

4. Eight Neighborhood Service Centers have been set up in poverty areas.
5. Thirty-six social action organizations have emerged from these centers such as a Merchants Association, a Clean-up Campaign, parents groups, etc.
6. Last summer CAI ran a very successful Headstart course which reached twenty-five hundred children.
7. Presently several year-round Headstart classes are being conducted.
8. Currently in the planning stage, with the money already funded is a \$1,500,-000 skill center.

This whole program was needed in the Baton Rouge area. In a survey CAI conducted, they found that approximately 25% of the population could be defined as living in poverty. Of this 25% 83% are Negro, and the remaining 17% are white. On the whole the Negro community has received the program enthusiastically. Unfortunately, CAI has been able to make few inroads into the white community, but plans are presently underway to try to overcome their objections.

The government cutback has affected this program in two ways. It is now more difficult to obtain qualified personnel to fill the staff positions because of the uncertainty of career opportunities. But even more important, the cutback has discouraged long-range planning and sorely-needed expansion plans.

From the League of Women Voters of Grand Traverse Area, Michigan

Early in 1965, the County Agricultural Agent of Leelanau County called together a representative group of citizens to explain the possible programs under the Economic Opportunity Act. Father Henry Dondzila, pastor of an Indian mission agreed to be chairman. Several meetings followed, exploring the county's disadvantaged population and their needs. It was early admitted that the county's most obvious pocket of poverty was the Indian settlement at Peshawbestown.

This group of Indians, both Chippewa and Ottawa, live scattered along a State highway skirting Grand Traverse Bay. The planning committee explored many ideas on what were the chief needs of these native Americans, not living in a reservation. They are generally regarded by the "establishment" as second-class citizens, whose family life, dependency, alcoholism, work habits, make them employable only in the lowest sort of jobs. Although they have more self-pride in their race than have Negroes, they are still the most despised and neglected group here.

Most of the committee believed that a return to their native crafts was unrealistic; they needed to take their place in industry. One skilled weaver wanted to secure a SBA loan to set up a weaving center for the women. Such fabrics sell at a high price. However, lack of funds, plus a real lack of a building in which any activity could be held, heated throughout the winter, presented a stumbling block to any plans. Not only were meetings held with representative Indians, but with representatives of the Governor's Commission on Indian Affairs and the Indian Affairs regional office in Wisconsin.

Because these Indians live separated from the various villages in this rural county, their need seemed primarily to be a building where any activities to be developed could be held in their neighborhood. A gift from the Roman Catholic Diocese of Grand Rapids of a community building, to be leased to the county CAP, and used by all citizens, brought into reality the project. It is modern, well-lighted, and heated with central heat. It has two bathrooms, a kitchen, a spacious recreational room on the first floor, and upstairs a study center and library.

Once the building was ready for use, the CAP funds made possible the maintenance, a director (a leading Indian in the community), an arts and crafts teacher, and teachers for evening study. During 1965 the project was benefitted by the assignment of two VISTA girls; during the second year, two others succeeded them. Their leadership, and identification with the community brought to the Community Center the kind of imagination and interest which was invaluable.

It is difficult to imagine to dwellers in large metropolitan areas what the geographic and social isolation, as well as economic, of such Indians as the Peshawbestown group face over the years. They have high unemployment, their houses are run down, only four of the families have any running water, most have electricity but a community well furnishes most of their water supply. They have no reliable private transportation, there is no public transportation, and what cars they own are almost always in disrepair. The children do not have bicycles, for example. They attend a public school several miles away, to which they are transported by a school bus.