

At least five different tribal and community leaders told project researchers that parents felt humiliated by being financially dependent upon their children. The many criticisms adults made of the rebelliousness and irresponsibility of the young people who suddenly find jobs suggests not only the bitterness of those excluded from employment, but the OED hiring practices are aggravating pre-existing tensions between generations. It would be misleading to assume that these tensions are due to a struggle between reactionary oldsters and their more modern progeny. Though there are cases when this may apply, there are as many where the issue is youthful lack of respect for unemployed parents or lower sense of personal integrity.

Sioux culture, much more than white, values age. Advice is given by older men who are the "true" opinion-makers within communities. At dances and community meetings, young people attend but are expected to keep respectfully silent when elders speak. There is, therefore, a certain incongruity in training young people as aides and giving them the responsibility for teaching sanitation methods, proper ways to care for children, and the need for community cooperation.

(3) *Engaging Community Leadership.*—During the four- or five-month period prior to the funding and operation of components, community discussion and interest in possible OEO programs was reportedly high in some of the Pine Ridge communities and resulted in many concrete proposals. These were either rejected, deemed infeasible by the Consortium at Vermillion, or incorporated into reservation-wide components. (According to members of the OED staff, members of the Consortium at Vermillion told them that the only programs that would be funded would be reservation-wide ones.) The initial enthusiasm abated. As one member of the Community Action Advisory Board remarked, "since these are not their own programs, they are not too much interested." The Community Action Advisory Board became defunct after a few meetings because Sioux members appointed by the Tribal Council felt it had no function, and stopped attending. The fifth member of the Tribal Executive Council who is responsible for liaison with the OED has urged the formation of another such board and has submitted a list of suggested members.

The staff of the NYC program in May 1966 considered the merits of setting up a NYC advisory board of respected members of the communities wherein NYC operates. The idea was deferred because the members of such a board would quickly sense they were being used as a rubber stamp for approval of issues already decided—unless they were given true decision-making power. The NYC Director was unwilling to risk such an arrangement. At the end of project field research, Tribal Council members were discussing plans to create an advisory board for the entire OED, with supervisory powers over OED activities.

Many factors make formal or informal cooperation with informal leaders difficult. Most important, their viewpoints on the purposes of the programs generally diverge from those of the OED staff or of OEO administrators. They can be expected to press for concrete benefits such as jobs, and be disinterested in theoretical long-term benefits. Individually, they are concerned with benefits to their communities and kin, and would feel, correctly, that their status in the eyes of their own people would depend on their success at delivering (or seeming to deliver) these. Therefore, they would probably try to put personal pressure on staff members to hire their relatives, just as members of the Tribal Council allegedly have. Most of them would be unfamiliar with planning and action based on memoranda and official requirements. The two viewpoints involve two fundamentally different ways people relate to one another. One of these involves relationships that are highly personal and kin-based; the other involves the assumption of roles, not in relation to a group of friends and relatives, but based on written or unwritten patterns of behavior demanded by the particular job or social role involved. The former conceptual stance is that of the informal tribal leader, while the latter is that of the OED administrator.

Faced with the need to "sell" the programs, to recruit and select applicants from the population, and to enlist the cooperation (or at least acquiescence) of the communities in many matters, OED staff members have tried to do their jobs without provoking unnecessary personal hostility, jealousy, and misunderstanding. Though they feel their primary responsibilities are to their programs, they usually go to district meetings when asked to do so. (Some tribal representatives and district committeemen maintain that OED staff mem-