

and a person who is different must be very careful to avoid the appearance of being different if suspicion is to be minimized.

The RBC consists of five members, elected on a staggered basis. Most of the members (during the period of research) had been members of the Reservation Council under the prior constitution, and were reelected under the new constitution. Very few people vote in White Earth elections since, on the whole, the governments have traditionally been powerless to deal with major problems, and interest in elections is consequently difficult to generate. Since few vote, a majority is not difficult to obtain. As each major kin group may form the basis for a faction, perhaps in alliance with another kin group, each village and the reservation as a whole are potentially divided into as many parties as there are kin groups, and the principle of "divide and conquer" is implicit in the system. An individual from a large kin group, who may be allied by marriage or patronage to some other group, is in a favorable starting position.

Of the five RBC members, two are related as aunt and niece. Three live in predominantly white communities adjacent to the reservation. Four are of higher than average economic status, and live in houses with all modern conveniences. Four are members of large kin groups. Three are women, two of whom are married to whites. Other characteristics could be listed, but these are sufficient to indicate the ways in which they are "different." It would be incorrect, however, to assert that because they have adapted more successfully than most to the white man's society, they have lost their Ojibwa cultural identification. They decidedly have not, but just as decidedly they are atypical, in fundamental life style, and cannot be said to fully "represent" the people.

Tentative analysis has been made of kin relationships of the CAP staff and RBC, by one of the researchers and by OEO. The findings of the latter resulted in a request that two members of the RBC staff resign, or that certain close relatives resign from the CAP staff. One report indicates that almost 20% of the 109 CAP employees (as of mid-July 1966) were related to members of the RBC. The number is, of course, far smaller if one considers only individuals living in the same household. The number increases as one includes those in other households—siblings, nephews, nieces, first cousins, etc. As the closeness of relationship decreases more RBC and CAP employed individuals are found to be related—as is to be expected in a relatively small intermarrying population. A breakdown of relationships, and testing by statistical methods for significance, would be desirable to indicate the full significance of kinship on hiring practices. On the basis of a variety of specific cases and from statements by RBC members, however, it is clear that many were hired because of close relationship and the desire to help a relative.

The most important consequence of nepotism does not have to do with the ability of the individuals to perform specific jobs. The important consequence of actual nepotism is that credence is given to the suspicion of nepotism, confidence in the RBC and the CAP is undermined, and the CAP is seen as controlled by individuals who do not have the good of the reservation in mind.

OEO-CAP Memorandum 23, dated 3 March 1966, prohibits employment by CAP of any member of the family of the legally constituted governing body, meaning in the case of White Earth, the RBC. The most recent interpretation of the term "family" indicates that the nuclear family residing in a single household is meant.

Hiring practices of the CAP should also be briefly considered at this point. Initially the CAPCom made recommendations to the RBC for hiring. The CAPCom consisted of members from all communities, including representatives of the poor who knew the applicants from their communities and discussed them in terms of need, qualification and personal characteristics before making recommendations. This was one of their most important functions. In March 1966 the RBC established a sub-committee consisting of the CAPCom Chairman, the CAP Director and the RBC Chairman, as a screening board to make recommendations to the RBC for hiring. One of the most important functions of the CAPCom was, unwittingly, surrendered. At approximately the same time the RBC appointed two whites to sit with it as the "legal governing body" of the CAP, since OEO wanted the white population included in the CAP representation. Neither of the two appointed has been articulate on any question, although they are "rural poor" and could potentially influence decisions. Throughout the existence of CAP, the RBC has clearly and repeatedly articulated that it is the legal governing body, that others can only give advice, and that only the RBC makes decisions. This position was publicly upheld by an OEO Indian CAP