

Recommendations for Implementing Native American Ceremonies to Existing Programs to Help
Prevent Juvenile Delinquency in Native American Communities

Approved: Mike Klemp-North, PhD

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Recommendations for Implementing Native American Cultural Practices for Juvenile
Delinquency Programs on Native American Reservations

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Craig G. Ninham

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Craig Ninham

Under the supervision of Mike Klemp-North PhD

Statement of the Problem

Many Native American reservations face multiple issues when dealing with juvenile delinquency. In many cases Native American tribes have received funding to create programs to help prevent these problems from continuing. There are currently several programs that operate on Native American reservations throughout the United States. A significant problem with these programs is that they do not consistently offer culturally based curriculum to prevent Native American youth from participating in deviant activities.

These acts can include assaults, drug and alcohol use, intimate partner abuse, sexual violence, and mistreatment of siblings or other family members. Current programs help prevent these issues on many Native American reservations however their effectiveness has been inconstant. These programs include: native youth programs, domestic violence prevention, parenting classes, sexual education classes, and a program known as Family Matters. A possibly explanation of the ineffectiveness of these programs is their lacking of cultural sensitivity

One example is not using culturally based program centers on the importance of religious practices in Native American teachings (Redhail, 2013). There are also many obstacles to the implementation and development of culturally appropriate programs that will be discussed in this paper.

One of those obstacles is that programs offered to Native Americans are funded by the federal government and include regulations as to how the money offered is spent. This creates an expectation that programs will be tailored for mainstream society. Examples of this would be the DARE and GREAT programs that are aimed at helping children (Champion, 2007). These ethnocentric programs are not sensitive to the needs of Native Americans. This is important because the DARE and GREAT programs may not be aware of activities that are helpful to those involved in drug and gang activity on reservations. One such example is not implementing the opportunity to partake in events such as corn husking which is a traditional seasonal event that brings the community together.

Often Native Americans feel alienated from mainstream programs because of the failure to not incorporate their own culture; thus causing individuals do not want to take part in the programs being offered resulting in no change in behavior (Redhail, 2007). The lack of involvement prevents opportunities for successful intervention in Native American communities.

This paper describes issues being faced by Native American youth as well provides recommendations to help support Native children and their families. Several programs will be evaluated in including Nurturing fathers, Young boys group, Family Matters, Motivational interviewing and Domestic violence prevention. Wellness is defined as creating an environment that will allow the residents of Native American reservations to thrive. Tribal governments are working to achieve this goal but are in need of assistance.

Methods of Approach

Information for this study will come from scholarly journals and articles obtained from on-line libraries accessed through the UW Platteville library: as well as other academic sources program guidelines and documentation as well as additional information from the Native American community will be used. To compare and contrast programs currently being used as well as provide recommendations to include a culturally based component to the curriculum.

Outcome of the Study

Previous research has discovered many problems concerning the wellbeing of Native American children occur on the reservations. A key reason for this scenario is the lack of positive role modeling. According to Thundercloud (2013) children are negatively affected by the lack of positive male role modeling. This can be described children as witnessing heavy drug and alcohol use, domestic violence and a lack of conformity towards society. The negative behavior that is present on many reservations includes drug and alcohol use, gang activity and poor performance in school. This behavior can escalate over time and those affected by poor role modeling and lack of a good social structure can become career criminals. Research shows that risk behaviors can be reduced by incorporating Native American curriculum to the programs (Hall, 2008). This paper supports that when a child can identify with the curriculum that is being offered they can better understand the desired outcome.

Limitations and Restrictions of the Study

A clear limitation found during this review is that there is a lack of information concerning cultural sensitive curriculum and programs. More in sight can be gained if further research is done and that the oral teachings and history of the Native American are better recorder and documented

Native Americans face many problems that are caused by their social environment. These problems include violence against others, drug and alcohol abuse, gang activity, and poor performance in school. Native American Tribes are working hard to solve these problems by using specialized programs. These programs include Nurturing Fathers, Motivational Interviewing, Domestic Violence Prevention, and the Young Boys Group.

A review of these programs will be offered and will detail the work that tribal governments are doing to end violence on Native American reservations. Violent acts such as physical assaults, domestic violence and gang activity affect children living on Native American reservations. A theoretical approach will also be presented to show the reason why programs are necessary on reservations. Recommendations will also be offered to enhance the programs mentioned in this report.

Currently Native American tribes are assisting their members by utilizing funding offered by the federal government (Redhail, 2013). This money is being offered due to statistics that show Native Americans are more likely to be victimized by violent crime. Research conducted by Hall (2007), states that Native Americans are also more likely to commit crimes while intoxicated.

Section two of this report will detail information and provide insight as to how Native Americans are addressing violence on reservations. Native American reservations are able to

recognize these problems by understanding social crime theories (Oneida Social Service Department, 2013). There are several theories that focus on social interaction between adolescents and their community. Some of these theories include social learning, social bonding, social structure and the social process theory.

Theories that detail how a child's social environment affects behavior have led tribal governments to begin offering programs to their members. It is the hope of tribal leader's that by creating a positive social environment children will commit less crime. A review of social theories will show that children are affected by their environment and why adding a positive social structure can reduce crime. An overview of several tribal programs will be provided with recommendations that will help enhance positive social interaction. This positive interaction will reduce crime and provide children with a positive social structure that will enhance the lives of adolescents living on reservations.

The benefits that tribal programing has on children living on reservations will be offered in the next section. Section two of this report will detail statistics and reasons why it is important for tribal governments to address issues linked to crime. These issues include underage drinking, gang activity, drug use, and physical and sexual assaults.

II. LITERARY REVIEW: NATIVE AMERICAN PROGRAMING AND HOW IT IS ASSITING YOUTH ON NATIVE AMERICAN RESERVATIONS

There are more than 550 federally recognized American Indian tribes in the United States (Cross 2008). These consist of about 4 million individuals, half of which live on reservations. The population of residents who reside on reservations is relatively young with forty two percent being under the age of sixteen (Cross 2008). Reservations are defined as any land that has been set aside by the federal government for native people to reside (Lester 1999). Reservation life is difficult for most residents due to the isolation of Native Americans caused by The Native American Removal Act of 1830. This has caused high mortality rates from infectious diseases, diabetes, cirrhosis of the liver and other accidents and injuries (Lester, 1999). According to Lester (1999) these occurrences are due to the change of life style caused by being placed in a new environment. Other social problems on Native American reservations include obesity, poverty, and the need for foster care and the need for families willing to adopt children. These issues can be linked to delinquent behavior due to the high levels of stress they can cause (Lester, 1999).

Due to these factors Native American youth are often overly represented in the criminal justice system. Lester (1999) states that Native American youth had an overall arrest rate of 60.0 for every 100,000 children. These numbers are relatively high compared to other races. According to reports offered by the Federal Bureau of Investigations these numbers are higher than that of African Americans who are at 52.6 and White children who are incarcerated at a rate of 33.9 for every 100,000. The Center for Poverty and Race Research Counsel, states that native youth are also more likely to receive harsh treatment while in secure lock up. This harsh treatment includes a fifty percent higher chance of being pepper sprayed, being restrained, and being placed in isolation (Cross 2008). In some cases these facilities are often several miles from the reservations making it difficult for parents to visit their children. Native American tribes are

also required to lobby congress as individual entities to obtain funding for juvenile facilities. This is often difficult to obtain for the few tribal governments that do operate juvenile facilities. This causes jails to be under staffed and without proper amenities such as housing units with no day rooms or showers, and cells that cannot be observed by jail staff. Staff members at these facilities are also at risk due to several blind corners and doors made of solid steal with no windows that make it difficult to see prisoners.

Due to the lack of funding Native American youth are often unable to receive the necessary treatment and services they need to decrease their tendency to commit delinquent behavior (Redhail, 2013). Ideally these youth should be offered advocacy, and other resources that are aimed at ending negative behavior. Although all children benefit from these services Native Americans would have a higher chance of success if programs were tailored to their cultural needs.

One example of this is a young lady from the Pine Ridge Indian Reservation in South Dakota. This young lady was placed in a secure facility for two years and often placed in restraints: including four point restraints on a cement table. She discussed that she was pepper sprayed and kept in isolation for several weeks at a time (Cross, 2008). Juveniles often times are treated this way due to the misunderstanding that comes from cultural differences. French (1979) stated when Native Americans are unable to maintain their cultural beliefs and customs it is difficult for them to transition to their surroundings. In one such case a young Navajo woman who committed murder in the 1930s was unable to have conversations with other inmates because she could not speak English. Although this is an out dated incident several problems adapting to life in prison still exists for Native Americans. The current issues native children face

is the lack of Native American studies. These studies should include traditional customs and values that are designed to help youth.

Native American youth are also often placed in adult facilities despite laws that forbid contact between adults while incarcerated. These situations occur because most reservations are under federal jurisdiction. This is significant because there are no federal facilities that are designed to hold juveniles (Lester 1999). Juveniles in these facilities are often harassed by older inmates and at times come in contact with dangerous adult offenders (Lester, 1999). This can often be very intimidating and cause the juvenile to fear for their safety. The Juvenile Delinquency Prevention Act of 1974 was amended to include a provision addressing this problem. The solution designed to deal with this problem was to form a special plan of action. This required states to have a plan that addresses the concerns of a high minority population that is represented in the justice system. This includes Native Americans in most cases.

Reservation based programs

One course of action is reservation based programs that offer guidance and support to families in order to provide positive male role modeling along with more productive social structure and systems. These program objectives are intended to help prevent children from being referred to juvenile detention centers (Cross 2008). These programs intervene prior to adjudication with the hope that the youth will not enter the system therefor limiting the likelihood of recidivism and multiple re-offences.

Behaviors that are prevalent amongst native youth after leaving a juvenile holding facility include mental health issues along with other lifelong affects. These issues include

depression, suicidal tendencies, and other emotional problems that can cause a lasting negative affect on Native American communities (Lester, 1999).

Native American Women

According to the Bureau of Justice Native American women are more likely than men to suffer from the violence that occurs on reservations. Nationally, Native American women are more likely to be sexually assaulted or physically abused than any other race of women in America. Research conducted by Hall (2007) states this is due to the isolation and heavy drug and alcohol use that are present on reservations. In some cases the abuse of alcohol and other narcotics begins as young as ten or eleven years old (Summers 2013). This early drug and alcohol can often lead to delinquent acts and other behavioral problems. These problems include seeking alternative role modeling such as street gangs or others that abuse drugs and alcohol. This furthers negative behavior that leads to poor school performance (Lester, 1999).

Poor School Behavior

Poor school performance can then lead to delinquent behavior due the lack of economic opportunities that bad academic performance will produce (Redhail, 2013). Poor school performance can affect any child regardless of race or religion. According to Jensen (2014) social interactions with in a child's first four years of life will impact how a child performs in school. Certain factors such as bonding with parents and other care givers play a huge role in this theory. Although poor school performance and its link to delinquent acts affects nearly every ethnic group the lack of economic opportunity differs in some cases. This affects Native Americans because of the lack of economic opportunities that are present on reservations (Redhail, 2013). In order to solve this problem children need to have certain needs met. Non

Native American communities have accomplished this problem using the following methods: making the child aware of the problem, encouraging the child to speak with a specialist, and by stressing that the child has the opportunity to change their behavior. These aspects of treatment are also apart of tribal programs such as The Young Boys Group and Motivational Interviewing. In order to enhance these programs tribal traditions should be added. This would help Native American children understand the curriculum because it provides a connection to the community that they can recognize. The needs of Native American children are very important to tribal leaders and research has been done to figure out what these needs are.

According to Cross (2007) Native American youth are in need of cultural curriculum in order to prevent delinquency. Native American children are often exposed to ideas that are not a traditional part of their tribe's perspective. This sometimes leads to a juvenile being labeled in a negative way if the influences are not a part of the tribes social norm. The labeling theory states that individuals become accustom to doing what is expected of them. Therefore children who lack positive expectations may become delinquent (Redhail, 2013). By adding traditional curriculum to Native American programs children are provided a sense of self-confidence .This is crucial because it gives involved youth the ability to make decisions that will create positive situations in their lives (Penn, 2013). This helps deter the negative label that can occur with troubled delinquents (Redhail, 2013).In addition they may gain a sense of spirituality that will help them deal with everyday situations. Spirituality will assist with deterring deviant behavior by providing coping skills and advice that teaches those involved to have compassion for those around them (Oneida Nation Social Services, 2012). These moral values are often a factor when determining how these teachings will resonate in the child's community.

Moral values and other social norms will often determine whether or not an individual will assist in helping their community grow into a vibrant peaceful society or allow it to become a place where crime thrives (Lester, 1999). When a child gains the necessary compassion to interact with those around them they tend to be less violent (Summers, 2013). Native American based curriculum teaches this to youth by helping them respond in a positive manner to those who are acting in an inappropriate way (Forquera, 2003). Nurturing Fathers a program offered on reservations accomplishes this by teaching people to give back to their community. By giving back to their community, youth will gain respect from community members and a sense of self-worth (Hall, 2007). Adversely, if the child does not act in a manner that is accepted by the majority of society, they will receive a negative reaction from the community. This type of reaction is linked to the social labeling theory. In these situations a child may become accustomed to a negative image and allow it to become their identity. The community may then only associate these children with negative behavior (Champion, 2007). Tribal leaders are addressing these problems with programs that help create community wellness (Oneida Social Services, 2013).

One program that is designed to set achievable goals to help prevent this is the Young Boys Group. The participants of this program are taught to act in a positive way and the expectation for them is to benefit the community (Summers, 2013). This positive label will benefit the child because as the labeling theory states, children will often do what is expected of them. Positive labels are necessary because in some cases, children become gang members, drug dealers, or commit other crimes because society expects them to (Cross, 2008). This can be prevented however when children are given goals that they can realistically achieve (Redhail, 2013).

Children who are given an achievable and positive self-image can become productive members of society. By using programs that included motivational interviewing to achieve this goal, youth will be able to have an outlet to help them gain a sense of self-worth (Glider, 2012). This is necessary because many of the life decisions made by native youth can affect them in to adulthood. This occurs because of the negative reputation that delinquent behavior can impose on an individual. This is further complicated by the geographical size of most reservations.

Native American communities are generally small and their members generally know each other, this can become a problem due to the lack of privacy it creates. When a child has a certain label placed on him or her it is often difficult for them to regain their honor (Redhail, 2013). Regaining individual honor is a teaching used in traditional Native American curriculum. This teaching is beneficial to youth because it allows them to gain the self- confidence to reenter their community (Penn, 2013). By regaining self- confidence Native American youth can work at creating a positive self-image, allowing them to become beneficial members of their tribe (Hall, 2007). In order to do this Native American tribes need to create a system that is relevant and stable.

Native American reservations need to provide these services in a more consistent manner in order to better prevent delinquency. Children need this stable environment in order to build relationships with those who are attempting to work with them (Summer, 2013). When programs that are designed to help native youth are consistent they build a foundation that the children can rely on in time of need (Redhail, 2013). This will allow the child to be better prepared to undergo the necessary requirements they need to better their lives (Lester, 1999). This is also true for Non-Native children who also receive help from organizations such as schools, churches, and community centers. The help these centers provide children is very

helpful and creates a better social bond between the child and their community. One such program is aimed at helping prevent alcohol use on school campuses. The programs which were designed for college campuses also help juveniles and is aimed at lower the risks of substance abuse. This program helps instructors identify alcohol and drug use and assist students in finding help staying focused in school.

Having a consistent curriculum helps these and other programs build a better understanding of the type of activities they will be using to help troubled youth. When this is done properly troubled youth can rely on the individuals trying to help those in need (Cross, 2008). However there needs to be consistent and reliable curriculum in order to build a rapport with the children they are attempting to help (Lester, 1999). This creates better social bonding. This type of bonding will lead to a more productive program and allow children to embrace the positivity that is present within the Native American culture. By addressing these issues tribal leaders will be able to lower the negative stigma of the labeling theory that at times describes the Native American as nothing more than drunk, dirty, and selfish, unwilling to care for their significant other or offspring (Redhail, 2013). These labels that have been placed on Native Americans make it difficult for some individuals living on the reservation to want to change their behavior (Summer, 2013). These effects often times create an ecological effect on places were Native Americans live. In conclusion to this section it must be noted that there is work being done to change these stereotypes and misbeliefs (Penn, 2013). Tribal leaders are constantly working to ensure that Native American children are offered opportunities that will enhance their lives (Oneida Social Services, 2013). By doing so tribal governments have accomplished many positive changes to life on the reservation. Tribal leaders' can achieve further success by adding traditional curriculum to programs that are aimed at lowering delinquency. By adding the

uniqueness of tribal customs to already existing programs they can be improved. Many of the same programs offered to non-Native American children such as counseling and anger management have proven to be successful. By adding tribal costumes to these programs Native American children may find it easier to participate. In the next section theories as to why crime occurs on Native American reservations will be offered to provide the reader with an insight to life on the reservation.

All children in America are in need of a helping hand. Programs offered by community centers across America such as the Boys and Girls Club, The United Way, and the NFLs Play 60 program offer guidance to improve the lives of children. These programs offer mentoring, help with behavioral problems and substance abuse (Oneida Social Services, 2012). These mainstream programs have been successful at changing the lives of unprivileged children. The basis of these programs is to offer the necessary skills children need to become productive members of society. Skills offered often include good learning skills to enable children to successful in school, confidence to achieve goals, and being able to resist negative peer pressure (Penn, 2013). Although these programs are very successful and have worked for many children some improvements could be made. In order to serve a more diverse group of participant's cultural activities should be added. When dealing with a group of children as unique as the Native American population these additions should include Native American ceremonies (Hall, 2013). These unique ceremonies offer guidance and teach respect for ones environment as well as people from other walks of life. The stable structure offered by those who perform these ceremonies can help guide children through tough times in their lives when it is most needed (Oneida Social Services, 2012). The addition of these ceremonies will offer the same philosophy as those offered by mainstream society. However they would offer a unique aspect that Native

American children can identify with as their own (Hall, 2013). The benefit of this addition may lead to a greater connection between the programs being offered and the child.

III. THEORETICAL FRAME WORK: THE SOCIAL LEARNING THEORY, THE POSTIVE INDIVIDUALISTIC, THEORY, SOCIAL STRUCTURE THEORY

The following theories are explanations on why many people commit crimes. These theories are focal points of the current programs used throughout America. When trying to understand why young people do what they do, researchers often look to theories. Theories often help parents, law enforcement and community members understand their child's surroundings. This section will detail three theories in an attempt to provide readers with an insight as to why crime occurs. Although these theories are true for all ethnic groups this section focus mainly on Native American reservations.

Lester, (1999) explains that there are many reasons why Native Americans commit crime. They range from the lack of education, poor economic status, and economic opportunity. This lack of opportunity limits the ability to achieve goals that can improve lives. This leads to poverty and other health problems that affect Native Americans. Native American reservations are often lower class with 40% of the households having an income that is below the national poverty level. However this is not true of all Native Americans and in some areas many native people live at or above the middle class level (Lester, 1999). This leads to crime problems on reservations. To achieve a solution to the crime problems on reservations tribal governments must understand the problem.

By understanding why Native Americans commit crimes tribal governments can learn to offer better solutions to the problems that occur on their land (Summers, 2013). The author of this report has gained a greater insight as to why crime occurs on reservations and has offered recommendations to help solve some of these problems. Theories to why crime occurs on reservations have also been offered and will be explained in this section. Below is a description of the social learning theory and how it leads to criminal behavior. This is due to children articulating what they see a situation that has been called "monkey see monkey do".

The social Learning Theory

Edwin Sutherland introduced the differential association theory in the late 1930s. This theory states that criminal behavior can be explained by studying cultural values. He stated that cultural values are transmitted through social interaction (Champion, 2007). Sutherland composed a theoretical model that included nine aspects of criminal behavior. The first is that criminal behavior is learned. This is followed by the belief that criminal behavior is learned through interaction with others, the principal part of the learning of criminal behavior is learned through intimate personal groups, when criminal behavior is learned it includes the techniques of how to commit delinquent acts, the specific direction of motives that drives a person to commit crimes is learned from definitions of the legal codes as favorable or unfavorable, a person becomes delinquent because of an excess of unfavorable definitions of crime, differential associations may vary in frequency, the process of learning how to commit crimes is the same as any type of learning, and although criminal behavior is an expression of needs it is not explained by those needs. These beliefs state that any individual that is exposed to attitudes favorable towards crime will become delinquent. Sutherland further went on to state that if people associated with others that believed that committing crimes was a good thing that they would pick up these habits (Champion, 2007).

This theory is the basis of many programs that occur on reservations in America. The programs described in this report help families recognize that children in their community are learning to commit crimes through peer groups. These groups are influenced by popular media and other sources such as members of street gangs. Classical conditioning is another social learning theory that influences Native American children and is a focus of why crime occurs on

reservations (Summers, 2013). Programs on reservations have been designed to end the negative effects of this theory by offering programs such as Nurturing Fathers.

Classical conditioning which is linked to the social learning theory believes that people as well as animals learn through stimulation (Edwards, 2013). This theory states that people will respond to certain things in nature and associate them with certain behaviors. These natural occurrences could include certain places or people (Glider, 2012). For example if an adolescent comes in contact with a certain individual they can associate this encounter with delinquent acts. Examples include committing burglaries or underage drinking. The theory states that if the individual is known for this behavior people will associate this activity with them (Champion, 2007). Other researchers have found flaws with this portion of Sutherlands work below is one such critique (Hall, 2007).

C.R. Jeffery provided this extensive critique of Sutherland's differential association theory. Jeffery believed that there was a flaw in the association theory that could be fixed by adding information that would include social psychology. This theory was later revised by Burgess and Akers who explained that people make the rational choice to commit crimes. This theory is similar to the association theory in many ways except for the fact that Jeffery states that individual's choose to associate with those who commit crime (Champion, 2007). This is true for Native American reservations (Oneida Social Services, 2013). However one of the major problems with this assumption is the high number of people who are committing crimes compared to those who are not. The high number of criminals makes it hard to find positive male role-modeling (Redhail, 2013). This is significant because positive male-role modeling is an effective crime deterrent (Forquera, 2003).

These social theories of crime are present on many Native American reservations. The behaviors that are influencing others include excessive drinking, domestic violence, gang activity, violence towards other community members and driving while under the influence (Summers, 2013). Sutherland and Akers state these social influences create an environment on reservations that lead to a belief that deviant behavior is acceptable and should not be deterred (Champion, 2007)

Burgess and Akers further state that the people individuals chose to associate with is their decision and that they make a rational choice to do so (Hall, 2007). However on many reservations the large abundance of those who abuse alcohol or drugs make it difficult to associate with individuals that do not influence criminal behavior (Redhail, 2013). Overcrowded housing units and government subsidized housing furthers this problem. This lack of positive social interaction can therefore lead to criminal behavior which can be linked to the social learning theories mentioned in this report (Champion, 2007). Social learning also influences the factors that can cause problems with a person's ability to make positive choices in life (Redhail, 2013). These include choices such as whether or not to drink alcohol or use drugs.

Crimes can then be influenced by these problems with alcoholism. In many cases Native American society accepts the use of alcohol and other intoxicating agents such as prescription and illegal drugs (Penn, 2013). The acceptance of this behavior teaches young people that the consumption of these items is not only a good thing but something they should look forward to as adults (Redhail, 2013). The use of alcohol and drugs has caused many problems for native people including poor performance in school, on the job performance, and poor social skills (Summers, 2013). Poor school performance can lead to trouble finding meaningful employment and the ability to attend college. This is despite many tribes offering college grants in order to

pay for higher education (Oneida Social Services, 2013). The use of alcohol can also lead to being unable to attend work regularly causing them to be terminated. This along with poor social skills can lead to finding alternative means to make ends meet (Gilder, 2012). This trend often has an effect on the next generation of tribal members.

Since children are likely to imitate their role models they are likely to engage in the same criminal behavior as these people (Perrin, 2007). Engaging in this behavior is also likely because most reservations are isolated and the children have no actual contact with people who live off the reservation (Summers, 2013). However exceptions to this may include law enforcement and school or medical staff. These encounters however may not be seen as positive to those who engage in criminal activity (Champion, 2007). Tribal governments have worked to prevent this from happening by intervening in the lives of young children.

The effects of the social learning theory are very prevalent on tribal land. Many Native Americans have difficulty entering social environments that are not located on the reservation. Since contact with other environments is rare children mainly learn to articulate the morals and values of those around them (Summers, 2013). Although this not situation unique to Native Americans the isolation and high number crimes committed while intoxicated is (Champion, 2007). The social environment that occurs because of high substance abuse makes dealing with young Native American children difficult. However the social learning theory also fails to explain all of the problems that occur with children on the reservation. The social learning theory at times can explain situations that are due to the influences of the media or decisions a child decides to make on their own. These occurrences weaken the impact of social learning as a cause for delinquent behavior. However a juvenile's social environment can still play a major factor in adolescent behavior.

Cooley (1977) believes the situations observed by this author may have occurred due to the differences in cultural values. These values affect the way all children learn. The values towards fellow peers and elder members of an individual's community will often dictate the manner in which one person treats another. These values will also often determine the types of social gatherings a person will engage in. For Native Americans in particular these attitudes are often determined by individuals that are adequate role models for children (Redhail 2013). Although this type of thing may be true for all races the programs aimed at stopping this behavior is often more geared toward mainstream society and not Native Americans.

Programs on reservations are addressing these issues with organizations like the Young Boys Group. This program attempts to avoid isolation by taking young men off of the reservation and providing them with positive male role-modeling. Another theory that is link to crime is the positive individualistic theory this theory focuses on classical thinking and what can be done to prevent crime will.

The Positive Individualistic Theory

The positive individualistic theory of crime is linked to the classical school of thinking and focuses on the individual criminal. This theory also attempts to figure what can be done to deter the individual from committing more crimes. The individualism theory has moved away from the belief that crime is committed by a choice linked to a person's free will. This theory focuses on value free scientific methods as the main cause of crime (Lester, 1999).

Physiological characteristics are often used in this theory to identify possibilities of why crime occurs. A physician by the name of Lombroso who lived between the years of 1835-1909 felt that some individuals were born criminals. He also believed he could identify these people

by their physical appearance which he believed resembled man's evolutionary ancestors. Although this thought has been widely disputed some researchers have studied the biological connection between criminal behavior and a poor diet. For example adolescents have been found to behave better after being placed in an institute in which they were fed diets that contained less sugar than they normally ate (Lester, 1999).

Other researchers have found that there may be a connection between adolescents and criminal behavior that is linked to a neurological dysfunction caused by excessive electric activity in the brain. These findings were found to be present in overly aggressive and habitually violent youth. Other research shows that neurological effects can also be linked to learning disabilities in adolescents (Lester, 1999).

Studies linked to the individualistic theory have been conducted on Native Americans and the results were compared to a similar study conducted on whites. This study noted that testosterone levels in men are affected by age, biological rhythm, genetic factors, stress, life style, and diet. The levels that are created by these factors will determine the amount of aggression a person will have. Research shows that this level of aggression which is based on testosterone levels can determine if an offender will be violent or nonviolent (Lester, 1999). This study has shown that Native Americans were adversely affected by these factors. Other studies have also linked testosterone and Native Americans.

A study conducted by Brooks and Reddon (1996) showed that of 194 males in a Canadian youth facility that native children were more likely to commit violent crimes. This study used subjects that included Native and non-Native participants. These participants who were held in the facility and were required to take a psychiatric assessment. During this test it

was found that native children had higher levels of testosterone compared to whites during the early morning hours of the day. These levels were then linked to violent and nonviolent crimes such as direct violence against other people, indirect violence against other people, robbery, theft, the use of weapons, fraud, motor vehicle theft, criminal negligence and alcohol related crimes (Lester, 1999).

These factors of criminal behavior were proven to be higher in Native Americans than in whites. One reason for this is the poor dietary choices that are present on many reservations (Glider, 2012). These poor dietary choices can be linked to poor levels of testosterone but there is still no direct link that proves that Native Americans and whites differ when it comes to psychological traits (Lester, 1999). This tentative evidence that has linked testosterone levels to the reason why Native Americans commit crimes is still in its early stages. Therefore it has not yet been proven to be the identifying reason why some native people commit crime. In order to make this assumption more research must be conducted and compared to other reasons crime occurs both in Native Americans and non- Native Americans (Lester, 1999). However these issues need to be recognized and the problems caused by dietary problems are in need of attention. Native American reservations in some cases have higher counts of health problems linked to dietary problems and these issues are being addressed (Cross, 2008). The recommendations that will be offered also include advice that is linked to healthy eating that will help solve these issues. Some researchers believe that poor dietary choices are in part due to the lack of proper nutritional health education. In some cases large numbers of Native Americans living on and near reservations are a part of federal food programs. Programs such as food stamps or government issued rations. These services are offered monthly and provide food for struggling families. One problem with these programs is that do not instruct participants on how

to prepare proper meals or to purchase healthy food such as fresh fruits and other nutritious food (Summers, 2013). Tribal social workers often contribute these issues to poor school performance and bad behavior. Although not fully proven tribal school teachers often witness a change in the way children behave after being offered a well-balanced meal. One final theory will be offered in this report and is known as the social structure theory. This theory believes that it is the type of conditions in which a person lives that will determine if they will commit crimes.

Social Structure Theory

One of the most prominent of the social structure theories is the cultural deviance theory. The cultural deviance theory states that when people do not grow up in a community that conforms to those of main stream society they may become criminals. Shaw and McKay (1972) studied areas of Chicago and noted that the city had different levels of wealth that were determined by the neighborhood in which people lived (Lester, 1999). These theorists argued that criminal activity was caused by the conditions in which people lived. Some of the areas that were studied were considered to be slums and were plagued by gangs and other criminal elements. These gangs offered protection from others in the area and also provided a chance for economic gain (Lester, 1999). These gangs then became the source of cultural norms and dictated the way younger children in the neighborhood grew into adulthood (Lester, 1999). A researcher by the name of Miller offered other problems such as not having a father in the home.

Miller (1958) stated that cultural deviance is connected to having a home in which the father is not present. The absence of good male role-modeling can negatively affect the way a child behaves. This behavior may cause children to not conform to social norms that promote good behavior. This causes children to seek other forms of role modeling in their environment.

These role models are usually those with street smarts and, mental and physical toughness along with having the freedom to come and go as they please (Lester, 1999).

These attributes then become the social norms of the area a person lives in. These social norms eventually promote delinquent behavior. This causes conventional groups to attempt to deter this behavior. These conventional groups include law enforcement, educational facilities, and other government organizations (Lester, 1999). This theory is the bases of programs like nurturing fathers, and the young men's programs offered by reservations throughout America. By offering positive male role-modeling, tribal programs have been able to provide assistance to young children. Positive male role modeling is one of the main focuses of this report and the recommendations will enhance this aspect. The author of this report believes as many theorists that positive role modeling can be very helpful in a child's life. Therefore it is also the belief that those who influence a child's behavior is very important to how they will interact in society. Sutherland who is a social researcher also believed this to be true.

Sutherland states that role modeling is influenced by family members, friends, and other peers. This learning is sometimes linked to bad behavior which covers the techniques of how to commit a crime. This type of learning includes the specific motives, drives, rationalizations and attitudes that cause crime to thrive (Barkan, 2006). This can differ depending on the individual. This is a situation that is present on most reservations. In many cases children are influenced by other family members to act in certain way. This is true for all children of any ethnic group and the behavior being taught can be harmful. For many Native American children this behavior includes consuming alcohol and other intoxicants that can lead to irrational behavior. However this theory is not true for all people who drink or use drugs. Since all individual's due not learn these behaviors from those around them the role modeling is not the only cause. In some cases

juveniles can learn to commit crimes from media outlets such as television, newspapers and the internet (Cross, 2008). In many cases children can learn to imitate situations from the evening news or morning paper along with certain websites that in some cases may have tutorials on how to perform certain activities.

Since criminals hold different values and attitudes from those of law bidding citizens deviant individuals are often seen as social misfits. This labeling of an individual can lead to further crime. When a person believes they are supposed to act in a certain way they begin to believe that their attitude is what people want them to do. In some cases this means committing crimes (Cross, 2008).

Another theory linked to social processes is the drift theory. This theory states that children often engage in delinquent behavior but will drift back and forth from delinquent behavior and conventional activities. This drifting is linked to the type of individuals the child associates with (Cross, 2008). This theory is also associated with a denial of responsibility denial of criminal intent, denigration of the victim, condemning the moral authorities, and appealing to a higher authority

Denial of responsibilities consist of not admitting the act was the child's fault, denial of criminal intent consist of beliefs such as I was not stealing I was borrowing, denigration of the victim is the belief that victim deserved to be attacked because they were less than human or a member of an out group such as a rival gang member. Condemning moral authority also causes crime and is defined as having a belief that police and other figures in power are so brutal that crime is an acceptable thing to engage in. Appealing to a higher authority is the belief that crime is acceptable because the individual is being loyal to their friends or peer group (Cross, 2008).

Redhail, (2013) witnesses this first hand while working with young men on the Oneida Indian reservation. Young men often place the blame on others or minimize their involvement in a situation while defending their peers. Situations that involve gang activity are common and the belief that one person is morally above another affect many areas of the Oneida reservation. Theorists believe that the situations that Redhail deals with lead to crime because of the belief that their rival is beneath them socially (Tibbits, 2010)

The previous theories provided an insight as to why crime occurs on Native American Reservations. The theories used in this paper detailed the importance of positive social interaction in a young person's life. These interactions play an important part in lives of children and can determine whether or not a child will grow up to become a criminal or a productive member of society. In conclusion to this section the author would like to mention the importance of positive role modeling and the effects it can have in a young person's life. Below is a brief insight to programs that are already being used on many Native American reservations. These programs are designed to help those involved better the lives of their community themselves and their families.

IV. EXSTING PROGRAMS: The YOUNG MEN'S GROUP, THE NURTING FATHERS, THE ONEIDA NATION DOMESTIC VIOLENCE PROGRAM, MOTIVATIONAL INTERVIEWING

In an attempt to provide adequate services to their members tribal governments offer special programs. These programs are designed to help lower the risk of dysfunctional families, poor social interaction, and the negative effects of drugs and alcohol. Tribal governments have

found that early intervention can be helpful when trying to eliminate risk factors that cause harm to tribal members. These specialized programs include the Young Men's group, Nurturing Fathers, Domestic violence prevention, and Motivational Interviewing. These programs assist in meeting the goals of community members by addressing issues that cause harm to reservation residents. Below is a description of these programs.

The Young Men's Group

The Oneida young men's group assists youth who are struggling in school, home or other community settings. This program will assist in juvenile cases in Brown and Outagamie County Courts or other county juvenile service programs. Oneida Juvenile Services focuses on the family as a whole and how they function in their community (Summers, 2013). The program works to strengthen youth and their families through the use of cultural and traditional values (Penn, 2013).

The young men's group is facilitated by Roy Redhail. This program was created as a mentorship program to young men who have difficulties in school and the community. The program offers children positive role modeling that is designed to help them build good character and to respect community members and other peers. Mr. Redhail comes in contact with these young men through referral from tribal and public school officials. Mr. Redhail offers these young men guidance and care that is necessary for them to develop into adulthood. The assistance offered by Mr. Redhail in the development of the young participants is beneficial to both the adolescent and the community.

The program provides assessments that help determine the seriousness of the child's problem, home visits to help the child feel that the case workers care about the situation the child

is having, and an outreach program that helps adjudicated pre and post delinquent children. This program also provides links to cultural and other community activities. The young boys group provides these services by utilizing county and local agencies. This is done to provide alternative sentences to help the young participants avoid being placed in juvenile lock up. To avoid children from becoming career criminals it is best to not place them in the criminal justice system (Champion, 2007). When children become part of the criminal justice system often times they become a part of a statistic known as recidivism. Recidivism is the rate in which an individual returns to jail. This is a common occurrence with most individuals. Often times delinquent children's bad behavior escalates and they will return to lock because they violate their conditions of release (Champion, 2007).

Tribal officials deal mainly with status offences in this program. These offenses are only illegal due to the offender's age. However sometimes children will commit delinquent offenses which would be a crime at any age (Tibbits, 2010).

This researcher believes that this program is very helpful in assisting children escape the problems that may be occurring on the Oneida Indian reservation. By helping these children become involved in activities such as swimming, fishing, outings to the movies the young men's group offers a great social structure. Social structure is linked to crime theories that claim that poor social structure can lead to crime (Tibbits, 2010). Roy Redhail does a great job preventing this from occurring. Due to the opportunities he provides to children Mr. Redhail gives adolescents positive role modeling and a social structure that provides a healthy environment. Similar programs have also been offered to young people living on reservations with great success.

Rosita (1997) explains the benefits of a similar program designed to help troubled youth. This program is offered in a residential treatment center. Facilities that are designed to help Native American children are sometimes used to provide similar guidance in lieu of prison. The children involved in this program have committed such crimes as stealing cars, using drugs, and burglary (Rosita, 1997)

One program in California that is currently using this method prides itself on having a 90% success rate (Hall). Children involved in this program have not reoffended and are becoming more involved in their community. This is credited to the Native American ceremonies that the students participated in. Although the success rates are high the program is not designed to help children before they are adjudicated. Facilitators of this California facility believe that students could receive help with their behavior prior to being incarcerated. They stated that help could come from Native American ceremonies being offered to children prior to being referred to the criminal justice system.

Although most people do not consider helping children until they have done something wrong a program that is not located in a locked facility would still offer help to children in need. In many cases it is the stress that children obtain from being bullied at school, drugs and violence that occurs in the home or community or other social problems that needs to be addressed.

This stress can cause problems that criminologist can link to the general strain theory. This theory states that the stressed caused by everyday life can lead a person to commit crimes. For some children not knowing how to deal with this stress can cause a lot of problems in life (Tibbits, 2010). These problems can include committing crimes, committing suicide, or committing violent acts against others. Many of the individuals involved in these types of

programs also assist with other activities that help Native American communities. One of these individuals is Roy Redhail who is a part of the Young Boys Group.

Another program that Roy Redhail is involved with is the Nurturing Fathers program. This program is designed to introduce good parenting skills to young fathers and other role models. The hopes of this program are to lower the chance a child will become involved in delinquent behavior. This idea is linked to the social bonding theory. This theory states that the bond between a child and his or her family can determine whether or not they will become involved in criminal behavior (Tibbits, 2010). The nurturing fathers program is a great addition to the Oneida Social Services department. The author himself is a regular participant and has obtained a lot of great knowledge that will be very helpful in the future

The Nurturing Fathers

The Oneida Nation Active Fathers Program offers a 12 week session to fathers who will be asked to look inside themselves and at their own childhood to make choices regarding the type of father they want to be. This program involves sharing among the members. This is done because program directors believe that storytelling allows participants to learn from one another. Other items discussed are self-care, anger management, and AODA. Activities are also used to enhance the learning experience. The Nurturing Fathers program teaches fathers, uncles, grandfathers, and other men who are in a fathering role to provide a nurturing environment for their child (Oneida Social Services, 2013).

This program is recognized by the county court systems and meets the requirements needed in court ordered cases. The class discusses the ages and different stages of development a child goes through, offers parenting tools that deal with a variety of childhood challenges to

strengthen the parent/child experience, provides information on issues that families deal with in everyday life, teaches positive discipline techniques and includes evaluations to determine progress. This program is also directed by Roy Redhail with the assistance of Bernard Thundercloud. Nurturing fathers also provides men with an understanding that adults are role models in their children's lives (Redhail, 2013).

One aspect of this teaching is that children often articulate the behavior of their fathers, uncles, grandfathers and friends of the family. This is closely associated with the social learning theory which states that children often imitate the behaviors they witness in society (Tibbits, 2010). The nurturing fathers program tries to use these ideas of learning in a positive way. This is done by teaching young men to be mindful of the fact that children are always watching those around them. It is also taught that even though adults do not direct their child to act in a certain way they will often imitate their role model (Perrin, 2007). This type of behavior can be either positive or negative depending on the behavior of the adult. Program directors attempt to teach these men to act in a positive way so their children pick up these positive behaviors. This will lead to a lesser chance their children will commit a delinquent act (Redhail, 2013). This program has helped many young men become positive role models and strengthen the quality of life for their children. By strengthening the quality of their life this author believes children will grow up to become outstanding members of society.

Another program being offered to help provide an understanding of wellbeing on reservations is the domestic violence prevention program. This program is very helpful and the author of this report believes it has a very profound effect on Native American communities. This program gives men a second chance at being an influential part of the lives of their significant other and their child. Native American Domestic violence programs attempt to help

stop the unnecessary violence in a household that can lead to juvenile crime (Tibbits, 2010). Due to its link to the social bonding and the learning process, domestic violence can cause an adolescent to accept violence (Perrin, 2007). Below is an overview of one specific domestic violence program.

The Oneida Nation Domestic violence program

The Philosophy of the Oneida Nation domestic violence programs is to strengthen and empower Indian women and children to maximize their potential for physical, emotional, spiritual and intellectual well-being. The philosophy also encompasses healing the whole person. One way this is done is the Men's Alternative Program This is a 25 week program that meets weekly for a 2 hour session. An assessment is required before entrance into the program. The program accepts referrals from Probation and Parole, Social Services organizations, other Domestic Violence programs, and, self- referrals. The program works by helping men understand that violence is a problem in their lives and teaches them alternative behaviors to replace the hurt and harm.

Another way this is done is by using the Coordinated Community Response Team. The Team is a group of agencies within the Oneida Nation, along with Brown and Outagamie counties. The Overall objective is to develop plans and improve coordination of community resources to protect at-risk women and their children and hold the perpetrator(s) responsible for their behavior. The Oneida Nation also helps children recognize the dynamics of domestic violence. Aid is also offered to children who are grieving with losses resulting from violence. This program teaches children strategies to preserve their safety and educates them in non-violent methods to resolve conflicts. Support Groups are also available for children who are of

school age. Learning to cope with domestic violence is very important and can effect a child's development.

This huge factor in a child's development can cause them to not associate with their family members because of violence in the home (Perrin, 2007). In these instances children can become angry and can often develop into delinquent adolescents (Tibbits, 2010). The program offered by the Oneida tribe of Wisconsin is directed by Gene Redhail who strives to develop a relationship with men involved in an intimate relationship to respect their partner. This respect can then strengthen the family unit and prevent children from receiving guidance from outside sources. This outside guidance can be very harmful and often comes from individuals who have not conformed to society such as drug users and gang members. It is the hope of Gene Redhail that by strengthening the family unit Native families will become respectful members of society (Redhail, 2013).

This program like the others described is being offered on Native American reservations to help promote family wellness. The Domestic violence program focuses on the belief that children want to grow up in a safe environment. Edwards (2013) provides a belief history and some of the effects and causes of domestic violence. Edwards explains that throughout history women have been treated as second class citizens in nearly every country in the world. According to Edwards women have also been sexually objected. This includes the rape of women on African American slave ships, the rape of Native American women during colonial times, and during World War II throughout Europe and Japan (Edwards, 2013).

This type of treatment has led to the further mistreatment of women and has been part of American law. Throughout history the rape and physical mistreatment of one's wife went

unpunished. This form of behavior is known as chattel. This type of behavior sees women and children as property of the man of the house. This behavior that is described by Edwards in his article is also evident in policy that did not allow women to vote in public elections in the United States until 1920 (Edwards, 2013). Edwards gave further reasons why deterring domestic violence is important.

Edward's also describes domestic violence as a public health risk. These risks include low birth rate, premature birth, and certain psychological problems such as stress. Domestic violence can also be linked to low intellectual levels in children. According to Edwards there is an estimated 6 million dollars spent annually by government agencies to help treat domestic violence issues. These factors are the main focus of the domestic violence program and are what Native American tribes are trying to prevent.

Another program that is being used on reservations is motivational interviewing. This program is designed on the belief that when children recognize they have made a mistake they will try to correct it, however they may need help in doing so. This program is based on the drift theory that states children will often drift back and forth from being involved in unfavorable behavior and an attitude that is more acceptable to society (Tibbits 2010).

Seligman (2001) states in his report, that among Native American youth living in California the use of cultural activities can be beneficial in creating this change. His study details the difference between Native American children who live on and off the reservation.

Seligman (2001) details the use of Native American religion and the effects these practices have on children. Seligman (2001) details facts that show how strengthening the traditional identity of Native American youth helps deter bad behavior.

Motivational Interviewing

Motivational interviewing is another program being offered to Native Americans living on reservations. Although this type of work is not offered on the Oneida Indian Reservation (the reservation in which the author lives) it is helping several other tribes. These tribes are located mainly in California and are designed to help children lower the risk of underage drinking. This program focuses on the fact that Native American children are at a higher risk of committing delinquent acts such as underage drinking. According to research, children who engage in the consumption of alcohol as a minor are at greater risk to suffer from mortalities connected to drinking (Redhail, 2013).

Motivational interviewing lowers this risk by helping children understand the dangers of drinking. Although this program does not use specific cultural curriculum, research shows that because the program is using motivation to help the participants it can easily be added. The directors of this program state this would be a great addition because different cultures may have certain ways of building self-esteem (Redhail, 2013).

There are many benefits to these programs, however, like many things in life there is always room for improvement. In section four of this report the author will offer recommendations that have been collected from Native American program directors and other research. These recommendations are based on the research that showed when a child connects to what is being taught there is a personal understanding of the information that promotes change.

Below are other benefits to these programs along with an overview of some of the basis for what the recommendations to enhance these programs will be and what they stem from.

(Hall, 2007) explains in his article that Native American youth are in need of leadership skills. He details this in his article entitled “Mentoring the Natural Way: Native American Approaches to Education and how this is being done. The National Indian Youth Leadership Projects is the focus of Hall’s report. This program works to instill Native American teachings in youth around America. This program uses techniques such as rope and rock climbing.

This program offers many helpful treatments that can assist Native American youth. The Native American Youth Leadership Program feels it is necessary to teach native children to hold on to their cultural beliefs, despite not being a part of the dominant culture. Hall (2007) states that Native American youth have difficulties adapting to the dominant culture and fall prey to drugs and alcohol. Drugs and alcohol are problems that many Native Americans have been affected by in the past. The Native American Youth Leadership project is trying to deter this problem by helping youth become positive leaders in the community. This according to Hall can help other Native Americans abstain from drugs and alcohol (Hall 2007).

This program has become helpful to Native American youth by enriching their natural heritage and becoming part of a stronger community. The leadership skills taught to these young men and women allow them to hold on to their heritage and embrace their historic place on this continent. It also allows them to recover from past mistakes such as their use of drugs and alcohol.

In this section we have read how tribal governments are addressing the problems that are occurring on their lands. With the help of government funding and revenue from tribal enterprises such as casino gambling these programs are made possible. Along with the help of program facilitators and community members, Native Americans are learning to cope with the

negative effects of poor social bonding. The issues caused by poor socialization are being addressed by the programs mentioned but could be enhanced by the use of Native American ceremonies. In the next section recommendations will be offered to meet the short falls of the mentioned programing.

V. RECOMMENDATIONS TO HELP DETER JUVENILE CRIME ON NATIVE AMERICAN RESEVERATIONS

The previous sections detailed how and why crime occurs on Native American reservations. These issues are currently being addressed; however there is still room for improvement. Many of the juvenile crime problems are linked to social interaction and the self-image the juveniles have of themselves. In order to fix these problems it is recommended that programs mentioned add Native American ceremonies to help enhance the lives of children.

By adding Native American ceremonies, program directors can build a social structure that children can rely on. With this strong social structure, children will have the foundation necessary to avoid the influences of negative activities.

The Native American Sweat Lodge

Adopting these recommendations will help children establish a connection to their community and become a deterrent to crime. These recommendations consist of Native American religious ceremonies such as the Sweat Lodge. The Sweat Lodge is a beneficial addition to programs such as nurturing fathers, young men's group, domestic violence, and motivational interviewing. The sweat lodge builds a social structure that is positive and offers social role-modeling. The Sweat lodge is a ceremony that symbolizes the history of Native Americans in these ceremonies songs and stories are told that have by passed down for generations. The Sweat lodge promotes care and compassion for family, friends, and community members. This type of attitude builds great social norms and, because it is nonviolent, children learn to react to differences in a way that benefits their community. These benefits can, in turn, set new social standards that would frown at criminal behavior. Changing social norms in this manner will allow children and their community to have a place to socialize without the presence of crime or alcohol.

By adding the Native American sweat lodge to the nurturing fathers' program, fathers can learn the skills to help them become better role models. This will help deter negative behaviors in their child.

The Vision Quest

Another ceremony that should be offered in addition to the sweat lodge is the vision quest. The vision quest ceremony involves an individual being placed in a small man made hut in an isolated area of the reservation. The participant then prays for direction this ceremony usually lasts four days but may be shorter. This ceremony would enhance the benefits of the sweat lodge. It is the recommendation that those involved in programs offered by Native American tribes allow for participants to take advantage of the teachings offered during a vision quest. This would allow them to figure out a path of their own. In most cases therapists are taught to allow clients to make their own decisions to better their lives. This plan will be influenced by the guidance of those who have previously taken part in these ceremonies. This social influence will then create a social process that would benefit the child. As we have read in previous sections, social processing takes place in society and can determine whether or not a child becomes delinquent. The vision quest ceremony creates a positive social bond between those who have already been a part of the ceremony, and those who have not. This social process then becomes the social norm of those who have engaged in this ceremony.

When added to a conventional institution like a tribal social services building it enhances the creditability of programs like nurturing fathers. All parents need to help guide their child's life and they tend to want to do this under their own terms. When guided by a higher power there is a chance that they can convince their children to stay delinquent free. The recommendations to add the sweat lodge and vision quest ceremony to existing programs would be easily implemented. This is because they are already present in Native American communities. It is the belief of the people who administer these ceremonies that no one should be turned away, regardless of age race, gender, or social class. This would allow non-natives the opportunity to participate as well.

The Sundance

Further recommendations would be to allow participants of the respective programs mentioned in this report the opportunity to participate or witness a Sundance. The Sundance is a ceremony that signifies creation and a coaction to one's mother. This ceremony helps reconnect the participant and mother. This is done to remind the participant of the struggles that their mother has gone through raising their child. Participants at this time ask for forgiveness for past mistakes. This opportunity will allow young children to engage with positive role-models in an environment that will allow them to thrive. The Sundance would be a great addition to any program that is designed to help Native Americans. The connection to Native American spirituality is beneficial to tribal members because it gives them a sense of empowerment. This empowerment will add confidence as well as create a foundation that will help native children conform to social norms. These norms are based on tribal traditions allowing the children involved to gain a certain connection with their community. This is a connection they may not find with conventional treatment plans that are based on mainstream philosophy.

The opportunity to witness or participate in a Sundance for members of the young boys group or motivational interviewing is necessary to help deter crime. Social values are very important to members of native communities. However these values are not always positive. The positive values taught at Sundance are done in a few different ways, some of which are directly spoken to the participants and others are done through social learning.

Social learning is very important in a young person's life and attitudes towards others are articulated by younger members of society. Since the social learning that is present at the Sundance ceremony is positive, children begin to act in ways that are more acceptable by

society. This then becomes normal for those who live in a Native American community. These social values then will be present in the community. This will allow a child to have an alternative way of life to the negative ecological effect that may be present on a reservation. This would be an important addition to the programs offered by Native American tribes.

Tossing the Ball

It is further recommended to add the tossing ball ceremony to programs aimed at helping Native American children. The tossing the ball ceremony is an event in which a young juvenile is surrounded by four elder tribal members. During this time the elder tribal members offer the child and advice. They also inform them that they will guide them through adulthood. After the elder tribal member informs the child of they will toss a ball at the child signifying the connection they have made. The tossing the ball ceremony will provide a positive social structure for youth. This is something that is very important to children. When social structures are unable to provide the proper guidance to adolescents, it allows them to drift in and out of criminal activity. During the tossing the ball ceremony community leaders will inform the youth that they will assist the child with the necessary guidance to avoid this from happening.

When children have the understanding that community members are watching them, their deviant behavior may be deterred. This deterrence may be beneficial because it is not officially a part of a law enforcement agency. In many cases, when a child is assigned a case- worker from a law enforcement agency, they may begin to rebel. This is due, in part to social norms that make children believe that law enforcement is not trying help. Common beliefs are that government agencies only want to bother the adolescent.

With positive additions to motivational speaking like the tossing the ball ceremonies, this could change. Motivational interviewing is designed to help children become more motivated to do better things with their lives and to avoid negative behavior. Children will benefit from the opportunity to have mentors that will guide them in the right direction. The tossing the ball ceremony does this by using native traditions that children can connect to. These connections are important and can be an addition to native programs. This ceremony should be offered in addition to work already being done to bring back Native American culture.

The previous recommendations are designed to enhance already successful programs. The programs offered by Native American tribes help youth become better adults as well as allow parents to better nurture their children. By adding Native American religious ceremonies to these programs children will be able to thrive in an environment that is difficult to handle.

Problems such as gang activity, drugs, and alcohol make it difficult for children to concentrate in school and offer limited recreational opportunities for youth. With the introduction of Native American ceremonies to already existing programs, children will be offered great role modeling. In addition, they will become a part of a strong social structure. This will allow them to flourish in sometimes harsh conditions. Being able to flourish and become responsible adults with little opportunity to drift in and out of delinquency is important.

Family bonding is a very key element when it comes to Native American life. When traditional curriculum is used, parents and their children can identify with the program director. This will make it easier for the family to adjust to the teachings, giving them a greater chance of success. Having a successful program is necessary in order for this to occur. It is the opinion of this researcher that the use of traditional ceremonies can add an element that can create this

success. By adding an identifiable addition to programs that the community can relate to participants will be able to better their lives. This can relieve stress on parents, school staff, and law enforcement. By relieving stress, children will then be able to interact with adults that are less likely to become upset at them. Without stress those who work with children can remain calm and better assist the adolescent. These factors make adding Native American ceremonies a great addition to any program aimed at helping Native American children (Redhail, 2013).

In this section recommendations to enhance programs that are offered on reservations were presented in order to help build a better social environment for Native Americans. These recommendations already currently exist however is not a part of some of the programs mentioned in this report. The ceremonies that are offered as suggestions will benefit both the individual being helped and their community. In conclusion to this section this author would like to add that it is the hopes of tribal leaders and those who participate in the mentioned ceremonies to help native people. In doing so it would be beneficial for these groups to work together by ending violent behavior and juvenile delinquency.

VI: SUMMERARY AND CONCLUSHION

In conclusion to this report this author hopes that it has been recognized that Native American religious ceremonies can resolve issues caused by poor social learning. By creating a sound social structure that children can identify and relate to this author believes that life on Native American lands can improve. As you have read a child's social environment is very important to their development. As we close out this report a brief summary and conclusion will be offered.

Summary

As you have read, there are many reasons why Native American children commit crimes. In some cases it is necessary to intervene and place a child in a program that will help them stay clear of criminal activity. Most Native American reservations are doing this through the use of specially designed programs (Redhail, 2013).

These programs include: Nurturing fathers, young boys, domestic violence prevention and motivational interviewing. These programs have proven to be beneficial to those who are involved. By involving Native people in these programs, families have learned to care for one another. This care involves better nurturing for children, a greater respect for women, added confidence, and respect for their community. These aspects are very important in teaching children to stay clear of delinquent behavior (Cross, 2008).

Native American leaders are working hard to ensure children are able to thrive and grow into strong and healthy adults. They are doing this by providing programs such as those mentioned in the proposal. One of the most promising aspects of these programs is that tribal leaders are recognizing that there is a need to ensure safety and stability on Native American reservations (Redhail, 2013).

By offering safety and stability through the use of programming Native American tribes have discovered many reasons why Native Americans commit crimes. Tribes have recently been able to conduct research into the behaviors that are present on Native American reservations (Lester, 1999)

There are several theories of why people commit crimes; they range from social interaction to biological reasons. Through socialization children learn to imitate the behaviors they witness in society. These behaviors can be either positive or negative. Children also need to

have a positive social structure in order to avoid criminal behavior. These factors are being handled on most reservations to the best of the ability of tribal officials (Cross, 2008)

Other issues that are being addressed are linked to theories that children often drift in and out of criminal behavior. This type of behavior is often difficult to handle because, in some cases a child appears to have changed his or her behavior for the better and will then return to criminal behavior. In these cases tribal officials must be patient and understand that they are working with children who may not understand the problems they are creating (Redhail, 2013). This can place a label on children that they tend to believe. This belief can cause them to not want to conform to conventional beliefs. The labeling theory, as described in this report, is very powerful and could dictate how a child behaves. Other factors linked to crime include the level of testosterone an individual has. Research shows that Native Americans have a greater chance of high levels of testosterone (Lester, 1999). These levels are known to cause higher levels of aggression and can lead to violent attacks on others.

As research has noted, there are many reasons why people commit crimes. In order to solve these problems there must be a solution. The solution for many Native American Tribes is to offer programming that will help deter bad behavior. These programs also attempt to create a strong social environment designed to enhance the beauty of the Native American culture. With a few adjustments these idea can become a reality.

The adjustments as noted earlier should include the addition of Native American ceremonies to already existing programs. The Native American culture is rich in history and offers many excellent teachings that can enhance the social bond of any community.

When thinking of helping children it is important that their needs are considered first. When placing the child's best interests ahead of our own we must attempt to ensure that they have the best chance of becoming healthy adults. This is why the recommendations of adding ceremonies such as the sweat lodge, tossing the ball, vision quest, and Sundance should be considered.

These ceremonies as described earlier will add the necessary tools to help a child thrive. By helping a child know that they have a place to turn when things get tough and that there is an alternative to drugs and alcohol this can be accomplished. Placing a child on the right path is also important. The vision quest ceremonies accomplish this and are open to those who have made a commitment to the Native way of life. This way of life is known as the red road. The red road represents a peaceful way of life that is based on acceptance of others and the belief that respecting one another will bring prosperity. One of the major beliefs of this way of life is that if you do things in a good way good things will happen, adversely if you do things in a bad way bad things will happen

By committing to these ceremonies it is the belief of those who administer their services that good things will happen for the participants. This is also the aim of the programs mentioned. By assisting tribal members it is the hope of Native American leaders that there is a change in social behavior that will improve life on their respective reservations. Improving lives is also the aim of the Native American ceremonies. Adding them to existing programs is a viable recommendation.

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