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I. INTRODUCTION

The central objectives of this report are to evaluate both the strategy and tactics of the "War on Poverty" on six of its many fronts, developing recommendations from empirical study of the battle in progress. In all wars it is well to know the nature of the enemy and to envision the shape of things to come after his defeat. Here the questions generated by this view are what is poverty—in the context of the American Indian—and what is the American Indian to be "after poverty?"

It is somewhat easier to answer the first question than the second. While there are many views of poverty, both from within and without, certain concepts recur in most of them: funds insufficient to command goods and services enjoyed by the American middle-class; low level of education and skills; unhealthful and unsanitary living conditions; absence of meaningful social organization; loss of self-identity, purpose, or hope; often various forms of self-denigration; and, finally, being considered "poor" by others. All of these concepts apply in greater or less degree and with various local nuances to a very large number of American Indians on all Federal and state reservations; the Indian has been isolated from the main stream of economic and social development in America perhaps more completely than any other population group.

The Office of Economic Opportunity (OEO) has undertaken the breaking down of this isolation, at long last bringing the Indian out of poverty along with all others not participating in the growing affluence of society-at-large. The primary mechanism for this effort is the Community Action Program (CAP), which, through its varied components, attempts to equip the American Indian for a viable existence in terms of modern technology and present-day culture.

This leads directly to the second question—"What is the Indian to be 'after poverty'?" Vestiges of his early culture (or more accurately, the early cultures of the several distinct Indian groups), mixed with the reservation culture of poverty, have led to pronounced distrust and frequent rejection of present-day