This Means: The Indians and non-Indians in this community do not agree that people in their neighborhood would take action if the local fire station were threatened; a majority of non-Indians believe their neighbors would act, while a minority of Indians believe their neighbors would take action.

Table j2. Would Take Action If Fire Station Were Threatened

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
LIKELY OR VERY LIKELY	39.7	123	60.6	215	50.8	338
NEITHER LIKELY NOR UNLIKELY	31.3	97	25.4	90	28.1	187
UNLIKELY OR VERY UNLIKELY	29.0	90	14.1	50	21.1	140

Graph j2. Would Take Action if Fire Station Were Threatened



Section 3. Forms Of Victimization And Drug/Alcohol Involvement

In this Section, we ask you about your own experience of being a victim of family violence within the previous 12 months. We want to know what types of violence, if any, to which you have been exposed.

**A3. In The Previous 12 Months,
 Someone Threatened You With A Knife, Gun, Or Other Weapon**

HIGHLIGHTS OF INCIDENTS OF THREATS:

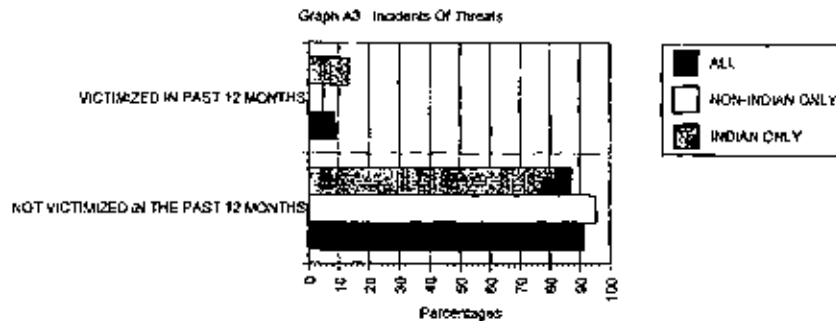
About 91% of the respondents in this study reported that they had not been threatened with a knife, gun, or other weapon during the previous 12 months; 4.9% reported that they had been threatened once during the previous 12 months, 3.7% reported that they had been threatened more than once, and an additional 11.5% reported they had been threatened but not in the previous 12 months.

There were differences between the groups. About 12.2% of the Indians reported they had been threatened with a weapon in the past 12 months. A smaller percentage (4.8%) of non-Indians reported they had been threatened with a weapon during the same time frame. These differences were statistically significant (Chi Sq=11.989, $p < .01$, $\phi = .134$). These data are presented in Table A3 and illustrated in Graph A3.

What This Means: A larger percentage of Indians than non-Indians reported having been threatened with a weapon during the previous 12 months.

Table A3. Incidents of Threats

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	12.2	38	4.8	17	8.2	55
NOT VICTIMIZED IN THE PAST 12 MONTHS	87.8	274	95.2	338	91.8	609



**A3. In The Previous 12 Months,
 Someone Threatened You With A Knife, Gun, Or Other Weapon**

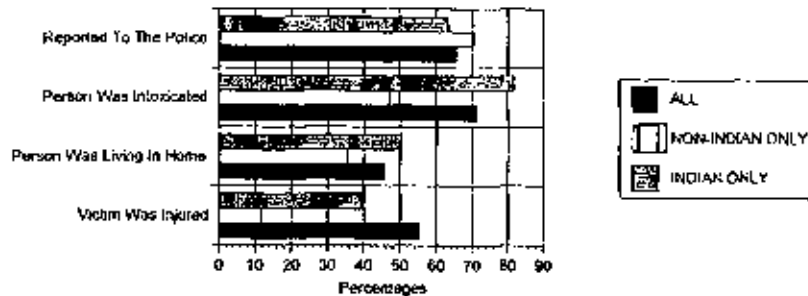
HIGHLIGHTS OF CHARACTERISTICS OF THREATS:

About 62% of those who reported they were threatened with a weapon within the past 12 months, said they reported it to the police. About 58% of the Indians reported the incident, while 71% of the non-Indians said they notified the police of the event. About 75% of the Indians, who reported they were threatened with a weapon, said the individuals who threatened them were intoxicated. Only 47% of the non-Indians reported this. About 46% of the Indians, who reported they were threatened with a weapon, said the violent people were living in their home. Only 35.2% of the non-Indians reported this. About 36% of the Indians, who reported being threatened with a weapon, said they were injured as a result. Only 11.7% of the non-Indians reported injuries. Because of the small numbers of responses, significance levels are not reported. These data are presented in Table A3a and illustrated in Graph A3a.

Table A3a. Characteristics of Threats (Of Those Reporting Victimization)

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	58.1	24	71.0	12	62.0	38
Violent Person Was Intoxicated	75.6	31	47.0	8	67.2	39
Violent Person Was Living In Victim's Home	46.3	19	35.2	6	43.1	25
Victim Was Injured	36.5	15	11.7	2	29.3	17

Graph A3a. Characteristics Of Threats



B3. In The Previous 12 Months, Someone Slapped Or Hit You

HIGHLIGHTS OF INCIDENTS OF SLAPPING OR HITTING:

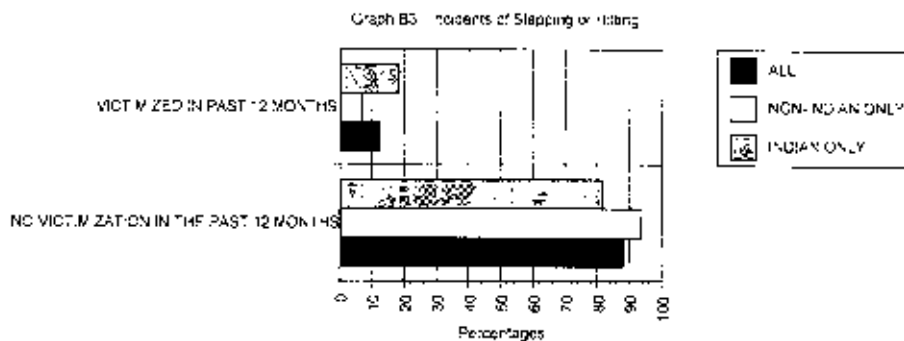
About 88% of the respondents in this study reported that they had not been slapped or hit during the previous 12 months; 5.4% reported that they had been slapped or hit once during the previous 12 months, 6.6% reported that they had been slapped or hit more than once, and an additional 15% reported that they had been slapped or hit but not in the previous 12 months.

There were differences between the groups. About 17.3% of the Indians reported they had been slapped or hit in the past 12 months. A smaller percentage (5.9%) of non-Indians reported they had been slapped or hit. These differences were statistically significant (Chi Sq=21.594, $p < .001$, $\phi = .180$). These data are presented in Table B3 and illustrated in Graph B3.

What This Means: A larger percentage of Indians than non-Indians reported they had been slapped or hit during the previous 12 months.

Table B3. Incidents of Slapping or Hitting

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	17.3	54	5.9	21	11.2	75
NOT VICTIMIZED IN THE PAST 12 MONTHS	82.7	258	94.1	334	88.8	592



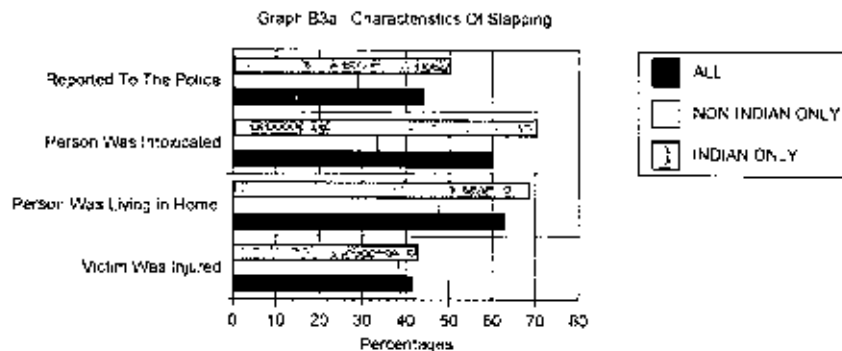
B3. In The Previous 12 Months, Someone Slapped Or Hit You

HIGHLIGHTS OF CHARACTERISTICS OF SLAPPING OR HITTING:

Overall, of those reporting having been slapped or hit during the past 12 months, 55% of the events were reported to the police. About 47% of the Indians reported the incident, while 26% of the non-Indians said they notified the police of the event. About 66% of the Indians, who reported they were slapped or hit, said the individuals who slapped or hit them were intoxicated. Only 30% of the non-Indians reported this. Almost 65% of the Indians, who reported they were slapped or hit, said the violent people were living in their home. Less than half (43.4%) of the non-Indians reported this. Over 40% of the non-Indians, who reported being slapped or hit, said they were injured as a result. About 34% of the non-Indians reported this. Because of the small numbers of responses, significance levels are not reported. These data are presented in Table B3a and illustrated in Graph B3a.

Table B3a. Characteristics of Slapping Or Hitting (Of Those Reporting Victimization)

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	47.3	27	26.0	6	55.0	33
Violent Person Was Intoxicated	66.6	38	30.4	7	56.2	45
Violent Person Was Living In Victim's Home	64.9	37	43.4	10	58.7	47
Victim Was Injured	40.3	23	34.7	8	38.7	31



C3. In The Previous 12 Months, Someone Beat You Up

HIGHLIGHTS INCIDENTS OF BEATINGS:

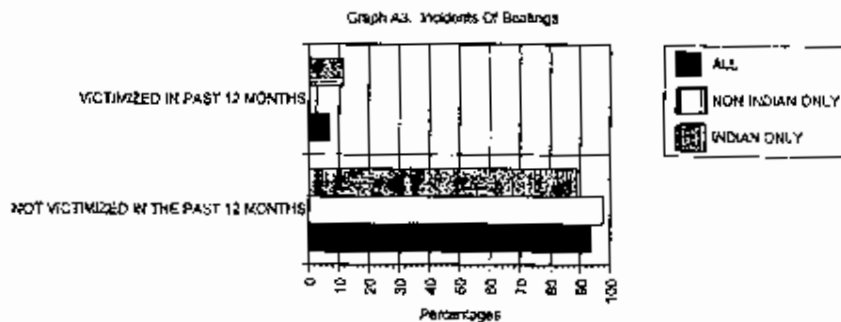
About 94% of the respondents in this study reported that they had not been beaten in the previous 12 months; 3.3% reported that they had been beaten once during the previous 12 months, 3.1% reported that they had been beaten more than once; and an additional 10.5% reported they had been beaten but not in the previous 12 months.

There were differences between the groups. More than 10% of the Indians reported they had been beaten in the past 12 months during the same time frame. A smaller percentage (1.7%) of non-Indians reported they had been beaten. These differences were statistically significant (Chi Sq=22.681, $p < .001$, $\phi = .184$). These data are presented in Table C3 and illustrated in Graph C3.

What This Means: A larger percentage of Indians than non-Indians reported having been beaten during the previous 12 months.

Table C3. Incidents of Beatings

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	10.3	32	1.7	6	5.7	38
NOT VICTIMIZED IN THE LAST 12 MONTHS	89.7	280	98.3	349	94.3	629



C3. In The Previous 12 Months, Someone Beat You Up

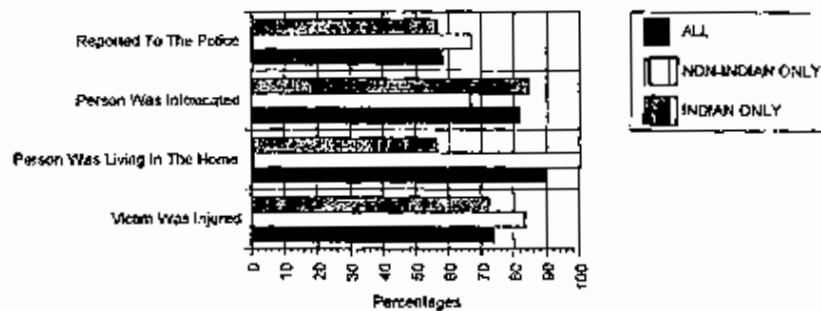
HIGHLIGHTS OF CHARACTERISTICS OF BEATINGS:

About 50% of those who reported they were beaten during the previous 12 months, said they reported it to the police. About 51% of the Indians reported the incident, while 50% of the non-Indians did. About 77% of the Indians said the individuals who beat them were intoxicated, while 50% of the non-Indians reported this. About 52% of the Indians, who reported they had been beaten, said the violent people were living in their home, while 75% of the non-Indians reported this. About 65% of the Indians, who reported they were beaten, said they were injured as a result, while 62% of the non-Indians reported this. Because of the small numbers of responses, significance levels are not reported. These data are presented in Table C3a and illustrated in Graph C3a.

Table C3a. Characteristics of Beatings (Of Those Reporting Victimization)

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	51.4	18	50.0	4	50.1	22
Violent Person Was Intoxicated	77.1	27	50.0	4	72.0	31
Violent Person Was Living In Victim's Home	51.4	18	75.0	6	55.8	24
Victim Was Injured	65.7	23	62.5	5	65.1	28

Graph C3a. Characteristics Of Beatings



D3. In The Previous 12 Months, Someone Kicked Or Bit You

HIGHLIGHTS OF INCIDENTS OF KICKING OR BITING:

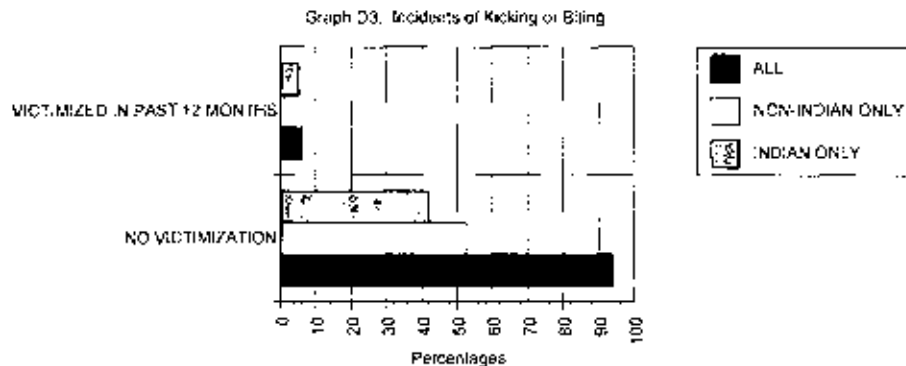
About 94% of the respondents in this study reported that they had not been kicked or bitten in the previous 12 months; 2.7% reported that they had been kicked or bitten once during the previous 12 months, 4.2% reported that they had been kicked or bitten more than once; and, 8.8% reported they were kicked or bitten but not in the previous 12 months.

There were differences between the groups. About 10.9% of the Indians reported they had been kicked or bitten in the past 12 months. A smaller percentage (1.7%) of non-Indians reported they had been kicked or bitten during the same time frame. These differences were statistically significant (Chi Sq=24.972, $p < .001$, phi=.193). These data are presented in Table D3 and illustrated in Graph D3.

What This Means: A larger percentage of Indians than non-Indians reported having been kicked or bitten during the previous 12 months.

Table D3. Incidents of Kicking or Biting

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	10.9	34	1.7	6	6.0	40
NOT VICTIMIZED IN THE PAST 12 MONTHS	89.1	278	98.3	349	94.0	627



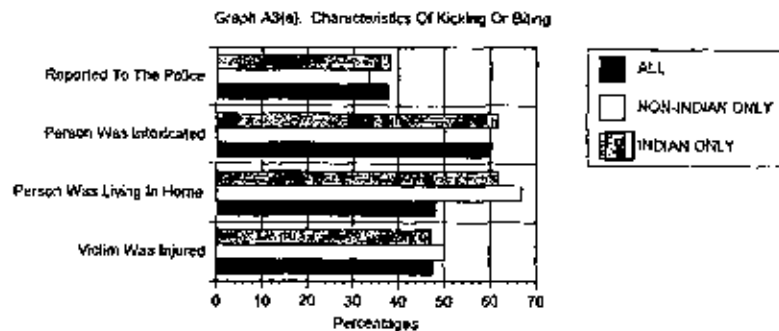
D3. In The Previous 12 Months, Someone Kicked Or Bit You

HIGHLIGHTS OF CHARACTERISTICS OF KICKING OR BITING:

Overall, of those reporting having been kicked or bitten during the previous 12 months, 32.6% of the events were reported to the police. About 39% of the Indians reported the incident, while 25% of the non-Indians said they notified the police of the event. About 55% of the Indians, who reported they were kicked or bitten, said the individuals were intoxicated, while 37.5% of the non-Indians reported this. Almost 55% of the Indians, who reported they were kicked or bitten, said the violent people were living in their home. A slightly smaller percentage (50%) of the non-Indians reported this. About 42% of the Indians, who reported they had been kicked or bitten, said they were injured as a result. A smaller percentage (37.5%) of the non-Indians reported this. Because of the small numbers of responses, significance levels are not reported. These data are presented in Table D3(a) and illustrated in Graph D3(a).

Table D3(a). Characteristics of Kicking or Biting
 (Of Those Reporting Victimization)

Indian n=34 Non-Indian n=6 N=40	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	34.2	13	25.0	2	32.6	15
Violent Person Was Intoxicated	55.2	21	37.5	3	52.1	24
Violent Person Was Living In Victim's Home	55.2	21	50.0	4	41.3	19
Victim Was Injured	42.1	16	37.5	3	41.3	19



E3. In The Previous 12 Months, Someone Pushed, Grabbed, Or Shoved You

HIGHLIGHTS OF INCIDENTS OF PUSHING, GRABBING, OR SHOIVING:

About 85% of the respondents in this study reported that they had not been pushed, grabbed, or shoved in the previous 12 months; 6.3% reported that they had been pushed, grabbed, or shoved once during the previous 12 months, 8.4% reported that they had been pushed, grabbed, or shoved more than once; and an additional 13.9% reported that they had been pushed, grabbed, or shoved but not in the previous 12 months.

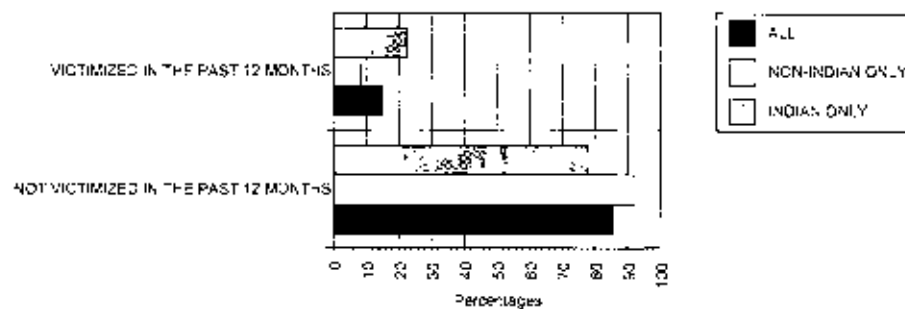
There were differences between the groups. About 21.5% of the Indians reported they had been pushed, grabbed, or shoved in the past 12 months. A smaller percentage (7.3%) of non-Indians reported they had been pushed, grabbed, or shoved. These differences were statistically significant (Chi Sq=27.711, $p < .001$, $\phi = .204$). These data are presented in Table A3 and illustrated in Graph A3.

What This Means: A larger percentage of Indians than non-Indians reported having been pushed, grabbed, or shoved during the previous 12 months.

Table E3. Incidents of Pushing, Grabbing or Shoving

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	21.5	67	7.3	26	13.9	93
NOT VICTIMIZED IN THE PAST 12 MONTHS	78.5	245	92.7	329	86.1	674

Graph E3. Incidents of Pushing, Grabbing or Shoving



E3. In The Previous 12 Months, Someone Pushed, Grabbed, Or Shoved You

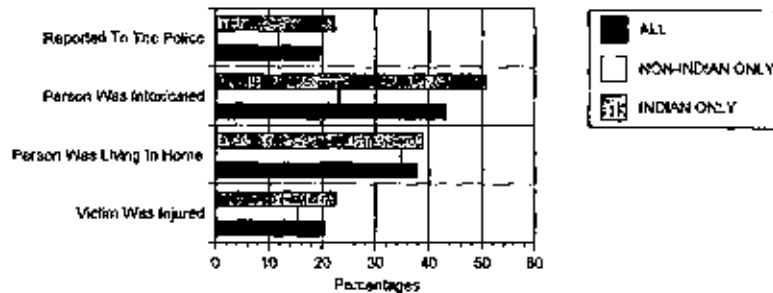
HIGHLIGHTS OF CHARACTERISTICS OF PUSHING, GRABBING, OR SHOVING:

Overall, of those reporting having been pushed, grabbed, or shoved, 18.3% of the events were reported to the police. About 21% of the Indians reported the incident, while 10.7% of the non-Indians said they notified the police. About 48.5% of the Indians, who reported they were pushed, grabbed, or shoved, said the individuals were intoxicated, while 21.4% of the non-Indians reported this. About 37% of the Indians, who reported having been pushed, grabbed, or shoved, said the violent people were living in the victim's home, while 32.1% of the non-Indians reported this. About 21% of the Indians, who reported they had been pushed, grabbed, or shoved, said they were injured as a result, while 14.2% of the non-Indians reported this. Because of the low number of responses, significance levels are not reported. These data are reported in Table A3(a) and illustrated in Graph A3(a).

Table E3(a). Characteristics of Pushing, Grabbing or Shoving
 (Of Those Reporting Victimization)

Indian n=67 Non-Indian n=28 N=93	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	21.4	15	10.7	3	18.3	18
Violent Person Was Intoxicated	48.5	34	21.4	6	40.8	40
Violent Person Was Living in Victim's Home	37.1	26	32.1	9	35.7	35
Victim Was Injured	21.4	15	14.2	4	19.3	19

Graph E3(a). Characteristics of Pushing, Grabbing or Shoving



**F3. In The Previous 12 Months, Someone Raped You
 (I Was Forced To Have Sexual Intercourse Against My Will)**

HIGHLIGHTS OF INCIDENTS OF RAPE:

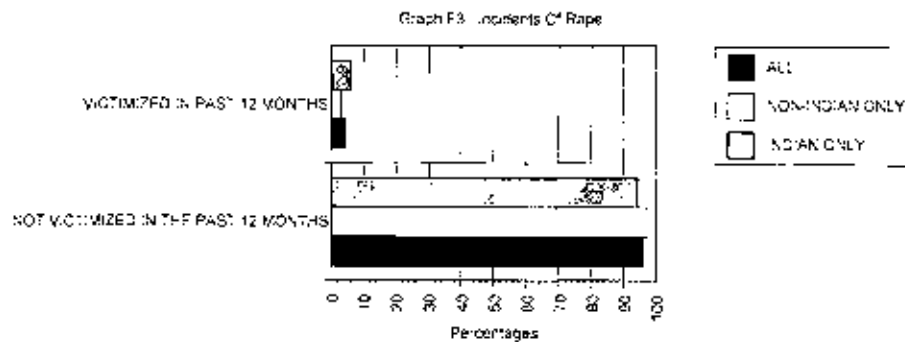
About 97% of the female respondents in this study reported that they had not been raped (forced to have sexual intercourse) in the previous 12 months; 1.2% reported they had been raped once in the previous 12 months, 3.1% reported they had been raped more than once; and an additional 8.7% reported they had been raped but not in the previous 12 months.

There were differences between the groups. About 3.5% of the female Indians reported they had been raped in the past 12 months. A smaller percentage (2.5%) of non-Indians reported they had been raped. These differences were not statistically significant (Chi Sq=1.631, $p>.05$, $\phi=.202$). These data are presented in Table F3 and illustrated in Graph F3. Only females were included in this analysis, males have been excluded as victims.

What This Means: A larger percentage of female Indians than non-Indians reported having been raped during the previous 12 months.

Table F3. Incidents of Rape

Indian n=9 Non-Indian n=5 N=428	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
VICTIMIZED IN PAST 12 MONTHS	4.8	9	2.5	6	3.5	15
NOT VICTIMIZED IN THE PAST 12 MONTHS	95.2	179	97.5	234	96.5	413



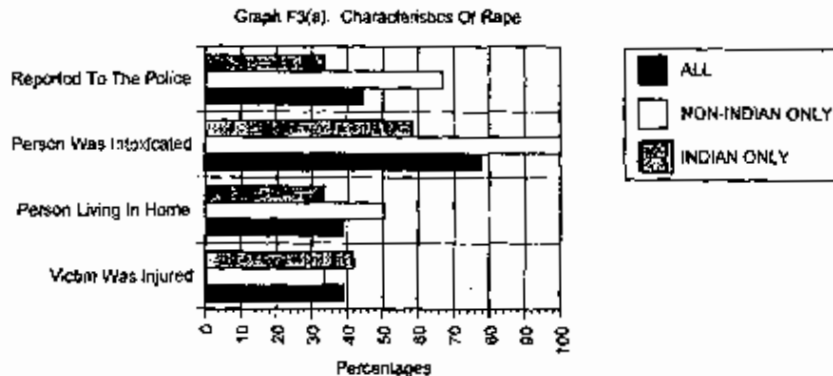
**F3. In The Previous 12 Months, Someone Raped You
 (I Was Forced To Have Sexual Intercourse Against My Will)**

HIGHLIGHTS OF CHARACTERISTICS OF RAPE:

Overall, of those females reporting having been raped, 53.3% of the events were reported to the police. About 44% of the Indians, who reported being raped, said they reported the incident to the police, while 66.6% of the non-Indians reported this. About 77.7% of the Indians, who reported they had been raped, said the individuals had been intoxicated, while all (100%) of the non-Indians reported having an intoxicated attacker. About 44.4% of the Indians, who reported they had been raped, said the violent people were living in their home, while 50% of the non-Indians reported this. About 55.5% of the Indians, who reported they had been raped, said they had been injured as a result, while only 33.3% of the non-Indians said they were injured. Because of the small number of responses, significance levels are not reported. These data are presented in Table F3(a) and illustrated in Table F3(a). Only females were included in this analysis, males have been excluded as victims.

Table F3(a). Characteristics of Rape (Of Those Reporting Victimization)

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Reported To The Police	44.4	4	66.6	4	53.3	8
Violent Person Was Intoxicated	77.7	7	100.0	6	93.3	14
Violent Person Was Living In Victim's Home	44.4	4	50.0	3	48.6	7
Victim Was Injured	55.5	5	33.3	2	48.6	7



Section 4. Your Neighborhood

The following questions are about your neighborhood (the area near your home).

A4.1 Who Do You Think Should Respond To The Problems In Your Neighborhood?

Overall, most (76%) respondents feel the Police should respond to the problems in their neighborhood. Only 7.9% of all respondents feel the Government (Federal, State, or County) should respond to the problems in the neighborhoods. The remaining respondents were split on who should respond to neighborhood problems; 5.9% feel it should be neighborhood members in groups, 5.7% feel individuals should take care of problems themselves, and only 3.9% of all respondents feel that the Southern Ute Indian Tribal Council should respond to neighborhood problems.

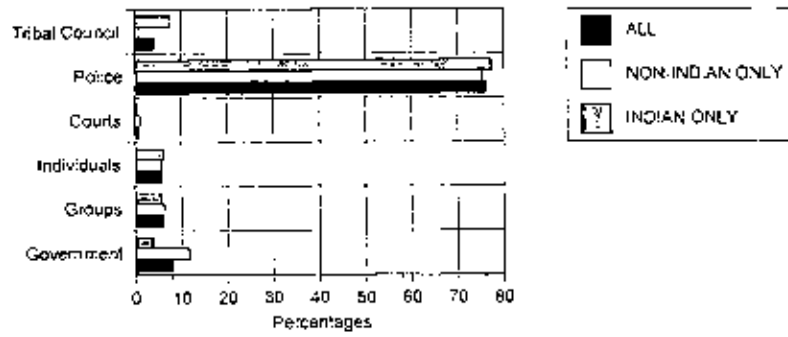
There were differences between the Indians and non-Indians on these matters. Many more Indians than non-Indians feel the Southern Ute Indian Tribal Council should respond to neighborhood problems: 7.3% of the Indians supported the use of the Southern Ute Indian Tribal Council, compared to only .9% of non-Indians. There were statistical differences between the groups (Chi Sq=31.052, $p<.001$; phi=.219). In addition, there were differences between the groups when it comes to which government should respond to community problems; 7.3% of the Indians and only .9% of the non-Indians feel that the Tribal Council should respond to neighborhood problems. Interestingly, only 3.6% of the Indians think that the federal, state, or local government should respond to neighborhood problems, whereas 11.6% of the non-Indians feel this way. These differences were statistically significant (Chi Sq=30.136, $p<.000$; phi=-.630.). These data are presented in Table A4.1. and illustrated in Graph A4.1.

What This Means: Most people feel the police should respond to neighborhood problems.

Table A4.1. Who Should Respond To Neighborhood Problems?

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Tribal Council	7.3	22	.9	3	3.9	25
Police	77.2	233	75.0	258	76.0	491
Courts	.3	1	.9	3	.6	4
Individuals Should Take Care Of Problems Themselves	6.0	18	5.5	19	5.7	37
Neighborhood Members In Groups	5.6	17	6.1	21	5.9	38
Government (Federal, State Or County)	3.6	11	11.6	40	7.9	51

Graph A4.1 Who Should Respond To Neighborhood Problems?



B4.2 Are You Active In Improving Your Neighborhood

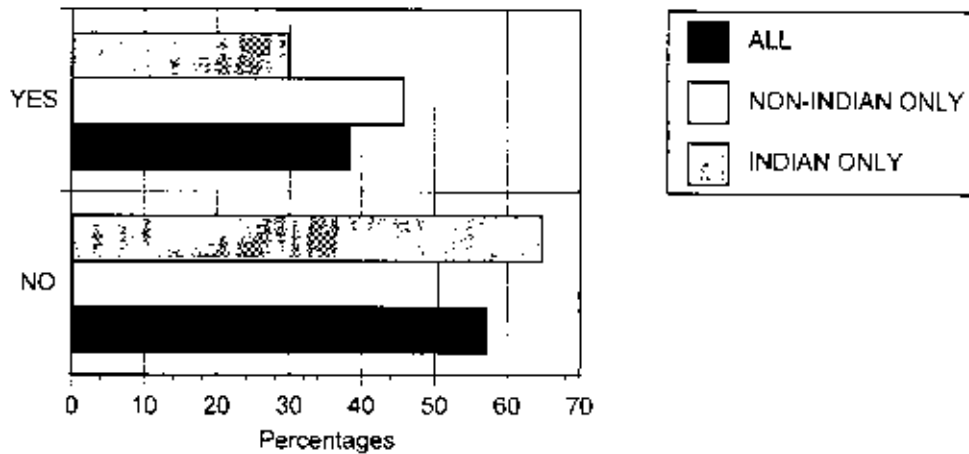
Overall, most (59.9%) respondents in this study are not active in improving their neighborhoods while 40.1% reported they are active. About 31% of the Indians reported they are active in improving their neighborhood, whereas 47.5% of the non-Indians reported this. There were statistical differences between the groups (Chi Sq=16.820, $p < .001$; $\phi = .163$). These data are presented in Table B4.2 and illustrated in Graph B4.2.

What This Means: A larger percentage of Non-Indians than Indians say they are active in improving their neighborhoods.

Table B4.2. Are You Active In Improving Your Neighborhood?

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	31.5	93	47.5	162	40.1	255
NO	68.5	202	52.5	179	59.9	381

B4.2. Are You Active In Improving Your Neighborhood?



Section 5. Evaluation Of Tribal Services

In this Section, we ask you to evaluate some of the services offered by the Southern Ute Indian Tribal Council.

A5. In General, How Satisfied Are You With The Southern Ute Police Department?

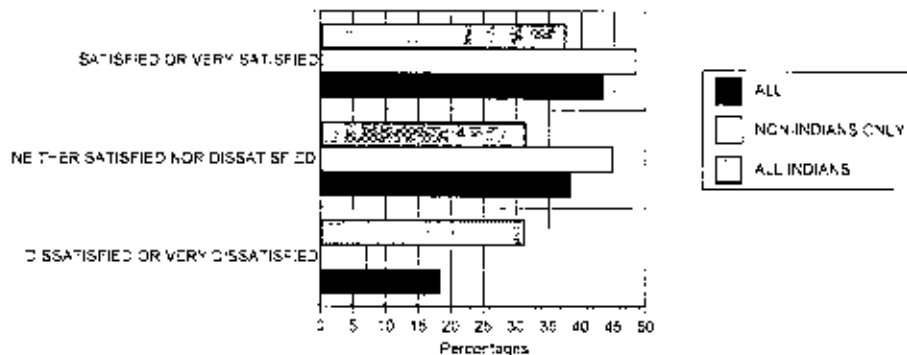
Overall, only 43.3% of respondents in the survey were satisfied or very satisfied with the Southern Ute Police Department (SUPD); 38.4% of all respondents were neither satisfied nor dissatisfied, whereas 18.3% were dissatisfied or very dissatisfied with SUPD. There were differences between the groups; 31.3% of the Indians were dissatisfied or very dissatisfied with SUPD, whereas only 6.9% of the non-Indians felt this way. These differences were statistically significant (Chi Sq=65.332, $p < .001$; phi=.316). These data are presented in Table A5 and illustrated in Graph A5.

WHAT THIS MEANS: The plurality of Indians and non-Indians were satisfied with the Southern Ute Police Department. Indians, however, were more likely to report dissatisfaction.

Table A5. Satisfaction With Southern Ute Police Department

	INDIAN ONLY %	NUMBER OF RESPONSES	NON INDIANS ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	37.5	115	48.4	169	43.3	284
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	31.3	96	44.7	155	38.4	252
DISSATISFIED OR VERY DISSATISFIED	31.3	96	6.9	24	18.3	656

Graph A5. Satisfaction With Southern Ute Police Department



B5. In General, How Satisfied Are You With The Southern Ute Tribal Court?

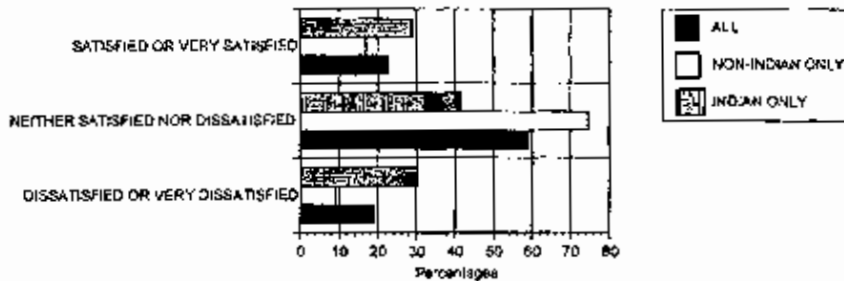
Overall, only 22.3% of respondents in the survey were satisfied or very satisfied with the Southern Ute Tribal Court. Many (58.9%) respondents were neither satisfied nor dissatisfied, whereas 18.8% were dissatisfied or very dissatisfied with the Tribal Court. There were differences between the groups; 29.9% of the Indians were dissatisfied or very dissatisfied with the Tribal Court, whereas only 9% of the non-Indians felt this way. These differences were statistically significant (Chi Sq=77.726, $p < .001$; phi=.346). These data are presented in Table B5 and illustrated in Graph B5.

WHAT THIS MEANS: Most people in this community were neither satisfied nor dissatisfied with the Southern Ute Tribal Court. Indians, however, were more likely than non-Indians to express an opinion.

Table B5. Satisfaction With Southern Ute Tribal Court

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	28.6	87	16.8	58	22.3	145
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	41.4	126	74.3	257	58.9	383
DISSATISFIED OR VERY DISSATISFIED	29.9	91	9.0	31	18.8	122

Graph B5. Satisfaction With Southern Ute Tribal Court



C5. In General, How Satisfied Are You With The Southern Ute Crime Victim's Services?

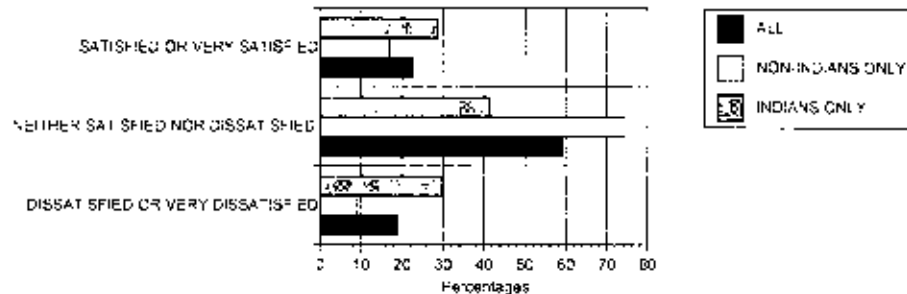
Overall, only 18.5% of respondents in the survey were satisfied or very satisfied with the Southern Ute Crime Victim's Services. Many (70.8%) of the respondents were neither satisfied nor dissatisfied, whereas 10.6% were dissatisfied or very dissatisfied with the Crime Victim's Services. There were differences between the groups; 17.8% of the Indians were dissatisfied or very dissatisfied with the Crime Victim's Services, whereas only 4.4% of the non-Indians felt this way. These differences were statistically significant (Chi Sq=53.161, $p < .001$; $\phi = .286$). These data are presented in Table C5 and illustrated in Graph C5.

What This Means: Most people in this community are neither satisfied nor dissatisfied with the Southern Ute Crime Victim's Services. Indians, however, are more likely than non-Indians to express an opinion.

Table C5. Satisfaction With Southern Ute Crime Victim's Services

	INDIAN ONLY %	NUMBER OF RESPONSES	NON INDIANS ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
SATISFIED OR VERY DISSATISFIED	24.7	75	13.1	45	18.5	120
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	57.6	175	82.6	284	70.8	459
DISSATISFIED OR VERY DISSATISFIED	17.8	54	4.4	15	10.6	69

Graph C5. Satisfaction With SU Crime Victim's Services



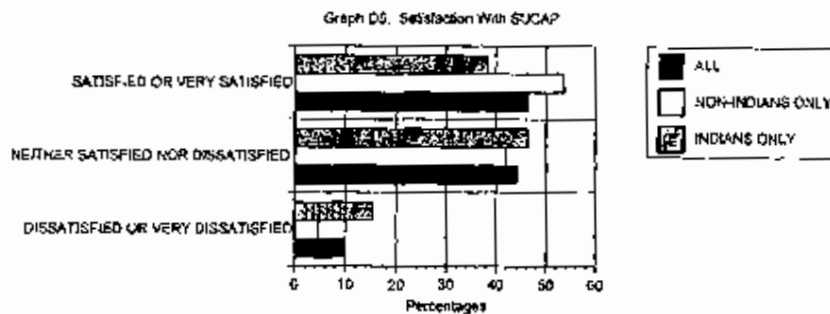
D5. In General, How Satisfied Are You With The Southern Ute Community Action Program (SUCAP)?

Overall, 46.4% of respondents in the survey were satisfied or very satisfied with the Southern Ute Community Action Program (SUCAP). About 44% of all respondents were neither satisfied nor dissatisfied, whereas 9.6% were dissatisfied or very dissatisfied with SUCAP. There were differences between the groups; 15.3% of the Indians were dissatisfied or very dissatisfied with SUCAP, whereas only 4.6% of the non-Indians felt this way. These differences were statistically significant (Chi Sq=27.871, $p < .001$; $\phi = .207$). The data are presented in Table D5 and illustrated in Graph D5.

What This Means: The plurality of respondents was satisfied with the Southern Ute Community Action Program (SUCAP). Non-Indians, however, were more likely to be satisfied.

Table D5. Satisfaction With Southern Ute Community Action Program (SUCAP)

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIANS ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	38.4	118	53.5	185	46.4	303
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	46.3	142	41.9	145	44.0	287
DISSATISFIED OR VERY DISSATISFIED	15.3	47	4.6	16	9.6	63



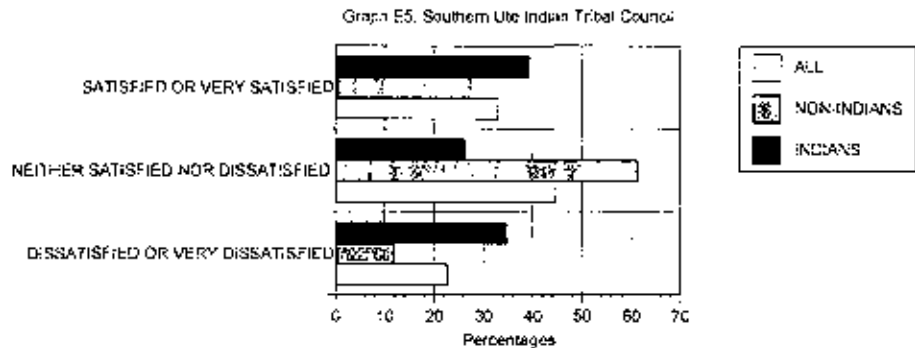
E5. In General, How Satisfied Are You With The Southern Ute Indian Tribal Council?

Overall, 32.9% of respondents in the survey were satisfied or very satisfied with the Southern Ute Indian Tribal Council. Almost 45% of all respondents were neither satisfied nor dissatisfied, whereas 22.5% were dissatisfied or very dissatisfied with the Tribal Council. There were differences within the groups; 26.2% of the Indians failed to express either a positive or negative assessment, while 61.2% of the non-Indians were in this category. These differences were statistically significant (Chi Sq=90.096, $p < .001$; phi=.371). These data are presented in Table E5 and illustrated in Graph E5.

What This Means: Most people in this survey did not express satisfaction with the Southern Ute Tribal Council. The Indians, however, were more likely than the non-Indians to express an opinion.

Table E5. Satisfaction With Southern Ute Indian Tribal Council

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	39.2	121	27.2	94	32.9	215
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	26.2	81	61.2	211	44.6	292
DISSATISFIED OR VERY DISSATISFIED	34.6	107	11.6	40	22.5	147



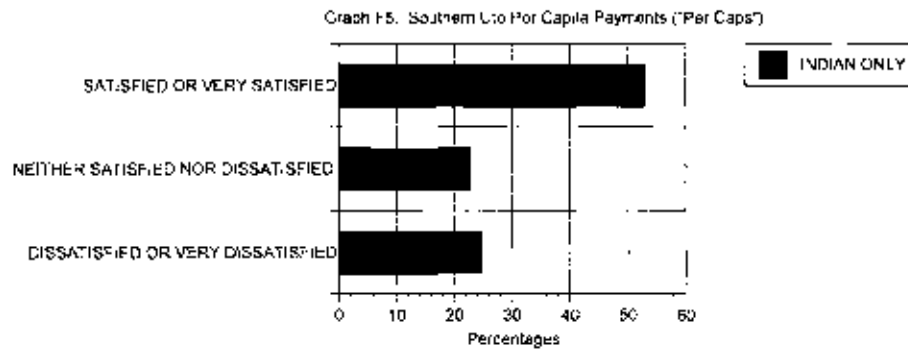
F5. In General, How Satisfied Are You With The Southern Ute Per Capita Payments?

Overall, 52.8% of the Indians in this study were satisfied or very satisfied with the Southern Ute per capita payments. About 22.7% of the Indians were neither satisfied nor dissatisfied with the per capita payments, whereas 24.6% were dissatisfied or very dissatisfied. These data are presented in Table F5 and illustrated in Graph F5. A small percentage of non-Indians made some comment on the matter, but those data are not reported.

What This Means: Most Indians are satisfied with the per capita payments ("per caps") although there are some who are not.

Table F5. Satisfaction With Southern Ute Per Capita Payments ("Per Caps")

	INDIAN ONLY %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	52.8	163
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	22.7	70
DISSATISFIED OR VERY DISSATISFIED	24.6	76



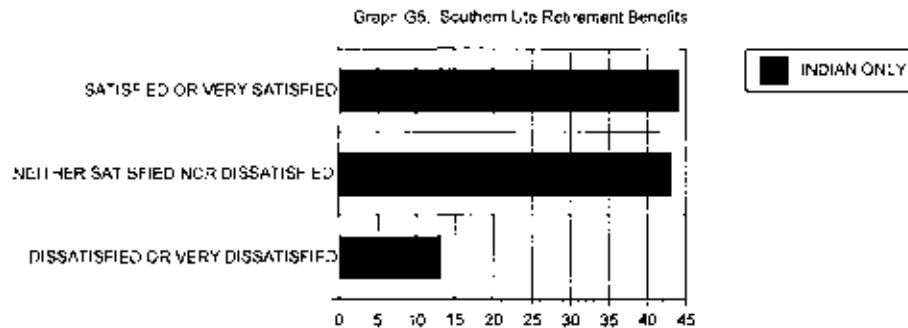
G5. In General, How Satisfied Are You With The Southern Ute Retirement Benefits?

Overall, 44% of the Indians in this study were satisfied or very satisfied with the Southern Ute retirement benefits; 43% were neither satisfied nor dissatisfied with the retirement benefits, whereas 13% were dissatisfied or very dissatisfied. These data are presented in Table G5 and illustrated in Graph G5.

What This Means: A larger percentage of Indians were satisfied with the retirement benefits than were dissatisfied.

Table G5. Satisfaction With the Southern Ute Retirement Benefits

	INDIAN ONLY %	NUMBER OF RESPONSES
SATISFIED OR VERY SATISFIED	44.0	135
NEITHER SATISFIED NOR DISSATISFIED / NO OPINION	43.0	132
DISSATISFIED OR VERY DISSATISFIED	13.0	40



Section 6. Crimes Against Indian Cultural Values

In this Section, we ask you to answer questions about crimes against Indian cultural values. In the first Section, we ask about crimes committed by Non-Indians. Non-Indians are people who are not Indian, such as Anglos/Whites, Blacks, Hispanics and Others. In the second Section, we ask you about crimes committed by Indians who are Members of *YOUR OWN* tribe.

CRIMES AGAINST INDIAN CULTURAL VALUES BY NON-INDIANS

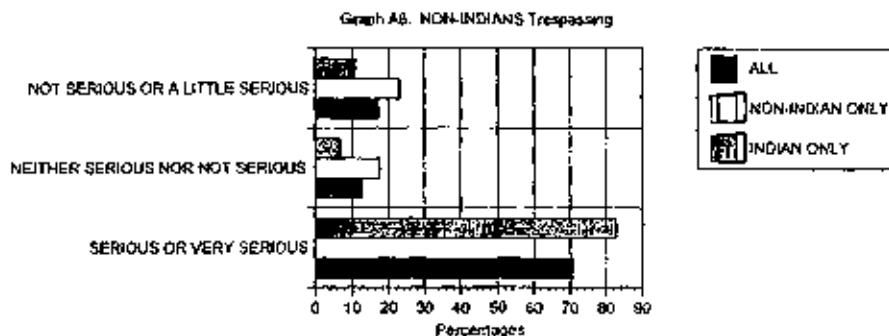
A6. NON-INDIANS Trespassing Onto Indian Ceremonial or Indian Burial Grounds

Overall, most (70.5%) people in this study feel that non-Indians trespassing onto sacred Indian grounds is a serious or very serious violation of an Indian cultural value. There were differences between the groups; 82.4% of the Indians feel it is serious or very serious, whereas 59.9% of the non-Indians feel this way. About 11% of the Indians feel it is not serious or a little serious, whereas 22.8% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=39.786, $p < .001$, $\phi = .247$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table A6 and illustrated in Graph A6.

What This Means: A sizable majority of both Indians and non-Indians feel that non-Indians, who trespass onto sacred Indian grounds, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table A6. NON-INDIANS Trespassing Onto Sacred Indian Grounds

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	10.7	33	22.8	79	17.1	112
NEITHER SERIOUS NOR NOT SERIOUS	6.8	21	17.3	60	12.4	81
SERIOUS OR VERY SERIOUS	82.4	253	59.9	208	70.5	461



B6. NON-INDIANS Buying Indian Bones And Other Indian Cultural Artifacts

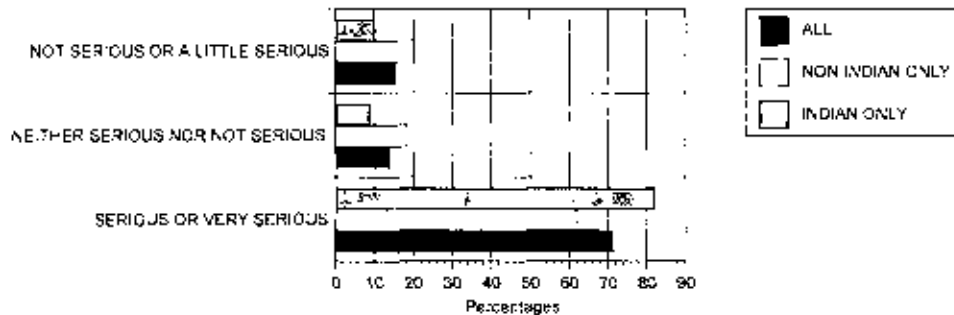
Overall, most (71%) people in this study feel that non-Indians buying Indian bones and other Indian cultural artifacts are committing a serious or very serious violation of an Indian cultural value. There were differences between the groups; 81.8% of the Indians feel it is serious or very serious, whereas 61.6% of the non-Indians feel this way. Only 9.8% of the Indians feel it is not serious or a little serious, whereas 20.1% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=32.269, $p < .001$, $\phi = .222$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table B6 and illustrated in Graph B6.

What This Means: A sizable majority of both Indians and non-Indians feel that non-Indians, who buy Indians bones and other Indian cultural artifacts, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table B6. NON-INDIANS Buying Indian Bones And Other Indian Cultural Artifacts

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	9.8	30	20.1	70	15.2	100
NEITHER SERIOUS NOR NOT SERIOUS	8.5	26	18.3	64	13.7	90
SERIOUS OR VERY SERIOUS	81.8	251	61.6	215	71.0	466

Graph B6. NON-INDIANS Buying Bones and Indian Artifacts



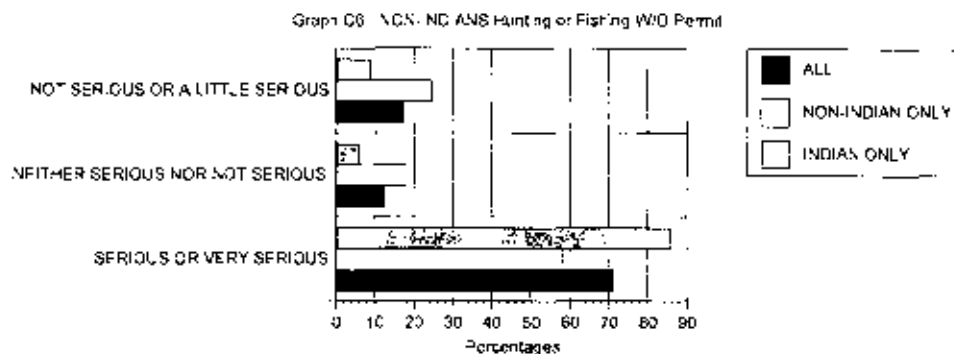
C6. NON-INDIANS Hunting Or Fishing On The Reservation Without A Tribal Permit

Overall, most (70.8%) people in this study feel that non-Indians hunting or fishing on the reservation without a tribal permit is a serious or very serious violation of an Indian cultural value. There were differences between the groups; 85.6% of the Indians feel it is serious or very serious, whereas 57.8% of the non-Indians feel this way. Only 8.5% of the Indians feel it is not serious or a little serious, whereas 24.4% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=61.152, $p < .001$, $\phi = .306$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table C6 and illustrated in Graph C6.

What This Means: A sizable majority of both Indians and non-Indians feel that non-Indians, who hunt or fish on the reservation without a tribal permit, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table C6. NON-INDIANS Hunting Or Fishing On The Reservation Without A Permit

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	8.5	26	24.4	85	17.0	111
NEITHER SERIOUS NOR NOT SERIOUS	5.9	18	17.8	62	12.2	80
SERIOUS OR VERY SERIOUS	85.6	262	57.8	201	70.8	463



D6. NON-INDIANS Taking Natural Resources Such As Plants, Rocks, Or Other Sacred Items Off The Reservation

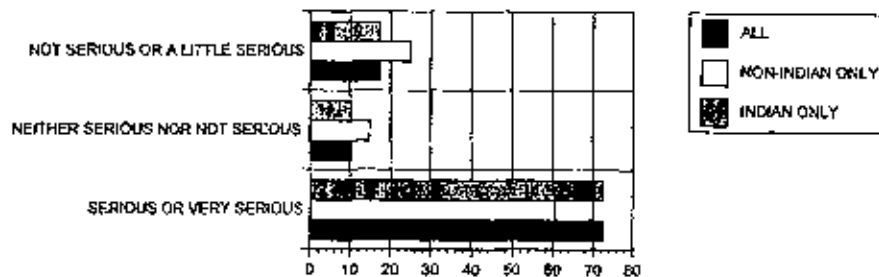
Overall, most (72.4%) people in this study feel that non-Indians taking natural resources off the reservation is a serious or very serious violation of an Indian cultural value. There were differences between the groups; 85.9% of the Indians felt it was serious or very serious, whereas 60.5% of the non-Indians felt this way. About 8.9% of the Indians felt it was not serious or a little serious, whereas 24.8% of the non-Indians felt this way. There were statistically significant differences between the two groups (Chi Sq=52.329, $p < .001$, phi=.283), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table D6 and illustrated in Graph D6.

What This Means: A sizable majority of both Indians and non-Indians feel that non-Indians, who take natural resources off the reservation, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table D6. NON-INDIANS Taking Natural Resources Off The Reservation

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	8.9	27	24.8	86	17.3	113
NEITHER SERIOUS NOR NOT SERIOUS	5.2	16	14.7	51	10.3	67
SERIOUS OR VERY SERIOUS	85.9	262	60.5	210	72.4	472

Graph D6. NON-INDIANS Taking Natural Resources



E6. NON-INDIANS Practicing Indian Spiritual Ceremonies

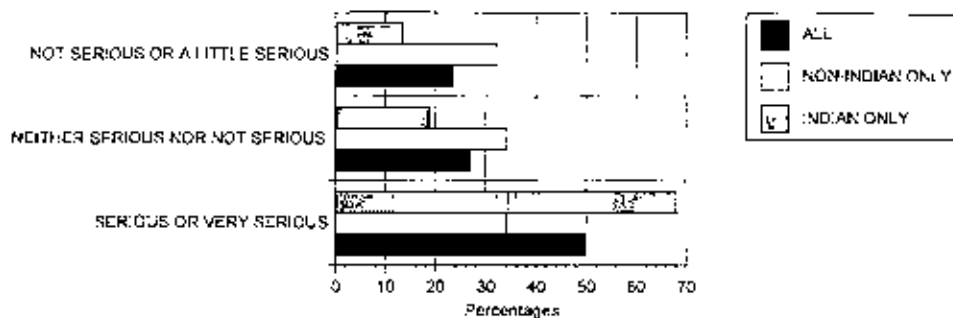
There was disagreement between the Indians and non-Indians when asked about the seriousness of non-Indians practicing Indian spiritual ceremonies. Most (68.1%) of the Indians feel that non-Indians practicing Indian spiritual ceremonies are engaged in a serious or very serious violation of an Indian cultural value, whereas 33.8% of the non-Indians feel this way. Only 13.4% of the Indians feel it is not serious or a little serious, whereas 32.1% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=77.410, $p < .001$, $\phi = .344$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table E6 and illustrated in Graph E6.

What This Means: A larger percentage of Indians than non-Indians feel that non-Indians, who practice Indian spiritual ceremonies, are committing at least a serious violation of an Indian cultural value. About half of the non-Indians feel the behavior is at least serious, while nearly 70 percent of the Indians believe that it is a serious violation of Indian values.

Table E6. NON-INDIANS Practicing Indian Spiritual Ceremonies

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	13.4	41	32.1	111	23.3	152
NEITHER SERIOUS NOR NOT SERIOUS	18.6	57	34.1	118	26.8	175
SERIOUS OR VERY SERIOUS	68.1	209	33.8	117	49.9	326

Graph E6. NON-INDIANS Practicing Indian Ceremonies



CRIMES AGAINST INDIAN CULTURAL VALUES BY INDIANS

F6. INDIANS Selling Indian Bones And Other Indian Cultural Artifacts For Personal Gain

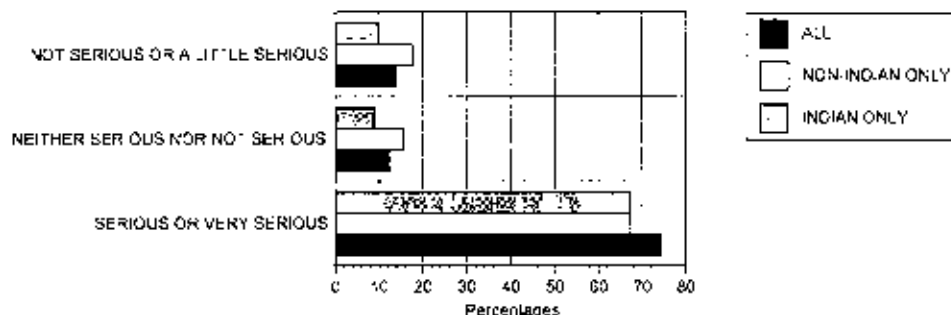
Overall, most (74.1%) people in this study feel Indians selling Indian bones and other Indian cultural artifacts for personal gain is a serious or very serious violation of an Indian cultural value. There were differences between the groups; 81.6% of the Indians and 67.2% of the non-Indians feel it was serious or very serious. About 10% of the Indians feel it is not serious or a little serious, whereas 17.5% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=17.261, $p < .001$, $\phi = .164$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table F6 and illustrated in Graph F6.

What This Means: A sizable majority of both Indians and non-Indians feel that Indians, who sell Indian bones and other Indian cultural artifacts, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table F6. INDIANS Selling Bones And Other Cultural Artifacts For Personal Gain

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	9.7	30	17.5	58	13.7	98
NEITHER SERIOUS NOR NOT SERIOUS	8.7	27	15.4	51	12.2	78
SERIOUS OR VERY SERIOUS	81.6	252	67.2	223	74.1	475

Graph F6. INDIANS Selling Indian Bones and Artifacts



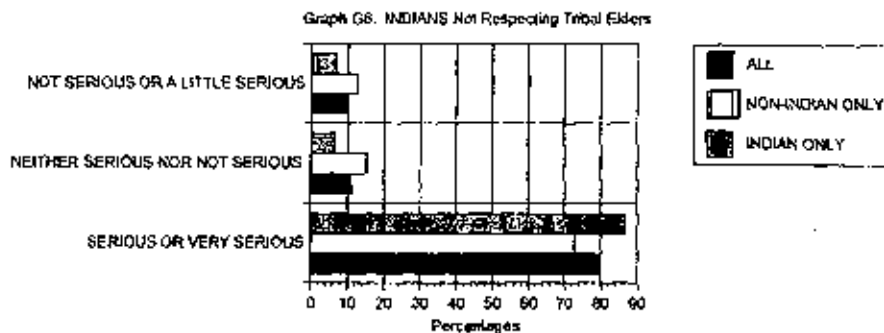
G6. INDIANS Not Respecting Tribal Elders

Overall, most (79.4%) people in this study feel that Indians who do not respect tribal elders are committing a serious or very serious violation of an Indian cultural value. There were differences between the groups; 88.7% of the Indians feel it is serious or very serious, whereas 72.6% of the non-Indians feel this way. Only 6.8% of the Indians feel it is not serious or a little serious, whereas 12.3% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=19.767, $p < .001$, $\phi = .176$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table G6 and illustrated in Graph G6.

What This Means: A sizable majority of both Indians and non-Indians feel that Indians, who do not respect the tribal elders, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table G6. INDIANS Not Respecting Tribal Elders

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	6.8	21	12.3	41	9.7	62
NEITHER SERIOUS NOR NOT SERIOUS	6.5	20	15.1	50	10.9	70
SERIOUS OR VERY SERIOUS	86.7	267	72.6	241	79.4	508



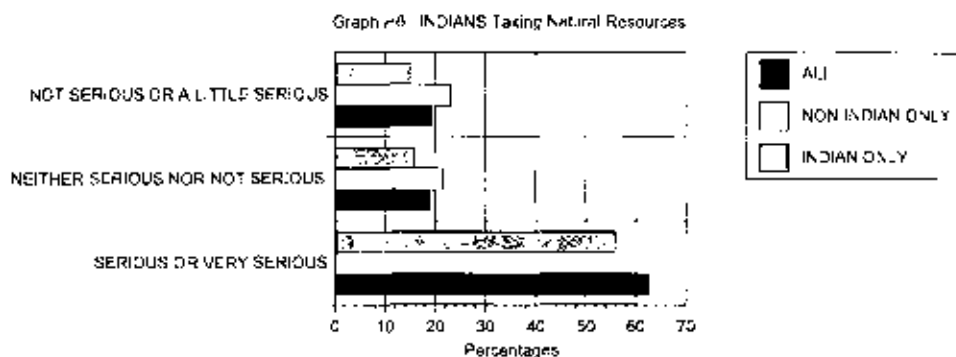
H6. INDIANS Taking Natural Resources Such As Plants, Rocks Or Other Sacred Items Off Of The Reservation

Overall, most (62.4%) people in this study feel that Indians taking natural resources off the reservation is a serious or very serious violation of an Indian cultural value. There were differences between the groups; 55.7% of the non-Indians and 68.3% of the Indians feel it is serious or very serious. About 16.3% of the Indians feel it is not serious or a little serious, whereas 22.9% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=13.353, $p < .01$, $\phi = .145$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table H6 and illustrated in Graph H6.

What This Means: A sizable majority of both Indians and non-Indians feel that Indians, who take natural resources off the reservation, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely than non-Indians to see the behavior as at least serious.

Table H6. INDIANS Taking Natural Resources Off The Reservation

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	16.3	45	22.9	75	19.0	120
NEITHER SERIOUS NOR NOT SERIOUS	15.4	48	21.4	70	18.6	118
SERIOUS OR VERY SERIOUS	68.3	213	55.7	182	62.4	395



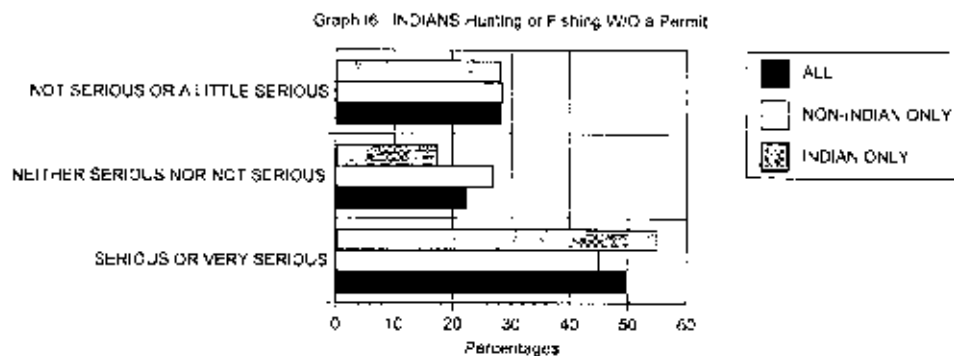
16. INDIANS Hunting Or Fishing On The Reservation Without A Tribal Permit

There is disagreement between the Indians and non-Indians in this study concerning the seriousness of Indians hunting or fishing on the reservation without a tribal permit. About half (54.7%) of the Indians feel that Indians hunting or fishing on the reservation without a tribal permit is a serious or very serious violation of an Indian cultural value, whereas 44.9% of the non-Indians feel this way. A minority of both Indians and non-Indians (28% of Indians and 28.3% of non-Indians) feel it is not serious or a little serious. There were statistically significant differences between the two groups (Chi Sq=9.658, $p < .01$, $\phi = .123$), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in I6 and illustrated in Graph I6.

What This Means: A larger percentage of Indians than non-Indians feel that Indians, who hunt or fish on the reservation without a tribal permit, are committing at least a serious violation of an Indian cultural value. An equal percentage of Indians and non-Indians feel it is not a serious violation.

Table I6. INDIANS Hunting Or Fishing On The Reservation Without A Permit

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	28.0	88	28.3	94	28.2	180
NEITHER SERIOUS NOR NOT SERIOUS	17.3	53	26.8	89	22.2	142
SERIOUS OR VERY SERIOUS	54.7	168	44.9	149	49.6	317



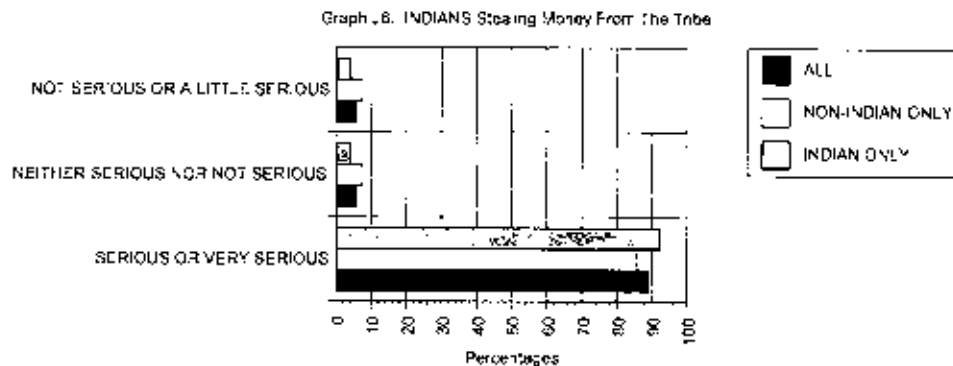
**J6. INDIANS Stealing Money From The Tribe
 (For Example, A Casino Employee Taking Money From The Tribe's Casino Or A Tribal Council Member Stealing Money From The Tribe's Bank Accounts)**

Most (88.8%) people in this study feel that Indians stealing money from The Tribe is a serious or very serious violation of an Indian cultural value. There were significant differences between the groups; 92.2% of the Indians feel it is serious or very serious, whereas 85.5% of the non-Indians feel this way. Only 3.9% of the Indians feel it is not serious or a little serious, whereas 7.2% of the non-Indians feel this way. There were statistically significant differences between the two groups (Chi Sq=7.110, $p<.05$, phi=.105), which means that the results reported here are probably reflective of actual differences between the sentiments of Indians and non-Indians who participated in this study. These data are presented in Table J6 and illustrated in Graph J6.

What This Means: A sizable majority of both Indians and non-Indians feel that Indians, who steal money from The Tribe, are committing at least a serious violation of an Indian cultural value. Indians, however, are more likely to see the behavior as at least serious.

Table J6. INDIANS Stealing Money From The Tribe

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
NOT SERIOUS OR A LITTLE SERIOUS	3.9	12	7.2	24	5.6	36
NEITHER SERIOUS NOR NOT SERIOUS	3.9	12	7.2	24	5.6	36
SERIOUS OR VERY SERIOUS	92.2	284	85.5	264	88.8	568



Section 7. Pan-Indian Identity

In this Section, we want to see to what extent people hold a Native American Indian identity.

A7. Are You Enrolled In A Tribe, Band, Or Clan?

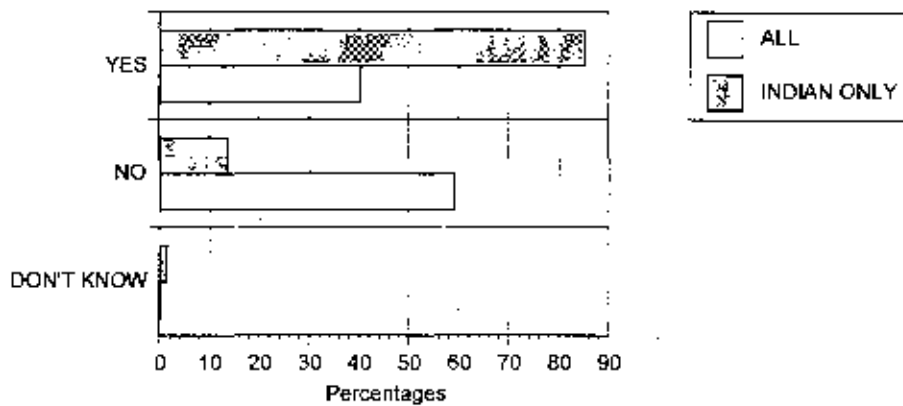
Overall, most (59%) respondents in this study reported that they are not enrolled in a tribe, band or clan, whereas 40.2% of all respondents reported that they are enrolled. Only 1.3% of Indians reported that they are not enrolled in a tribe, band, or clan. These data are presented in Table A7 and illustrated in Graph A7.

What This Means: Most of the Indians in this study have been or are now enrolled in a tribe, band, or clan.

Table A7. Are You Enrolled In A Tribe, Band Or Clan?

	INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	85.2	264	40.2	265
NO	1.3	42	59.0	389
DON'T KNOW	13.5	4	.8	5

Graph A7. Are You Enrolled In A Tribe, Band Or Clan?



B7. Has Anyone In Your Family Ever Enrolled In A Tribe, Band, Or Clan?

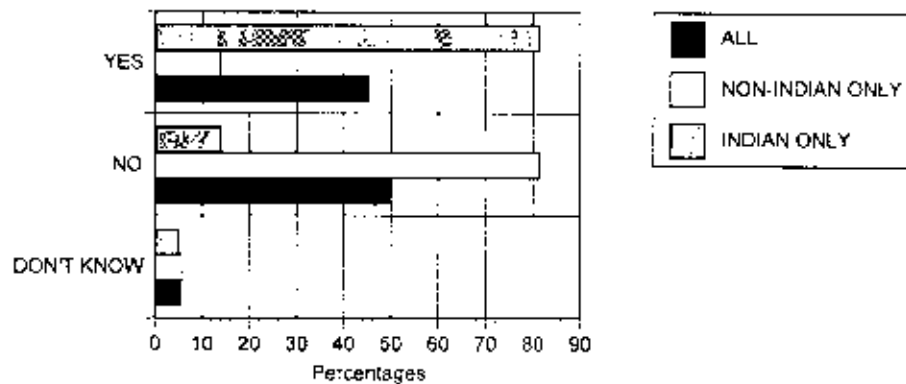
Overall, many (49.7%) respondents in this study reported that no one in their family has ever enrolled in a tribe, band, or clan while 45.1% reported that someone in their family had enrolled. There were differences between the groups; 81.3% of the Indians had someone in their family who is or had been an enrolled member of a tribe, band, or clan, whereas 13.8% of the non-Indians had a family member that had enrolled in the past but these individuals did not consider themselves to be Indian. About 13.5% of Indians compared to 81.3% of Non-Indians reported that no family members had ever enrolled in a tribe, band, or clan. These differences were statistically significant (Chi Sq=314.598, $p < .001$; $\phi = .694$). These data are presented in Table B7 and illustrated in Graph B7.

What This Means: Most of the Indians in this study have family members who have been or are now enrolled in their tribe, band or clan.

Table B7. Past Family Enrollment In A Tribe, Band Or Clan?

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	81.3	248	13.5	47	45.1	295
NO	13.8	42	81.1	283	49.7	325
DON'T KNOW	4.9	15	5.4	19	5.2	34

Graph B7. Past Family Enrollment In A Tribe, Band, Or Clan



C7. Has Anyone In Your Family Ever Attended An Indian School?

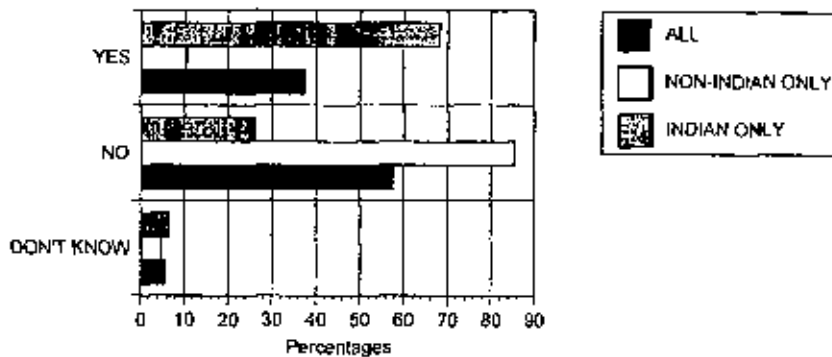
A majority (57.4%) of respondents in this study reported that no one in their family had attended an Indian school, while 37.3% reported that someone in their family had attended an Indian school. There were differences between the groups; 67.9% of the Indians had someone in their family who had attended an Indian school, whereas 10.3% of the non-Indians had a family member who had attended an Indian school but these individuals did not consider themselves to be Indian. Only 26% of Indians compared to 85.1% of non-Indians reported that no family members had ever attended an Indian school. These differences were statistically significant (Chi Sq=245.719, $p < .001$; phi=.612). These data are presented in Table C7 and illustrated in Graph C7.

What This Means: Most of the Indians in this study have family members who had attended an Indian school.

Table C7. Past Indian School Attendance By Family Members

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	67.9	208	10.3	36	37.3	245
NO	26.0	80	85.1	297	57.4	377
DON'T KNOW	6.2	19	4.6	16	5.3	35

Graph C7. Past Indian School Attendance By Family Members



D7. Do You Have Any Contact With A Tribe, Band, Or Clan?

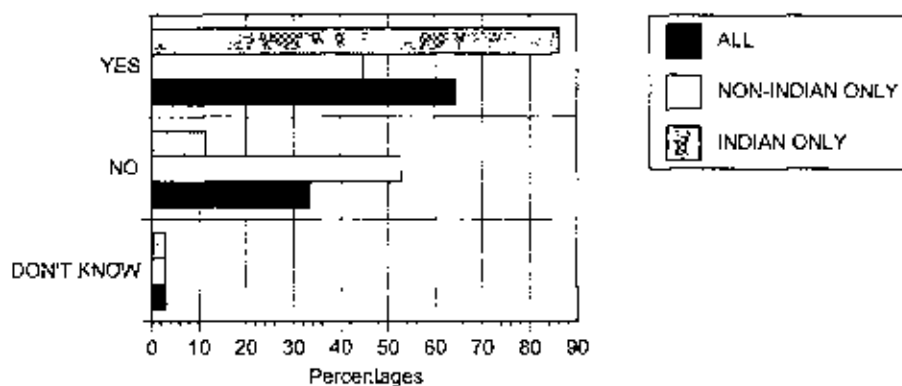
Overall, most (64%) respondents in this study reported that they have contact with a tribe, band, or clan, while 33.2% reported that they do not. There were differences between the groups; 86% of the Indians have contact with a tribe, band, or clan, whereas 44.5% of the non-Indians reported contact. About 11.3% of Indians compared to 52.5% of non-Indians reported that they did not have any contact with a tribe, band or clan. These differences were statistically significant (Chi Sq=124.108, $p < .001$; phi=.441). These data are presented in Table D7 and illustrated in Graph D7.

What This Means: Most of the Indians in this study have contact with a tribe, band, or clan.

Table D7. Any Contact With A Tribe, Band, Or Clan?

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	86.0	258	44.5	151	64.0	409
NO	11.3	34	52.5	178	33.2	212
DON'T KNOW	2.7	8	2.9	10	2.8	18

Graph D7. Any Contact With A Tribe, Band, Or Clan?



8. Yourself

In this Section, please tell us about yourself.

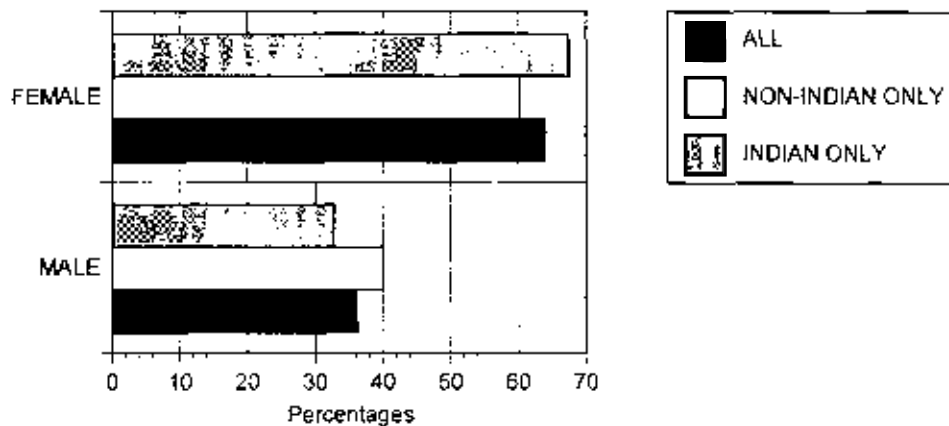
A1_1. You Are:

Overall, more females (63.9%) participated in this study than did males; 60% of the Indians who participated were female, whereas 67.3% of the non-Indians were female. Almost 40% of the Indians in this study were male, whereas 32.7% of the non-Indians were male. These differences were statistically significant ($t\text{-test} = 88.355$ $p < .000$). These data are presented in Table A1_1 and illustrated in Graph A1_1.

Table A1_1. Gender

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
FEMALE	60	186	67.3	237	63.9	423
MALE	40	124	32.7	115	36.1	239

Graph A1_1. Gender



B1_1. Your Age Is:

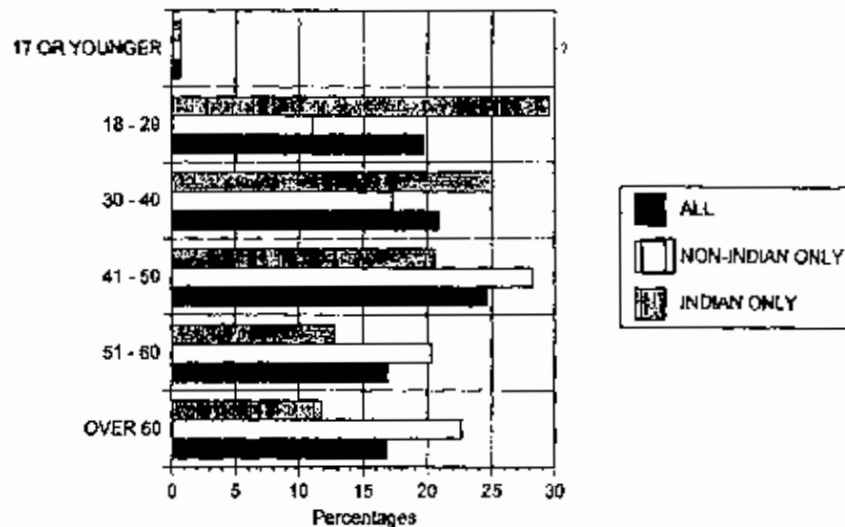
Overall, the majority (58.9%) of respondents in this study were 41 years of age or older; a minority (41.1%) were younger. There were differences between the groups. The Indian subjects, as a group, were younger than the non-Indian group; 55.1% of the Indians were under age 41, whereas 28.8% of the non-Indians were under 41. About 45% of the Indians were older than 40, compared to 71.2% of the non-Indians. There were statistically significant differences between the ages of the Indians and the non-Indians (t-test = 71.561, $p < .000$). These data, which are broken down into six categories, are presented in Table B1_1 and illustrated in Graph B1_1.

Note: The survey was sent to adults only. Those who responded may not have been those to whom the survey was sent. It appears that two minors responded although the survey was not sent to them. The ages of the respondents were not known until the data entry phase of this study.

Table B1_1. Age

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
17 OR YOUNGER	.6	2	.6	2	.6	4
18 - 29	29.5	91	11.0	39	19.6	130
30 - 40	25.0	77	17.2	61	20.8	138
41 - 50	20.5	63	28.2	100	24.6	163
51 - 60	12.7	39	20.3	72	16.8	111
OVER 60	11.7	36	22.6	80	17.5	116

Graph B1_1. Age



C1_1. Your Racial / Ethnic Identity is:

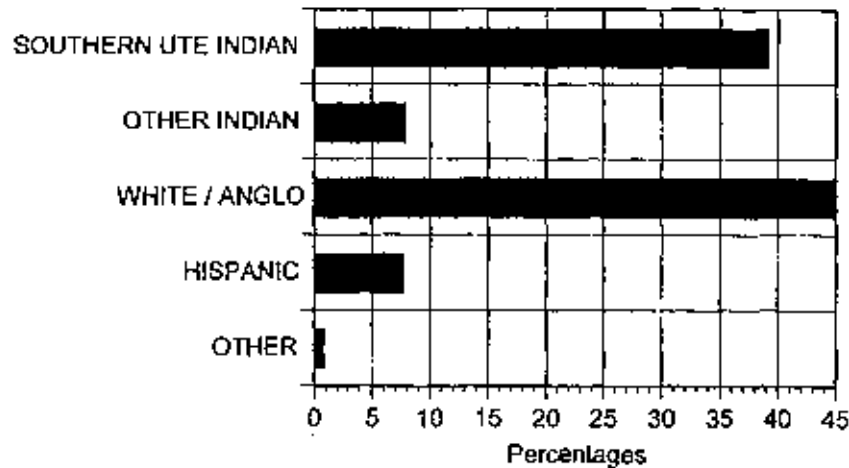
Overall, most (53.1%) respondents in this study reported they were members of a racial or ethnic group other than Southern Ute Indian or Other Native American Indian. About 46.9% of all respondents reported they were either Southern Ute Indian or Other Native American Indian. The actual breakdown of the racial/ethnic composition of the respondents is presented in Table C1_1 and illustrated in Graph C1_1.

Table C1_1. Race / Ethnicity

	N	%
I AM SOUTHERN UTE INDIAN	260	39
I AM INDIAN BUT NOT SOUTHERN UTE*	52	7.8
I AM WHITE / ANGLO	299	44.6
I AM HISPANIC	51	7.6
OTHER	5	.7

* 9 Subjects in This Category Reported That They Are Either Ute Mountain Ute Indian or Northern Ute Indian. These Subjects Were Then Classified As Ute Indian in All Tables of Ute Indian Only Responses.

Graph C1_1. Race / Ethnic Identity



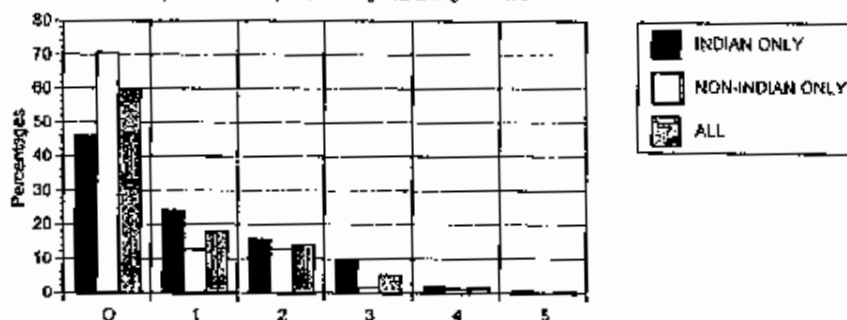
DAB. The Total Number Of People In Your Home Who Are 12 Years Of Age Or Younger Is:

A majority (59.7%) of the respondents in this study reported that they did not have any people living in the home who were 12 years of age or younger. There were differences between the groups. The homes of the Indian subjects contained more people who were 12 years of age or younger than the non-Indians homes contained; 24.4% of the Indians had one person 12 years of age or younger living in the home, whereas 12.8% of the non-Indians had one person 12 years of age or younger living in the home. Moreover, 10.1% of the Indians reported having 3 people 12 years of age or younger in the home, whereas 1.7% of the non-Indians reported having 3 people 12 years of age or younger in the home. These differences were statistically significant (Chi Sq=52.104, $p < .001$, $\phi = .287$). This means that Indians are more likely to have children in the household. These data are presented in Table DAB1 and illustrated in Graph DAB1.

Table DAB1. The Total Number of People In Your Home Who Are 12 Years of Age Or Younger Is

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
0	46.3	133	70.9	244	59.7	377
1	24.4	70	12.8	44	18.1	114
2	16.0	46	13.1	45	14.4	91
3	10.1	29	1.7	6	5.5	35
4	2.1	6	1.5	5	1.7	11
5	1.0	3	0	0	.5	3

Graph DAB1. People Under Age 12 Living In Home



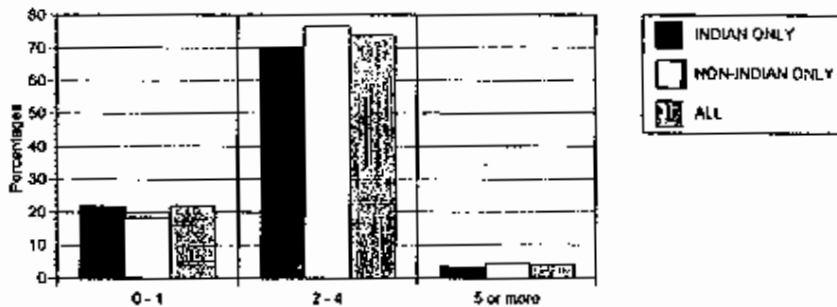
DAB2. The Total Number Of People In Your Home Who Are 13 Years Of Age Or Older Is:

Overall, most (73.8%) of the respondents in this study reported their household consisted of at least two people who are 13 years of age or older. There were no statistically significant differences between the groups; 70.2% of the Indians reported they had between two and four people living with them who were age 13 or older, whereas 76.9% of the non-Indians reported this. About 26% of the Indians reported they had at most one person who is age 13 or older, whereas 18.6% of the non-Indians reported this. These differences were not statistically significant (Chi Sq=5.614, $p>.05$, $\phi=.092$). These data are presented in Table DAB2 and illustrated in Graph DAB2.

Table DAB2. The Total Number of People In Your Home Who Are 13 Years of Age Or Older Is

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
0-1	26.2	81	18.6	66	22.2	147
2-4	70.2	217	76.9	272	73.8	489
5 or more	3.6	11	4.5	16	4.2	27

Graph DAB2. People Over Age 13 Living In Home



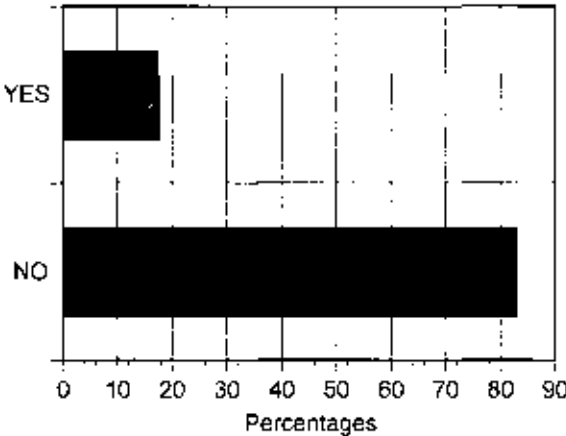
E1_1. I Am Considered A Tribal Elder:

Overall, most (82.7%) Indians in this study reported that they were not considered a Tribal Elder. Only 17.3% of Indians in this study enjoy this esteemed social status. These data are presented in Table E1_1 and illustrated in Graph E1_1.

Table E1_1. Tribal Elders

	INDIAN ONLY	NUMBER OF RESPONSES
YES	17.3	51
NO	82.7	243

Graph E1_1. Tribal Elders



F1_1. Please Check The Statement That Best Describes Your Living Situation. Today, I Live On:

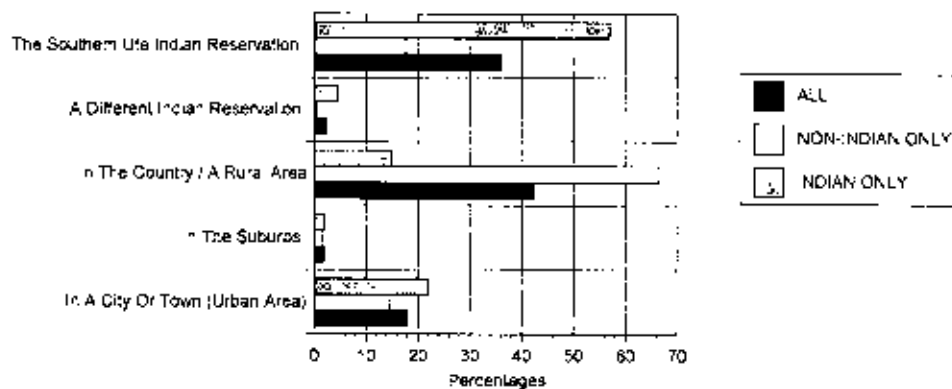
Most (81.9%) of the respondents in this study reported that they do not live on an Indian reservation. There were, however, substantial differences between the groups; a majority (56.8%) of Indians in this study reported they live on the Southern Ute Indian reservation, whereas 17.4% of the non-Indians reported this. Two-thirds (66.4%) of the non-Indians reported that they live in a rural area that was near the reservation but not on it, whereas 14.8% of the Indians reported this. These differences were statistically significant (Chi Sq=193.125, $p < .001$, $\phi = .541$). These data are presented in Table F1_1 and illustrated in Graph F1_1.

Table F1_1. Location of Residence

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
THE SOUTHERN UTE INDIAN RESERVATION	56.8	176	17.4	61	35.9	237
A DIFFERENT INDIAN RESERVATION	4.5	14	.3	1	2.3	15
IN THE COUNTRY / A RURAL AREA NOT ON AN INDIAN RESERVATION	14.8	46	66.4	233	42.2	279
IN THE SUBURBS ‡	1.9	6	1.4	5	1.7	11
IN A CITY OR TOWN (URBAN AREA) ‡	21.9	68	14.5	51	18.0	119

‡ Many Subjects Reported That They Live In The Town Of Ignacio, CO. Other Subjects Did Indeed Live In Other Areas Of The United States.

Graph F1_1 Location Of Residence

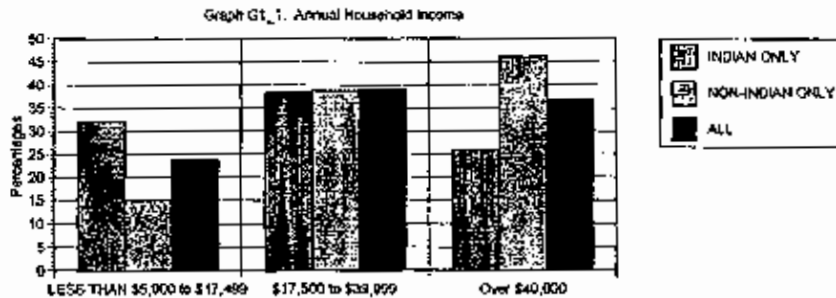


G1_1. What Is Your Annual Household Income?:

Overall, most (63.2%) respondents in this study reported an annual household income of under \$39,999 (La Plata County median income is \$39,313). There were differences between the groups; 32.3% of the Indians reported annual household incomes under \$17,499, whereas 15.1% of the non-Indians reported annual household incomes of less than \$17,499. These differences were statistically significant (Chi Sq=37.991, $p < .000$, $\phi = .246$). The data are presented in Table G1_1 and illustrated in Graph G1_1.

Table G1_1. Annual Household Income

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
Under \$5,000 – \$17,499	32.3	101	15.1	49	24.0	150
\$17,500 – \$39,999	38.4	120	38.8	126	39.2	246
Over \$40,000	25.9	81	46.2	150	36.8	231



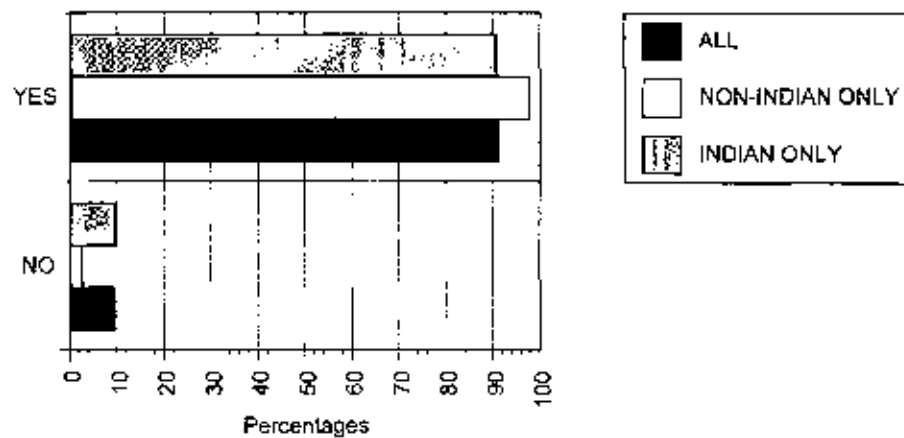
H1_1. Do You Have A Phone In Your Home?:

Overall, most (90.9%) respondents in this study reported having a phone in their home. There were differences between the groups; 90.5% of the Indians reported having a phone in their home, whereas 97.5% of non-Indians reported having a phone in their home. Moreover, 9.5% of the Indians reported they do not have a phone in their home, while 2.5% of the Indians reported this. These differences were statistically significant (Chi Sq=42.028, $p<.001$, $\phi=.252$). These data are presented in Table H1_1 and illustrated in Graph H1_1.

Table H1_1. Phone In Home

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
YES	90.5	38	97.5	344	90.9	601
NO	9.5	4	2.5	9	9.1	60

Graph H1_1. Phone In Home

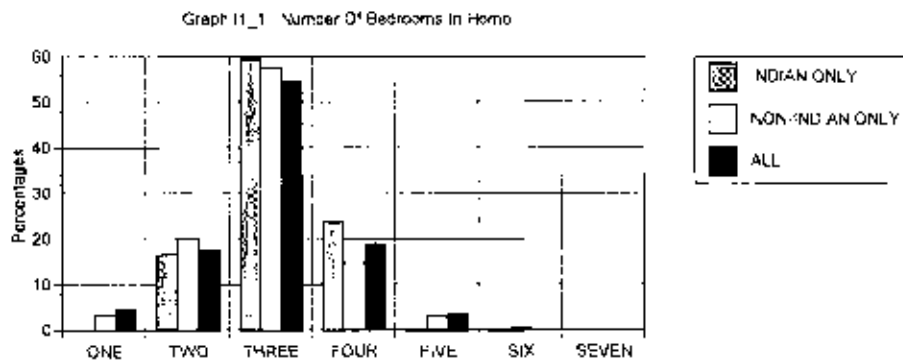


11_1. How Many Bedrooms Are In Your Home?:

Overall, most (54.7%) respondents reported having three bedrooms in their home. There were some differences between the groups (23.8% of the Indians reported having four bedrooms in their home, whereas 14.8% of the non-Indians reported this. These differences were statistically significant (Chi Sq=15.922, $p < .05$, $\phi = .156$). These data are presented in Table 11_1 and illustrated in Graph 11_1.

Table 11_1. Number Of Bedrooms In Home

	INDIAN ONLY %	NUMBER OF RESPONSES	NON-INDIAN ONLY %	NUMBER OF RESPONSES	INDIAN AND NON-INDIAN %	NUMBER OF RESPONSES
ONE	5.9	18	3.4	12	4.6	30
TWO	14.7	45	20.2	71	17.6	116
THREE	51.1	157	57.8	203	54.7	360
FOUR	23.8	73	14.8	52	19.0	125
FIVE	4.6	14	3.1	11	3.8	25
SIX	0	0	.6	2	.3	2



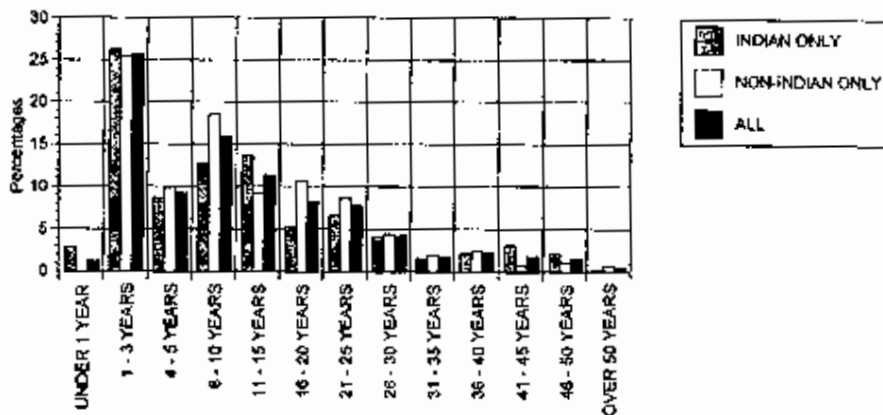
J1_1. How Long Have You Lived In Your Current Home?:

Overall, most (56.6%) respondents in this study have lived in their current homes for ten years or less. There were no statistically significant differences between the groups (44% of the Indians and 43% of the non-Indians reported living in their homes for more than 10 years) (Chi Sq=.061, $p > .05$, $F = 1.019$, $\phi = .362$, $p > .05$). Three tables are presented. Table J1_1 presents the data in thirteen categories and Graph J1_1 illustrates such.

Table J1_1. Years At Current Residence

	INDIAN ONLY	% OF RESPONSES	NON-INDIAN ONLY	% OF RESPONSES	INDIAN AND NON-INDIAN	% OF RESPONSES
UNDER 1 YEAR	15.6	44	8.1	27	11.5	71
1 - 3 YEARS	16.7	47	18.8	63	17.8	110
4 - 5 YEARS	9.6	27	10.4	35	10.0	62
6 - 10 YEARS	14.2	40	19.7	66	17.2	106
11 - 15 YEARS	15.2	43	9.9	33	12.3	76
16 - 20 YEARS	6.0	17	11.3	38	8.9	55
21 - 25 YEARS	7.4	21	9.3	31	8.4	52
26 - 30 YEARS	4.6	13	4.8	16	4.7	29
31 - 35 YEARS	1.8	5	2.1	7	1.9	12
36 - 40 YEARS	2.5	7	2.7	9	2.6	16
41 - 45 YEARS	3.5	10	.9	3	2.1	13
46 - 50 YEARS	2.5	7	1.2	4	1.8	11

Graph J1_1. Years At Current Residence



Overview of the Southern Ute Indian Criminal Justice System

Southern Ute Indian Department of Justice & Regulatory

The majority of the Southern Ute Indian criminal justice system programs and departments fall under the umbrella of the Department of Justice & Regulatory. The Police Department offers patrol, investigatory, and crime prevention services, as well as special programs designed to keep youth away from drugs and criminal activities. The Police Department also maintains an office that provides services to victims of crime. The Detention Center provides detention services for detained and as well as sentenced tribal members. The Detention Center also contracts with other nearby Indian tribes to provide detention services to those tribes. The tribal Prosecutor and Public Defender's office both fall under the umbrella of the Department of Justice & Regulatory. Other departments include the Gaming Division, which provides security and regulatory services for the Sky Ute Casino; the Tribal Enforcement Rights Office (T.E.R.O.), which enforces the Title 17 – Southern Ute Employment Rights Code, which addresses efforts to ensure that Southern Ute tribal members are given the best opportunities for employment with The Tribe; and, the Natural Resource Enforcement Department, which ensures The Tribes' environmental protection laws are enforced.

The Southern Ute Tribal Court

The Southern Ute Tribal Court, with its Chief Justice and two Associate Justices, is directly under the Tribal Chairman. The Probation Department is under the umbrella of the Tribal Court.

FUTURE RESEARCH NEEDED

Most items in the survey found that the Indians and non-Indians had fairly similar scores. Crimes that the Indians found serious were also found serious by the non-Indians. Indians cultural values that the Indians supported were also supported, although to a lesser extent, by the non-Indians. The one major difference that shows up is in terms of the collective efficacy in this tribal community. The Indians had much lower scores on collective efficacy than did the non-Indians. Future research might focus on why there is such a disparity between the collective efficacy scores, particularly since collective efficacy has been shown by Robert J. Sampson and his colleagues (1997) to be associated with victimization. The low collective efficacy scores of the Indians are compatible with their high victimization rates. The higher collective efficacy scores amongst the non-Indians are reflected in their lower victimization rates. Of future interest would be why the Indians have such lower collective efficacy scores. Specific questions that might address this concern are: Is the low collective efficacy scores amongst the Indians a result of reservation life? Is it a result of non-Indian intrusion on the reservation? Or, are there specific characteristics of the Indians that may account for their views? These are a few of the research questions that should be addressed in future work.

Finally, one might delete the items that dealt with crime severity as these did not provide much useful information. Also, it is suggested that more items that measured both victimization and cultural values be added. It is suggested to systematically study specific tribes, probably based on population size or location (rural or urban). These tribes should be selected on the basis of specific characteristics (e.g., a small rural tribe and a large rural tribe) and then randomly select subjects from these groups so that the data and characteristics may be generalizable to other tribes that are similar to them.

APPENDIX

Southern Ute Indian Community Safety Survey

A survey conducted for the Honorable Members of the Southern Ute Tribal Council
Representing
The Great Southern Ute Indian Nation



INSTRUCTIONS

1. You will be paid \$10.00 to complete this survey. If you answer **ALL** questions in the survey, your name will be entered into a drawing for an additional \$100.
2. Please answer all of these questions even if you are NOT a Southern Ute Indian!
3. Most of the questions in this survey can be answered by circling or checking one answer.

EXAMPLE:

The sample question below asks you to rank the level of seriousness of children stealing candy.

	No Opinion	Not Serious	A Little Serious	Somewhat Serious	Serious	Very Serious
Children stealing candy	0	1	2	3	4	5

For example, if you think that children stealing candy is not serious, then you would circle number 1.
If you think children stealing candy is very serious, then you would circle 5.

-
4. This survey should take about 20 minutes to complete.
 5. Please return the completed survey and the envelope containing your green "Payment Request Form" in the large white, self-addressed stamped envelope.
 6. Thank you for your cooperation! We value your opinions.

APPENDIX

1. YOUR IDEAS ABOUT CRIME IN GENERAL:

This Section, we ask you to rank the seriousness of a variety of crime. How serious do you feel the following crimes are? Your answers will help determine where the Tribes' resources should go. (CIRCLE ONE NUMBER IN EACH ROW)

CRIME	No Opinion	Not Serious	A Little Serious	Somewhat Serious	Serious	Very Serious
Murder (intentionally killing another person) 01	0	1	2	3	4	5
Robbing someone using a gun or knife 01	0	1	2	3	4	5
Rape (forced sexual intercourse) 01	0	1	2	3	4	5
Beating someone up 01	0	1	2	3	4	5
Pushing, grabbing or shoving someone 1	0	1	2	3	4	5
A man beating his wife or girlfriend 01	0	1	2	3	4	5
A woman beating her husband or boyfriend 01	0	1	2	3	4	5
Stealing someone's car, truck, ATV, or motorcycle 01	0	1	2	3	4	5
Grand Theft (for example, stealing farming equipment or livestock) 1	0	1	2	3	4	5
Stealing someone's tools (for example, carpenter, mechanic or plumber tools) 01	0	1	2	3	4	5
Petty Theft (for example, shoplifting) 01	0	1	2	3	4	5
Businesses cheating consumers 01	0	1	2	3	4	5
Vandalism (for example, damaging private property) 01	0	1	2	3	4	5
People drinking alcohol in public 01	0	1	2	3	4	5
Drunk Driving (Driving a car when drunk) 01	0	1	2	3	4	5
Driving a car after having a few alcoholic drinks 01	0	1	2	3	4	5

APPENDIX

2. YOUR COMMUNITY

In this Section, we ask you questions related to how you feel about your neighborhood and community. We want to learn if these matters might have something to do with crime in your neighborhood.

How strongly do you agree or disagree with these statements about your neighborhood?
(CIRCLE ONE NUMBER IN EACH ROW)

COMMUNITY COHESION	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
a. People around here are willing to help their neighbors. ⁴²	1	2	3	4	5
b. This is a "close knit" community. ⁴²	1	2	3	4	5
c. People in this neighborhood can be trusted. ⁴²	1	2	3	4	5
d. People in this neighborhood generally <u>do not</u> get along with each other. ⁴²	1	2	3	4	5
e. People in this neighborhood <u>do not</u> share the same values. ⁴²	1	2	3	4	5
COMMUNITY CHARACTERISTICS	Very Likely	Likely	Neither Likely nor Unlikely	Unlikely	Very Unlikely
f. How likely is it that your neighbors could be counted on to do something if children were skipping school and "hanging out"? ⁴⁹	1	2	3	4	5
g. How likely is it that your neighbors could be counted on to do something if children were spray painting graffiti on a local building? ⁵²	1	2	3	4	5
h. How likely is it that your neighbors would do something if children were showing disrespect to an adult? ⁴²	1	2	3	4	5
i. How likely is it that your neighbors could be counted on to do something if a fight broke out in front of their house? ⁴²	1	2	3	4	5
j. How likely is it that your neighbors could be counted on to do something if the fire station closest to your home was threatened with budget cuts? ⁴²	1	2	3	4	5

APPENDIX

The following questions are about your neighborhood (the area near your home). (check only one box)

1. Who do you think should respond to the problems in your neighborhood? (check only one box) ^{M1}

- Tribal Council,
- Police,
- Courts,
- Individuals should take care of problems themselves.
- Neighborhood Members in Groups,
- Government (federal, state or county).

2. Are you active in improving your neighborhood? (circle only one) ^{M2} YES, NO

If YES, how? ^{M2.1} (write in) _____

3. What do you like about your neighborhood? ^{M3} (write in)

4. What do you **NOT** like about your neighborhood? ^{M4} (write in)

5. EVALUATION OF TRIBAL SERVICES
 In this Section, we ask you to evaluate some of the services offered by the Southern Ute Tribal Council.
 Please feel free to use another sheet of paper to tell us your opinions of the services offered by the Southern Ute Tribal Council.

TRIBAL SERVICES (CHECK ONLY ONE BOX)	Very Satisfied	Satisfied	Neither Satisfied nor Dissatisfied/ No Opinion	Dissatisfied	Very Dissatisfied
In general, how satisfied are you with the Southern Ute <u>Police Department</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute Tribal <u>Court</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute Tribal <u>Crime Victim's Services</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute <u>Community Action Program (SUCAP)</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute <u>Tribal Council</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute <u>per capita payments</u> ? ^{M5}	1	2	3	4	5
In general, how satisfied are you with the Southern Ute <u>retirement benefits</u> ? ^{M5}	1	2	3	4	5

6. CRIMES AGAINST INDIAN CULTURAL VALUES

APPENDIX

In this Section, we ask you to answer questions about crimes against Indian cultural values. In the first Section, we ask you about crimes committed by Non-Indians. Non-Indians are people who are not Indian such as Anglos/Whites, Blacks, Hispanics and others. In the second Section, we ask you about crimes committed by Indians who are Members of your own tribe.

CRIMES AGAINST INDIAN CULTURAL VALUES BY NON-INDIANS (CHECK ONLY ONE BOX)	Not Serious	A Little Serious	Neither Serious nor Not Serious	Serious	Very Serious
NON-INDIANS trespassing onto Indian ceremonial or Indian burial grounds. ^a	1	2	3	4	5
NON-INDIANS buying Indian bones and other Indian cultural artifacts. ^a	1	2	3	4	5
NON-INDIANS hunting or fishing on the reservation without a tribal permit. ^a	1	2	3	4	5
NON-INDIANS taking natural resources such as plants, rocks or other sacred items off of the reservation. ^a	1	2	3	4	5
NON-INDIANS practicing Indian spiritual ceremonies. ^a	1	2	3	4	5

CRIMES AGAINST INDIAN CULTURAL VALUES BY INDIANS (CHECK ONLY ONE BOX)	Not Serious	A Little Serious	Neither Serious nor Not Serious	Serious	Very Serious
INDIANS selling Indian bones and other Indian cultural artifacts, for personal gain. ^a	1	2	3	4	5
INDIANS not respecting tribal Elders. ^a	1	2	3	4	5
INDIANS taking natural resources such as plants, rocks or other sacred items off of the reservation. ^a	1	2	3	4	5
INDIANS hunting or fishing on the reservation without a tribal permit. ^a	1	2	3	4	5
INDIANS stealing money from the Tribe (for example, a casino employee taking money from the tribes' casino or a Tribal Council member stealing money from the tribes' bank accounts. ^a	1	2	3	4	5

7. PAN-INDIAN IDENTITY	YES	NO	DON'T KNOW
Are you enrolled in a tribe, band or clan? ^a	1	2	3
Has anyone in your family ever enrolled in a tribe, band or clan? ^a	1	2	3
Has anyone in your family ever attended an Indian school? ^a	1	2	3
Do you have any contact with a tribe, band or clan? ^a	1	2	3
Who in your family was or is Indian? ^a (write in)			
When did you last visit your land or reservation? ^a (write in)			

APPENDIX
Help Make Your Community Safe!



TOG' OIAK'
(THANK YOU!!)

Please do not write in this area.

Payment: Y N Initials: _____

Issues: _____

Census Tract # _____

S U

APPENDIX
CODEBOOK
FOR
BJS DATASET FROM SOUTHERN UTE INDIAN COMMUNITY SAFETY SURVEY

1. serial = Serial number assigned to questionnaire

2. indianyn = INDIAN or Non-INDIAN

0 = Indian

1 = non-Indian

3. indian = Southern Ute, Other Indian or Non-Indian

0 = non-Indian

1 = Southern Ute Indian

2 = Other Indian

4. a1 = Murder (intentionally killing another person)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

5. b1 = Robbing someone with a gun or knife

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

6. c1 = Rape (forced sexual intercourse)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

7. d1 = Beating someone up

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

8. e1 = Pushing, grabbing, or shoving someone

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

9. f1 = A man beating his wife or girlfriend

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

APPENDIX

10. g1 = A woman beating her husband or boyfriend

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

11. h1 = Stealing someone's car, truck, ATV, or motorcycle

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

12. i1 = Grand theft (for example, stealing farming equipment or livestock)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

13. j1 = Stealing someone's tools (for example, carpenters, mechanic or plumber tools)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

14. k1 = Petty theft (for example, shoplifting)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

15. l1 = Businesses cheating consumers

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

16. m1 = Vandalism (for example, damaging private property)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

17. n1 = People drinking alcohol in public

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

18. o1 = Drunk driving (driving a car when drunk)

1 = No opinion

2 = Not serious

3 = A little serious

4 = Serious

5 = Very serious

9 = Blank

APPENDIX

19. p1 = Driving a car after having a few alcoholic drinks
1 = No opinion
2 = Not serious
3 = A little serious
4 = Serious
5 = Very serious
9 = Blank

20. a2 = People around here are willing to help their neighbors
1 = Strongly agree
2 = Agree
3 = Neither agree nor disagree
4 = Disagree
5 = Strongly disagree
9 = Blank

21. b2 = This is a "close knit" community
1 = Strongly agree
2 = Agree
3 = Neither agree nor disagree
4 = Disagree
5 = Strongly disagree
9 = Blank

22. c2 = People in this neighborhood can be trusted
1 = Strongly agree
2 = Agree
3 = Neither agree nor disagree
4 = Disagree
5 = Strongly disagree
9 = Blank

23. d2 = People in this neighborhood generally do not get along with each other
1 = Strongly agree
2 = Agree
3 = Neither agree nor disagree
4 = Disagree
5 = Strongly disagree
9 = Blank

24. e2 = People in this neighborhood do not share the same values
1 = Strongly agree
2 = Agree
3 = Neither agree nor disagree
4 = Disagree
5 = Strongly disagree
9 = Blank

25. f2 = How likely is it that your neighbors could be counted on to do something if children were skipping school and "hanging out"?
1 = Very likely
2 = Likely
3 = Neither likely nor unlikely
4 = Unlikely
5 = Very unlikely
9 = Blank

26. g2 = How likely is it that your neighbors could be counted on to do something if children were spray painting graffiti on a local building?
1 = Very likely
2 = Likely
3 = Neither likely nor unlikely
4 = Unlikely
5 = Very unlikely
9 = Blank

27. h2 = How likely is it that your neighbors would do something if children were showing disrespect to an adult?
1 = Very likely
2 = Likely
3 = Neither likely nor unlikely
4 = Unlikely
5 = Very unlikely
9 = Blank

APPENDIX

28. i2 = How likely is that your neighbors could be counted on to do something if a fight broke out in front of their house?

1 = Very likely

2 = Likely

3 = Neither likely nor unlikely

4 = Unlikely

5 = Very unlikely

9 = Blank

29. j2 = How likely is it that your neighbors could be counted on to do something if the fire station closest to your home was threatened with budget cuts?

1 = Very likely

2 = Likely

3 = Neither likely nor unlikely

4 = Unlikely

5 = Very unlikely

9 = Blank

30. a_3 = In the previous 12 months, someone threatened you with a knife, gun or other weapon.

0 = Blank

1 = Yes

31. a3.1 = Threatened – This happened to me but not in the last 12 months.

0 = Blank

1 = Yes

32. a3.2 = Threatened – Never happened.

0 = Blank

1 = Yes

33. a3.3 = Threatened – Once.

0 = Blank

1 = Yes

34. a3.4 = Threatened – More than once.

0 = Blank

1 = Yes

35. a3.5 = Threatened – It was reported to the police.

0 = Blank

1 = Yes

36. a3.6 = Threatened – The violent person was drunk or on drugs.

0 = Blank

1 = Yes

37. a3.7 = Threatened – The violent person was living in my home.

0 = Blank

1 = Yes

APPENDIX

38. a3.8 = Threatened – I was injured (the victim).

0 = Blank

1 = Yes

39. b_3 = In the previous 12 months, someone slapped or hit you.

0 = Blank

1 = Yes

40. b3.1 = Slapped or hit – This happened to me but not in the last 12 months.

0 = Blank

1 = Yes

41. b3.2 = Slapped or hit – Never happened.

0 = Blank

1 = Yes

42. b3.3 = Slapped or hit – Once.

0 = Blank

1 = Yes

43. b3.4 = Slapped or hit – More than once.

0 = Blank

1 = Yes

44. b3.5 = Slapped or hit – It was reported to the police.

0 = Blank

1 = Yes

45. b3.6 = Slapped or hit – The violent person was drunk or on drugs.

0 = Blank

1 = Yes

46. b3.7 = Slapped or hit – The violent person was living in my home.

0 = Blank

1 = Yes

47. b3.8 = Slapped or hit – I was injured (the victim).

0 = Blank

1 = Yes

48. c_3 = In the previous 12 months, someone beat you up.

0 = Blank

1 = Yes

49. c3.1 = Beaten - This happened to me but not in the last 12 months.

0 = Blank

1 = Yes

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50. c3.2 = Beaten – Never happened.

0 = Blank
1 = Yes

51. c3.3 = Beaten – Once.

0 = Blank
1 = Yes

52. c3.4 = Beaten – More than once.

0 = Blank
1 = Yes

53. c3.5 = Beaten – It was reported to the police.

0 = Blank
1 = Yes

54. c3.6 = Beaten – The violent person was drunk or on drugs.

0 = Blank
1 = Yes

55. c3.7 = Beaten – The violent person was living in my home.

0 = Blank
1 = Yes

56. c3.8 = Beaten – I was injured (the victim).

0 = Blank
1 = Yes

57. d_3 = In the previous 12 months, someone kicked or bit you.

0 = Blank
1 = Yes

58. d3.1 = Kicked or bitten – This happened to me but not in the last 12 months.

0 = Blank
1 = Yes

59. d3.2 – Kicked or bitten – Never happened.

0 = Blank
1 = Yes

60. d3.3 – Kicked or bitten – Once.

0 = Blank
1 = Yes

61. d3.4 – Kicked or bitten – More than once.

0 = Blank
1 = Yes

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62. d3.5 – Kicked or bitten – It was reported to the police.

0 = Blank
1 = Yes

63. d3.6 = Kicked or bitten – The violent person was drunk or on drugs.

0 = Blank
1 = Yes

64. d3.7 – The violent person was living in my home.

0 = Blank
1 = Yes

65. d3.8 – I was injured (the victim).

0 = Blank
1 = Yes

66. e_3 = In the previous 12 months, someone pushed, grabbed or shoved you.

0 = Blank
1 = Yes

67. e3.1 = Pushed, grabbed or shoved – This happened to me but not in the last 12 months.

0 = Blank
1 = Yes

68. e3.2 = Pushed, grabbed or shoved – Never happened.

0 = Blank
1 = Yes

69. e3.3 = Pushed, grabbed or shoved – Once.

0 = Blank
1 = Yes

70. e3.4 = Pushed, grabbed or shoved – More than once.

0 = Blank
1 = Yes

71. e3.5 = Pushed, grabbed or shoved – It was reported to the police.

0 = Blank
1 = Yes

72. e3.6 = Pushed, grabbed or shoved – The violent person was drunk or on drugs.

0 = Blank
1 = Yes

73. e3.7 = Pushed, grabbed or shoved – The violent person was living in my home.

0 = Blank
1 = Yes

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74. e3.8 = Pushed, grabbed or shoved – I was injured (the victim).

0 = Blank

1 = Yes

75. f_3 = In the previous 12 months, someone raped you (I was forced to have sexual intercourse against my will.)

0 = Blank

1 = Yes

76. f3_1 = Rape – This happened to me but not in the last 12 months.

0 = Blank

1 = Yes

77. f3_2 = Rape – Never happened.

0 = Blank

1 = Yes

78. f3_3 = Rape – Once.

0 = Blank

1 = Yes

79. f3_4 = Rape – More than once.

0 = Blank

1 = Yes

80. f3_5 = Rape – It was reported to the police.

0 = Blank

1 = Yes

81. f3_6 = Rape – The violent person was drunk or on drugs.

0 = Blank

1 = Yes

82. f3_7 = Rape – The violent person was living in my home.

0 = Blank

1 = Yes

83. f3_8 = Rape – I was injured (the victim).

0 = Blank

1 = Yes

84. a4.1 = Who do you think should respond to the problems in your neighborhood?

Qualitative data – written responses

APPENDIX

97. b6 = Non-Indians buying Indian bones and other Indian cultural artifacts
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

98. c6 = Non-Indians hunting or fishing on the reservation without a tribal permit.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

99. d6 = Non-Indians taking natural resources such as plants, rocks and other sacred items off the reservation
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

100. e6 = Non-Indians practicing Indian spiritual ceremonies.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

101. f6 = Indians selling Indian bones and other Indian cultural artifacts for personal gain.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

102. g6 = Indians not respecting tribal elders.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

103. h6 = Indians taking natural resources such as plants, rocks and other sacred items off the reservation.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

104. i6 = Indians hunting or fishing on the reservation without a tribal permit.
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

105. j6 = Indians stealing money from the Tribe (for example, a casino employee stealing money from the tribe's casino or a Tribal Council member steal money from the tribe's bank accounts).
 1 = Not serious 3 = Neither serious nor not serious 5 = Very serious
 2 = A little serious 4 = Serious 9 = Blank

106. a7 = Are you enrolled in a tribe, band or clan?
 1 = Yes 3 = Don't know
 2 = No 9 = Blank

107. b7 = Has anyone in your family ever enrolled in a tribe, band or clan?
 1 = Yes 3 = Don't know
 2 = No 9 = Blank

APPENDIX

108. c7 = Has anyone in your family ever attended an Indian school?

- | | |
|---------|----------------|
| 1 = Yes | 3 = Don't know |
| 2 = No | 9 = Blank |

109. d7 = Do you have any contact with a tribe, band or clan?

- | | |
|---------|----------------|
| 1 = Yes | 3 = Don't know |
| 2 = No | 9 = Blank |

110. e7 = Who in your family was or is Indian?

Qualitative data – written responses

111. f7 = When did you last visit your land or reservation?

Qualitative data – written responses

112. a1_1 = You are (gender):

- 1 = Male
- 2 = Female
- 9 = Blank

113. b1_1 = Your age is:

- | | | | |
|-------------------|-------------|-------------|-----------|
| 1 = 17 or younger | 3 = 30 – 40 | 5 = 51 – 60 | 9 = Blank |
| 2 = 18 - 29 | 4 = 41 - 50 | 6 = over 60 | |

114. c1_1 = Your racial / ethnic identity is:

- | | |
|--------------------------------------|----------------|
| 1 = I am Southern Ute Indian | 5 = I am Black |
| 2 = I am Indian but not Southern Ute | 6 = I am Asian |
| 3 = I am White / Anglo | 7 = Other |
| 4 = I am Hispanic | 9 = Blank |

115. c1_2 = What is your tribe / band / clan?

Qualitative data – written responses

116. c1_3 = Other (write in).

Qualitative data – written responses

117. da1 = The total number of people in your home who are 12 years of age or younger is:

- | | | | | | |
|-------|-------|-------|-------|---------|------------|
| 1 = 1 | 3 = 3 | 5 = 5 | 7 = 7 | 9 = 9 | 99 = Blank |
| 2 = 2 | 4 = 4 | 6 = 6 | 8 = 8 | 10 = 10 | |

118. bd2 = The total number of people in your home who are 13 years of age or older is:

- | | | | | | |
|-------|-------|-------|-------|---------|------------|
| 1 = 1 | 3 = 3 | 5 = 5 | 7 = 7 | 9 = 9 | 99 = Blank |
| 2 = 2 | 4 = 4 | 6 = 6 | 8 = 8 | 10 = 10 | |

119. e1_1 = I am considered a Tribal Elder.

- | | |
|---------|----------------|
| 1 = Yes | 3 = Don't know |
| 2 = No | 9 = Blank |

APPENDIX

120. f1_1 = Please check the statement that best describes your living situation.

TODAY, I live on:

- | | |
|---|------------------------------------|
| 1 = The Southern Ute Indian reservation | 4 = In the suburbs |
| 2 = A different Indian reservation | 5 = In a city or town (urban area) |
| 3 = In the country (rural area) not an Indian reservation | 9 = Blank |

121. g1_1 = What is your annual household income?

- | | | |
|-----------------------|----------------------|------------------------|
| 1 = less than \$5,000 | 6 = 15,000 – 17,499 | 11 = 35,000 – 39,999 |
| 2 = 5,000 – 7,499 | 7 = 17,500 – 19,999 | 12 = 40,000 – 49,999 |
| 3 = 7,500 – 9,999 | 8 = 20,000 – 24,999 | 13 = 50,000 – 74,999 |
| 4 = 10,000 – 12,499 | 9 = 25,000 – 29,999 | 14 = \$75,000 and over |
| 5 = 12,500 – 14,999 | 10 = 30,000 – 34,999 | 99 = Blank |

122. h1_1 = Do you have a phone in your home?

- | | |
|---------|----------------|
| 1 = Yes | 3 = Don't know |
| 2 = No | 9 = Blank |

123. i1_1 = How many bedrooms are in your home?

- | | | |
|-------|-------|------------|
| 0 = 0 | 4 = 4 | 8 = 8 |
| 1 = 1 | 5 = 5 | 9 = 9 |
| 2 = 2 | 6 = 6 | 10 = 10 |
| 3 = 3 | 7 = 7 | 99 = Blank |

124. j1_1 = How long have you lived in your current home? (years)

Qualitative data – written responses

125. j1_2 = How long have you lived in your current home? (months)

Qualitative data – written responses