

kinship extensions within which marriage was prohibited, have virtually disappeared, and most of the younger people do not even know their totemic affiliation.

Within each village it is possible to see kindreds associated by intermarriage and long-term cooperation that appear to be the cohesive groups of descendants of aboriginal or pre-reservation bands. Indeed, if a sociogram were made, it would likely show two or three major groups of this sort within each village, and little interaction between them.

Frequent reference is made in the villages to "factions," usually as obstructions to village cooperation. Members of the Ojibwa community often refer to the "fact" that much could be obtained for the village "if people would just cooperate." They, and the whites, refer often to the opposition of factions to some individual, or to vicious gossip that attaches to some prominent person. It is said of the factions that "they don't want people to get ahead" or "they want to keep people down." The factions are, on the whole, recognized as having a base in the kin groups, and are often referred to by the name of the prominent family of the group. There are no "political platforms" or principles to separate the factions. Rather, they are concerned with personalities and the fear that one faction will take advantage of its position for gain at the expense of others. The factions tend to be negative or opposition parties based upon kin interests and may be seen as giving voice to deep-seated interpersonal hostilities characteristic of the Ojibwa. The factions represent the local form of "persuasive factionism," wherein composition changes with issues and personalities.

Certain cultural characteristics relate to the kin-based organization of the Ojibwa community of White Earth, and to the past and present subsistence activities—the latter discussed below.

Not only are kin ties important in relationships among White Earth people, but such relationships are highly personal. The impersonal relationships of a large-scale organization or bureaucracy are alien, and neither understood nor desired. Laws, regulations and rules of government are not seen separately from the individuals administering them, and such rules are at best accepted, though rarely understood. A PHS physician is "good," for example, if he has personal relationships with many people. He is "bad" if he has few such relationships and is inflexible in enforcement of rules—irrespective of his possible legal freedom of action. Government officials—such as welfare social workers, teachers, or CAP officials—are impersonal but important parts of the environment, and are not widely influential unless their inter-personal relationships are personal in character. The official who maintains impersonal relationships is subject to accusations of self-seeking disinterest or hostility.

c. Economic Patterns

Subsistence patterns were formerly based upon exploitation of the natural environment and its seasonal products. While moose and elk are no longer present, and deer, beaver, mink, and other animals are of very limited value, white society—as seen by the White Earth Ojibwa—may be considered a present-day analogue of these resources.

The game animals have largely disappeared, but deer hunting is marginally important, and a few still hunt and trap fur-bearing animals in season. The harvesting of wild rice in the early autumn is important to all. In the white man's environment, seasonal work has been important: construction, particularly of roads in the warm weather; planting and harvesting of potatoes and sugar beets in summer; cutting pulp wood, and the like. These are mentioned here in connection with a cultural feature that is perhaps a by-product of a seasonal cycle and seasonally limited goals. This feature includes a time perspective different from that of the middle class whites, the relative absence of long-term goals, lack of expectation of accumulation of financial resources, and what has been termed a "feast or famine" approach to life. There is also a tendency not to grasp general or underlying principles—although it would be more accurate to say that they often fail to grasp principles or to apply them in the manner in which they are perceived and considered in the white milieu.

The importance of personal social relationships, this seasonal time perspective, and a feeling for discrete detail rather than general principles, have important bearing on the design or operation of programs among these people.

Social class structure is not conspicuous within the Ojibwa communities of White Earth. In several villages there are individuals who are permanently employed, others who are seasonally employed, and others who are completely dependent on welfare. The fully employed represent one end, the unemployed the other, of a group without clear segmentation. The division between "full