

dustrial plants. Both relocation and employment are chiefly available to the most able reservation residents. Many reservation residents are unable to take part in either of these alternatives, due to previous inadequate education, job training or experience. In part the inadequacy of BIA Indian school and denominational mission schools is at fault. Neither is adequately financed, and qualified teachers are seldom attracted to or remain in Indian schools. Drop-outs and below-grade scholastic achievement rates are usually significantly higher for Indians than for other ethnic groups. Thus a limited educational background bars many Indians from realizing available employment opportunities, or makes training more difficult and expensive than might be with better schooling.

Unfortunately, the insufficiency of BIA efforts to improve the Indian lot is not the only negative influence operative in this situation. Anti-Indian prejudice is another important factor in the vicinity of many reservations, creating both general barriers to social interaction between Indians and non-Indians, and specific barriers to economic progress (e.g., to kinds of employment open to Indians).

Such generalized prejudice, however, is not the only problem faced by Indians in neighboring communities. A particularly difficult area of Indian-white relations is law enforcement. In many of the reservation border towns Indians have a high arrest "visibility." Actions by Indians leading to arrest, imprisonment, and fine frequently are not arresting offenses for other ethnic elements of the population. This social differential directly contributes to Indian economic problems in that an employed person may be arrested, held, fined, and lose his job because he was in jail and could not report for work. A further result is lengthy arrest records for many Indians, which preclude employment wherever such records are considered in applications—as they are in most plants with military contracts. The unemployed Indian unable to pay the fine may also have to borrow money, and if money cannot be obtained, he may have to serve whatever sentence is meted out. In many border towns prisoners actually perform (without pay) most of the municipal services—garbage collection, road repair, street cleaning, and janitorial services in municipal buildings.

While such socio-economic trends as the foregoing were taking shape in the post-World War II period, "termination" was tried, pushed, and subsided as a Federal Government approach to Indian reservations. In 1950 Dillon S. Myer became Commissioner of Indian Affairs, and endorsed a policy of terminating—unilaterally—the special status of Indian reservations. This policy received strong backing from the "Eisenhower Congress" of 1952. By 1956 Federal relations were severed for ten thousand Indians—a small number, in one light, but the hue and cry raised for termination caused widespread disillusionment with the Government on the part of Indians, who once again had understandable reason to doubt the consistency of Government policy and the stability of Government support.

3. *The OEO Approach*

As an introductory overview of the OEO approach in carrying the War on Poverty to American Indian reservations we may begin with a brief recapitulation of the situation on these reservations in the mid-sixties, the field into which OEO moved.

Government presence on these Federal reservations was dominated by two agencies: the BIA and the Indian Health Division of the PHS. Responsibility for Indian health was transferred from the BIA to the PHS in 1955; in the ensuing years the PHS has gradually expanded its activities, especially in the area of preventive public health measures, until it has come to assume responsibility even for such things as the provision of drinking water.

In the 1966-67 *US Government Organization Manual* (1966:256-257), BIA lists its objectives as: "... maximum Indian economic self-sufficiency; full participation of Indians in American life; and equal citizenship privileges and responsibilities for Indians."

The same source lists as principal BIA activities:

1. to act as trustee for Indian lands and money held in trust by the United States, and to assist the owners in making the most effective use of their lands and other resources;
2. to provide public services—such as education, welfare aid, and law and order—when these services are not available to Indians through other agencies;