

munity." Since little in the past was within the capacity of the villages or reservations to accomplish, patterns of behavior pertinent to intra- and inter-village cooperation have not had occasion to develop. One also questions whether community organization is a prerequisite to, or a result of, action that accomplishes specific goals.

The political system is obviously relevant to community organization or cooperation. The fragmentation of the villages into kin groups and factions tends, together with the attitudes noted above, to limit political interest and activity, and to permit the election of "representatives" with extremely small voting strength, especially as this combined with a general apathy to politics based upon the longstanding limitations of the reservation system. It can be alleged that the RBC is not representative of the population, and it can readily be argued that the allegation is at least partly correct. The number and types that stand for public office are limited, and tend strongly to be those who are articulate and capable of negotiating with the world beyond the reservation. RBC membership does not represent, on the whole, the internal values and social system of the reservation.

The CAP was initiated by the RBC, and was later advised by the CAPCom. The CAPCom did not at any time have distinct functions delegated to it, and its informal role proved abortive. CAPCom has since withered away, and is probably beyond resuscitation. If CAPCom were viewed as part of a system of checks and balances, the other elements of which were the RBC and CAP staff, the system was broken with the loss of any effective CAPCom function. The CAP professional and sub-professional staff has continuously lost autonomy and has become increasingly subject to detailed control by the RBC, a system that may change as the increasing administrative complexity makes the CAP incomprehensible to the community and RBC.

The CAP has failed to "involve the community," and the members of the community do not think of CAP as their program. Responsibility for this situation lies beyond the CAP. To involve the community requires the solution to many problems of community organization noted earlier. The conflict in values that led to extensive charges and a widespread belief in the practice of nepotism on the part of the RBC was a major source of alienation. The lack of involvement to a sufficient degree of enough members of the different kin groups and villages in the development of the old and new proposals reinforced this attitude. The lack of contact between senior members of the CAP (and the RBC), or impersonal meetings held in the impersonal buildings of the government system, led to similar results. The lack of power of the CAPCom, and its demise, lead the observer to suggest that a well chosen, representative CAPCom with definite responsibilities and authority could be an effective link with the public.

A lyrical evaluation of the White Earth CAP (to the tune of "There is Nothing Like a Dame") was composed by an anonymous former CAP staff member. It is worth quoting in full as a peculiarly appropriate summation of this Summary on White Earth.

There is nothing like a job,
Nothing in the world.
There's nothing like a job !
No, there's nothing quite
Like a job !

We have components by the dozens,
We have promises of more,
We have consultants from Vermillion
And Washington and more ;
We have meetings to confuse us and
Ballgames by the score.
What ain't we got?
We ain't got jobs !

We have Headstarts for our kiddies ;
We have Reading for the rest.
We have Social Work for troubles ;
We have Study Halls to spare ;
We have meetings to refresh us,
And promises of more.
What ain't we got?
We ain't got jobs !