

CRIMINAL JUSTICE NEEDS OF NATIVE AMERICANS
IN
NEW ENGLAND

by

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Abstract

Criminal justice needs of Native Americans in New England were examined through 71 questionnaires completed by members of Native American tribes in New England. Groups not recognized by the federal government lacked tribal law enforcement, emergency, court, or correctional services. Non-native police departments serving the Native communities often lacked training in Native culture and traditions. Criminal justice systems had few opportunities for developing cooperative agreements with Native organizations. Official federal recognition of the tribes, bands, or communities enables them to receive greater financial and criminal justice resources. The public safety needs of Native Americans can be better met by developing improved crime statistics, by developing tribal dispute resolution programs, and by fostering partnerships between Native American communities and non-Native criminal justice and social service agencies.

Keywords: Native American; Criminal Justice; Public Safety; Federal Tribal Recognition

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Indigenous peoples have long been subjected to the intrusion, oppression, and rule of dominant European cultures. Numerous efforts over the past hundreds of years have sought to impose these cultures on Native peoples and to interpret and define the needs of Natives without their input and consent. Criminal justice institutions have frequently been used to impose non-Native cultural norms on Native Americans. The ongoing conflict between Native American and broader American society has contributed to Native American involvement in state and federal criminal justice systems.

This study reports the results of a survey of Native American communities in New England. It summarizes self-report information on their criminal justice needs. It is part of a larger study of community, social, economic, and political issues facing Native American communities (Mignon, Holmes, & Kohler, 2006). This research presents Native perceptions of the unfulfilled need for services within their specific tribes/communities/bands. It identifies areas in which criminal justice and other agencies can work together in addressing these needs. It offers suggestions for meeting those needs in ways that promote a more efficient operation of the criminal justice system.

Efforts to disband, dissolve, and eradicate Native Americans in New England date back to the Colonial period. The dissolving of reservations and governmental insistence on dealing only with individual tribal members for many tribes has meant that they have lost the documentation of historical continuity necessary for federal recognition. This article examines implications of lack of federal recognition for addressing service needs of Native Americans in New England.

Literature Review

A variety of reasons contribute to Native American involvement in the criminal justice system. Tribal Americans are among the poorest Americans (Cornell & Kalt, 1992; Evans & Topoleski, 2002; Horejsi, Craig, & Pablo, 1992). They have faced considerable economic, political, and social problems (Begay, Cornell, & Kalt, 1997; Deer, 2004; Jorgensen & Taylor, 2000). The conflict of Native culture and traditions with broader society has contributed to involvement in crime (Jorgensen & Taylor, 2000; Deer, 2004; Wolfe, 2004). Health problems, especially diabetes and substance abuse, educational challenges, and conflicting cultures have intensified problems of Native Americans in the criminal justice system (Broussard et al., 1995; Morris, Wood, & Dunaway, 2006; Sanchez, Plawecki, & Plawecki, 1996; Schinke, Tepavac & Cole, 2000; Tepper & Tepper, 2004). Family violence, including sexual abuse, is a major concern for Native Americans, especially those living on reservations (Deer, 2004; Ecoffey et al., 2003).

There is considerable evidence that Native Americans are involved in crime as both perpetrators and crime victims (Greenfield & Smith, 1999; Minton, 2009; Wakeling & Jorgensen, 2007). Regardless of age group, Native American violence is higher than for other races and ethnicities in the United States. Victims of Native American violence state that offenders have the highest rates of alcohol use during the offense than other races/ethnicities (National Drug Intelligence Center, 2008). Problems related to substance abuse, mental health, and violence are often criminalized by broader society, which means that the criminal justice system may respond to Native American issues without a great deal of information on how these problems arise, how they are interrelated, and

what criminal justice responses may most effectively deal with them. Historical factors are critical to an understanding of the development of criminal justice responses to offenders and victims (Ross, 1998; Ross & Gould, 2006). The non-recognition of many Native American tribes in New England has also meant the members who do commit crimes cannot be handled by a Native American administered criminal justice system such as Tribal Healing to Wellness Courts (Tribal Law & Policy Institute, 2003).

There are significant issues in tribal law enforcement agencies including understaffing, as well as high turnover rates among staff (Community Policing Dispatch, 2008). More police officers are needed, including updated equipment and training. There is evidence that Native police officers find their work among their own peoples even more stressful than that which is typically associated with police work (Gould, 2002).

Methodology

The authors compiled a list of all Native American tribes and Native communities in New England through the use of the Internet, querying state agencies with responsibility for Native American affairs, and talking with Native Americans about the tribes of which they were aware. This report focuses on five tribes/communities that appear to have fewer resources than other tribes in New England, as evidenced by self-reports from tribal members. The Mashantucket Pequot and Mohegan tribes in Connecticut are excluded because their social, political, and cultural problems are less severe than those of other tribes. This does not mean that the Pequots or other tribes do not have needs, only that their needs appear to be less immediate than the tribes included in this study.

The investigators met with the Commissioner of the Massachusetts Commission of Indian Affairs and reviewed potential tribes/communities for inclusion in this study. At the meeting with the Commissioner, we also reviewed the survey topics for assurance that the most important concerns would be addressed. These topics covered public safety concerns, as well as health services, culture, traditions, and political and economic concerns.

The five tribes/communities selected for inclusion are the Mashpee Wampanoag Tribe of Cape Cod, the Nipmuc Nation of Sutton, Massachusetts, the Abenaki Tribe of Vermont, the Narragansett Indian Tribe of Rhode Island, and the Penobscot Indian Nation of Indian Island Reservation in Maine. In addition, members of the North American Indian Center (NAICOB) in Boston, Massachusetts were surveyed to reflect the views of other Natives living and being serviced in urban areas of New England, and this is considered the sixth community for the purposes of this study.

The Mashpee Wampanoags of Cape Cod have approximately 1,200 members and achieved official federal recognition in 2007 (Ryan, 2007). The Nipmuc Nation has approximately 500 members and was denied official federal recognition in 2004 (Nipmuc Nation, n.d.). The Abenaki Tribe of Vermont numbers approximately 1,700 and was denied official federal recognition in 2007 (Abenaki Nation, n.d, Rathkee, 2011). The Narragansett Indian Tribe of Rhode Island has over 2,400 members and received official federal recognition in 1983 (Narragansett Tribe, 2003). The Penobscot Indian Nation of Indian Island Reservation in Maine has approximately 562 members and has official federal recognition (Indian Island School, n.d.).

Some respondents who completed questionnaires at the conference were members of the Lakota, Apache, Navaho, Iroquois, and the Pocasset and Seekonk Wampanoag tribal groups. Tribes native to New England in the study mainly are from the Wampanoag, the Iroquois, and the Mohegan nations, which represent different social and cultural groups. Members from tribes from outside New England add even greater diversity of traditions in handling issues we classify as criminal justice issues. As residents, they need criminal justice services appropriate for their cultures and traditions.

Questionnaires were initially distributed to participants at a Native American conference held at the University of Massachusetts Boston. The intent of the conference was to discuss the concerns of Natives and elicit suggestions for how a new Native American Institute located at the University of Massachusetts Boston could be helpful to them. This gave an overall feel for concerns of Natives for their communities throughout New England. Tribes/communities that were represented, beyond the six chosen for inclusion in the study, include the Seacohke Wampanoags, the Pocasset Wampanoags, the Assonet Band of Wampanogs, the Pequots, and the Prairie Band of Potawatons. Thus, the data reflects concerns of Natives throughout New England with specific attention to five New England tribes, as well as NAICOB, the center that offers services to Native Americans living in the greater Boston region. Thirty-two usable questionnaires were yielded from the conference. Representatives of five of the six target communities were present at the conference and were enlisted to distribute questionnaires to 10 members of their tribes/communities.

The six coordinators were responsible for locating any 10 members of their communities, including NAICOB, to fill out the University of Massachusetts Boston

needs assessment questionnaires. Each coordinator was paid \$500 and each of the ten community members was paid \$25 for completing the questionnaires. Thirty-nine of these questionnaires were returned for analysis and inclusion in the final report.

Seventy-one total respondents (32 at the University of Massachusetts Boston conference and 39 from four tribes) filled out the two-page questionnaire that asked them to check off services that are provided in the tribes/communities and to identify unmet needs (See Appendix for the questionnaire). Overall, responses were remarkably similar in their concerns for their tribes/communities.

Results and Discussion

The following section describes the more prominent needs and concerns and discusses how public safety needs can be addressed by cooperation with other state and community agencies. Public safety concerns were often interwoven with service needs in other areas.

Public Safety

Historically, tribes have tended not to have the capacity to collect, manage, and analyze crime data. This has been true even for those tribes recognized by the federal government and that have their own law enforcement agencies. The problem has been considered so significant that the federal government began to respond in recent years. In conjunction with the Justice Research and Statistics Association (JRSA), with a grant from the Bureau of Justice Statistics (BJS), the Tribal Justice Statistics Assistance Center (TJSAC) was established in 2002. Recognizing the lack of law enforcement resources, this federal effort sought to provide training and technical assistance in collecting and analyzing crime data. This important effort assisted tribes to use the crime statistics they

collected in ways that could help categorize crime and determine adequate responses to different types of crime. Trainings by JRSA were well received but continued funds for this effort were not available (Wolfe, 2004).

Another important federal response was the Tribal Criminal History Records Improvement Program (T-CHRIP) funded through the U.S. Department of Justice between 2004 and 2006 through the Bureau of Justice Statistics. It funded 17 programs with a total of almost 3 millions dollars to improve criminal records (Perry, 2007). Overall, the effort was to improve criminal records and facilitate background checks to improve overall public safety with a focus on developing and refining databases and expanding accessibility of records.

Tribes that had any public safety resources tended to have a variety of other resources. Some tribes had few public safety resources. This is correlated with whether the tribe is officially recognized by the federal government or whether tribal members are living off a reservation in a city. For Native Americans living in cities, there are public safety resources available to all residents, but none that address needs specific to tribal members. The availability of crime statistics was unrelated to whether there was a law enforcement agency available. The information systems of tribal police (where they exist) or local law enforcement in cities and towns, often did not identify tribal members in providing these statistics. Therefore, they cannot provide data supporting a request for state or federal funding to address needs of the Native American communities in their jurisdiction. When information systems identify tribal members, a range of statistics becomes available. Compiling these statistics is necessary to obtain public safety grants for tribes.

Only 20 percent of the tribal members surveyed had tribal police available for the purpose of public safety (see Table 1). Thirty-one percent had tribal courts. Sixteen percent had firefighting services available to them. Tribal emergency services were available in only 10 percent of tribes/communities. None had criminal justice programs such as Weed and Seed or Community Policing that would use public services as a crime prevention strategy.

Insert Table 1 Here

The lack of appropriate crime-related statistics is a major concern. Only 14.3 percent of tribes kept statistics on victimization of tribal members (see Table 2). Sixteen percent kept track of rape statistics. Hate crime statistics were available in only 15.7 percent of communities. Qualitative data from the surveys also suggested unmet public safety needs on reservations include domestic violence, building safety, traffic control, lack of statistics on juvenile delinquency, and a tribal dispute resolution process.

INSERT TABLE 2 HERE

Other Needs Related to Criminal Justice

Health, cultural, social, political, and economic needs of the Native Americans had criminal justice implications. Overall, Native Americans have high rates of tobacco use, alcohol use, and use other drugs at higher rates than other racial/ethnic groups (Deer, 2004; Struckman-Johnson, Miller, & Struckman-Johnson, 2008). The *2010 National*

Survey on Drug Use and Health found that 35.8% of Native Americans use tobacco products, compared with Caucasians (29.5%) and African Americans (27.3%) (Substance Abuse and Mental Health Services Administration [SAMHSA], 2011). More Native Americans use illicit drugs (12.5%) than do Caucasians (9.1%) and African Americans (10.7%). Native Americans also have the highest percentage of alcohol and drug dependence, the most severe forms of substance abuse. Among Native Americans, 16% are alcohol or drug dependent with significantly lower percentages among Caucasians (8.9%) and African Americans (8.2%) (SAMHSA, 2011). Among children and adolescents, smoking, drug use, and binge drinking are higher among Native American youth. This may lead to involvement in the juvenile justice and adult criminal justice systems. Much more research is needed on the prevention and appropriate treatment of adolescent Native American substance abuse and on its relationship with criminal behavior (Friese et al., 2011; Schinke et al., 2000).

A reduction in alcohol and other substance use can reduce crimes related to their use. However, lack of adequate health resources and access to treatment are major issues for most respondents. The Indian Health Service (IHS), a federal program, may be the only health service available to Native peoples in certain areas (Voss et al., 1999). Also, inaccurate reporting of race (and the incomplete recording of tribal affiliation) has led to difficulties in assessing the types, prevalence, and severity of medical problems of Natives peoples—reducing the allocation of resources to address those problems (Frost, Taylor, & Fries, 1992).

Native communities tend not to have perceptions of mental illness shared by the larger community, viewing health issues in terms of life balance (Clifford-Stoltenberg &

Earle, 2002). Only 19.7 percent of tribe/community members had mental health services available to them. In contrast, the behavioral manifestation of mental health problems outside of Indian Country tends to result in criminalization of Native youth as “delinquents” (Clifford-Stoltenberg & Earle, 2002).

Culture. The history of Native Americans is fraught with concern for how to maintain ties to the land and Native traditions (Jorgensen & Taylor, 2000; Ross, 1998; Wall & Arden, 1990). The importance of culture and traditions underlie all other concerns for specific needs of tribes/communities (Tepper & Tepper, 2004). The presence of tribal cultural support encourages Native American traditions and is likely to involve children and adults in more pro-social behavior and address their spiritual needs. Overall, 36.6 percent of the respondents thought that the tribal history and traditions needed better documentation (see Table 3). This reflects concern for the transition from old traditions and language to current realities. Thirty percent felt that spiritual counseling needs to be made available to tribe members. However, many correctional facilities do not have available Native spiritual healers to meet those needs. It has taken legal action for some Native Americans in custody to have access to Native spiritual healers (O’Hanlon, 2004).

INSERT TABLE 3 HERE

Social Needs. The social needs of tribal members appear enormous. With poverty such a significant concern for many tribes, it is not surprising that major social problems are present (Evans & Topoleski, 2002; Morris et al., 2006). The link between poverty

and crime underscores the need to address severe financial problems as a crime prevention strategy.

Social services in communities with no official federal recognition were in short supply. Approximately one-half of tribes/communities had social supports. Only 31 percent offered a telephone help line. Food assistance was offered by 48 percent of tribes. Utility assistance was offered by 31 percent. Twenty-four percent offered adult vocational training. Financial and legal assistance was offered by 18.3 percent of tribes.

Concern for Native children is of critical importance to reduce the risk of delinquency. This includes the history of inability and unwillingness of non-Natives to understand the culture and the ways in which children and families are impacted by social problems (Deer, 2004). According to Horejsi et al. (1992): “The oppression suffered by Native Americans has so undermined their culture and ability to parent that child abuse and neglect are frequent problems” (p. 329).

The need to have culturally appropriate services available to address abuse, neglect, and delinquency is great, however, only 31 percent had available National Indian Child Welfare Association (NICWA) assistance. The NICWA provides culturally competent service providers to meet the needs of tribal members. According to respondents, 31 percent of tribes offered Indian Child Welfare Protection Act enforcement assistance. The ICWPA is a federal statute that requires abused or neglected children of tribal members to be placed in tribal foster homes, rather than state foster homes.

Recognition and Meeting Criminal Justice Needs. Meeting the criminal justice needs of Native Americans is closely related to federal recognition of their tribe. This is

a major issue with 59.2 percent of respondents indicating that achieving federal recognition is a very high priority. The importance of federal recognition is that it brings considerable financial opportunities to support public safety, correctional, rehabilitative, and adjudicatory programs. It also supports housing, healthcare, social programs, and education that have crime prevention applications. Thus, federal recognition promotes being able to meet criminal justice needs.

Correlates of Criminal Justice Needs

The relationship between these factors and meeting criminal justice needs is explored below by looking at crosstabulations among the needs and by using logistic regression to see which factors correlated with criminal justice needs after controlling for other factors. Table 4 below presents results of the crosstabulation. Factors associated with meeting the criminal justice needs were identified by crosstabulating the dichotomous measures of criminal justice need with other needs of the tribes. Factors having a statistically significant association with a criminal justice need were identified using a .05 alpha level for a chi-square test.

INSERT TABLE 4 HERE

The need for a tribal police force was associated with needing federal recognition, documentation of traditions, education about a tribe's history and traditions, documentation of a tribe's governance, needing a tribal library, and legal assistance. While it might be thought that absence of federal recognition would be the only meaningful factor associated with needing tribal police, this was not even the factor

having the highest association. As an indicator of association, needing documentation had a Phi coefficient of .42 with needing tribal police, while federal recognition had a Phi of .31, which indicates a weaker association with needing tribal police.

To more clearly identify what factors were associated with needing tribal police, the correlates were entered in a stepwise logit regression with tribal police need as a dichotomous dependent variable. When federal recognition or governance documentation were controlled, all other factors, except legal assistance, were no longer associated with tribal police need. Federal recognition had a significant interactive effect with governance documentation. When an interactive term combining recognition and governance documentation is entered in the logistic regression, it is the only significant correlate (see Table 5). The effect of recognition and governance documentation alone is not significant when the combined effect of both is taken into consideration. While federal recognition was necessary for having a tribal police department, it was much more likely to happen if there was also documentation of a tribe's governance. Recognized tribes having a significant need for more documentation of their governance were much less likely to have tribal police.

INSERT TABLE 5 HERE

The availability of legal assistance was also associated with having tribal police. A tribal police force was eight times more likely to exist when a tribe had legal assistance, after controlling for other factors. Whether this means offering legal

assistance increases the chances of obtaining a tribal police force or having a police force increases an imperative to obtain legal assistance remains to be determined.

The need for a tribal court was associated with the need for federal recognition, performance of ceremonies, documentation of governance, spiritual counseling, and needing legal assistance. Only federal recognition and governance documentation remained significant in the logit regression as correlates of having a tribal court. When there was a need for governance documentation, federal recognition had only a modest relationship with having a tribal court. It only increased to odds of having a court by a factor of 2. On the other hand, when a tribe did have governance documentation and federal recognition, a tribal court was fourteen times more likely to exist. The interaction of recognition and governance documentation increased the likelihood of a tribal court by a factor of six.

Needing various crime statistics was not associated with needing federal recognition. None of the crime statistic needs were associated with federal recognition at the bivariate level. Bivariate correlates were associated with needs identified for documenting various aspects of a tribe and for ceremonial performance and spiritual counseling.

The lack of victimization statistics was associated with having ceremony performances and documentation of governance. When presence of ceremony performances is controlled, the relationship between needing victimization statistics and having governance documentation disappears. When ceremonies are available, the odds of having victim statistics is nearly four times greater than when ceremonies are not available. The nature of this relationship between ceremony performance and

victimization statistics is not clear. It could be that performing ceremonies stimulates a desire to have victimization statistics. It could also be that having victimization statistics stimulates a desire to offer ceremonies to deal with the victimization.

Lack of rape statistics was associated with history and tradition documentation, and governance documentation. It, too, was not associated with federal recognition. When governance documentation was controlled in the logistic regression, the association between needing rape statistics and needing history and tradition documentation disappears. When there is a perceived need for governance documentation, having rape statistics is four times more likely than when there is not a perceived need for governance documentation. The desire for more documentation of tribal governance may lead to setting up a procedure for obtaining rape statistics, irrespective of whether there is a tribal police force present or the tribe is federally recognized.

The lack of delinquency statistics was associated with needing documentation of history and traditions, ceremony performance, governance documentation, and spiritual counseling. As is the case for rape statistics, when governance documentation is controlled, the association of the other factors with needing delinquency statistics disappears. When there is a perceived need for governance documentation, delinquency statistics are nearly four times more likely to be available than when governance documentation is not a perceived need.

The lack of hate crime statistics was associated with needing documentation of history and traditions and performance of ceremonies. When documentation of history and traditions is controlled, performance of ceremonies is not associated with having hate

crime statistics. Similar to the relationship between the need for documenting governance rape and delinquency statistics, a perceived need to document history and traditions of a tribe is associated with having hate crime statistics. Such statistics are nearly four times more likely than when a need to document history and traditions is not present.

Limitations of the Study

This survey identified important needs of Native American Tribes in New England that are unmet by the criminal justice system. However, the study does not identify all of the unmet needs. Several factors contribute to this. Participants in the meeting were not a probability sample of Native Americans. The sample was voluntary and relatively small, although the volunteer sample of those attending the conference were considered leaders within their Native groups and knowledgeable about their groups' needs. Less frequently occurring needs may not have been found in this sample. The needs of those more socially and culturally involved were more likely to be represented while the needs of those socially isolated are probably understated. In addition, the necessity to keep the questionnaire short meant that some issues could not have follow-up questions that might have identified additional needs. All of these factors suggest that future research may identify additional needs not discussed in this study.

Recommendations and Conclusion

The following are recommendations for ways of assessing and meeting the public safety needs of Native Americans in New England. Existing hate crime and other victim statistics can be improved by providing training so that police software can identify tribal affiliation and develop alternative reporting systems can be developed where tribal police

are not available. Police officer education can be enhanced by providing education on Native American policing and encouraging pay supplements for Tribal Police. See Gould (2002) for a discussion of the potential cultural and psychological issues when Native Americans serve as police within their own communities.

Legal education on Native American courts and criminal justice is needed to build dispute resolution programs adapted for specific tribes and communities. Cooperative agreements with Native American correctional systems can allow Native prisoners to serve their time under tribal jurisdiction and offer healing ceremonies and spiritual advisors to promote rehabilitation. The Tribal Healing to Wellness Courts offer an important model for developing drug courts (Tribal Law & Policy Institute, 2003).

Beyond criminal justice services, there are a host of things that can assist New England tribes and support the provision of appropriate criminal justice resources to communities. Partnerships with non-Native agencies and communities can support the public safety goals of tribes/communities. These partnerships can enhance the opportunities for others to learn about Native cultures and design culturally appropriate interventions when needed. Partnerships also promote ways for Natives to correct misunderstandings, share their stories, and develop procedures for compiling criminal justice statistics.

Educational needs can be supported by promoting Native American criminal justice studies in colleges and universities. Financial assistance for Natives should be a priority as should opportunities for online learning. Historical information from educational institutions can help document tribal governance, history, and traditions.

Native values need to be supported in rehabilitation and other programs. Family support is especially needed when substance abuse is present in the home. This would also support offering healing ceremonies for offenders and victims. A valuable addition is including grandmothers and others as teachers to support an appreciation for the wisdom of Native elders (Skye, 2002; Tribal Law & Policy Institute, 2003).

Intertribal partnerships among tribes/communities can be an enormous benefit in sharing criminal justice and rehabilitative resources, especially by focusing on issues tied to concerns around federal recognition or the lack of federal recognition. Different tribes want the same things and sharing space and resources can benefit all. The Iroquois Confederacy of the 1700s and 1800s developed a successful system of political organization beginning with five tribes in central New York. A confederacy of all New England tribes, similar to the Iroquois Confederacy, could facilitate the sharing of Native American experiences and resources.

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Table 1

Availability of Tribal Public Safety Resources

<u>Resource</u>	<u>Percent Available</u>
Tribal Police	20% (n=14)
Tribal Courts	25% (18)
Tribal Firefighting	16% (11)
Tribal Emergency Services	10% (7)
Weed and Seed	0% (0)
<u>Community Policing</u>	<u>0% (0)</u>

Table 2

Availability of Tribal Criminal Justice Statistics

<u>Statistics</u>	<u>Percent Available</u>
Victim Statistics	14.3% (n=10)
Rape Statistics	16.0% (11)
<u>Hate Crimes Statistics</u>	<u>15.7% (14)</u>

The greater availability of rape and hate crime statistics than crime statistics is due to reporting systems in addition to police.

Table 3

Cultural and Social Tribal Needs

Needs	Percent Reporting Need
Documentation of History and Traditions	36.6% (n=26)
Native Spiritual Counseling	30.0% (21)
Tribal Social Supports	50.0% (35)
Tribal Help Line	69.0% (48)
Food Assistance	52.0% (36)
Utility Assistance	69.0% (48)
Adult Vocational Training	76.0% (53)
Financial or Legal Assistance	81.7% (57)
NICWA assistance	69.0% (48)
ICWPA assistance	69.0% (48)

Table 4
Correlates of Criminal Justice Needs

		Has Tribal Police	Has Tribal Court	Has Victim Stats	Has Rape Stats	Has Delinquency Stats	Has Hate Crime Stats
need Federal_recognition	Phi coefficient	.305	.306	.071	.115	.015	.035
	Sig. (2 tailed)	.010	.009	.559	.343	.905	.772
	N	70	71	70	70	70	70
need hist_tradition_documents	Phi coefficient	.207	.095	.278	.318	.281	.237
	Sig. (2 tailed)	.086	.432	.020	.007	.019	.048
	N	70	71	70	70	70	70
need hist_tradition_educ	Phi coefficient	.258	.188	.199	.155	.115	.155
	Sig. (2 tailed)	.031	.117	.099	.199	.344	.199
	N	70	71	70	70	70	70
need ceremony_performance	Phi coefficient	.182	.200	.236	.199	.259	.199
	Sig. (2 tailed)	.131	.095	.049	.098	.031	.098
	N	70	71	70	70	70	70
need governance_documentation	Phi coefficient	.418	.306	.210	.266	.257	.178
	Sig. (2 tailed)	.000	.009	.081	.026	.032	.141
	N	70	71	70	70	70	70
need spiritual_counseling	Phi coefficient	.158	.261	.103	.161	.237	.074
	Sig. (2 tailed)	.191	.028	.395	.182	.048	.540
	N	70	71	70	70	70	70
need tribal_library	Phi coefficient	.258	.188	.035	.077	.115	.077
	Sig. (2 tailed)	.031	.117	.773	.529	.344	.529
	N	70	71	70	70	70	70
legal_assistance	Phi coefficient	.404	.226	.225	.198	.129	.198
	Sig. (2 tailed)	.001	.058	.061	.101	.289	.101
	N	70	71	70	70	70	70

TABLE 5
LOGIT PREDICTORS OF CRIMINAL JUSTICE NEEDS

Need	Predictors	Odds	Logit Parameter	Significance
Tribal Police	Federal recognition,	4.76	-3.32	.006
	Federal recognition*Governance	8.28	3.35	.004
	Documentation, legal assistance	8.57	2.42	.005
Tribal Court	Federal recognition*Governance Documentation	6.08	1.81	<.001
Victim Stats	Ceremony Performance	3.79	2.72	<.001
Rape Stats	Governance Documentation	4.06	1.40	.026
Delinquency Stats	Governance Documentation	3.67	1.30	.032
Hate Crime Stats	History and Tradition Documentation	3.67	1.30	.048

NATIVE AMERICAN TRIBAL SURVEY

The following questions ask about your group, its resources, and its needs. The information will be used to develop programs and services of the Native American Institute at the University of Massachusetts at Boston. Please answer as best you can for your tribe/band/ or community. Not all questions will be relevant to your group. Ignore those that are inapplicable. Thank you for your time and help.

Name of Your

Tribe/Band/Community _____

Your Title/Role/Position in your

tribe _____

HEALTH SERVICES. Please check all of the services that are offered by or in collaboration with your Tribe, Band or Community.

- | | |
|--|--|
| <input type="checkbox"/> Hospital or Medical Clinic | <input type="checkbox"/> Use of Health Service grants |
| <input type="checkbox"/> Indian Health Service medical care | <input type="checkbox"/> Cultural training for service providers |
| <input type="checkbox"/> Mental Health services | <input type="checkbox"/> Scholarships for tribal members for training in health or medical careers |
| <input type="checkbox"/> Native American Medicine | |
| <input type="checkbox"/> Indian Health Service technical assistance | |
| <input type="checkbox"/> Other Native American health services (specify) _____ | |

Please list the two most important unmet health needs of your tribal group.

PUBLIC SAFETY. Please indicate all of the following that are available to your tribe, band, or community.

- Tribal police or law enforcement
- Tribal courts or dispute resolution process
- Tribal fire fighting service
- Tribal emergency service
- Statistics on criminal victimization of tribal members
- Statistics on rape or sexual assault of tribal members
- Statistics on delinquency of tribal children or youth
- Statistics on hate crime victimization of tribal members

Please list the two most important unmet public safety needs of your tribal group.

CULTURE AND TRADITIONS. Please check the traditions or cultural elements below for which your tribe has an unmet need.

- Documentation of history and traditions of your tribe

- Education about the history and traditions your tribe
- Performance of ceremonies and rituals
- Information about genealogy of tribal members
- Documentation of the history of the governance of the tribe, band, or community
- Spiritual counseling
- Tribal library
- Tribal newsletter or news dissemination process

Please list the two most important unmet needs regarding culture and traditions of your group.

SOCIAL NEEDS. Please indicate which of the following social services are available to your tribal members.

- | | |
|---|---|
| <input type="checkbox"/> Information and referral for social services | <input type="checkbox"/> Legal assistance |
| <input type="checkbox"/> Help line for tribal members | <input type="checkbox"/> Adult vocational training |
| <input type="checkbox"/> Food assistance | <input type="checkbox"/> National Indian Child Welfare Association assistance |
| <input type="checkbox"/> Housing assistance | <input type="checkbox"/> Indian Child Welfare Act enforcement |
| <input type="checkbox"/> Financial assistance | <input type="checkbox"/> Tribal foster homes |
| <input type="checkbox"/> Utility assistance | <input type="checkbox"/> Tribal adoptive service |
| <input type="checkbox"/> Child care | |
| <input type="checkbox"/> Early childhood education | |

Please list the two most important unmet social service needs of your group.

POLITICAL AND ECONOMIC. Please check which of the following needs of your community are unmet.

- Federal recognition
- Tribal governance organization
- Federal designation of historically significant areas
- Cooperative agreements with non-tribal organizations
- Museum or educational visitor sites
- Production of native goods
- Tribally sponsored businesses
- USDA Rural Business Grant involvement
- Assistance in enforcing hunting and fishing rights
- Assistance in enforcing water rights
- Grave protection and repatriation

OTHER NEEDS. Please list any other needs of your community that aren't mentioned above.
