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The Urban Indian Program in Portland, Oregon

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THE URBAN INDIAN PROGRAM IN PORTLAND, OREGON

by

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A practicum submitted in partial fulfillment of the
requirements for the degree of

MASTER OF
SOCIAL WORK

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Assembling a practicum of this sort is inevitably a humbling task as it becomes progressively clear how incomplete one's knowledge of the organizations of urban Indians are.

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Tribe follows tribe, and
nation follows nation, like
the waves of the sea. It is
the order of nature, and
regret is useless. Your
time of decay may be distant,
but it will surely come, for
even the White Man whose God
walked and talked with him
as friend with friend, cannot
be exempt from the common destiny.
We may be brothers after all,
we will see.

Chief Seattle, 1855

CHAPTER I

INTRODUCTION: HISTORY AND BACKGROUND

The purpose of this paper is to discuss and compare the original Urban Indian Program which operated from April, 1972 to January, 1974 to the most recent program which began operating in January, 1974. The two programs are of the same name, but the organizational structure as well as some of the operating concepts are different. Before getting into the detailed comparisons and contrasts of Chapters II and III, however, it is important to understand Portland's urban Indian population.

Portland, Oregon's largest city, has an estimated Indian population somewhere between three thousand and seven thousand--depending on the season or the survey. When Grant-Morgan Associates surveyed the Portland Indian community in November of 1972, they found that Portland's Native American population (Indians and Native Alaskans) reached an estimated 2,500 in the fall. Although the figure is small, when the 1970 United States Census was conducted, Portland's then

1,967 Indians represented 14.5 per cent of Oregon's total Indian population of 13,500.¹

Approximately fifty different tribes are represented in the Portland metropolitan area: Nez Perce, Warm Spring, Yakima, Sioux, Klamath and Blackfeet are the most common; but others found frequently are Kiowa, Chippewa, Commanche and Choctaw. Although many different tribes are represented, the respondents shared a common experience--75.5 per cent were one-time reservation dwellers.²

Although some reservations are economically and politically more developed than others, these figures are derived from national averages. As such, to a greater or lesser degree, they represent the common experience of reservation dwellers turned urban Indian. The Bureau of Indian Affairs provided the following data concerning the federal reservation system:

1. In 1971 the per capita average income of Indians living on federal reservations was \$1,115.

¹A local consultation firm commissioned to conduct a survey in the fall of 1972 by the Urban Indian Program. No such survey had ever been commissioned in Portland before this date.

²Grant-Morgan Associates, The Urban American Indian in Multnomah County, Oregon (Portland: Grant-Morgan Associates, 1972), p. 5.

2. The average rate of unemployment on federal reservations in March, 1972 was 40 per cent; 19 per cent of the work force was employed in temporary or seasonal jobs.
3. The dropout rate for all Indian students in a federal relationship in the late 1960's was 42 per cent.
4. Bureau of Indian Affairs' 1972 housing survey revealed that there were approximately 88,450 housing units available on reservations for 103,300 families. About 30,100 of these dwellings (34.0 per cent) are in standard condition. In contrast, 37.8 per cent, or 33,450 units, are substandard but repairable, and 4,400 are standard but lacking one or more utilities.
5. The housing situation is reflected in the reservation health statistics. The incidence rate of tuberculosis among Indians is nine times as high as for the non-Indian population. The death rate from tuberculosis (T.B.) is 3.7 times as high as the rate for the general population. Other health statistics show that the infant mortality rate has dropped since 1955, but it is still 1.2

times higher than the national average. Life expectancy has risen but still falls short of the United States All Races expectancy. The leading cause of death on federal reservations is accidents: 183.0 per 100,000 population in 1971. This rate was 2.8 times as high as the Oregon rate and 3.4 times the national rate that year.

6. Perhaps the most dramatic statement that can be made concerning the reservations is that the suicide rate in 1971 was 21.8 per 100,000 population. Compare this to 11.3 per 100,000 in the general population in 1971.

The most common response to the Grant-Morgan question concerning reasons for moving to Portland was "opportunity"--26.5 per cent. Other priorities were identified as: a good education, a steady job, and having a family. These are values commonly accepted as desirable in the general community. Given the conventional nature of the Indians' stated priorities but the uncommon nature of their cultural experience (the reservation being a strictly Indian experience), how well have Indians integrated in the Portland urban environment?

In taking an assessment of the social and economic condition of Portland Indians the author finds that they are experiencing severe adjustment difficulties.

The percentage of the Indian population below the poverty line is more than three times greater than the figure for the Standard Metropolitan Statistical Area of Portland (SMSA). Coming from a different racial stock and culture--a rural poverty environment--and lacking any training preparing them for the city, they are experiencing severe difficulties establishing themselves. Native Americans in the Portland area have an unemployment rate four times greater than that of the general population.³

When the Grant-Morgan Sample (GMS) was taken in November, 1972, the Oregon Department of Employment was reporting an unemployment rate for the Standard Metropolitan Statistical Area, or SMSA, of 4.8 per cent. Of those unemployed, 55.6 per cent had been looking for work for more than four weeks.

Most Indians bring few vocational skills with them to the city and the unskilled job market is small and uncertain. Lay-offs are common and expected. Many

³Ibid.

Indians who remain in the city have treasured the security of jobs in "dirty work" (manual labor) that an educated non-Indian person would not tolerate. Indeed, among Indians, personal attitudes valuing work and a craving for security often appear to be more important in the retention of jobs than previous training or sophistication in the complexities of the job and union markets.

Indians tend to live in working class neighborhoods where a variety of other ethnic and minority groups are also represented. Using the Portland School District student enrollments as indicators, the author finds that a concentration of Indians appeared most frequently in the Franklin and Marshall High School districts. These are the two southeasternmost districts in the city. A second concentration appears in the Roosevelt district, the northernmost section of the city. These are areas of concentration; however, there are some Indian children in almost every elementary school. Although dispersed among the general population, they do not often associate with their neighbors and most frequently turn to other Indians, usually tribesmen, for their intimate social relationships, and to pan-Indian social activities.

The Grant-Morgan Survey concluded that approximately a third of the Native American population is integrated into the urban economic structure. When their job stability is established, their access to housing, medical attention, and other urban resources tends to be the same as that of other citizens.

Based on their higher physical and job mobility and lower economic status, the remaining Indian population has not successfully integrated into the urban environment. Both Indians and non-Indians working in agencies with Native American target populations are unfamiliar with the customs and norms of the dominant culture. Lacking familiarity with appropriate procedures and resources, they are finding it difficult to establish and/or maintain a foothold. Aggravating their situation is the fact that they are frequently unprepared to deal with the processes of seeking and utilizing public resources. Despite indications of significant need, the total number of American Indians receiving mental health support from Multnomah County Health Services in the period July 1, 1972 to June 30, 1973 was five. Physical and psychological problems can grow so severe before help is obtained that the individual's capacity for adaptation is impaired. The

Indian's chances for competing successfully in the urban environment are thus diminished.

Despite obvious need, Indians are not using public resources. Although services are apparently available, the process of acquiring them makes them inaccessible to most Indians new to the urban environment. Consequently, the Portland Urban Indian Program is being expanded by the addition of experienced staff and a new services program. With regular intake and outreach activities, the program staff endeavors to find staff positions for Indians within existing programs and services. It seeks, as well, positions on local policy making boards so as to create greater opportunity for "input" from Indians.

The Urban Indian Program itself is a social service program--primarily contact and referral--directed toward meeting the individual and family needs of Indians for direct services. Some of the present Program's activities are as follows:

1. Cultural Identity: Schedules and supports Indian social activities and cultural programs, maintains a calendar of scheduled Indian culture events and publicizes these events through the mass media.

2. Social Services Referral and Contact: Seeks outreach contact with and performs intake of Indian clients; advertises program capabilities in the mass media in order to reach the largest possible client group.
3. Alcohol Referral: Assists in client placement within alcohol rehabilitation programs.
4. Educational Counseling: Provides counseling concerning utilization of scholarship and funding opportunities available to the Native American; provides information and assistance to Indians in utilizing GED testing, pre-entrance exams, etc.; assists clients to use services which will identify possible physical impairments to learning and arranges for client access to agencies which can effect correction or compensation for those impairments.
5. Employment Services: Maintains current job listings and lists of Urban Indian applicants and coordinates with agencies administering vocational training and apprenticeship programs.

6. Emergency Housing: Aids client placement in available public housing facilities and maintains an emergency house program.
7. Legal Assistance: Provides space for legal assistance intake and interview at the program office. Provides classes to Indians concerning their legal rights as citizens. Orients legal aid and court personnel to the unique problems of working with Indians.
8. Health Services: Arranges for regular preventative health care clinics; specifically, pediatric, dental, optometric, hearing, and communicable diseases, through Multnomah County Department of Medical Services and volunteer medical personnel. These clinics, conducted whenever possible at the program site, are the means to providing professional preventative care for urban Indians not presently receiving care.

The Urban Indian Program has become a focal point in the Indian community since its inception in April of 1972. Indians newly arrived in Portland are seeking out the program; are having their needs assessed, and are being referred to agencies or given immediate assistance as appropriate. The entire community,

Indian and non-Indian, has used the Urban Indian Program as a conduit for cultural exchange programs at high schools, colleges and churches. For example, speakers from the Urban Indian Program are frequently asked to speak about American Indians.

The expansion of the Program is capitalizing on the gains made by a previous small staff by providing increased access to resources in the Portland community for Indians and an opportunity for the non-Indian community to interact with Indians.

In the following chapter, the process by which the first Urban Indian Program was established will be identified. The problems and programs developed by the first Urban Indian Program will be described in order to provide insight into the nature of a "grass-roots" urban Indian organization.

The data for this paper was accumulated from the following sources: The Grant-Morgan Sample, an unpublished report on the needs and problems of Portland Indians; the author's personal experience as a board member, student and consultant to the Urban Indian Program, and from interviews with a number of planners and participants in both urban Indian programs.

CHAPTER II

THE URBAN INDIAN PROGRAM APRIL, 1972 - JANUARY, 1974

Indian leaders and activists, especially since the dramatic political events which began with the Alcatraz takeover in 1969, have been aware that opportunities for Indians in urban settings are inadequate. The lack of availability of opportunity and resources has indicated both lack of concern and prejudicial treatment of the Indian.⁴ The absence of social service programs reflects the widely held misunderstanding that all Indians are "wards of the government" and therefore adequately provided for.⁵ Prejudicial treatment often reflects widely held stereotypes of the Indian as irresponsible and unpredictable, contemporary euphemisms for "savage" and therefore unmanageable. Some background for understanding the development of these stereotypes is necessary.

Indians, historically placed on reservations, began to immigrate to the cities in the fifties. This

⁴Vine Deloria, Jr., We Talk You Listen (New York: Dell Publishing Co. 1972, Chaps. I-IV. Jack O. Waddell and Michael O. Watson, The American Indian in Urban Society (Boston: Little, Brown and Co., 1971), Chap. II.

⁵Waddell and Watson, Ibid., Chap. I.

migration made more obvious the difference between socio-economic conditions surrounding life on the reservation and socio-economic conditions of white affluent city dwellers.

Although there was always some migration to cities by American Indians, the major impetus for recent migration was the Relocation Services program of the Bureau of Indian Affairs. The Relocation Program, established in the fifties as BIA federal policy, was to provide an opportunity for better employment for Indians by preparing them for occupations in cities, thereby encouraging them to leave the reservation.⁶

For many Indians the city has now become home. Because of this we can expect some difficulties in adjustment and especially some changes in identification with an Indian heritage. For example, a survey by Grant-Morgan found that only a third of those Portland Indians contacted were stable in terms of residence and employment. Among those stable Indians classified as "successful" there was either a very strong identification with their own cultural heritage or they had been assimilated into the predominant white culture of the city. Few "successful" Indians fell between these two poles.

⁶Ibid., p. 148

Those who were less successful--the 56 per cent with incomes of less than \$5,000 annually--had neither strong ties with their own culture nor strong ties with the larger society.

Despite these statistics, there are still many gaps in the knowledge about Indians in the Portland urban area. Other statistics, however, are available. Nearly 40 per cent of Portland's Indians have less than a high school education, and the survey indicated most have inadequate health, medical and dental care. If the opportunity were present, how many of those listed as deprived would take the chance to better themselves? Or has it been that the Native American has lived in oppression so long that he couldn't find his way out if opportunity did present itself? These are questions which can't yet be answered.

Before the seventies Portland did not provide viable organizations for Native Americans. Organizations such as the Indian Public Health Service and the Bureau of Indian Affairs, both federal institutions, were not managed by Native Americans, did no outreach and did not extend their services to urban Indians. As indicated, several Indian-operated clubs have existed in the Portland area since the forties. Some of these clubs have changed their names; others died

out due to lack of interest. Clubs, such as the Bow and Arrow culture club⁷ and the Portland American Indian Center,⁸ have been available to limited numbers of Indian people. The Bow and Arrow club serves the Indian population by perpetuating the traditional culture of the American Indian as well as by offering a social gathering place for the urban Indian. In turn, the Portland American Indian Center has offered a wide range of programs, such as health, culture, employment and counseling. This program has for several decades served the Native American population in the Portland area.

Failure to adjust to the urban economic situation has prevented the Indian from adjusting to the city and its complex social and economic systems. More often than not the Indian has felt that the system has worked against his entrance into the labor force. At this point, the Indian's pattern is to leave the city, either to return to his home on the reservation or to migrate to another urban center. To call one man's urban experience successful and another's a failure must to some degree be an arbitrary classification, for some

⁷5048 Northeast 10th Avenue, Portland, Oregon.

⁸611 North Tillamook, Portland, Oregon.

people who stay in the city apparently adjust well, but claim that they hate urban life. On the other hand, some leave the city for reasons that do not involve a dislike of urban living. These reasons include kinship responsibility, employment, or a desire to participate in and hopefully improve conditions on the reservations or in home towns. Therefore, the categories of "successful" and "unsuccessful" are not presented as objective reality, but involve making a subjective judgment with which others might disagree.⁹

It was the issue of employment that caused Indian people in Portland to organize for programs of their own. The Grant-Morgan Survey indicated that over 26 per cent of those surveyed could recall an Indian who had applied for a job only to be turned down. The major reasons cited were lack of qualifications and discrimination. Of those surveyed, 72.8 per cent said the chances of finding a job in the city were fair or poor.¹⁰

Consequently, several Indian people took the initiative by calling for a series of meetings of Indian people in the community at large. The first of

⁹Waddell and Watson, op. cit., p. 178.

¹⁰Grant-Morgan, op. cit., p. 4.

these meetings occurred in February, 1971. From the first meeting, this small group of Indians named their coming together the "Unity Meeting." They found a place where they could meet at the Oregon State Labor Building in Portland.

Since, however, there were a number of different Indian clubs represented at these initial gatherings, the group decided to call themselves the United Indian Council of Portland, Oregon. A chairman was elected and a beginning at formal organization was made. It was hoped by those present that the United Indian Council would be the spokesman for the urban Indians in Portland. Their purpose would be to draw attention to, and do something about, the needs of urban Indians in Portland.

Individually Native Americans had tried to fend for themselves and, not understanding White bureaucracy, had failed. It was the Council's hope that a collective representative group could provide help for those who needed it. To have a stronger force, they needed strength in numbers. In the past the Indian force was individually grouped, thus causing the bureaucracy to overrun their wishes. A group with strength and power might be able to make changes. With this goal in mind, the first Urban Indian Program was formed.

The author has observed that most Indian programs do not operate in the same fashion as a typically non-Indian program. It is important to keep this in mind throughout the context of this paper in order to fairly assess the accomplishments of Indian programs. They cannot be measured in the same way as non-Indian programs. We are aware that there are significant differences in behavior and personality among the various kinds of Indians and, likewise, among the various kinds of White men, and that interesting exceptions may possibly be found to all of our generalizations. Nevertheless, our observations have convinced us that most White men who live in the United States share ideas on practices about proper behavior that are very different from those shared by most Indians.¹¹ For example, the Indian operated program is horizontal in structure, whereas the traditional organization of the White man is vertical, or hierarchical in structure.

United Indian Council meetings were first held at the Catholic Archdiocese of Portland. There were only a few meetings held at this location. The Council felt that the meetings should be held at an Indian pro-

¹¹Rosalie Wax and Robert K. Thomas, "American Indians and White People," Indian Education, 1971, p. 2.

gram site. Subsequently, the United Indian Action Center in Northwest Portland granted the Council permission to use its facility. The Council at this time consisted of the following Indian clubs:

1. The Bow and Arrow Culture Club. This club deals primarily with Indian culture and developing a social gathering place for Native Americans in the urban area.
2. The Portland American Indian Center (PAIC) provides a wide range of programs, such as health, culture, employment and counseling services.
3. The Native American Rehabilitation Association (NARA) provides counseling and job search for recovering alcoholics.
4. The United Indian Action Center helps with housing, employment and emergency services.
5. The United Indian Students of Higher Education (UISHE) is designed to be of assistance to all Indian students in higher education--offers tutorial and counseling services.
6. The Lakota Oyate-Ki, an Indian cultural club from the Oregon State Penitentiary is providing a transitional function and liaison

role. It provides a clearinghouse for job, housing and community contacts for Indians leaving the penitentiary, while providing educational and social services to Indians on the inside.

7. People at Large (PAL). This organization was designed for the Indian people who were not members of any organization but who wanted a voice on the Council.

The Council continued to operate out of the United Indian Action Center until the month of August, 1971. At this time, however, there began to occur misunderstandings among Council members which caused the chairman to resign from his position three months after having been elected. Vine Deloria has pointed out that:

It would be fair to say that the best way to get a heated argument going in an Indian meeting is to speak on the need for unity. But the concern for unity serves to postpone divisions on the real issues in which unity is vital. In the old times as we have seen, a man's position rested primarily upon his ability to attract followers. Indians have come to rely on a strong leader and this in turn has created the war chief complex.¹²

¹²Deloria, op. cit., p. 213.

The disagreements leading to the first chairman's resignation were due to what one informant agrees is the "war chief complex" described by Deloria.¹³ In any given Indian community there are leaders and would-be leaders. The challenge of leadership is always present to any one leader either from his own group or others. A leader from his own point of view, may be trying his best to perform for his group. In the process, he may "burn out" because he receives little recognition for his efforts.¹⁴ There are always would-be leaders vying for position in Indian groups--a person who may challenge the designated leader's position with or without reason.

There were few Indian organizations in Portland at the time the Urban Indian Program was founded. Each, however, felt that it had the best to offer Indian clients. Once money from the Region X, Office of Economic Opportunity Program (OEO) was made available, the various organizations entered into competition. The Portland American Indian Center (PAIC) felt that it was best suited to administer an Indian Action Program because most of its members were professionals (Bureau of Indian Affairs employees) and educated.

¹³Ibid.

¹⁴Ibid., p. 214.

Another faction felt that since "street" or dispossessed Indians were not being served, nor would be served by the established institutions, they should be funded to operate an Indian center. These ideological differences made the United Indian Council, which contained representatives of all factions, a battlefield. Each representative had loyalties to a different potential client group. "Unity meetings," instead of creating unity became the forum at which disagreement among groups was able to surface. In a sense, the discovery that disagreement existed was positive. It provided the basis from which concerted action, when it came, would be real and not a pretense.

A major consequence, however, of early disagreement was the resignation of the Council's first chairman. At this time it appeared that the various groups would rally around either PAIC or the Council. There existed enough disruption and dissention that it appeared that PAIC, as the best organized of the groups, might succeed in becoming the new action program. The Council, for example, elected the president of the Portland American Indian Center as its next chairman. Part of the strategy here was the hope that if PAIC remained with the Council, they could pull the organization as a whole together, benefiting all of the

clubs in the Council. Within a week, however, of the first chairman's resignation and the election of the new chairman, the members of the Urban Indian Council received a letter from its new chairman declaring that the Council was to be disbanded! The reason given was that the Council could not serve the best interest of the Indian population; the PAIC could, since it was already an established entity. The Portland American Indian Center should take over the functions of the Council.

An emergency meeting was called in order to discuss what actions might be taken. At this meeting, Council members discovered that there were Region X OEO funds which had been earmarked for an urban Indian program in Portland. They also discovered that a letter had been sent to the parent agency--the Portland Metropolitan Steering Committee (PMSC)--requesting that the same funds be withheld because of the disbanding of the Council. The Council chose to contest this decision and managed to remain organized.

In order to prevent a similar situation from happening in the future, the Council elected co-chairmen, thus preventing the power from residing in a representative of one organization. The co-chairmen initiated a proposal to obtain the funds from OEO. It seemed that

either PAIC or the neophyte organization, the United Indian Council, would be awarded the twenty thousand dollars earmarked by OEO for a Portland Indian program. The UIC now discovered that it had to incorporate before it could be eligible for OEO funds. By October 27, 1971, the United Indian Council had incorporated. In the meantime, the UIC's decision to compete for funds precipitated a great deal of debate on the PMSC Board, since a member of the Portland American Indian Center already sat on the Board as the representative of the Indians of Portland. It was not long, however, before another Indian was placed on the Committee, representing the United Indian Action Center.

Apparently the placement of a second Indian representative with the Board was done so that both groups might be represented. PAIC represented the "successful" Indian or the Indian who had education, or so it seemed. The Indian Action Center represented the street Indian or the Indian who was most visibly in need of help--the alcoholic, uneducated, and transient Indian.

There were two ways in which the money for an Indian program could be administered from Region X through the PMSC. Either (a) the Indian program (Portland American Indian Center or the United Indian

Council) would become a delegate agency to the PMSC or, (b) the Indian program (Portland American Indian Center or the United Indian Council) would be administered by the Portland Metropolitan Steering Committee program itself.

Of the two groups competing for funds, ultimately the United Indian Council received money from Region X. The reason for this was that the Council represented a larger number of Indian organizations than did PAIC. The United Indian Council also chose "Plan A" from which to operate--as a delegate agency responsible to the Portland Metropolitan Steering Committee. "Plan A" would give the Council more flexibility and power to operate the program. "Plan B" it was felt, would have the program operating as a "puppet on a string," according to the leaders of the Council.

The new funds, however, continued to be withheld pending another investigation by the Office of Economic Opportunity, Region X. A formal protest by the Portland American Indian Center had been placed with the Regional Office. After a month's investigation, OEO's sub-committee announced its findings in favor of the United Indian Council. Shortly thereafter the Portland Metropolitan Steering Committee voted (17-3) in favor of funding the United Indian Council.

In March, 1972, the two co-chairmen resigned due to conflicts of interest--both worked for other federally funded agencies. A new chairman was elected for the Council and one of the co-chairmen was appointed to the position of Director of the Urban Indian Program.

The author would like to state that before OEO announced that it had money for an urban Indian program, there was no program by such a name in Portland. The intent of OEO's funds was for an urban Indian program; thus the name--Urban Indian Program.

In April, 1972, a program office was officially established at 1128 Southeast Rhone Street. The first director of the program was hired because he was available and the Council trusted him to operate the program. The hiring was done in a slack manner because of the need for speed and the Council was too inexperienced to consider additional criteria. The rest of the staff was hired in a similar manner; thus, the Program hired a director, a secretary and two outreach workers.

Due to poor administrative policy and lack of tact, the Director almost immediately found himself faced with the resignation of his staff. The Council met to review the situation and requested the resigna-

tion of the Director. The staff also resigned and a new list of volunteers operated the Program while the Council searched for another director. Volunteers were not hard to find since the Indian people who continued to operate the Program knew that it had to survive if the Indian community's needs were to be met and if the Indian community were to have credibility in the larger society. Within a month a new director was appointed and a new staff hired. The Program had renewed hopes, but faced sizeable tasks to be accomplished. The Program now had three outreach workers--one employment counselor and one cultural and educational worker, as well as a program secretary.

In order to try for new funds (city, state and federal) a survey was needed in order to provide an analysis of Portland's urban Indians. Grant-Morgan and Associates were hired to survey the Portland American Indian population and were paid by funds received from PMSC.

In the past, as we have seen, all of the social needs of the American Indian urban population were administered by the Bureau of Indian Affairs and the Indian Health Service, and to a certain extent by the Portland American Indian Center. Nonetheless, many Indian families were still left to cope as best they

could. The BIA and the IHS, for example, did not feel that their jurisdiction extended to Indians once they left the reservation.

The Urban Indian Program, therefore, began to identify needs which were not being met. The goals and objective of the Urban Indian Program at that time were as follows:

1. To continue to act as a focal point referral and contact for the Native American in the city of Portland.
 - a. To do outreach kinds of contact as well as from the office.
 - b. To provide a point of contact for Indians looking for other Indians.
2. To provide information regarding employment and to develop job skill training; to assist in job searches and assist the job seeker in knowing how to handle himself in a job interview.
3. To act as a supportive agency and a liaison agent between the six clubs that make up the United Indian Council in the Portland area.
4. To create harmony and understanding between the Indian community and the non-Indian community.

5. To develop some means of direct assistance in emergency housing for people new to the community or people evicted from their homes.
6. To continue to support and encourage Indian students in higher education and to provide them with an opportunity to interact with other Indian people in the community.
7. To assist and encourage Indian felons and ex-felons and to provide them with a means of re-entry into the community; to reduce recidivism.
8. To provide the Indian community with films and literature to promote pride in their heritage and cultural awareness.
9. To support and encourage other minority agencies or groups who are truly working to uplift their brothers.
10. To support and encourage the efforts of the Native American Rehabilitation Association's halfway houses for Indian men and women alcoholics.
11. To see that Indian people get health care and services from existing agencies. (See Appendix A.)

In trying to meet its goals, the Urban Indian Program encountered many difficulties due to lack of experience and knowledge in operating as a formal organization. Foremost among these difficulties were an inability to create internal mechanisms of accountability and a sense of futility at competing for funds and assistance from the PMSC which was a predominantly Black organization. In an effort to surmount these difficulties, the UIP hired a planner. The planner they hoped would provide them with alternative plans for programs and funding.

CHAPTER III

THE URBAN INDIAN PROGRAM JANUARY, 1974 - APRIL, 1974

The purpose of this chapter is to describe the development of the Urban Indian Program since January, 1974. The previous chapter identified the emergence of a grass-roots program. The reorganization of the Urban Indian Program, however, reveals the beginning of a program organized along much more traditional, bureaucratic lines. This chapter will attempt to explore some of the reasons for the transition from grass-roots to formal organization.

In examining the present program, it is essential to look at the role of the Program Planner. It is possible to date the transition from the old to the new Urban Indian Program from the hiring of the Planner.

During December of 1972, the first Urban Indian Program and members of the Indian community met with the Mayor's staff a number of times. In response to request for funding from the city, the Mayor's office agreed to explore the possibilities with the UIP. The first decision was to appoint an Indian member of the

city's Human Resources Bureau to assist the UIC in program planning and development. The Planner was to be funded by \$9,000 of the city's revenue sharing money. He would serve a dual purpose: (1) to provide liaison between the UIC and the city and (2) to develop a program for urban Indians which could be funded by the Human Resources Bureau.

It was agreed from the beginning that a program for urban Indians, in its short and long range goals, would reflect the Indian's own needs and desires and a respect for cultural differences. By thus bringing the Indian into the planning and decision making process, the city hoped to succeed in funding a program which would not fail. The city's receptiveness to funding an Indian program was significant since local funding is essential to the establishment of permanent programs.¹⁵

Additionally, Indian involvement in the planning and decision making processes of the city, lent the efforts of local Indians enhanced credibility in their own community. The Council thus was optimistic that the Planner, with the city's sanction, would at long last make viable an urban Indian program.

¹⁵Alvin M. Josephy, Red Power (Toronto: McGraw-Hill Co., 1971), p. 127.

The Planner's first task was to compile a statistical and demographic profile of Portland's urban Indian population on the basis of the Grant-Morgan Survey and the United States Bureau of the Census, 1970 report. Once completed, his second task was to report on the needs of the Indian population. And his final task was to present a proposal for the funding of a long range social service program. During this program, which took nearly six months, the Planner worked very closely with, and reported regularly to, the Urban Indian Council for input and approval. Their goal, that of the Council and the Planner, was to obtain funding from the city. On November 28, 1973, after endorsement by the Council, the Portland City Council approved the proposal. The funding sources were to be: (1) the City of Portland (Human Resources Bureau); (2) Portland Metropolitan Steering Committee (PMSA), and (3) the Concentrated Employment Program (CEP). The amount of funds each source allocated to the Urban Indian Program is depicted in the chart.

1974	JANUARY - JUNE	6 MONTHS
City of Portland		\$45,206.00
PMSC		20,000.00
CEP		16,791.00
Total		\$81,997.00

The funds were allocated for a six months "phasing in" period, after which additional funds and alternate funds would be added to operating costs. (See Appendices B-F.)

In effect, expansion of the old program and reorganization for the new would permit increased delivery of services (more services for more clients) and the addition of a health services component. Most significantly, the Program's new goals would give preferential hiring to Indians and provide a tighter administrative structure--one which hopefully would solve the problems of staff turnover and accountability. All this would occur under the auspices of an Indian community corporation (the UIC) in partnership with local government. Such a partnership, it was hoped, would provide Portland's urban Indian community with permanence and continuity in social service delivery and was thus far unprecedented in the city's history.

It was decided that implementation of the new program would proceed through two distinct phases. The first phase would require active cooperation among the City's Human Resources Bureau, the County Department of Human Services and the Urban Indian Council. During Phase I, a period of at least six months, not to exceed one year, new staff would be hired and trained, and services would begin to be delivered. During this period, administrative accountability would be a function of the Human Resources Bureau. The City and County would assume a contract monitoring role for the six month period. Also, during Phase I, the principal fiscal agent would be the Human Resources Bureau's Administrative Services Officer, with the Program Director as co-signer.

Phase II would begin some time after the initial six month period. At this time, services required by urban Indians would be provided by the Urban Indian Council on the basis of contracts with the City, the County, the Portland Metropolitan Steering Committee, the Concentrated Employment Program, and any others. The Council by then would act as its own fiscal agent and contract with a public accounting firm. Expenditures would be authorized by the joint signatures of the Program Director and the chairman of the Urban

Indian Council. Before either phase could be implemented, however, the Urban Indian Council was faced with the awesome task of operationalizing its complex goals and objectives.

In January, 1974, the Urban Indian Program was still operating out of the Rhone Street address. The Urban Indian Council's first new action was to hire a Health Component Supervisor. Concurrently, a committee of the Council was seeking a new location--one which would be more centrally available to the Indian population and large enough to contain a staff of sixteen people.

In the meantime, a new director was not hired until February--this, because city monies were not available until then. The hiring of a director brought about new problems for the Council. It was up to them to either hire a new director or keep the director of the old program. One factor in resolving the dilemma was that of qualification. Job qualifications were much stiffer now than before. The new Program was to be much more sophisticated in its relationships with the City and other governmental bodies. Funding would be from multiple sources and had to continue to be actively solicited. The Personnel Committee had the strenuous task of selecting a person for the job. Its

criteria were that the director had to be Indian, had experience with the administration of an Indian program and could effectively relate to city government and Indian community. Ultimately it was decided that of all the applicants, the man who had served as Planner could do the job. Especially since he had already demonstrated his ability to plan and obtain results; had written the proposal; was familiar with local government, and had worked closely with the Urban Indian Council. The writer feels, however, that the decisive factor in the Committee's decision was the desire not to lose the one person who had so far brought the Council its success. They did not want to lose such a person to the City or anyone else. The Personnel Committee, as well as the entire Council, were impressed with the Planner as unique. Other candidates lacked his charm, tact, and ability to articulate. Furthermore, his performance as Planner had been consistent and productive. He was Indian, and his skill in relating to the City and other funding sources were added inducements to his appointment.

Although the new appointee appeared more than qualified, there was still the issue of attending to the current director. The Council felt that this individual might be able to function effectively as a super-

visor (of Outreach) where he could not as Director. It was rationalized that a person of little expertise could fulfill such a function while status needs could be appeased by a title. This decision by the Council may be seen as "tokenism." Obviously, most of the Council members felt obligated in some way to the then current Director.

Comparatively, the Outreach Program would staff two personnel, where the new Health Program would staff eight. Many in the Indian community,¹⁶ as well as the then director, saw the Council's decision as a "put-down." Whether or not such feelings on the part of the community reflect an attitude particular to Indian groups (the issue of status, "saving face") is debatable. The fact is that the Council's decision to "demote" the current Director to the status of "supervisor" was to create problems for some time after.

By this time, a new location had been chosen. The main idea was to make the Program more accessible to Portland's Indians. Proximity to the Burnside, Skid Row, area was a major factor, but so also was proximity to the bus stations for Indian people moving into or through the city. The Program relocated at 1630 South-

¹⁶Deloria, op. cit., Chap. IX.

west Morrison Street--closer to the hub of Indian traffic and more easily accessible by bus or walking.

The Director's first efforts were directed at publicizing the new location through use of the mass media. Publicity served to increase the flow of traffic to the new program. The number of individual services in January at the old location, for example, was 48 clients with about 74 kinds of referral services available. In February, at the new site, clients had increased by 84 and 87 kinds of referral and direct services were available. The chart below shows the increase of clients and services for a four month period (January-April).¹⁷

1 9 7 4		
MONTH	CLIENTS	SERVICES OFFERED
January	48	74
February	84	87
March	109	194
April	170	238
Total	411	593

¹⁷ Official report from the Urban Indian Program Director.

What is most striking is the increased clientel. Although administrative and structural concerns occupy the staff's time to a great extent, people traffic kept on coming. It seems paradoxical that a Program which is rapidly developing into a mini-bureaucracy should attract more clients. On the other hand, service delivery has improved.

Larger Indian-oriented bureaucracies, such as the Bureau of Indian Affairs or the Indian Health Service, have relatively few Indian people at decision-making levels. The major reason for this is that Indian applicants do not normally possess the traditional credentials required for administrative positions, a requirement which effectively excludes most.¹⁸ Similarly the Urban Indian Council subscribes to the bias for conventional qualifications, effectively excluding most local applicants. The question of the validity of such biases will be discussed in Chapter IV.

Moreover, it appears that while the client is served, such services are rendered mechanistically with little concern for the total well-being of the client. The major objective of the Program instead appears to

¹⁸Josephy, op. cit., p. 7

be expansion and, ultimately, national recognition.¹⁹ If such is the case, the Indian community will suffer once again. Not only will an alternative to bureaucratic social services administration not have been developed, but the Indian client will once again find himself waiting in line; filling out extensive and often humiliating forms, and the victim of irrelevant and redundant interviews. While the Urban Indian Program may achieve fame for its ability to obtain funds and initially attract clients, it may, unless it sensitizes itself, lose a golden opportunity to offer an alternative to an Indian population already disheartened and immobilized by its encounters with the White Man's institutions.

In summary, the first "grass-roots" organization is replaced by a formal organization. This has not occurred without high-lighting some very basic dilemmas. How to be structured enough so that traditional sources of funding are satisfied without losing credibility among the Indian people? At one point the credibility with the people was among the highest rewards the Program had, while on the other hand its credibility as

¹⁹ Deloria, op. cit., Chap. IX.

a responsible manager of funds was doubted from within and by the PMSC. The instability of the "grass-roots" program was proved time after time by the high turnover rate of directors and the uncertainty about the role of the program staff. On the other hand, the community, albeit a small number of the more active people, did feel it was their program; did participate in its decisions and did feel free to use office facilities.

Ultimately, perhaps, such dilemmas must be reconciled in favor of product over process. One wonders, however, what would happen if those who sit on the Council even now would express what they really saw, felt and wanted. Perhaps, though, it is still too soon in the new organization's development to say whether or not it will go the way of all bureaucracies--large or small.

CHAPTER IV

COMPARISON AND CONTRAST OF THE TWO URBAN INDIAN PROGRAMS

This chapter will examine the ways in which the first and second Urban Indian Programs compare to and differ from each other. The first Urban Indian Program is conceptualized as a "natural system," i.e., as a program which had its origins among the people who most needed its services. As such, leadership came from the people who had personal concern for and knowledge of each other in that they were neighbors and felt obligated to one another.²⁰ From its origins in a "natural system," the first Urban Indian Program developed into a small, informal organization. Finally, with increased need for accountability and with the expansion of programs and services, the informal organization gave way to the present organization which is organized along more conventional lines of operation.

A major observation of the "natural system" is that members are more at ease with each other.²¹ In

²⁰ Alice H. Collins, "Natural Delivery Systems: Accessible Sources of Power for Mental Health," Amer. J. Orthopsychiatry. 43 (1), January, 1973.

²¹ Ibid.

its own right the "natural system" is like the grass-roots organization--there is internal consistency. Most significantly, since all members are neighbors or associates, there is credibility of the group as a whole. Everybody knows everybody else, thus behavior is predictable. A grass-roots organization which desires funding, however, soon finds itself in need of structure, usually in order to assure the funding source its funds are being "properly" spent. Ironically enough, sometimes after funding, such a group finds itself wondering whether or not it has sacrificed its open-ended people orientation to the necessities of accountability. For many the question then becomes, "Are we here for the people?" or are we here for the funding service?" Fortunately or unfortunately, any human service organization may be faced by such a dilemma. How to then resolve it has, for example, become the preoccupation of many people involved with the Urban Indian Programs.

As a natural system, the first Indian program had enough with diffuse leadership. "Leaders" were as plentiful as issues. Management and job skills were virtually non-existent concerns. Employees simply did what they did best and were primarily accountable to themselves. Whether or not one performed well was

an individual matter of conscience. Thus "unstructured," the atmosphere within the program tended to be cheerful and unpressured. Since success was measured by the group's norms, what mattered most was being concerned, active and available. One did not say "no." And the esteemed employee was the one who "did the most," i.e., who had helped the most individual people. By contrast, the new organization's norms are procedures which have been made explicit and by which success is measured in terms of adherence to these procedures and service to the greatest number of people.

The new program is characterized by uniformity of purpose. Individuality has been subordinated to technical competency and loyalty to the organization's objectives.

Thus while individual performance has become more efficient and clientele served has doubled in a short period, in another sense the new organization has fallen short. Where once the client was related and responded to as a whole person, now "parts" of him are served. Medical services and referrals take place in one unit, housing and food in another; jobs in still another, and social needs not at all. Such regimentation and fragmentation has taken place because of something this author can only describe as the "survival"

needs of Urban Indian organizations. Simply put, at their inception most Urban Indian organizations lack sophistication with the ways of the White Man's bureaucratic systems. Thus, while there is pressure upon the group to provide for its people, there is little or no skill in "how to" compete for the only resources available to it. Oftentimes there is also no desire to compete according to the dominant society's rules.

Lacking objectivity and knowledge of systems, however, the grass-roots organization soon finds itself caught up in the funding games of the larger society. Then, in order to survive, and unable to articulate its discomfort, the group tends to become like every other organization. Anybody who, like the Urban Indian Program's new Director, can speak the diverse languages of research, management and accountability, then logically emerges as the one person who can keep the organization going. By this time, physical continuation of the organization has become the principal motivation. The more basic issues of "Should we," or "Is there another way," are either never discussed or angrily voiced now and then by a member who is quickly labeled a "maverick" or "militant."

With reference to services and delivery, both the old and the new programs felt that the client was the

most important element. The old program, however, could not give the client, materially, what he needed since funds were minimal.

It did provide for the client in other ways. No one was ever left waiting. No one was left to make a contact unaided. Appointments were not required. And anyone could just "hang out" in the office. Staff were not detached or oriented. Clients were left to ask for help in their own time and in their own way. The merits of such a "system," while heartfelt by many are elusive when an attempt is made to concretize them. Paramount in any discussion must be the fact that for generations Indians have learned to approach agencies "hat in hand." The blows to human dignity experienced by those who have been, or felt, powerless to assert themselves on their behalf are indescribable. For many Indians, then, the uniqueness of an Indian program is that it does not perpetuate the embarrassment and loss of dignity traditional organizations have. For this reason there is fear and concern that in becoming a viable organization, the Urban Indian Program might, unless it is constantly vigilant, also become like the other programs Indians have learned to fear and mistrust--programs like the BIA and the IHS.

In some ways, however, both programs are alike. Both have sought to employ Indians--especially in key positions. Both have the same name and the same constituencies. Both are forever seeking additional funding. Most importantly, perhaps, both have had tremendous difficulty with the concepts of "self-cultural awareness" and "self-governance." The grass roots program unconsciously tried to operationalize the idea of cultural awareness by permitting and aiding unqualified access to staff and services or by deliberately rejecting notions like parliamentary procedure; restriction of voting to members only; planning. The new program, willingly or not, avoids the problem by attending to more tangible priorities first. Thus a great deal of attention is given to proper procedure and formal communication. Superficially, there is endorsement of Indian social activities, like powwows, or discussion of issues concerning the American Indian Movement (AIM) or rights of prisoners. Self-governance in the first program with emphasis in Indian leadership, led to paralysis in growth because managerial skills were subsequently not available. Self-governance in the second program has seen the hiring of some Whites and the appointment of a highly assimilated

Indian as Director in order to obtain the skills necessary to have a productive, expansionist program.

In terms of funding, the first program which did not plan systematically for growth, suffered from inertia. The current program, deliberately oriented towards the future, systematically seeks out funds while attending to other concerns. It is capable of acting on several fronts at a time, where the first program tended to be single-issue focused. Where management is concerned, the grass-roots program operated on a trial and error basis (as did, historically, many tribal organizations). The current program operates, of course, from a hierarchical basis in which planning for all contingencies is an integral part of daily operation. The first program permitted flexibility and interchangeability of all job tasks and functions where the current program narrowly defines who can do what.

The future of the Urban Indian Program is uncertain. At present it is developing bureaucratically. If it continues to develop so, very possibly fewer and fewer Indians will take advantage of its services, discouraged by the complexities of eligibility and the rigors of a system alien to Indian life styles.

Looming decisively in the Program's future will be its ability to retain Indian staff and its interest in developing into an organization more culturally consistent with Indianness.

Conclusion. This practicum has primarily dealt with the growth and development of the grass-roots program which has become the new Urban Indian Program. The purpose of this paper has been to bring to the reader's attention knowledge about how and why Urban Indian organizations are formed--knowledge which is normally not available to the non-Indian community.

As we have seen, it doesn't take years of education to get a program started. It does, however, take knowledge and skill not usually available to the Indian to expand and maintain such a program. We have seen, furthermore, that essential to the development of a uniquely Indian program is the capacity to relate on a highly individualized basis, permitting the cultivated, informal atmosphere which allows Indian clients to meet casually and spontaneously with staff or among themselves.

If the new program is to become a viable, alternative organization for Indians, as it can, it must somehow resolve the dilemma of personalized, highly

individualized service versus that of systematic, well-organized delivery of services.

Recommendations. Some of the ways in which the current Indian Program might resolve the dilemma alluded to are, for example, by holding, periodically, informal community meetings in order to inform the Indian community of its plans and services and in order to provide the community with a forum from which they can experience the ownership of the Program. Another means of increased contact with the community is to develop contacts with Indians in the community who are not yet a part of the Program's network or constituency, thus perhaps gaining a wider base of support and contribution. In the meantime, staff development, in-service training, is essential if Indians are to learn to manage their own programs. And, finally, the governing Board, currently an all-Indian body, would benefit from training in management, alternative organizations and heightened cultural awareness. It is still possible to create an organization which is uniquely by and for Indians.

APPENDIX A

DRAFT

THE URBAN AMERICAN INDIAN
IN MULTNOMAH COUNTY, OREGON

A COMMUNITY SURVEY REPORT

FOR: URBAN INDIAN PROGRAM
1128 S.E. Rhone Street
Portland, Oregon

by: GRANT-MORGAN ASSOCIATES

November 1972

SUMMARY OF OBSERVATIONS

POPULATION ESTIMATES

--The Census Bureau reports there were 2,673 American Indians living in Multnomah County as of April, 1970. In the UIP sample, 43.4% indicated there were 3,000 or less in the City of Portland and surrounding area. The majority of those interviewed indicated there were 7,000 or less (80.2%).

CULTURAL IDENTITY AND COHESION

- Approximately 75% of those interviewed said they had lived at one time or another on a Reservation. About 87% said they were presently on a Tribal role.
- Over 84% of those surveyed would like to see more pow-wows in the City.
- Regarding special classes in public schools for American Indian History and Customs, 92% of the sample emphasized this as being either very important or important.
- The Indian community is rather negative on how they perceive themselves in the eyes of the non-Indian population. In general they tend to think non-Indians see them as lazy with no drive, undependable, poor, reckless, drinking a lot and spending money foolishly.
- A good education, steady job and having a family are rated as the most important to those in the sample.

summary of observations continued

- The most apparent reasons for Indians moving to the City are more opportunity (26.5%) to be with relatives and friends (17.9%) and to get a job (14.6%).
- Over 57% of those surveyed are not members of any Indian clubs.
- Word-of-mouth appears to be the most effective means of communicating with Indians who live in the community. Of those interviewed 77.5% indicated word-of-mouth as their primary information source concerning the activities of other Indians.

HOUSING

- In comparison with the county at large, Indians are proportionately more renter than home owner. About 54% of the sample are renting their home compared to the county total of 41%.
- In terms of residence tenure, 41% of the sample have lived in their present dwelling less than six months. A high mobility rate.
- Public Housing provided for 19.9% of the respondents' dwelling. About 4% of those surveyed were presently on a waiting list for public housing assistance.
- Over 72% of those interviewed said there was "less than enough" available housing for Indians in the City.

summary of observations continuedEMPLOYMENT - ECONOMIC STATUS

- Less than 40% (39.7) of the sample were presently employed at a full time occupation.
- Over 26% of those surveyed could recall an Indian who had applied for a job and was turned down. Predominant reasons cited were lack of qualifications or because the applicant was an Indian.
- 72.8% of those surveyed said the chances of finding a job in the City were Fair or Poor.
- Less than 20% of the sample were presently utilizing one or more public assistance sources such as county welfare, unemployment, food stamps, etc.
- About 56% were living on incomes of \$4,999 or less per year with 43.0% living on incomes less than \$3,000 (poverty level).

EDUCATION

- More than 28% noted recalling someone who had dropped out of school during the last year. Of the total sample, 21.2% recalled someone who had either been expelled or suspended from school.
- Over 37% of those in the sample had not completed the 12th grade of public education.

summary of observations continued

- When confronted with the statement, "An Indian can't get a good job no matter how much education he or she has," over 70% disagreed.
- Those persons with children in public schools constituted 34.4% of the sample.

HEALTH

- 65% said it has been six months or less since they had seen a doctor. However, over 45% indicated they had no regular doctor.
- 47.7% indicated it had been more than a year since they had seen a dentist, with over 61% having no regular dentist to visit.
- Over 42% had not had a health check-up over a year.
- 45% said they had no health insurance coverage.
- 42% indicated it had been more than 12 months since their last chest x-ray. 49% said it had been more than 12 months since they had a TB test.

ALCOHOLISM

- Alcoholism, poor eyes and poor teeth are rated as the greatest health problems of Indians living in the City.
- Most say that being with friends and having more self-respect are the best solution for someone who has a drinking problem (76.8%).

summary of observations continued

- The 21-34 age group is cited most as having a high susceptibility to drinking problems (61.6%).
- Over 64% of those surveyed knew of someone who had a drinking problem and who was unwilling to do anything about their problem.
- A majority of those surveyed, 68.2% recalled an organization which is doing something to help Indians with drinking problems.

LEGAL SYSTEM

- There is a general lack of faith and trust in the legal system as demonstrated in the answer to several questions.
- 21.2% said they knew of someone who needed legal assistance but were not able to get it. 60.3% feel that Indians in general do not get a fair shake in our courts.

PERCEIVED PROBLEM PRIORITIES

- The four greatest problems, as perceived by the participants in the community survey are Alcoholism, Housing, Health Care, and Employment, respectively.
- However, when asked which needs should be met first, second, third and so on, the results are:

summary of observations continued

(Perceived problem priorities)

Finding more jobs for Indians	(58.3%)
More and better housing	(51.7%)
An Indian Health Clinic	(49.7%)
An Alcoholism Recovery Program	(49.0%)

--The five most inadequate public assistance services to persons living in this City as perceived through the eyes of those surveyed are as follows:

Public Housing	(57.6%)
Free Health Care	(51.0%)
Child Care	(47.0%)
Employment Service	(36.4%)
Family Counseling	(35.8%)

A COMPOSITE PICTURE OF THE URBAN AMERICAN INDIAN IN PORTLAND

Statistical discriminant analysis of the survey appears to describe two distinct types of American Indian residents in Portland. The characteristic which distinguishes the two is the extent to which they are able to inculcate into white urban society.

Group One

About one-third of the Indians surveyed seemed to be stable in terms of mobility and employment and moderately successful in terms of their yearly income.

(Data taken from total survey results)

Those having professional - technical jobs	33.3%
Those who have been at their jobs 25 or more months	31.4%
Those whose income ranges between \$10,000-\$15,000+	23.1%

When they were asked to respond with comment in various areas of the survey, their replies were definite, often optimistic, with a deterministic world view expressing feelings of concrete progress. Seldom seeming to strike a middle point, they were either fully aware of their heritage and had a strong sense of

Urban American Indian in Portland continued

cultural identity, or they had extensively adopted the values, structures and world-view of the society in which they live.

Group Two

Interestingly enough, while a strong sense of cultural identity and ability to adapt seemed to be the underlying reason for the success of Group One, the lack of these attributes appears to be the undoing of Group Two, the other two-thirds of which comprise the remaining number of respondents. Their high rate of mobility, high level of unemployment, their poverty-level income and low standard of living are all symptoms of the two core problems: little or no sense of cultural identity and the inability to merge successfully with a societal structure whose systems the Indian perhaps neither understands nor shares.

(Data taken from total survey results)

Type of Employment	
Clerical and Sales	29.0%
Blue Collar	30.4%
Length of employment at present job, 1 year or less	60.0%
Income Level at \$6,999 or less	77.8%
(Fully 43% listed their income level at \$2,999 or less.)	

Urban American Indian in Portland continued

Their imposed life-style indicates a lack of goals and orientation with resultant feelings of disruption, frustration and futility. Self-perception is negative, self-esteem is low. They feel the importance of having a good education and a steady job but are trapped, not being able to pursue either one. Although 54.3% rent their place of residence, 51.0% prefer owning their own home but cannot, due to lack of funds and discrimination. If the Indian were able to get a job with adequate pay, he might be able to buy his own home. But because of job discrimination, or requirements of previous experience or job training, the Indian is often unable to take advantage of whatever opportunities he might receive.

And so the Indian drinks. Although the problem of alcoholism pervades the entire socio-economic range of Urban Indians surveyed, it would appear to be more prevalent and have more of a harmful effect on Group Two. When respondents were asked to describe someone with a drinking problem, the characteristic reply was, "Someone who drinks too much, can't stop, and doesn't care." When asked to speculate on the causes of alcoholism, Indians answered, "Problems . . . problems at home, at work, with money, can't find a job

Urban American Indian in Portland continued

A person who drinks too much is unhappy." When asked to indicate what they felt would help the problem drinker most answered: "More self-esteem," and "Being with friends who don't care and don't drink."

With alcoholism, as with other problems encountered by the urban Indian, he brings his problem back to himself, attempting to deal with it in the context with which he is most familiar and feels best - his family, tribe or other Indians - rather than reaching out to an external and non-Indian source to find a solution. The Indian's minimal use of existing services suggests that necessity of a new approach in dealing with his problems. His health problems are numerous and flagrant, with poor eyes and poor teeth listed by respondents as the most pressing after alcoholism. Yet 45.7% do not have a regular doctor, and 61.6% do not have a regular dentist. Forty-five per cent do not have any medical insurance. Housing, Health Care, Adult Education, and Employment were all given high priority as dominant problems; Free Health Care, Child Care, Public Housing, Employment and Family Counseling services were rated as not adequate.

The area covering the Indian's relationship with the law was only briefly examined in this survey. Even

Urban American Indian in Portland continued

so, a general distrust of the legal system is reflected in answers given by respondents. When asked, "In general, do you feel that Indians get a fair shake in court?" 78.1% answered, "No."

No one is certain just how many Indians reside in the Portland area. In 1970, the Census Bureau reported 2,673 American Indians living in Multnomah County. In the UIP sample, 43.4% indicated there were 3,000 or less in the City of Portland and surrounding area. The majority of those interviewed indicated there were 7,000 or less. A continuing ignorance of even the most basic facts concerning the Portland Urban Indian can only result in further aggravation of these problems through neglect. Hopefully this survey and its analysis will mark the beginning of the understanding needed to deal successfully with a segment of urban population urgently in need of realistic aid.

RECOMMENDATIONS

Recommendations for Further Study:

Certain survey data, when standing alone, does not contribute, to its fullest potential to the comprehension of problems confronting the Indian residents of Portland. One could make better use of this data by comparing it with identical information on the white population of Portland, the Negro or total non-white population of Portland, and Indian populations in other cities.

This survey also gives evidence of Indians using currently available services to a minimal extent. This suggests the use of another survey to probe in depth the specific areas of Indian attitudes toward such agencies or services and the Indian's preferences and concept of an agency or service which would best meet his needs.

Population estimates of the number in Multnomah County, due to the sampling process used by the U. S. Census in 1970 may grossly under estimate the Indian population. The results of asking the Indians themselves is subject as well to question. It is therefore strongly recommended a complete census enumeration be conducted in Multnomah County to produce an accurate

Recommendations continued

count of the Indian population and to further explore the problems of housing, health, social and economic phenomena.

Final recommendation is that the information contained in this report be utilized, rather than shelved, to ameliorate the chronically socio-economically depressed state of the Urban American Indian in Portland.

APPENDIX B

POSITION PAPER

THE CITY OF PORTLAND'S ROLE RELATIVE TO THE NEEDS OF INDIANS IN THE METROPOLITAN PORTLAND AREA

PREFACE

In his message to the 91st Congress on July 8, 1970, President Richard Nixon reflected deep bipartisan concern when he described the American Indians as the most deprived minority group in the United States on virtually every scale of measurement--employment, income, education, and health. Further underscoring the growing bipartisan conviction that new answers must be found, he stated that "the time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decision . . . self-determination among the Indian people can and must be encouraged . . . programs which are managed and operated by Indians are likely to be more effective in meeting Indian needs."

The Portland city administration can no longer ignore the fact that one of its most deprived minorities are the American Indians for whom the conditions have not been created responsive to their unique and pressing needs. They are a rapidly increasing deprived minority

not only numerically but in terms of restlessness and frustration as well. The City of Portland can no longer operate on the misconception that the American Indians in the Portland Area are the responsibility of the Bureau of Indian Affairs. With the exception of an extremely limited range of services, the Bureau has no responsibility for native Americans living in urban areas such as Portland although the Bureau has frequently been the target of urban Indian rage and frustration. It seems almost inevitable that the Indian people will soon discover where the responsibility really lies and may then redirect their rage more appropriately to local institutions including the City of Portland.

It is hoped that this paper will be the basis upon which the City of Portland can formulate a sound policy applicable to the Indians and to establish the structure and institute the process of policy implementation.

STATEMENT OF PURPOSE

1. To point out the seriousness and uniqueness of the needs of the native Americans living in metropolitan Portland and the urgency of the City administration to address itself to this problem.

2. Ask the City of Portland to actively seek recommendations for courses of action which will make community services more relevant and responsive to the needs of native Americans.
3. To encourage the City administration to write guidelines that will lead to the development and implementation of an effective system for the delivery of a comprehensive range of community services to native Americans of the Portland metropolitan area.
4. To ensure maximum participation of Indian people in the research, development, administration, management, implementation, and evaluation of all manpower activities that affect metropolitan native Americans.
5. Recommend that the City of Portland institute the process by which the concerns expressed in this paper are translated into effective action.

PROBLEMS OF LIVING IN THE METROPOLITAN PORTLAND AREA

As one of the most deprived minorities living in the metropolitan Portland area, the Indian people experience bitter employment, educational, health, legal and other

problems. They come from a vastly different cultural and social background that ill-equips them to cope with life in an urban environment. And yet they come, driven largely by the lack of opportunities and the harsh conditions of their home reservations. They are therefore trapped because they are ill-prepared to deal with the complexities and pressures of their new environment. The locating of jobs and housing, learning about and taking advantage of needed social services such as legal aid, health, etc., are terribly difficult for them.

Many fail to adequately adjust to the demands imposed by the larger society, suffering a great sense of failure and isolation that causes them to seek emotional reinforcement in alcohol. Alcoholism and alcohol abuse among Indians in the metropolitan Portland area therefore constitute a serious problem which should in themselves be of deep concern to the Mayor and the City Council. However, excessive use of alcohol is a problem which is symptomatic of a whole complex of deeper problems about which very little, if anything, is being done.

INADEQUACIES OF THE PRESENT SYSTEM

As stated earlier in the preface, it is commonly believed that the responsibility of the Bureau of Indian Affairs extends to Indians living anywhere in the United States, and hence is responsible to provide services to Indians living in metropolitan areas such as Portland. However, with the exception of extremely limited services, the Bureau's responsibility is confined to Indians living on and adjacent to reservations. Because of this common misconception, native Americans are often deprived of the opportunity to benefit from programs designed for disadvantaged groups in the general population.

Following are the inadequacies of the human resources services as they apply (or fail to apply) to native Americans in the Portland area.

Most human resources services programs are planned, funded, structured and managed with no regard for potential native American participants.

Existing community services programs are dominated by white and non-Indian minority groups, most of whom are not aware of, or sensitive to, Indian problems. As a result, native Americans avoid most of these programs.

With very few exceptions, the existing system, controlled by non-Indians, has made no effort to

locate, identify, or perform any type of outreach among those Indians in the metropolitan area.

For the most part, native Americans are not adequately encouraged to take advantage of manpower training opportunities because they are not furnished information on the kinds of supportive services which would help sustain them in training. An information system needs to be developed to give them access to health, transportation, day care, and other services.

RECOMMENDATIONS

After reflecting upon the failures of its past policies and practices, the Federal government has finally adopted the principle of Indian self-determination and the right of Indians to remain Indians--politically, culturally, socially. It seems that the City administration must also reflect upon these important implications and determine whether it is, by its policies and practices, hindering the process of Indian self-determination. Operating on the principle that Indians must be involved in decisions affecting their own lives, it is recommended that the Mayor and City Council establish the machinery by which meaningful Indian involvement in the metropolitan Portland area can take place. It is not possible at this time to present a concrete plan that includes a list of specific remedial recommendations correcting the deficiencies of the

present system. This must evolve from city government initiative and active Indian involvement.

As a first step, and only as a catalyst in facilitating the process, it is recommended that an office be established in the City government for the purpose of achieving meaningful Indian involvement. This office could even assist in the unification of the local Indian organizations and in the coordination of their efforts in the defining of common goals, the developing of programs, and the identifying and mobilizing of resources to achieve these goals.

The urgent need at this time, therefore, is for the Mayor and the City Council to establish the structure and vehicle that will make possible the process of meaningful Indian involvement in program development and resource coordination.

APPENDIX C

ORGANIZATION CHART

URBAN INDIAN PROGRAM
APRIL, 1972 - JANUARY, 1974

APPENDIX D

RESUME

Patrick Borunda telephone: 503-636-8879
18625 South Pacific Highway
West Linn, Oregon 97068

Married 5'6" 130 lbs. 25 years

EXPERIENCE

October 9, 1972 to present

- Evaluation Specialist for Portland Model Cities Agency.
- Provide program monitoring and detailed evaluations of operating agencies.
- Job demands: 1) development of evaluative criteria and tools for agencies dealing with urban problems ranging from relocation to employment training; 2) analysis of agencies' operations and impact; 3) identification of key processes to be adjusted; 4) provision of detailed reports and recommendations to administration of Model Cities Agency.

December 6, 1971 to October 6, 1972

- Community Services Information Specialist for the Portland Development Commission.
- Performed field work for the local public agency administering federal urban renewal funds.
- Job demanded: 1) constant interaction with residents and community organizations; 2) extensive data gathering and reporting concerning conditions in Model Cities; 3) day-to-day matching of agency and resident resources to situations encountered in the field.

January 15, 1971 to November 6, 1971

- First Lieutenant assigned to Military Advisory Command, Vietnam.

- Advised a Vietnamese Infantry Battalion in staff functions and combat operations.

- Job demanded: 1) planning and coordination for maximum impact from the employment of 600 officers and men and several million dollars' worth of military assets; 2) realistic assessments and independent decision making in a high pressure environment; 3) diplomatically advising higher ranking foreign officers.

September 1, 1969 to December 18, 1970

- Student, then instructor, assigned to Army Infantry School, Ft. Benning, Georgia.

- Performed staff work for school administration and Leadership Department.

- Job demanded: 1) preparation of the school staff's technical writing, including the Volunteer Army Proposal for the Pentagon in 1970; 2) research, design and presentation of courses to officers and enlisted men of all grades.

September, 1964 to February, 1969

- Through school and summer jobs, paid over two-thirds of total educational and living expenses.

- Most significant pre-graduation work experiences were during three summers of employment by Bank of America; by 1967, at age 19, was responsible for control of all branch cash resources during the business day.

EDUCATION

Present

- Portland State University, Portland, Oregon.

- Engaged in postbaccalaureate study to increase proficiency in mathematics, especially statistics.

September, 1964 to June, 1968.

-Lewis & Clark College, Portland, Oregon.

-B.A., International Affairs.

-Extensive coursework in Development Economics.

PERSONAL

Enthusiastic participation in aquatic sports while young provided the basis for excellent health.

My wife works in the Systems Department of a major bank; my son, age 13, attends school in West Linn.

APPENDIX E

ORGANIZATION CHART
URBAN INDIAN PROGRAM
JANUARY, 1974 - APRIL, 1974*

*From a proposal submitted to the
City of Portland for funding.

APPENDIX F

PHASE-IN BUDGET - URBAN INDIAN PROGRAM
JANUARY 1, 1974 TO JUNE 30, 1974

	CITY	CEP	PMSC	TOTAL LINE	TOTAL CATEGORY
(3) <u>Administrative Functions</u>					
(1) Director (5 mos.)	6,250			6,250	
(1) Health Services Supv. (6 mos.)	6,000			6,000	
(1) Outreach Supv. (6 mos.)			5,040	5,040	
					<u>17,290</u>
(10.5) <u>Service Functions</u>					
(1) Employment Dev. (4 mos.)	3,600			3,600	
(1) Community Prgms. (3 mos.)	2,700			2,700	
(4) Community Health (6 mos.)	2,906	8,721		11,627	
(2) Mental Health (6 mos.)	1,759	4,351		6,110	
(1) Medical Records Tech. (6 mos.)	732	2,198		2,930	
(1.5) Outreach (6 mos.)			5,670	5,670	
					<u>32,637</u>
(2) <u>Clerical Functions</u>					
(1) Sr. Steno - Adm. (5 mo.)	3,070			3,070	
(1) Clerk Typist - Outreach (6 mos.)			2,835	2,835	
					<u>5,905</u>

PHASE-IN BUDGET - URBAN INDIAN PROGRAM Continued

	CITY	CEP	PMSC	TOTAL LINE	TOTAL CATEGORY
<u>Fringe Benefits</u>					
City @ 10%	2,162				
PMSC @ 10.5%					
CEP @ 9.96%	538	1,521		2,059	<u>5,641</u>
<u>Contract Services</u>					
Machine Maintenance					
Accounting					
Janitorial					
Test Design - Employment					
<u>Travel</u>					
Local	1,436		495	1,931	
Out-of-town	228		277	505	
Per Diem	300		125	425	<u>2,861</u>
<u>Consumables</u>					
Printing	200		120	320	
Office Supplies	145		276	421	
Postage	60			60	<u>801</u>

PHASE-IN BUDGET - URBAN INDIAN PROGRAM Continued

	CITY	CEP	PMSC	TOTAL LINE	TOTAL CATEGORY
<u>Space</u> (Utilities included)	3,600		900		<u>4,500</u>
<u>Purchase</u>					
Desks	1,650			1,650	
Desks, Steno.	400			400	
Chairs, Desk	770			770	
Chairs, Steno.	120			120	
Chairs, Side	400			400	
Cabinets	200			200	
Typewriters	1,000			1,000	
					<u>4,540</u>
<u>Lease</u> (Telephone and Copying Equipment)	2,630		1,062		<u>3,692</u>
<u>Other</u> Conference			50		<u>50</u>
	45,206	16,791	20,000		81,997

*From the proposal submitted to the City of Portland November 28, 1973
for a funding period of six months.

APPENDIX G

ORGANIZATION CHART

URBAN INDIAN PROGRAM
APRIL, 1974 - FUTURE*

*Future proposal of the
Program Director.

ANNOTATED BIBLIOGRAPHY

The purpose of this bibliography is to provide a partial list of the resources and materials utilized in this practicum along with brief descriptions for the reader's reference.

The American Indian Reader: Education. Indian Historian Press, Inc. American Indian Education Publishers. San Francisco, 1972.

This book presents a series of articles by educators, Indian and non-Indian, and Indian students. It presents discussion on a wide field of subjects from historical aspects to mental health needs.

"American Indian Studies at the University of Washington." University of Washington. Seattle, Washington, 1972.

An unpublished paper describing the history and current activities of a Special Services Program for American Indians. The report includes statistics and curriculum information.

"Are You Listening, Neighbor?" Report of the Indian Affairs Task Force: Human Affairs Council, State of Washington, 1972.

A report of the overall needs of Indian people in the state of Washington, including several references to Indian education, as well as a chapter on the topic. It includes statistics and documentation on the needs in education as viewed by the Indian people.

Attneane, Carolyn L. "Therapy in Tribal Settings and Urban Network Intervention." Family Process. 8 (2), September, 1969.

Berry, Brewton. The Education of American Indians: A Survey of the Literature. U.S. Department of Health, Education and Welfare. Office of Education, Bureau of Research: Washington, D.C., 1968.

A survey concerned with the educational status of the Indian. This book is very comprehensive and designed as an aid to graduate students who are doing research on Indian education. Of particular interest to this study is his chapter on "The Indian College Student."

Blanchard, Evelyn L. "Native American Lifeways and Their Importance for Social Work." National Conference on Social Welfare. Chicago, May, 1972.

An article which describes Indian behavior and its implications for the helping professions. The article speaks of several Indian values, such as "noninterference."

Bryde, John F. Modern Indian Psychology. Institute of Indian Studies, the University of South Dakota. Vermillion, South Dakota, 1971.

This book was prepared as a text for Dakota American Indian high school students. It is presented in units: I - "Culture and Indian Values," II - "Psychology and Indian Psychology," III - "Values of Dominant American Culture," IV - "Dealing with Cultural Conflicts," V - "General Indian History," and VI - "Dakota or Sioux History." This book is one of the most careful documentations of Indian values.

Buchanga, Jerome. "Education and Politics: A Shotgun Wedding." Presented at the Teacher Corps Conference: Denver, 1973.

An unpublished paper which discusses Indian values and the problems inherent in gaining political support for Indian control in Indian education. He presents arguments applicable to the need for single focused programs for American Indians.

Cahn, Edgar S. and Hearne, David W. Our Brother's Keeper: The Indian in White America. New York and Cleveland: World Publishing Company, 1972.

One of the most thorough and clearly written books on the contemporary Indian in this country. This book reveals the only hope of progress is to listen to the Indians themselves. Excellent analysis of the impact of the Bureau of Indian Affairs on the lives of Indians since 1834.

Collins, Alice H. "Natural Delivery Systems: Accessible Sources of Power for Mental Health." Amer. J. Orthopsychiatry. 43 (1), January, 1973.

Deloria, Vine, Jr. Custer Died for Your Sins. New York: The McMillian Co., 1972.

A true book about the Indian's situation in America dealing with stereotypes and myths as well as the ineffectiveness of Indian programs and leadership.

We Talk You Listen New York: Dell Publishing Co., 1972.

This book concerns the present and future. Mercilessly the author stalks the mess of modern America, confronts the issues of cities and civil rights, the ecology crisis, the nature of competition, the new left and the old liberals, black power, and President Nixon. The message: go Indian; go rural; go back to a tribal form of government.

Etziari, Amitat. Reading on Modern Organizations. New Jersey: Prentice-Hall Co., 1969.

This book of 28 different readings about modern organizations examines the central problems of organizational rationality in relation to the basic dilemmas of modern man.

Gilbert, Neil and Eaton, Joseph W. "Favoritism as a Strategy in Race Relations." Social Problems 18 (1), Summer 1970, pp. 38-51.

This research article discusses the problems of difference (race) and how an extremely competitive society, which the education system is representative of, can reduce barriers of difference to provide equality. The theories of preferential treatment and discrimination-in-reverse are discussed.

Grant-Morgan Associates, The Urban American Indian In Multnomah County, Oregon. Portland: Grant-Morgan Associates, 1972.

A community survey report on the Portland Urban Indian population in order to determine the needs of the Indian population.

Josephy, Alvin M., Jr. Red Power. Toronto: McGraw Hill Co., 1971.

This book is a documentary history of the ten years during which Indian militancy burgeoned. The author has collected excerpts from important and illuminating speeches, articles, studies and other documents and he has written introductions that place each excerpt in context and explains its significance.

"National Indian Education Conference (1967) Research Reports." Vol. I. Assorted research papers. Office of Community Center for Urban Regional Affairs, University of Minnesota, Minneapolis, 1970.

This series of reports deals with the mental ability and mental health of American Indian youth. The reports contain seven papers dealing specifically with suicide, school achievement, self-esteem and self-image.

Spindler, George D. and Louise S. "American Personality Types and Their Socio-Cultural Roots." The Annals of the American Academy of Political and Social Science: American Indians and American Life. No. 113. Philadelphia: The American Academy of Political and Social Science, 1957 (May), pp. 147-157.

This paper presents a list of "so-called" common psychological characteristics of the cultural and individual identity of American Indians.

Steiner, Stan. The New Indians. New York: Dell Publishing Co., 1968.

A comprehensive report about the "red power" movements of the 1960's and documentation for many of the current problem issues Indians face.

Waddell, Jack O. and Watson, Michael O. The American Indian in Urban Society. Boston: Little, Brown and Co., 1971.

This book explores urbanization trends of the American Indian. The Urban Indian strives to gain a social and economic foothold in a national political economy that historically has been devastatingly unkind to him. Indians encounter problems that are, in many ways, unique among minority groups.

Wax, Rosalie and Thomas, Robert K. "American Indians and White People," Indian Education 1971

A paper that discusses at length differences in Indian values and behavior from the dominant White culture. Discusses such values as non-interference" and implications of cultural differences in school achievement.