

are handicapped by covert messages and antiquated interaction patterns which are at odds with the stated purpose of the program.

Conclusion

The preventive program I have outlined, if one can call it a program, is aimed at the biopsychosocial disorganization which exists to a greater or lesser degree among Indians. A program should attack this disorganization at all levels and should aim to prevent the transmission of the disorganization from one generation to another. The method recommended is primarily that of a process which involves the Indian throughout in determining his own fate. Expert consultants and technicians will be needed from time to time as programs develop, but these experts should be in the service of the Indian people, as should the BIA.

I have chosen to discuss prevention in

this way because of my conviction that the primary need is not for new programs, although they certainly are needed, but rather for attention to the process by which the Indian can feel that he can control his destiny and develop an identity. Anyone who talks only about new programs and program content without attention to this process as the crucial factor will, in my opinion, be merely compounding old errors. He may well see his programs fall as they are caught in the barrage of antiquated interactional patterns between the Indians and federal government.

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