

Building Brighter Futures in Indian Country

What's on the Minds of Native Youth?



TRIBAL YOUTH PROGRAM

Tribal Youth Program

Youth Focus Group Report

June 2-3, 2007
Shelton, Washington

U.S. Department of Justice
Office of Justice Programs
Office of Juvenile Justice and Delinquency Prevention

Tribal Youth Program
Youth Focus Group Report

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June 2-3, 2007
Little Creek Hotel – Squaxin Island Tribe
Shelton, Washington

J. Robert Flores, Administrator
Office of Juvenile Justice and Delinquency Prevention

Preface

The Office of Juvenile Justice and Delinquency Prevention (OJJDP) is pleased to announce the release of this report on the Tribal Youth Program Youth Focus Group.

The focus group was held June 2-3, 2007 in Shelton, Washington. The purpose of this meeting was to bring tribal youth together and encourage an open dialog among them about their communities, families, and life experiences.

Boys and girls, ages 10 to 17, from 20 tribes across the United States and their chaperones participated in this effort, which will ultimately aid the federal government in creating strategies and programs responsive to the needs of youth in Indian country.



TRIBAL YOUTH PROGRAM

This document was prepared by Fox Valley Technical College under cooperative agreement number 2006-MU-FX-K002 from the Office of Juvenile Justice and Delinquency Prevention (OJJDP, Office of Justice Programs (OJP), U.S. Department of Justice.

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

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



This edition is the first printing.

I Am One, Made Up Of Many

The following poem reflects comments from the group during the introductions.
It was shared with the group at the banquet.

I am one made up of many.

My favorite color is pink;
lost in the colors of the
rainbow.

I am a paintball warrior.

I am the middle child
living between the traditions
of bracelets and beads;
between fishing, trapping
and my fear of airplanes.

The skill of an archer; a
hunter; the child of a
war chief.

My great-great-grandfather
fought for his way of life.
Custer was a victim of his
attempts to change ours.

I still carve the masks of the
faces of my aunts
and uncles.

I have always responded to
the earthquakes in our lives.

This is what I am; one made
up of many dreams.

I may be a swimmer, diving
to the depths of my spirit.

I am interesting.

I am from New Hampshire
where I can
choose to live free or die.

I am funny, yet I am caring.

I took in my three nephews.

I counsel at the school.

I try to cultivate culture.



I plant the seeds of dreams
in my eleven grandchildren;
the head start they need to
be one; made up of many.

Once in my dreams I saw
myself as a fancy shawl
dancer. Now I am, but that's
not all of me.

I'm also a captain on the
canoe journey of life; my
life... My dreams wrapped
in the quilts I've made.

I hate spiders because I do
not understand them, but I
know the clams I dig, like my
grandfather born in 1898.

Kayaking along the shores
of my soul; running the
marathons of my life.

I can choose to be me.

A modern day warrior, a
Marine, a soldier; yet I serve
on the council of our youth.

A foster parent of tradition;
a keeper of spirit; a haven
of hope.

One day I may be
a Secret Service agent or
work for the FBI.

But today
I am the me I choose.

My parents were born in
foreign countries, sacred in
their differences; sacred in
their thought.

Each one made up of many,
to make me; one who likes
to be with friends; who likes
to cook; who likes to eat;
who likes week-long
camping trips.

I may coach a state
championship team, or
I may supervise youth in
prison, either within
concrete walls;
or counsel those trapped in
the walls of their minds.

Helping them hunt for
peace... or fish for the
elusive serenity of the heart.

I am one made up of many.

The ball is in my court, I
know that.

It is me who can choose to
hit it back over the net, like
the volleyball player I am;
sending the responsibility for
my life to someone else to
give back to me.

As baseball has taught me, I
know that in life I may strike
out many times.

But I know that I will be
given more opportunities
and I promise myself and all
those who are a part of me
that I will go down swinging.

You see, I am you and you
are me.

I'm 59... 10... 68... and 25.

I'm Miss Indian America;

I'm young, I'm old,
I'm a retired Marine.

I'm a fifth-grader; I'm a
judge.

I am one;
made up of many.

I'm different;
I'm beautiful and
I am sacred.

- Dave Raasch
June 2007
Shelton, WA



November 1, 2007

Youth are the tribes' most precious resource. American Indians and Alaska Natives rely on their youth to carry their tribes and traditions into the future. Unfortunately, violent crime, substance abuse, and mental health issues prevent some tribal communities from upholding that responsibility. By holding the focus group, the Office of Juvenile Justice and Delinquency Prevention gathered information that it hopes will result in more responsive programs and ultimately ensure a brighter future for many of these children.

OJJDP would like to thank every boy and girl, and tribal participants who spoke so openly and honestly about their lives and who made the meeting such a success.

Sincerely,

J. Robert Flores
 Administrator
 Office of Juvenile Justice and Delinquency Prevention



Background

Office of Juvenile Justice and Delinquency Prevention

The Office of Juvenile Justice and Delinquency Prevention (OJJDP) provides national leadership, coordination, and resources to prevent and respond to juvenile delinquency and victimization. OJJDP supports states and communities in their efforts to develop and implement effective and coordinated prevention and intervention programs and to improve the juvenile justice system so that it protects public safety, holds offenders accountable, and provides treatment and rehabilitative services tailored to the needs of juveniles and their families.

OJJDP's Tribal Youth Program

The Office of Juvenile Justice and Delinquency Prevention (OJJDP), Office of Justice Programs, U.S. Department of Justice, manages and supports the Tribal Youth Program (TYP). TYP is part of the Indian Country Law Enforcement Initiative, a joint initiative of the U.S. Departments of Justice and the Interior aimed at

improving law enforcement and juvenile justice in Indian Country. Since FY 1999, approximately \$10 million annually has been appropriated for TYP to provide resources for federally recognized tribes and Alaska Native villages. The funding distribution is based on service population on or near reservations. Program funding is for 48 months.

Laura Ansera, OJJDP

We are here to find out what is working in the community and to find out what is not working in the community. I am here to take this message back to Washington, DC, so Congress can hear the voice of Native youth. It is important for you to hang on to traditional ways; to grasp your language and pass it on.

OJJDP has awarded 229 grants and cooperative agreements to tribes throughout the United States to develop and implement culturally sensitive delinquency prevention programs, alcohol and substance abuse prevention programs and intervention for court-involved youth. In addition, OJJDP uses \$1 million annually in discretionary funding to enable eligible tribes to provide substance abuse and mental health prevention/intervention services to American Indian/Alaska Native youth who are involved in, or at risk of becoming involved in, tribal and/or state juvenile justice systems.

One purpose of the OJJDP Tribal Youth Program is to support and enhance tribal efforts to prevent and control delinquency and improve the

juvenile justice system for American Indian and Alaska Native (AI/AN) youth. Another focus is to provide mental health and substance abuse services to youth.

The Tribal Youth Program areas included:

- 1 Provide prevention services to reduce risk factors for delinquency, including risk factor identification, anti-gang education, youth gun violence reduction programs, truancy prevention programs, school dropout prevention programs, after-school programs and/or parenting education
- 2 Provide interventions for court-involved tribal youth, including graduated sanctions, restitution, diversion, home detention, foster and shelter care and mentoring.
- 3 Improve the tribal juvenile justice system, including developing and implementing indigenous justice strategies, tribal juvenile codes, tribal youth courts, intake assessments, advocacy programs, gender-specific programming and enhancing juvenile probation services and/or re-entry programs.
- 4 Provide alcohol and drug abuse prevention programs, including drug and alcohol education, drug testing and screening.
- 5 Provide mental health program services, including development of comprehensive screening tools, crisis intervention, intake assessments, therapeutic services, counseling services for co-occurring mental health and substance abuse disorders, drug testing, referral services and placement services.

Overview of Focus Group Process

The focus group began Saturday, June 2, with a reception, light dinner, and welcoming activities. (Full agenda included in the attachments.) Due to flight cancellations/delays and travel fatigue, the introductory activities were rescheduled for Sunday morning, June 3. Rose Algea, a Squaxin Island tribal member, provided the traditional opening. DB Consulting Group, Inc. facilitated opening introductory exercises. From the introductions, Dave Raasch created the poem, "I am One, Made up of Many." This poem reflects the diversity of background and experience that participants brought to this process.

The participants were separated into three groups for the focus-group process. Evangeline Campbell, Indian Child Welfare Specialist, Office of Indian Services, Human Services Division, Bureau of Indian Affairs, U.S. Department of the Interior, and Michael Guilfoyle, Juvenile Justice Specialist,

FirstPic, Inc. facilitated the 10 to 14-year-old group. Royleen Ross from the Pueblo of Laguna in New Mexico and Gerry Cavis, National Security Specialist for the Criminal Justice Division, Center for Innovation at Fox Valley Technical College, facilitated the 15 to 17-year-old group. The chapter-one discussion group facilitators were Patricia San Antonio, Senior Evaluation Specialist and Sarah Wygant, Research Assistant, both from CSR, Inc. Each group had a note taker and two observers for the discussions, which lasted approximately 4½ hours. Each participant's verbal responses to predetermined questions about their thoughts and experiences were recorded.

The groups began their discussions and broke for lunch, which included a presentation by Dave Rogers, Tribal Law Enforcement Specialist with the Criminal Justice Division, Center for Innovation at Fox Valley Technical College, on developing communication skills. The focus group discussions continued after lunch and concluded in the afternoon. Activities for the youth were scheduled in the early evening. The evening agenda included Administrator J. Robert Flores, Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs,

U.S. Department of Justice, giving the keynote address. The Coeur d'Alene Tribal Youth Program presented their video, "Many Cultures, One Community." The evening ended with a gift exchange and a traditional farewell circle.

On Monday, June 4, participants observed the Tribal Government-to-Government consultation process, which was part of the third tribal consultation, training, and technical assistance session. The series of four sessions was developed by the Office of the Assistant Attorney General for the Office of Justice Programs. The youth returned to their homes later in the day on Monday.

Rose Algea Squaxin Island Tribe

Always go back
to the journey;
represent your nation.
The power of the people
and its prayers all go
around full circle from the
Federal Government to
the Tribal Government to
the youth of the
community. Youth are
our guidance.



Discussion Groups and Question Format

Through facilitated discussions the following questions were proposed, with the anticipated outcomes:

1. Instead of just identifying the problems, what can we do to eliminate them?
2. If we had to identify the problem areas facing youth, what would they be? Why?

The three discussions groups were provided with similar questions, which centered on the following themes, with anticipated outcomes listed within each theme. It was not expected that all groups would ask every question, but the facilitators were expected to use the questions as a guide, making adjustments as needed, based on time and the conversational flow of their individual groups.

Individual

Expected Outcome: To understand Native youth and their outlook on life, the world, the potential problems they face, themselves and their community.

Questions:

1. What is it like to be a Native youth in today's world?
2. When you think about your future, what do you see yourself doing?
3. What do you do when you have a problem? Who do you talk to when something is bothering you?
4. What influences your self-esteem? (Example: peer pressures, attitudes, sports, etc.)
5. How do you cope with self-esteem?

Community

Expected Outcome: To gain an understanding of how the community influences and supports Native youth, as well as the composition and participation of the Native youth.

Questions:

1. What are positive activities you are involved with in your community?
2. What is life like for youth in your community?
3. What do you see as the biggest challenge facing youth in your community?
4. By joining with other Native youth throughout the nation, what can youth do to make our tribes/villages/communities safer?
5. What kinds of opportunities for constructive after-school activities are available in your community? (UNITY youth council, Boys & Girls Clubs, Tribal Youth Program, Big Brothers/Big Sisters).
6. Realistically, can we improve our communities or are things just the way they will always be?

Family

Expected Outcome: To understand the parental influence, support, extended family influence, family composition and participation, on the Native youth.

Questions:

1. What language(s) are spoken at your home?
2. What is a typical family like in your community? (Two parents? Number in household?)
3. What does your family do for a living?
4. What family support do you have to achieve your goals?

School

Expected Outcome: To understand the youth's view of school and their school's position, contribution and influence on their lives.

Questions:

1. What services are provided to you in school? (Example: counseling, mentoring)
2. Do you know students who have dropped out? Why did they leave?
3. How safe do you feel in school?

When the adults start to talk about the culture or tribal history or language, you can hear a pin drop. The kids are thirsty for this kind of information.

Discussion Groups and Question Format

Drugs and Alcohol

Expected Outcome: To understand the youth's views, exposure to, peer interaction with, and prevention recommendations regarding drugs and alcohol.

Questions:

1. In your opinion, what is causing so many youth to turn to alcohol, drugs, sex abuse and crime?
2. How can alcohol abuse be reduced?

Tribal Leadership

Expected Outcome: To understand the youth's view of their tribal government and how they would improve upon the government.

Questions:

1. In your opinion what is the role of your tribal government?
2. If you were the tribal/village leader, what would you do for youth?
3. If you were to make a list of recommendations for providing activities for youth or enforcing laws (such as underage drinking) to present to your tribe/village leaders, what would be your top recommendations?

Bullying

Expected Outcome: To understand how the youth view bullying, whether it occurs in their environment and how they deal with and prevent it from occurring.

Questions:

1. What do you think are the underlying, root causes of bullying?
2. What could youth do to prevent bullying and violence?

Safety

Expected Outcome: To understand whether youth feel safe, are exposed to gangs, and how they would increase safety in tribal communities nationwide.

Questions:

1. What can be done to help youth feel safe?
2. Do you feel you have a gang issue where you feel you are not safe?
3. How can youth and adults work together in reducing violence and crime?

Juvenile Justice

Expected Outcome: To understand the views and impact of the juvenile justice system on Native youth, the treatment options, and the programs offered for Native youth by the juvenile justice system.

Questions:

1. What should be done for youth who "break the law?" (Examples: caught with an open container, breaking curfew, fighting etc.)
2. What type of court programs do you have in your tribal court? (Examples: Teen court, drug court, healing to wellness court, circle sentencing)

Health and Mental Health Services

Expected Outcome: To understand the health and mental health issues facing the Native youth today including; physical and nutritional fitness, teen pregnancy, suicide and their potential recommendations for eliminating negative behaviors in these areas.

Questions:

1. What kind of community services would help you achieve your goals?
2. Do you have role models? Who are they?
3. Do you have elders you look up to?

Start educating youth as early as first grade about problems such as alcohol and drugs. Seventh graders already drink in school and third graders are already in gangs.



10 to 14-Year-Old Group Discussion

Summary of Findings

The 10 to 14-year-old focus group consisted of 12 youth with 5 males and 7 females. The youth participants included members of the Tribal Youth Programs, UNITY representatives, Boys & Girls Clubs and other youth programs. The participants sat on chairs in a small circle. Five non-participants sat in on the group. The group began with an explanation of the purpose of the discussion, an explanation of the ground rules and then simple introductions around the circle. The following was identified:

Activities that work well with youth include sport activities, school programs, and cultural events. In particular, Boys & Girls Clubs were mentioned, as well as Why Am I Tempted (WAIT) Programs, drum groups, dances and powwows.

According to this group the most critical issues that need to be addressed include:

- alcohol and marijuana use
- teen pregnancy
- suicide
- gang activity

There is a lack of parental involvement and commitment to youth, which can manifest as negative role models and separation of families. Some youth experiment with cutting or may experience thoughts of suicide from feeling unloved and unwanted. Several participants mentioned concern over teen pregnancy and the surrounding stigma.

Reasons for getting into trouble included intrigue over trying new things, peer pressure and boredom.

When asked to identify ways to eliminate the problems facing youth, participants indicated substance abuse programs, positive adult role models, sports activities, Boys & Girls Clubs, and involving youth in planning for community activities.

Individual

Of the 12 participants in this group, eight indicated they will drink; none thought they would try methamphetamine.

Most of the youth thought it was cool/fun to be a Native youth in today's world, although some feel the stress of having divorced parents or being judged because of the actions of other family members.

10 to 14-year-old youth responses to questions about their community and school

	Yes	No
Do you feel safe in your community?	50%	50%
Is bullying a problem in your school?	92%	8%
Are your peers using alcohol and drugs?	100%	0%
Are there gangs in your school?	42%	58%
Do you know someone who dropped out?	92%	8%
Do you feel safe in school?	25%	75%

Individuals (continued)

When asked what they think their future will be like, over half indicated they want to work for their tribe. Over half plan to go to college.

In dealing with problems, some indicated they get angry, ignore the problem, or let it out by walking, throwing rocks, running, or sitting and thinking. When something is bothering them, they will talk to friends, their grandma, brother/sister, a pastor or their boyfriend/girlfriend.

Self-esteem is influenced by being able to make people laugh, getting good grades/awards, making music, culture and practicing traditional ways, and preparing/eating traditional foods.

Community

Weekend activities for youth included cleanup crews with incentives for participation, youth council groups, UNITY, sports, church, Boys & Girls Clubs, and going to the park. While all the youth felt these programs were important, they did not feel they are effective, especially for older youth.

Grandparents, dads, sisters, and Ms. Hopi were identified as role models.

Family

Ten of the 12 participants speak their native language in the home. Only two of the 12 participants indicated they felt a traditional family in the community included mom, dad, and siblings. The remainder included stepparents, grandparents, uncles, split families, or a "rundown 3-bedroom house with 8 people living there."

Is your school preparing you for further education?

Some teachers (the new ones) have a hard time with control and we don't learn as much.

School

Do the grade schools help prepare youth for high school, college, or technical/community college? The majority felt yes, they do, although there was a broad range of opinions on how helpful the teachers are; some felt they give a great deal of extra help to students while others felt the students are hard on the teachers, especially new teachers that cannot control the classroom. One person indicated the school work was not hard enough. School programs developed to address youth problems or issues included: WAIT, Red Ribbons, Reconnecting Youth, Native American Club, and mentoring programs.

Drugs and Alcohol

When asked what causes so many youth to use alcohol or drugs, the majority of the responses related to peer pressure or following what their parents do at home. To reduce alcohol and drug abuse, community and school education programs were recommended, along with alternative activities, including golf, movie theatres, video arcades, hiking/sledding places or horseback riding. The majority felt tribes are not tough enough on those that use and abuse alcohol and drugs.

Tribal Leadership

The primary ways youth felt the tribe could help create activities for youth were to provide funding for equipment and supplies within the schools, provide a recreation center for basketball and other activities, and have baseball diamonds.

Bullying

When asked who bullies, the participants indicated girls are more verbally abusive and boys are more physically abusive. Who bullies? ...Kids that are bullied at home; those with low self-esteem; those that want to take their anger out on others.

Safety

Some reasons stated for not feeling safe within the community included gangs and mentally unstable people as well as people with guns. To help create more safety, recommendations were to have a curfew for all ages and not just kids, have more programs to help people stop drinking, and add night police patrols. Neighborhood Watch programs were mentioned as another way to enhance safety and to see more involvement by police within neighborhoods.

Solutions for community safety included having a curfew, school officers, lights in public places and more visible police presence.

Juvenile Justice

When asked how the courts, law enforcement and community leaders should treat youth who break the law, the participants suggested they should give them a second chance, treat them with respect, and sentence them to community service.

Health & Mental Health Services

The most common health concerns for family members included drug abuse, high blood pressure and diabetes.

15 to 17-Year-Old Group Discussion

Summary of Findings

The 15 to 17-year-old focus group consisted of 13 youth with 7 males and 6 females. The youth participants included members of the Tribal Youth Programs, UNITY representatives, Boys & Girls Clubs and other youth programs. The participants sat on chairs in a small circle. Five non-participants sat in on the group. The group began with an explanation of the purpose of the discussion, an explanation of the ground rules and then simple introductions around the circle. The following were identified:

Positive aspects of youth today include youth councils, sports, fishing (some with parents), more classes that teach about self-esteem and abstinence, good teachers and summer youth camps/programs.

The participants felt the most significant problems facing youth today were alcohol, drugs (including prescription as well as illegal), dropping out of school, going to school hung over, viewing parents and guardians as alcoholics, abuse, peer pressure and seeing problems but not reporting.



Individual

Youth were asked what it is like being a Native youth in today's world, and while some felt proud, the majority of their responses reflected the negative aspects of community life, such as living in a dirty community with trash around the neighborhoods, living with alcoholism, pill poppers, selling drugs and the potential for gang involvement.

For their future, they hoped to have the opportunity to further their education, to participate in additional activities outside the reservation and to be more involved in tribal training events. They felt it was important to have more parental involvement in workshops and training opportunities. They said good parents have a tendency to work too hard and their children end up feeling neglected.

Of this group of participants, they stated their futures included graduating from high school, with many identifying goals to join the military or to attend technical schools.

Participants were asked to identify ways they can improve themselves. The following were recorded:

- Individuals must assume more responsibility for their behavior and have more self-discipline.
- Maintain a positive attitude.
- Know the history of your tribe. Youth must know where they came from in order to know where they are going.
- Have the confidence to teach other youth (younger) about bad situations.
- Take advantage of opportunities to attend events like the focus group.
- Participate in Tribal Police Academies and other learning experiences.

What do you see yourself doing in the future?

I stopped thinking about the future because if it doesn't work out it would be a big disappointment.

Community

The youth were creative in their suggestions for ways to make the future brighter in their communities:

- Paint over graffiti and pick up trash; offer incentives for improving the community.
- Replace graffiti with artwork designed/painted by local youth.
- Get involved in UNITY and other youth activities, including school and camping trips.
- Increase police presence and involvement within communities.
- Involve youth in adult groups and activities.

When asked what problems they might see with making these suggestions work, the youth said that painting over graffiti only temporarily solves the problem; trash will continue to accumulate between pickups; stores will sell red, white, and blue spray paint (gang colors); and the message is not making it to youth about programs like the Tribal Youth Program and other grant-funded activities that can help them make better choices.

The greatest challenge facing teens in tribal communities is seeing problems with friends and not reporting the problem to parents or authority figures.

The youth were asked to identify ways the community can address problems facing youth:

- Keep tribal heritage and awareness active, support participation in cultural activities and sensitivity to Native American traditions.

- Provide better programs to engage youth within the community, including summer camps and drug prevention talks by government officials (Secret Service, FBI, etc.)
- Programs that promote motivational speakers “who’ve been there.”
- Develop buddy programs within age groups to promote positive influences, help with recovery and provide re-entry support after treatment.
- Recognize that while they provide jobs, casinos are not always a positive aspect of the community. Address the negative factors of having casinos.
- Have doctors limit prescriptions for addictive drugs, i.e., pain pills, muscle relaxers, etc.

Role models for the youth are mothers, grandparents, fathers, and uncles/aunts. They set good examples by giving good advice, overcoming adversity and working hard. Others teach the language and maintain culture, including sweats, dances, trap making, hunting, powwows and traditional music. Some received good advice from their role models:

- Go after what you want; don’t just let things come to you.
- A good leader is a good hunter; a good hunter is a provider for others in the village.
- Use comedy/humor to give advice in a positive way.

The community could support youth in achieving their goals by:

- Provide family classes to strengthen them and help them deal with divorce and other problems.
- Repair rundown homes and turn them into neighborhood classrooms.

- Place emphasis on teaching culture and traditions, such as speaking and maintaining the tribe’s language.
- Hold family parenting/life-skills classes in schools.

Family

The typical family within their communities includes mostly single-parent families. There are high rates of alcoholism and divorce. Many parents are dysfunctional and are not involved with children’s lives.

Participants were asked to identify ways families can help address the problems youth face today. The responses were recorded as follows:

- Adults (guardians and parents) need to be more aware of what youth are doing. They need to be more accountable for their behavior and choices. They are the role models for youth in their care.
- Realize the effects of alcoholism on families and look at treating families instead of individuals.
- Teach family values within the home.
- Recognize and address how much the behavior of older family members affects the behavior and future of younger family members.

Schools

Ideas for ways schools can address the problems facing youth today resulted in the following responses:

- Have training programs in schools for alcoholism, abuse and drugs.
- Provide for more effective school counselors and counseling/rehabilitation programs.
- Teach youth how they can more effectively help each other.
- Learn to treat problems instead of managing symptoms of the problems.

Drugs and Alcohol

When asked if their peers are using alcohol and drugs, all 13 participants indicated yes, with drugs being easily accessible, prevalent in the schools and used during lunch breaks. Their observation is that males use drugs at a higher rate than females. Most prominent drug abuse includes marijuana, ecstasy, ice, methamphetamine, snipes, bulbs and cocaine, as well as alcohol and prescription drugs. The participants indicated that seventh-graders are drinking at school.

Reasons for abusing alcohol and drugs included the adventure of trying something new, peer pressure and nothing better to do with their time. They may want to be cool or to be accepted by their peers. Other reasons were to help deal with depression, anger, school problems or a lack of attention at home.

The best ways to reduce alcohol and drug abuse were to provide prevention programs, provide treatment and support services to youth before they are involved in the judicial system, encourage positive peer support networks and involve youth in selecting activities that they will appreciate, such as field trips, movies, camping and basketball games.

Safety

Not all participants feel safe in their communities. Suggestions to improve safety were to have youth work with adults in the police departments and court system, eliminate graffiti, clean up the community, provide more jobs for youth and encourage youth councils.

Why do you think people bully?

Kids may be bullied at home and they take their anger out in this way; it makes them feel better about themselves.

Bullying

The youth were asked if bullying is a problem in their school. The majority said yes and described several types of bullying. Most bullying is between races but also by gangs and wanna-be gangs. Other types of bullying were initiation or hazing incidents by upper classmen in high schools. Girls tend to get more involved in verbal and emotional bullying. They did not have recommendations for ways to reduce the incidence of bullying. In fact, they indicated there is no benefit to staying out of gangs or out of trouble.

Tribal Leadership

The participants were asked for the recommendations they would make to their tribal governments, if provided the opportunity:

- Hold classes to teach tribal government to youth and invite them to participate in meetings and events; encourage youth to share their ideas and opinions.
- Provide more employment opportunities for youth.
- Take alcohol away from the community and write and enforce stricter laws on alcohol consumption.
- Write/enforce stricter laws on graffiti and keeping the community clean.

- Hold more educational workshops on how to spend/distribute per capita earnings made from casinos, selling oil rights, etc. Include discussions on how to save for higher education, use graduation earnings and provide for clothing allowances.
- Provide for more activities and opportunities for youth, including camps, cultural trainings, recreation centers/clubs, open gym hours and opportunities to attend Native American conferences.

Juvenile Justice

When asked how the tribes should deal with youth who break the law, the participants recommended attending specialty courts, including wellness, teen and peer courts. In particular, for alcohol-related offenses, they felt youth should be punished by written warnings, loss or suspension of their driver's licenses, probation, treatment, detention, intervention, monitoring or educational classes.

The participants were asked if they felt the courts and law enforcement are doing their jobs. They indicated that police do not consistently enforce laws. Reasons for this included favoritism, lack of responsiveness to calls for assistance, ignoring some problems and insufficient numbers of police officers to respond to the many problems within the tribe.





Chaperone Group Discussion

Summary of Findings

The chaperone discussion group was held on Sunday, June 3. The chaperone discussion group included 18 adults (9 men and 9 women), who accompanied the children participating in the youth focus group. The adult group included parents and program managers. The participants sat on chairs in a large circle facing each other. Four non-participants also sat in on the group; two from CSR, Inc. (the facilitators), one from OJJDP, and one American Youth Policy Forum contractor who works with OJJDP. A DB Consulting employee sat outside the circle and took notes on the discussion using a laptop. The discussion group started with introductions.

The questions for the discussion paralleled the major questions asked of the youth in the focus groups:

- 1 What are positive things you can say about youth today?
- 2 What do you think are the problems facing youth today?
- 3 How does the experience of the youth today differ from your own experience?
- 4 What kinds of programs do you think would help youth?

The atmosphere of the chaperone discussion group was serious, focused, quiet and sad. Several chaperones began crying when they spoke about the problems in their communities.

Many of the programs for youth are available for 'problem kids.' We need to have more programs for 'positive kids,' not just the children who are in trouble.

What are positive things you can say about youth today?

Technology

The adults mentioned that the youth are skilled in the use of technology. They often help adults with technology and are good at making videos, using computers and other information technology activities. The youth also have opportunities to learn about technology. For example, New Mexico has NASA labs for kids, and there are often computer requirements in elementary school.

Youth Involvement in the Community

Youth are willing to get involved in their communities through volunteering, assisting elders and participating in programs such as Head Start. Boys & Girls Club programs are popular too, including health and awareness programs. Chaperones mentioned other programs that youth are involved in including Junior Golf Clubs where youth give lessons to younger children.

Youth Involvement in Native Activities

Youth are involved in language programs and cultural programs including drumming, singing, dancing, powwows and cultural awakening programs.





As one chaperone commented, “If it’s offered, they’ll get involved.” Youth are interested in learning the culture, arts and (Native) crafts are a big thing. Adults teach them these skills. “When the adults start to talk about the culture or tribal history or language, you can hear a pin drop. The kids are thirsty for this kind of information.” One of the chaperones talked about their drumming group for kids “We have about 3-11 adults sitting at the drums with the kids. We have about 80 kids. They have now been asked to serve as the host drummers at an upcoming powwow.”

One chaperone mentioned their tribe’s language program. The children get credit from the school for the classes, but they have to get up early to take the classes at 7 a.m. “The language is slowly coming back. Kids who are older are asking for the classes. A lot of youth can understand it, but few can speak it. We have honor roll students who also want to take the language. They want to be connected to elders.” Youth have contact with elders during language programs.

Adults agreed that youth were interested in language classes, especially when they were younger. It is difficult to teach Native language in some communities because the language varies by family. A child may learn something in school, use it at home and his grandmother will tell him it is wrong because it is not how their family says it.

The chaperones said that youth like to interact with elders. Youth initiate Native activities because they are interested in the activity and they seek out adults who know how to do it. Children like to learn how to do something. One adult described how children liked to watch him carve. He tells them that they “will make money if you learn and take care of yourself.” One participant objected to the use of the term elder by the moderator and said that she thought this was a stereotype of Native culture. In her tribe, elders are only about 8% of the population and youth want to be taught by any adult or peer who has cultural knowledge and can help them.

The language is slowly coming back. Kids who are older are asking for the classes. A lot of youth can understand it, but few can speak it. We have honor roll students who also want to take the language. They want to be connected to elders.

Intercultural Communication

Chaperones mentioned that youth are good at intercultural communication and that kids from different backgrounds get along. Youth are able to work together across cultures.

Sense of Humor

The youth also have a sense of humor and like it when adults appreciate their humor. “Kids are funny and they like it when an adult can recognize this quality and allow it to shine and blossom.”

What do you think are the problems facing youth today?

The adults in the discussion group identified a lack of parenting skills and guidance from parents as serious problems facing youth. The list of problems facing youth are the responsibility of parents. The group identified the following problems facing youth today:

- They are angry and hurt because they don’t belong and nobody cares. This causes them to act out. Teenagers and children don’t have boundaries and structure. Kids want love, acceptance, worth and security to make them feel safe.
- There are a lot of broken and separated homes and a lack of parental guidance.
- Parents need to learn how to say no to children and not let them make decisions they are not prepared to make. Parents need family strengthening and communication strategies.
- There is a lack of motivation on what to do and where to go after school, and no one is asking what is going on with children. There is a lack of family and community involvement (parents and teachers) and a number of parents and teachers don’t care.

- Teachers need to understand the children (this is a problem with Anglo teachers who do not develop personal bonds with youth or unfairly discipline youth because they do not understand the culture).
- Young people have kids too soon and don't know how to raise them.
- The Anglo system is failing our people and values have changed because of Anglo influence.
- Traditional values are dying and are set aside for modern conveniences. We are not teaching children to survive in this world.
- People rely on the government and the government is enabling people.

Other problems include losing the children to technology (video games, TV and computers). Computers are a problem because they don't teach survival skills or culture to children.

Adults who work with children in school notice their lack of concentration and focus. Children cannot sit still and listen to adults. One participant described how traditional storytelling was important in the winter during her childhood. Kids are unable to do these activities now. They don't have the etiquette to participate in traditional interactions because of their poor behavior. "One participant said that there have always been bad kids, but the behavior now is much worse than it was in the past." Inattention and lack of focus affect the ability to learn cultural values and skills, which are taught through experience and language, not through technology. Youth can learn how to make money. They can use skills (like carving) to make money and be their own boss.

There are a lot more obese kids because of television and video games. Children no longer like being outside and being active. Quite a few children are on Ritalin.

One participant told a story about her son who was trying to separate from popular culture and participate in traditional activities like "grazing" or collecting wild foods with his grandmother as a way of developing his native identity.

How does the experience of the youth today differ from your own experience growing up?

Adults did not have the same opportunities as their children to learn their language or their culture. The older generation has also faced the stresses of assimilation and change. "Our traditions were viewed as taboo because of the Anglo assimilation of religion." One participant told of how he grew up in a nomadic lifestyle in a reindeer camp with his extended family, was then settled in a village and had to deal with a Native corporation and be assimilated. He felt that it was necessary for youth and adults up to age 50 to relearn their traditional values and responsibilities. Many of the participants agreed that adults have a lack of understanding of traditional values. It is difficult for adults to teach the youth when the adults are relearning themselves.

There is a fluency gap with the youth's parents. There was a generation lost when there was no language or cultural activities, including dancing, singing, or drumming. Most of the people who can speak the native language are over 50.

It is stressful being a Native youth today; people judge me for things other family members have done.

What kinds of programs do you think would help youth?

Adults spoke generally about how youth need supervision and to know that adults are in charge. Youth also need discipline and guidance.

Many of the programs for youth are available for problem kids. The adults suggested having more programs for "positive kids," not just the children who are in trouble.

Safety net programs for boys and girls would help youth.

Parenting classes would be good for families by helping parents deal with their children more effectively. Parents need to understand that their kids are growing up in a different world than when they were young. Parents need to reinforce positive behavior.

Youth programs end at age 18, but youth over 18 are not yet ready to be adults and still need support. Communities need more programs for youth ages 18-22. Adults suggested that young adults come back to mentor youth, as it is important to keep a connection between the young adults and the youth.

One participant suggested that adult volunteer support programs would be helpful. The program would provide support for adults who are helping youth as volunteers can be draining.

Report Recommendations

The facilitators and staff met at the conclusion of the focus group to review the event and evaluate the focus group process. The following recommendations are a summary of the discussions and include a review of the evaluation comments and session notes. The comments and recommendations are summarized within the following areas: Recommendations about Tribal youth; Suggestions for coordination of future youth focus groups; and Overall comments.

Tribal Youth Recommendations

All participants were pleased with this opportunity to participate in an event outside of their reservations/community. They appreciated the opportunity to network with youth from other communities; to share ideas about what is working well within their communities and to be able to discuss challenges in a non-threatening environment. The event coordinators did an outstanding job creating a safe environment for the youth to talk and interact with each other. Participation in an event like this allows them to further develop their leadership skills.

The youth made the following specific recommendations which can help direct OJJDP in providing services to tribes.



- Make information on services and programs available to youth. In particular, younger participants were not aware of programs within the community. Tribal Youth Program Managers (grantees) would benefit from training on how to market programs within their communities.
- Target programs that can be made available for teenagers. Participants felt more resources are focused on younger children than on teens. There are limited activities and places to go within the communities for teens.
- Provide additional prevention resources to communities in the areas of suicide, alcohol use, bullying, and teen pregnancy.
- Involve tribal youth in training programs and conferences to make presentations that demonstrate successful youth programs.
- Many youth felt their parents did not fully understand the problems they are facing. Parenting classes would help provide information and resources to bridge the gap between youth and their parents/guardians.
- Participants requested that this report be shared with tribal leaders to inform them of the discussions and recommendations.
- Provide youth with ongoing opportunities to connect with successful Native role models who can encourage the youth and relate to their life experiences.

Future Focus Groups

The event coordinators brought extensive knowledge and experience to this focus group process, which helped create an outstanding environ-



ment for the event. As with any event of this nature, there are always lessons-learned that can help enhance future efforts in working with Native youth in this format. The recommendations on conducting future focus groups can be categorized into two primary areas that relate to the content and the focus group process.

Content:

- Focus on the areas of mental health issues and addressing violent behaviors.
- Bring these participants together again and provide an opportunity for the youth to review the report and provide feedback on the findings and recommendations.
- Seek more effective ways to find out what is working well with Native youth.
- Provide participants with information about the participating tribes; their geography, history, and cultures. Consider more visual presentations in the meeting room. This could include photos of Native youth and a map for attendees to identify their homes.
- Find ways to include court/justice system-involved youth to provide more insight into treatment and detention/probation programs. Also, include more inner city youth (urban Indians) and more East-coast tribes.

This was a good experience, and I hope the government could do something with the comments made during the short amount of time.

Focus Group Process:

- The attention span of youth is short. Conduct the focus group over a longer period of time, with more breaks between discussions. Reduce the ratio of participants-to-facilitators.
- Allow additional time for youth to build trust with the facilitators so they feel comfortable one-on-one during interviews with youth and chaperones.
- Alternate discussion time periods with additional energizer and ice breaker activities. Provide additional opportunities to network and get acquainted.
- Engage in more interactive approaches to the interview process, including teaching cultural skills or crafts and holding sessions outside. Give the groups a question and provide time to plan a report-back to the large group.
- Use paper charts and markers for visual learners. Also provide opportunities for anonymous comments in a written format.
- Involve Tribal Youth Program managers and program staff (grantees) in the development of focus group questions. Seek advice from interviewers/counselors that are training in working with Native youth.

- If future focus groups include 10 to 11-year-olds, they may need to be in a separate group from older youth and may require additional, trained facilitators that are prepared to work with this age-group. It may take more time to gain the trust of this group and more interactive processes may be needed for working with the younger participants.
- Do not start the focus group agenda on the initial travel day. Many youth had long trips to reach the facility and need time to adjust to the new environment.
- For the facilitated discussion process, it works well to sit in a circle and use male and female facilitators with complementing characteristics/personalities together in working with each group. Conduct ice-breaker activities within the small discussion groups.

Conclusions

Future focus group discussions should be conducted in smaller groups to allow more opportunities to respond to questions. For future focus groups, it would be good to bring back some youth that participated this year and also include new youth. Those that attended this year can help bring the discussions to another level of involvement based on their past experience with the process.

Thank you! I liked this chance to get out my opinion on what goes on in my community and that you actually want to listen!

The youth that participated in the focus group are to be complimented for their outstanding participation and contributions. They bonded with each other and the event coordinators quickly. They talked openly and sensitively about subjects that can be difficult to discuss. Great effort was put into honoring and respecting their willingness to discuss challenges and opportunities within their communities.

Have youth work with police officers and courts to help solve problems and work together.

Special thanks should also be given to the chaperones who took time from their schedules to accompany the youth to this event. Their opportunity to participate in the discussions enhanced the overall perspective on life within these communities. Future sessions should include more time for chaperones to network and discuss challenges and opportunities for their community.

The participants and the coordinators strongly recommend that effort be placed on holding frequent focus groups for tribal youth. Invite youth to regional and national events as participants as well as presenters. The voices of the Native youth who participated in this event were clear and direct. They want to continue to be heard and to have a say in how programs are designed to assist them in addressing challenges. They want to be an active participant in creating a better life for their families, their neighborhoods, and their tribes.

Appendix

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TYP=Tribal Youth Program; B&GC=Boys & Girls Club; UNITY=United National Indian Tribal Youth, Inc; O=Other

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Always know
 the history
 of your tribe.
 One must know
 where you
 came from
 to know where
 you are going.



Roles of Contributing Agencies

The Office of Juvenile Justice and Delinquency Prevention wishes to acknowledge the following individuals and agencies for their participation in the development and implementation of the focus group process and this report. Several months of conference calls and planning went into the development of the focus group. The following organizations, agencies, and individuals contributed to the planning process:

CSR, Inc.

Provided recommendations for agenda and focus group question develop-

ment, participated as focus group facilitators, contributed to the onsite focus group process and assisted with development of the publication and the post-event documentation and recommendation processes.

DB Consulting

Coordinated all youth-related travel, lodging, consent forms, onsite hotel logistics and youth activities.

FirstPic, Inc.

Distributed information to Boys & Girls Clubs, gave guidance for the focus group process and participated as an onsite facilitator.

Fox Valley Technical College, Criminal Justice Center for Innovation

Coordinated the conference calls, focus group agenda, the development of focus group questions, travel logistics for facilitators and the onsite focus group process. FVTC provided facilitators, recorders, and other session presenters.

Office of Human Services, Bureau of Indian Affairs, U.S. Dept. of the Interior

Provided recommendations for youth/tribe participants, gave guidance for the focus group process and participated as an onsite facilitator.

Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, U.S. Dept. of Justice

Provided funding for the focus group, gave oversight to the development process and guided the onsite process for the focus group events.

Squaxin Island Tribe

Hosted the meeting and Rose Algea provided the opening prayer and bells.

UNITY

Provided recommendations for youth/tribe participants, distributed information to UNITY members, and gave guidance for the focus group process.

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Community Summaries of Participating Tribes

Bay Mills Indian Community, MI

- The Bay Mills Indian Community is located approximately 15 miles west and southwest of Sault Ste. Marie, Michigan. The community's land consists of two areas, both of which are granted U.S. trust status. The majority of the land base lies northwest of Brimley, Michigan, while the remainder, approximately 600 acres, exists on Sugar Island in the St. Mary's River. The community obtained additional land, increasing the land base from 2,209.47 acres to approximately 3,494 acres, of which 3,109 acres are in trust.
- The government of the Bay Mills Indian Community is carried out according to a constitution adopted by the membership on August 8, 1936, and approved by the Secretary of the Interior on November 14, 1936, pursuant to the Indian Reorganization Act of 1934. The governing body is composed of a five-member executive council elected to two-year terms by the membership at large.
- The total area of the Bay Mills Indian Community is 3,185.48 acres (EPA data, 2004). Federal trust lands total 3,109 acres (EPA data, 2004). The population of the Bay Mills Indian Community is 1,013 (Tribal source, 2004). The tribal enrollment is 1,610 (Tribal source, 2004).

Coeur d'Alene Tribe, ID

- The Coeur d'Alene Indian Reservation is located in the Idaho panhandle, about 40 miles southwest of Coeur d'Alene, Idaho. Spokane, Washing-

ton lies 40 miles to the west. Principal settlements on the reservation include Benewah, DeSmet, Plummer and Tensed. Over 247,000 acres within the Coeur d'Alene Reservation are privately owned. The State of Idaho owns 12,640 acres, mostly in Heyburn State Park, which is the south end of Lake Coeur d'Alene. The U.S. Forest Service owns 570 acres that are administered by Idaho Panhandle National Forests.

- The tribe's governing body is the Coeur d'Alene Tribal Council. The council has been empowered to act on behalf of the tribe under the terms of the revised constitution and bylaws, adopted on November 10, 1984, and approved by the Secretary of the Interior on December 21 of that year. The tribal council consists of seven members, each elected to three-year terms. Its officers include a chairman, a vice-chairman, and a secretary-treasurer. The general council consists of all tribal members who are of voting age.
- The total area of the Coeur d'Alene Indian Reservation is 74,693 acres (BIA realty, 2004). Federal trust lands total 36,370 acres (Tribal source, 2004). Tribally owned land is 14,310 acres (Tribal source, 2004). Allotted lands total 22,060 acres (Tribal source, 2004). Individually owned land is 44,134 acres (BIA realty, 2004). The population of the Coeur d'Alene Indian Reservation is 6,551 (2000 Census). The tribal enrollment is 1,907 (Tribal source, 2004).

Ho-Chunk Nation, WI

- Tribal lands belonging to the Ho-Chunk Nation are largely scattered throughout western and central Wisconsin. Tribal lands are located in 18 counties of Wisconsin and in one Illinois county. Tribal headquarters are in Black River Falls, Wisconsin. Approximately 48 percent of the tribe's members live on or near tribal lands in Wisconsin. Due to the nation's status as a non-reservation tribe, it is permitted to purchase lands throughout its ancestral territory and request that the BIA grant it trust status.
- The Ho-Chunk Nation's government is composed of four branches: general council, legislative, executive and

judicial. The Ho-Chunk Legislature is comprised of 11 members representing each of the five districts of the Nation.

- The total area for the Ho-Chunk Nation is 6,018.59 acres (BIA realty, 2004). Tribally owned land is 2,610.77 acres (BIA realty, 2004). Allotted/Individually owned land is 3,407.42 acres (BIA realty, 2004). Tribal enrollment is 6,463 (BIA labor report, 2001).

Hopi Tribe, AZ

- Hopi Reservation is in the high deserts of northeastern Arizona, approximately 65 miles north of Interstate 40. It is bounded on all sides by the Navajo Indian Reservation. The tribal headquarters are in Kykotsmovi, Arizona, while the BIA agency serving the reservation is in Keams Canyon, approximately 21 miles east of the headquarters.
- The Hopi Tribal Council was established under the Indian Reorganization Act of 1934 and the first tribal constitution was adopted December 19, 1936. The council, largely inactive for the next 15 years, was reconstituted in 1950 and given federal recognition in 1955. Today the council is composed of a chairman and vice-president, each serving four years, and council members serving two years. Council members come from four different districts: First Mesa, Second Mesa, Third Mesa, and the Moenkopi District. The council meets quarterly, on the first day of December, March, June, and September.

- While the tribal council represents Hopi people in external matters, the 12 Hopi villages remain quasi-independent. Only one village has adopted a constitution and established a western form of government, with the remaining 11 villages varying in the degree to which they adhere to the traditional Hopi form of governance.
- The total area of the Hopi Reservation is 1,621,044.26 acres (BIA, 2004). The total for tribally owned lands is 1,621,044.26 acres. The population of the Hopi reservation is 6,946 (2000 Census). Hopi tribal enrollment is 12,053 (Tribal source, 2004).

Narragansett Tribe, RI

- The Narragansett Reservation is in southern Rhode Island, north of Block Island near Ninigret Pond. Charleston lies just east of the reservation along U.S.1. Following an out-of-court settlement awarded in 1978, the Narragansett Tribe of Rhode Island took control of the land awarded to them in 1983. The reservation consists of 1,943 non-contiguous, tribally owned acres held in federal trust. Of these lands about 1,550 acres of ponds and wetlands. There are 406 acres of fee lands. Most of the tribal members live outside the reservation.

- The tribe's principal governing body is the tribal council, which is comprised of a chief sachem, a medicine man, a secretary, a treasurer, and nine members. This council is elected by enrolled tribal members.

- The area of the Narragansett Indian Reservation is 1,943.5 acres (BIA realty, 2005). Narragansett federal trust land is 1,943.5 acres (BIA realty, 2005). Tribal enrollment is 2,620 (BIA labor report, 2001).

Native Village of Ambler, AK

- Ambler is on the north bank of the Kobuk River, near the confluence of the Ambler and the Kobuk rivers. It lies 45 miles north of the Arctic Circle. It is 138 miles northeast of Kotzebue, 30 miles northwest of Kobuk, and 30 miles downriver from Shungnak.

- Ambler was incorporated as a second-class city in 1971, with a mayor and city council. The village has an advisory school board and a planning commission. Ambler is in the Northwest Arctic Borough, which has authority over education, taxation, planning and zoning. The Ambler Traditional Council is a federally recognized tribe in the community.

- The area of entitlement under the Alaska Native Claims Settlement Act (ANCSA) is 92,160 acres. The 2003 population is 291 (2003 state demographer estimate). The population is 309 (2000 census).

Native Village of Kwinhagak, AK

- Kwinhagak is on the Kanektok (Qanirtuuq) River, less than a mile from the east shore of Kuskokwim Bay. It is 71 miles south-southwest of Bethel, a community of 5,000, which serves as the air transportation hub for the region, and 400 miles west of Anchorage. It is 39 miles from Goodnews Bay, the next coastal community to the south, and 39 miles from Eek, the next coastal community to the north.

- Kwinhagak was incorporated as a second-class city in 1975 and is in the Unorganized Borough. The Native Village of Kwinhagak is the federally recognized Native entity, organized under the IRA. Its charter, constitution, and bylaws were approved by the BIA in 1948.

- The area of entitlement under ANCSA is 115,030 acres. The population is 555 (2000 census). The 2003 population is 579 (2003 state demographer estimate). The population is 555 (2000 census).

Red Lake Band of Chippewa Indians, MN

- Lower Red Lake and Upper Red Lake cover over one-third of the Red Lake Band Reservation's land in northwest Minnesota, 100 miles south of the Canadian border. The two closest cities are Bemidji, which is 35 miles to the south, and Thief River Falls, which is 70 miles to the west. The tribe owns scattered holdings and fee status lands up to the Canadian border, totaling over 156,690 acres in addition to the main tribal area. Tribal headquarters are in Red Lake. Aboriginal land and unceded land holdings of 407,730 acres surround Lower Red Lake and Upper Red Lake. The tribe also has 229,300 acres of surface rights on both lakes. Four districts make up the Red Lake tribal lands. On the south shore of the two freshwater lakes are the communities of Little Rock, Red Lake, and Redby; while Ponemah is on a peninsula on the northern side of the lakes.

- The 11-member Red Lake Tribal Council, which includes a chairman, a secretary, and a treasurer, are elected from four districts with two representing

each district. Hereditary chiefs provide advice to the tribal council on matters involving preservation of traditional and cultural values. The Red Lake Tribe is not subject to state law and is accorded full sovereign rights. However, the federal government has jurisdiction over major crimes. Other crimes are the responsibility of the tribal courts and police. For police protection, the tribe administers a self-governance contract with BIA. The tribe's constitution allows for a three-member business council and a five-member gaming commission.

- Red Lake Band of Chippewa Indians' area of land is 806,698.49 acres (BIA realty, 2004). Tribal owned land is 806,698.49 (BIA realty, 2004). Allotted lands total 803,720 acres (Tribal source, 2004). The population of the Red Lake Band of Chippewa Indians is 5,162 (2000 Census). Tribal enrollment is 9,610 (BIA labor report, 2001). Tribal enrollment according to the tribe is 2,761 (Tribal source, 2004).

San Felipe Pueblo, NM

- San Felipe covers an area of 76.4 miles in Sandoval County, New Mexico, on the west bank of the Rio Grande. Albuquerque is about 25 miles south of the Pueblo; Santa Fe is 30 miles north.

- Though it was organized under the Indian Reorganization Act, the tribe considers itself a traditionally organized tribe. The Pueblo is governed by a 42-member tribal council. Officers of the council serve one-year, while council members (who include former governors, war chiefs, and fiscales) serve life terms. In 1864, San Felipe Pueblo was among those presented a silver-headed cane by President Lincoln as a token of government-to-government recognition. The governor is appointed by the caciques, who also oversee traditional matters.

- The total area of San Felipe is 48,929.9 acres (BIA realty, 2004). The population of San Felipe Pueblo is 3,185 (2000 census). Tribal enrollment is 3,131 (BIA labor report, 2001).

Seminole Nation of Oklahoma, OK

• The Seminole Tribal Jurisdiction Area is in south-central Oklahoma, about 45 miles east of Oklahoma City, and includes all of Seminole County. The Seminole Nation Tribal Complex is in the Town of Wewoka, OK. Wewoka lies at the junction of U.S. 270 and OK Highway 56, about 20 miles southeast of the Town of Shawnee. Wewoka is the site of several Seminole Nation programs and services. The Mekusukey Mission (including the tribal offices, recreational areas, industrial/commercial areas, and a cultural area) is in the Town of Seminole.

• The Seminole General Council, chaired by a principal chief and assistance chief, serves as the elected governing body. Members are elected at large every four years. The Seminole Nation, which ratified a constitution in 1969, is comprised of 12 matrilineal bands, including two Freedman bands. Each band has an elected chairman and vice-chairman and meets monthly. Every two years, each band elects two representatives to the general council

• The Seminole Nation of Oklahoma's total area of land is 26,853.07 acres (BIA realty, 2004). Tribally owned land is 26,420.65 acres (BIA realty, 2004). Individually owned land is 432.42 acres (BIA realty, 2004). Tribal enrollment of the Seminole Nation is 13,642 (BIA labor report, 2001)

Southern Ute Indian Tribe, CO

• The Southern Ute Indian Reservation covers about 309,000 acres in the southwest corner of Colorado. The reservation features timbered ranges in the east and flat mesas in the west and is crossed by seven rivers. Land is divided into 25 percent irrigated farmland, 10 percent dry farmland and 65 percent timber and range land. Tribal headquarters of the reservation are in Ignacio, 24 miles southeast of Durango.

• The tribal government is organized under the provisions of the Indian Reorganization Act of 1934. The tribal council consists of seven elected members. Officers include the chairman,

vice chairman and treasurer. The vice-chairman and treasurer are council members who are appointed by the chairman. Members serve for three-year staggered terms. The Southern Ute Indians approved its constitution and bylaws on November 4, 1936, and adopted revisions in 1975.

• The area for the Southern Ute Reservation is 314,995.89 acres (BIA realty, 2004). The population is 11,159 (2000 census). The tribal enrollment is 1,375 (BIA labor report, 2001).

Squaxin Island Tribe, WA

• The Squaxin Island Reservation occupies most of Squaxin Island, at the southern end of Puget Sound in Washington. The Island, about 4 miles long and about one-half mile wide, is near Olympia and Shelton. The tribal community and tribal headquarters are in Kamilche, between Little Skookum and Totten Inlets, near Shelton. Over the years, the tribe has purchased land for housing, tribal offices, and economic development.

• Squaxin Island government is elected. The General Council of all members elects a seven-member tribal council that oversees tribal government and enterprise. All positions are three-year terms. Squaxin Island was one of the first 30 tribes in the nation to enter into the Self Governance Demonstration Program. Now the tribe establishes its own priorities and budgets for funds previously administered by the BIA.

• Squaxin Island Tribe's total area is 970.72 acres (BIA realty, 2004). Tribal owned land is 144.67 acres (BIA realty, 2004). Individually owned land is 826.05 acres (BIA realty, 2004). There are 826 allotted lands (Tribal source, 2004). The population of the Squaxin Island Tribe is 405 (2000 Census). Enrollment is 812 (Tribal source, 2004).

Walker River Paiute Tribe, NV

• Walker River Reservation is located in the northeastern part of Nevada's Walker River Valley, about 105 miles south of Reno. In 1859, the General Land Office recommended establishing the reservation and an Executive Order confirmed it in 1874. Reservation lands

are within the tribe's traditional wintering grounds.

• The Walker River tribal government is organized under the provisions of the Indian Reorganization Act of 1934. In 1937, a tribal constitution was adopted. The reservation is governed by a tribal council, made up of a chairman, a vice-chairman, a secretary, a treasurer, and three members.

• The total area of the Walker River Paiute Tribe is 323,386.35 acres (BIA realty, 2004). Tribal owned land is 313,690.34 acres (BIA realty, 2004). Federal trust land is 964.23 acres (BIA realty, 2004). Individually owned land is 8,731.78 acres (BIA realty, 2004). Population of the Walker River Paiute Tribe is 853 (2000 Census). Enrollment is 2,219 (BIA labor report, 2001).

Yankton Sioux Tribe, SD

• The Yankton Reservation encompasses about 56,500 acres near Fort Randall, near Yankton, SD, along the Missouri River where it serves as the border between South Dakota and Nebraska. The population is concentrated in five communities: Wagner, Lake Andes, Marty, Greenwood, and Choteau Creek.

• The tribe, whose constitution and bylaws were adopted in 1932, is non-chartered and non-IRA organized. In 1961, a nine-member committee revised the constitution. The amended constitution and bylaws were adopted in 1963, then again in 1975. The Yankton Sioux Tribal Business and Claims Committee serves as the governing body and conducts business. Chairman, vice-chairman, secretary, treasurer, and five committee members are elected for two-year terms.

• The Yankton Reservation's total area is 36,740.97 acres (BIA realty, 2003). Tribally owned land is 24,448.74 acres (BIA realty, 2003). Individually owned land is 12,292.23 acres (BIA realty, 2003). The population is 6,500 (2000 census). The tribal enrollment is 5,700 (Tribal source, 2004).

Focus Group Agenda

Saturday, June 2, 2007

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|-------------------|------------------------------------|
| 3:00 pm – 5:00 pm | Facilitators and Recorders Meeting |
| 5:00 pm – 7:30 pm | Registration Desk Open |
| 5:30 pm – 7:30 pm | Welcome, Introductions and Dinner |
| 7:30 pm – 9:00 pm | Evening Activities |
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Sunday, June 3, 2007

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| 8:30 am – 10:00 am | Breakfast and Spiritual Message - Squaxin Island Representative |
| 10:00 am – 12:00 pm | Focus Group and Discussion
Youth Group Breakout, Ages 10 to 14-years-old
Youth Group Breakout, Ages 15 to 17-years-old
Chaperone Session |
| 12:00 pm – 1:30 pm | Working Lunch – The Importance of Communication |
| 1:30 pm – 4:00pm | Focus Group and Discussion Continued |
| 4:00 pm – 6:00 pm | Afternoon Activities |
| 6:00 pm– 7:30 pm | Working Dinner, Many Cultures, One Community, Coeur d’Alene
Tribal Youth Program
Keynote Speaker: J. Robert Flores, Administrator, Office of
Juvenile Justice and Delinquency Prevention, Office of Justice
Programs, U.S. Dept. of Justice
Gift Exchange Activity |
| 7:30 pm – 9:00 pm | Evening Activities |
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Monday, June 4, 2007

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|-------------------|--------------------------------------------------------------|
| 7:00 am - 8:00 am | Breakfast and Closing Remarks and Farewell |
| 8:00 am – Noon | Optional activity: Observation - One OJP Tribal Consultation |

