

with it." The NYC Director feels, however, that school statistics next year, when the in-school program is operating, will show that many enrollees have been steered back into school.

Even if this proves true, the program must overcome many culture-based obstacles. For example, Indian youths beyond the seventh grade form stronger peer groups, which functionally counteract alien values or advice from non-peer group members, specifically teachers.⁶ Rejection of concepts of "self-improvement" derived from the outside white world is widespread. Resistance to moving off the reservation to find work also remains high. The BIA has been trying to implement a relocation program for Pine Ridge people since 1951, with notably little effect on the total number of Indians at Pine Ridge Reservation who remain below the poverty level. Reportedly, 40% of Pine Ridge Sioux selected by the BIA Employment Assistance Branch in 1965 for jobs off the reservation have already returned. At this time, however, neither the NYC nor any other OEO program seems likely to create mass employment opportunities on the Pine Ridge Reservation for those enrollees now being urged to complete high school education.

(9) *Volunteers In Service To America (VISTA)*.—The Pine Ridge Tribal Attorney, Richard Schifter, had learned of the VISTA program before the Economic Opportunity Act was passed, and the Tribal Council and C. D. Allen cooperated with him in requesting that VISTAs be assigned to the Pine Ridge Reservation. The VISTAs who initially came to Pine Ridge had been trained in Albuquerque, in a few specific skills such as first aid, and had been given some general instruction in community organization. However, they had not been told specifically what they were to do at Pine Ridge.

The VISTAs had expected that housing arrangements would have been made for them, and as it turned out, they arrived in the midst of discussion of two relevant issues. First, the Tribal Council wanted them to live in the districts, but members were worried that they might be offended by the rough living conditions, the poverty, and drunkenness—and would form bad impressions of the Tribe. At the same time, they were worried about hostility that might be directed at the white outsiders by members of the communities.

The second issue was housing. The President of the Tribal Council had arranged, before the VISTAs arrived, for the Tribe to buy between fifteen and twenty-five second-hand trailers. Apparently this had been done on the understanding that VISTAs, Nursery School teachers, and probably other outsiders, would soon be arriving and would need housing. It was felt that the trailers could be placed wherever they were needed, and it was intended either that the Tribe would collect rent for them or that the rental value of the trailers would count as part of the Tribe's required contribution toward CAP. However, the trailers arrived in Pine Ridge in bad condition, and for months after the VISTAs had arrived, problems arose involving repair of the trailers and hooking them to utilities. The VISTAs in the meantime stayed in vacant rooms in the reservation "Old Folks' Home."

The Tribal Council was unsure of what might be done with the VISTAs, and asked the OED to assume responsibility for them. However, the OED Director and all other staff members were busy running the CAP components, and the VISTAs received almost no instruction. VISTAs who were interviewed said that they did almost nothing for a month, and were completely unable to get advice on the situation from VISTA officials in Washington. Mimeographed replies saying, in effect, "we have received your letter; we will respond when we have time; good luck," constituted a standing joke among the VISTAs at Pine Ridge.

Individual VISTAs gradually found tasks to perform. Two began working in the OED office and proved of great assistance in helping start the NYC and Nursery School programs. Among other things, they helped to contact volunteer supervisors for the NYC, and interviewed and selected (with final approval of C. D. Allen and the screening board) the first ten Nursery School teacher-aide trainees.

Another VISTA helped with office work for the tribal "Old Folks' Home," and became a good friend of many of the elderly Sioux there. Two more worked with BIA day schools in remote communities, on projects such as arts and crafts instruction. One VISTA moved into a deserted house in a remote community to try to institute community organization. However, though the Tribal Council and the OED Director had given approval, some members of the community were

⁶ On this point, see Wax, Murray, Rosalie Wax and Robert Dumont (1964).