

Party

Substantial Finances

Elderly Heritage

Social Cycle
HDTS, Cannon Ball, N. D. June 1980

Facility
Renewal

Day Care

CANNON BALL DAY CARE CENTER

The Cannon Ball Day Care Center, satellite of the Comprehensive Social Service program in Fort Yates, has been operating since November 1977. It has been especially helpful to working parents, but also has been seen as a valuable structure for preparing children for the future. The children attend five days a week and have four curriculum events each day:

1- Basic skills 2- Community relationships 3- Self-expression 4- Imaginal reflection..

Staffing has been turning over yearly due to short-term funding cycles. This has resulted in loss of staff continuity, credibility, and decrease in day care attendance.

The Human Development Training School @ Cannon Ball decided to work in three arenas to boost the day care operations: 1- Substantial financing 2- Elder citizen involvement in Heritage emphasis 3- Facility renewal. The following sections contain the plans for practical action in these arenas.

Cannon Ball Day Care

Personnel Statement.

The day care Presently employs three full time personnel
Marvin Star, acting director is funded by CETA, Tina
Wise Spirit and Georgia Two Shields are working
Through TWSP.

It has been established that the day care needs
at least one staff member of a Permanent Nature -
CETA is not renewable for the same person, and
TWSP does not pay enough to keep staff permanently.
It is hard to maintain any continuity, and forward
direction if every year, CETA position runs out
New staff must be hired.

Therefore we propose to hire, for 20 hrs week, an
elder from the community to be funded by the
Green Tumb Agency. This will be an on going
Permanent position. We may also hire (if their
seems to be a need) another CETA worker as there
are positions open for Cannon Ball.

It has also been proposed that we try to find
funds to carry Marvin as director after her
CETA grant runs out. This would mean seeking
some sort of grant. There may be some money in
the budget to supplement this salary, but we must
also seek alternative funding.

DAKOTA TRAILS IMAGE

Cannon Ball
Day Care

Summer Heritage with Older Citizens

Summer 1980

	June 31 Economic Trails July 30 th			July 31 st Social Trails Aug 10 th			Aug 31 CULTURAL TRAILS Aug 31		
	Resources	Products	Distribution	Care	Skills	Roles	Community	Future	World
MON	CLIMATE	Food	Buying	Community Health	PHYSICAL	FAMILY	Houses	Community Plan	Region
TUE	plants	clothing	selling	Nutrition	mental	Youth	Designs	Common Community Spaces	Nation
WED	ANIMALS	tools / machinery	TRANSPORTING	SEE	Emotional	women	Services	Community meetings	World
THUR	MINERALS	LOCAL INDUSTRY	Currency	Growing-up	Decisional	Elders	Neighbors	Corporate Workshop	Universe
FRI	Resources today tomorrow	Production today Tomorrow	Distribution today Tomorrow	Individual today Tomorrow	Skills today Tomorrow	Roles today tomorrow	Community today tomorrow	Community Picture Designs	New Trends

CANNON BALL DAYCARE

THE GREAT WEEK OF _____

Summer 80

PLAN DAY	W	T	W	T	F
IMAGE					
ACTIVITY DAKOTA TRANS ELDER'S TIME					
MATERIALS					
TEACHERS					
Guest Elders					

"SUMMER TIME"

TIME		EVENT
M O R N I N G	8:00 am	STAFF OPENING AND CONTEXT
	10:00 am	FINANCE
	12:00 noon	FACILITY RENEWAL
		LUNCH
A F T E R N O O N	1:00 pm	STAFF OPENING WITH GREENTHUMB ELDER
	2:00 pm	CHILDREN ARRIVAL: OPENING SONGS AND RITUALS
	2:10 pm	SNACK
	2:30 pm	ELDER'S HERITAGE
	3:00 pm	PLAY TIME
	3:45 pm	CHILDREN HOME
	4:00 pm	CLEAN-UP AND REFLECTION

HERITAGE TOOLS CHART

STORIES	SONGS	INSTRUMENTS	DANCING
<ul style="list-style-type: none"> -animals -battles -medicine -rituals -traditions -markings of other tribes -history of the Sioux 	<ul style="list-style-type: none"> -49'ers -ceremonial songs: <ul style="list-style-type: none"> -Grand Entry Song 	<ul style="list-style-type: none"> -drums -whistles (bone) -bells 	<ul style="list-style-type: none"> -fancy dancing -shawl dancing -hoop dancing -buffalo dancing -eagle dancing
ARTS and CRAFTS	COOKING	ARCHITECTURE and MANIPULATIVE TASKS	GAMES
<ul style="list-style-type: none"> -quilting -quilling -bead work -feather work -costume making -wood carving -bow and arrows -bone carving (soup ladles, forks, hair pins, etc.) 	<ul style="list-style-type: none"> -fry bread -beans -turnips -dried meat -corn -cherry soup 	<ul style="list-style-type: none"> -teepee -sweat lodges -dry meat racks -shade house -racks to stretch buffalo hides 	<ul style="list-style-type: none"> -buffalo hunt game -races -hoop and spear game -war games -keep away with buck- skin ball

OLDER GENERATION TEACHERS

Wallace Thunderhawk- good with designs; head of C.B. singers

Melda Elk- quilting (Lone Star design)

Sara Spotted Elk- porcupine quills

Dora Two Bears- stories and history

Lillian and Harry Swift Horse- bead work

Hermine Shelltrack-

Nancy Black Cloud- sewing

Phyllis Conica

Lavon Grant- (Headstart)

CANNON BALL RESIDENTS

1. Stella Bull Bear ✓
2. Cecelia Ramsey
3. Matilda Two Bear ✓
4. Corstella Red Stone ✓
5. Sidney Ramsey ✓

6. Lucas White Lightning
7. Guy Ireland ✓
8. Marvin Star ✓
9. Bruno Red Dog ✓
10. Alma Many Horses
11. Winifred Rain Bow

12. Antoinette Iron Road ✓
13. Eloise Love Joy ✓
14. Marie Conica ✓

15. Charles Lester ✓
16. Susan Stretches ✓
17. Victoria Fischer ✓
18. Perry Iron Road ✓
- 19.
20. Emerson Black Cloud ✓
21. Wayne Komeda ✓
22. Darrell Brave Bull ✓
23. Alice Yellow Eyes
24. Gerald Iron Shields

25. Nancy Black Cloud
26. Karen Red Bow ✓
27. Wilsom Elk ✓
28. Sarah Spotted Elk
29. Florence Little Bird ✓
30. Leona Standing Bear ✓
31. Wayne Smith

32. George Fool Bear ✓
33. Albert Two Shields ✓
34. Elsie Standing Bear ✓
35. Agnes Looking Horse
36. Betty Elk ✓
37. Lucas One Horn ✓

**FAMILIES WITH CHILDREN UNDER 10 YEARS OF AGE
LIVING IN THE HOUSE: ✓**

38. Clayton Dogskin ✓
39. Pat Kelly
40. Gertrude Cottonwood
41. Norman Plante
42. Gary Feather ✓
43. Cecelia Owns Pipe
44. Emerson Red Stone ✓
45. Joseph Rain Bow ✓
46. Thomas Blackhoop
47. Regina Brave Bull
48. John Thunder Hawk ✓

49. Melvin White Eagle
50. Angeline Iron Road

51. Louise Uses Arrow
52. Christine Alkire
53. Henry Fast Horse
54. Pauline Elk ✓
55. Evangeline Fast Hosse ✓
56. Cecelia Red Dog ✓
57. Richard Yellow Hammer
58. William Yellow Hammer
59. Earlwin Yellow Hammer ✓
60. Hermaine Shell Track
61. Melda Elk
62. Laura Looking Horse
63. Aldicky Two Bears ✓
64. Christine Long Chase ✓

65. Lucy American Horse
66. Josephine Hawk Bear
67. Asa Winters
68. Wilma Summers ✓
69. Charles Fool Bear ✓
70. Lavonne Crant

71. Lillian Martinez
72. Abel Cotton Wood
73. Aurelia Left Hand Bear
74. Charlene Summers ✓
75. Pat Ramsey ✓
76. Mary Lou Red Bear ✓

CANNON BALL RESIDENTS (cont.)

- 77. Gilbert Two Bear
- 78. Elaine Crow Eagle ✓
- 79. Phyllis Conica
- 80. Thelma Long Chase ✓
- 81. Don Medicine Horse ✓
- 82. Serena Marshall ✓
- 83. Evelyn Eagle ✓
- 84. Wallace Thunder Hawk ✓

- 85. Mary Stretches ✓
- 86. Leon Iron Road
- 87. Alma Thunder Hawk ✓
- 88. Victoria Joshua
- 89. Joseph Holy Elk Face ✓
- 90. Nellie Buckley ✓
- 91. Thelma Blackhoop
- 92. Myrtle Cotton Wood
- 93. Marlin Hunt ✓
- 94. Annie Iron Shields
- 95. Dora Two Bears
- 96. Archie Fool Bear ✓

- 97. Vivian Hollow ✓
- 98. Delphine Plenty Chief ✓
- 99. Casper Thunder Hawk ✓
- 100. Viola Wise Spirit ✓
- 101. Bernetta Joshua ✓
- 102. Caroline Halsey ✓

- 103. Agnes Running Bear
- 104. Iola Stretches ✓

- 105. Leora Plenty Chief ✓
- 106. Edith Grey Bull ✓
- 107. Frank Brave Bull ✓

In order to establish a fulltime day care system which will care for the community of Cannon Ball we propose to accomplish this through five basic arenas, which will be acted upon starting on Saturday, June 14, with a raffle at the Pow-wow celebration.

Social Cycle

June 13, 1980

PROPOSED ARENAS	ISSUES	PROPOSALS
Equipment and Repairs	<ul style="list-style-type: none"> -windows -carpet -insulation -hot water system -fencing -stove 	<p>Investigate grant possibility through home improvement which will be done by letters through the district and the council.</p>
Local Crew Work Day	<ul style="list-style-type: none"> -planting trees -paint inside building -polish furniture -build partition between kitchen and work areas -build local play equipment -level driveway and build and fence play a. 	<p>Contacting and scheduling workday with local people. Obtain material by inkinding, donation and possible buying and a letter for donation of trees to Soil Conservation Sioux County for trees.</p>
Local Fund Raising and Inkinding	<ul style="list-style-type: none"> -new uniforms -new toys and shelves -black board -story books -play area equipment 	<p>Bimonthly raffles and bakesale. Contact Army for used toys and books donation. Visit local toy stores in Bismarck and nearby towns to do inkinding. Monthly raffles.</p>
Tribe Contribution	<ul style="list-style-type: none"> -day care transportation -Infant equipment -major play area equipment 	<p>Contact district council and community to write proposals.</p>
Painting Murals and Symbols	<ul style="list-style-type: none"> -visible teaching aids -community symbols -picture charts -identification sign 	<p>Design signs and symbols through community consensus. Procure materials. Use local artistic talents.</p>

SOCIAL CYCLE FRAME

	PUBLIC	PRIVATE	ACTUATORS
Youth T/F	Lucas WhiteLightening Pete Red Tomahawk Evelyn Eagle	Annie Thunderhawk Barbara Brave Bull Frank Brave Bull John Thunderhawk	Renee Volunteer Coaches
Day Care & Elderly T/F	Jennifer Grey Cloud TTCSS Neil Tepper Marcella Sandland Ft Yates Phil Miller GreenThumb Richard Hart Perry Many Wounds - Man Power	Sandy Fool Bear	Marvina Starr Evangeline Fast Horse Lena Wise Spirit Georgiana Two Shields Annie Thunder Hawk Melda Elk Tom Black Hoop
Public Work Force T/F	Richard Thunder Bear CETA Charles 'Red' Gates DNAP Tom Iron CETA		

THE CANNON BALL CONSTRUCTION CREW:

PAST, PRESENT AND FUTURE

The Standing Rock Sioux Indian Reservation occupies a chunk of land in North and South Dakota, traversing the State line and bounded on the east by the Missouri River. There are 7 Indian towns or districts on the reservation and the Indian population numbers 5,000. Much of the land is used successfully for farming and ranching; however the areas in the towns themselves are quite economically depressed. This was not always the case; apparently in the early part of the 1900's commerce and cattle industry prospered. When the depression hit in the 1930's, Standing Rock went under with the rest of the nation, but hasn't revived with it as well. At least not until the 1970's, when one community decided to turn around their situation.

Tucked into the Northeast corner of Standing Rock is Cannon Ball, N.D. In 1976, there was virtually no economic base in the town: no commerce, no industry, no agriculture. Through a week long consult jointly sponsored by the Cannon Ball district council and the Institute of Cultural Affairs some very decisive actions were taken. All decisions were made in a democratic fashion, with advice from the ICA and the elders of the community who remembered more glorious days.

Since many of the projects envisioned involved building and construction, the first step was obviously to hire a construction crew. Funding was obtained for 6 CETA positions and materials are paid for by various private funds and public grants. Since it is considered only a training program, CETA positions are terminated after 18 months, when a worker reaches a higher level of efficiency. This continues to be a problem with the construction crew. All the members were selected from the town of Cannon Ball and exhibit motivation and pride in rebuilding their community.

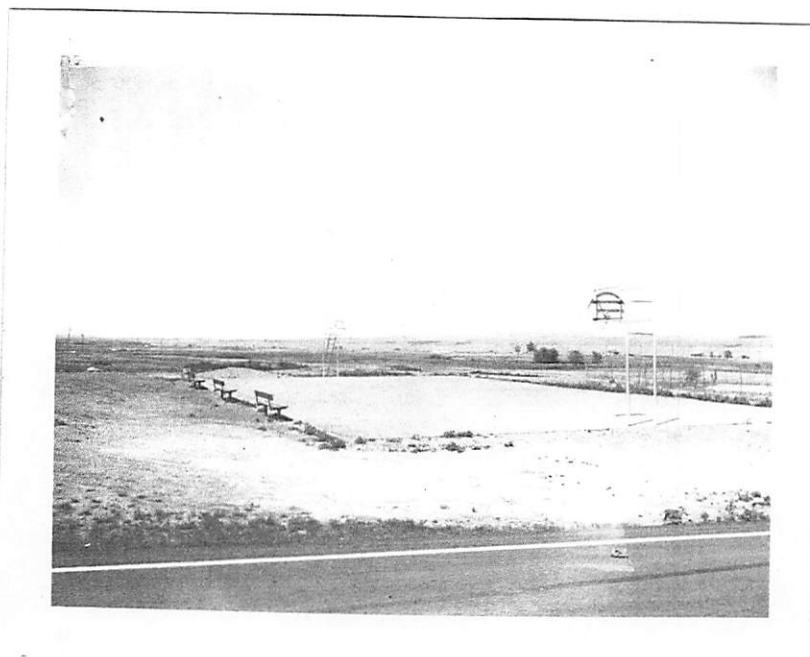
The first project undertaken was converting an old gymnasium in the center of town into a store. It started out as a small counter service store, only 192 sq. ft. in 1977, and 1978 expanded to 2,000 sq. ft. As well as renovating the building, the crew repaired the inside and built shelves. A cafe and laundromat were soon added and immediately became a smashing success. The citizens of Cannon Ball, N.D. now had a whole

shopping center - physical proof of what had been, only a year before, an abstract dream; a vision.



CANNON BALL SHOPPING CENTER AND SHADE HOUSE, 1980

Since that time, the Cannon Ball construction crew has made real other visions of its community. A basketball court was one of the first projects and has become an important part of informal youth recreation.



BASKET BALL COURTS

When the Day Care Center needed new floors in the bathroom, and some winterization, the crew was again called upon. They re-roofed the grade school. Any respectable town on the Standing Rock Sioux Indian Reservation needs a well-groomed celebration ground, and the one at Cannon Ball was repainted and repaired; in general, given a complete face lift.



GRADE SCHOOL WITH NEW ROOF

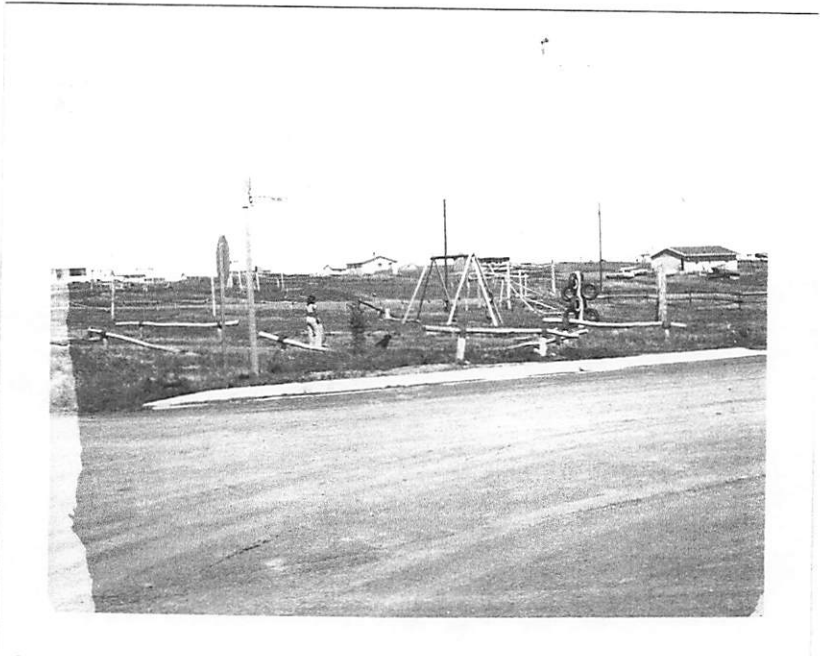


CELEBRATION GROUND

When people are proud of their town, they want a beautiful welcome sign at the entrance. The one at Cannon Ball was also constructed, painted and installed by their own crew. One of the proudest accomplishments during these past 3½ successful years is the installation of street signs. Prior to this, the streets in town had no names, quite an inconvenience for a growing community. So, a major task was undertaken by its citizens to give all the streets names and install signs. Names were decided on at town meetings and the streets of Cannon Ball now boast names reflecting their Dakota culture, such as "4 Winds Drive", "Buffalo" and "Eagle Road."

A new baseball diamond is presently under construction, just in time for softball season. General house maintenance in the area is also continuing.

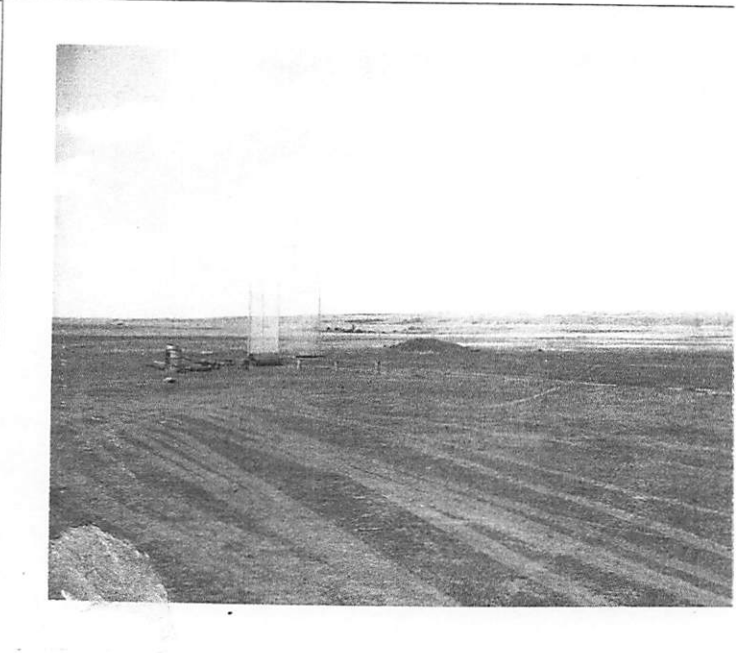
But the future holds many dreams for the people of Cannon Ball. There are many important plans for the construction crew. Winterization and banking houses for the elderly and handicapped begins in August 1980. The store in the shopping center will again be expanding, this time adding



RECREATION GROUND AND STREET SIGN



WORK CREW AT BASEBALL FIELD



BASEBALL FIELD

THE LOCAL SOCIAL DEVELOPMENT VEHICLE

HDTS

June 13, 1980

During the Social Cycle we have been looking at the dynamics of how communities work. By work I mean what are the principles, the processes and the structures that are used to "be" community. On the first day we talked about the five principles () The second day we talked about the frame that you put around these five principles to insure that they work. () Today, we want to see how a community is organized to guarantee that these principles and the frame has a place to work

While I pass out these forms, I want to share with you some of my feelings about charts. In particular 'organization charts.' It can be summed up in one word, "YECH." When I was in Chicago I was a teacher. Each year we had to attend a orientation meeting held by the Chicago School Board. They would pass out a chart listing the various relationships of the school and its administration. There was one thing I always noticed. I was never on the list. They never had the teachers listed on it. They were left out--we were to understand our place; we were to do or die, but not to reason why.

THE TIMES

I've got a question to ask you. What would it mean to your community if it was organized so as not to leave anyone out? That everyone was planned for. Not only those who lived on the right side of the tracks but those on the out.

Power Groups What would it mean that, instead of a few people meeting in some back room to make decisions for all of us--which we more often than not allow--there was a process that insured everyone participating in the decision making process?

Static Struct. What would it mean if everyone showed up to do the work and not a few?

Vacume of Respon sibility What would it mean if your community was organized on the interests of everyone and not just a few. Mr Ko, the mayor in Ping Yung, only did what was necessary to get the attention of his superiors so that he could get out of Ping Yung and eventually make it to Taiwan.

Well, we want to look at the form or structure of local social development. Someone has called it a social development vehicle--a train of things to keep us on the right track, I suppose. It is a means or structure by which social community is carried on.

Review Five Princi- ples Let's start back with those five principles and quickly review them. They are powerful reminders of underlying dynamics. Things that go on in every social organization.

#1-Delimited geography

Some old and some new buzz words are descriptive of the dynamic of we are pointing to here. We used to talk about "turf" now we talk about "space." But, unless you have a way of saying this is my space--unless it is surrounded by certain boundaries--it is not clear which space you are talking about. For our purposes we are talking about "Delimited Space" so that it becomes a symbol for the rest of the territory. We are not out to deal with the state or the reservation or the district in the first instance. We are out to deal with Cannon Ball on behalf of the district, the reservation, the state and even the world.

#2-All the People

Within that space, we are out to work with "All the People . "At least every one of them. To leave someone out would be a mistake . They are a part of the situation and they are also the way in which the situation can take on new directions .

#3-All The Ages .

Wasn't that a powerful story the other morning describing how the little girl came home each day from pre-school all excited about being 'the greatest.' only to have her grandmother remind her she wasn't anything more than a nigger. I think that story illustrates how that "All the Ages " must be included if community renewal is to take place; not only little girls but their grand mothers too.

#4-All the Problems

You have to have a way of handling "All the problems" too Because, they are all inter-related . To try to do something without being comprehensive is foolish.

#5-Symbol is Key

I suppose that if I had one wish it would be that this idea would really sink in. To say that the "Symbol is Key " is to mean just that. Without flags, banners, stirring music and a story to live out of you can't motivate yourself or anyone else. In Rapid City, SD before the flood of 1974(?) the indian and the white communities always saw themselves a living in two different worlds. When the rains came and the dam burst and the water and death poured out it was no respecter of race; 250 people died. Then, the clean up. The clean up was done cooperatively. These two worlds found themselves one in the task and it changed them. The common denominator was tragedy but the result was community. A new community. Time in Rapid City is now told BF (before flood) and AF (after flood) . That event became the symbolic event, the pivot point, for this community. The story out of which they lived is different depending on which side of the flood it occurred.

Well, I found the movie last night very helpful. (Institute film.) Where do you see some of these principles at work? (Use a brief objective/reflective art form.)

Ok, now for the next few minutes, I want to look at the dynamics of organizing the community.

ORGANIZATIONAL DYNAMICS

Stakes At the bottom of your chart you'll notice the large box called Stakes. Stakes are the way in which we look at caring for All the People. Basically, it is just neighborliness at work . It is like knowing that if an old man dies in your neighborhood he'll be found before he starts to stink. Stakes can be very formal arrangements with meetings and executive officers, or they can be very informal such as coffee klatches, card parties and telephone trees. In my home town the widows and widowers call each other every morning on a regular basis just to be sure that they made it through the night and everything is all right. .Stakes are the way in which a consensus is begun to be talked about within the community.

Assembly—At the top of your chart you'll notice the large box called Assembly. The Assembly is the way to insure that you deal with All the Problems. During this week you have dealt or will deal with the Town Meeting. This is the Assembly dynamic at work. It is bringing all of the people together and giving them a way to lift up all of their problems and then finding a way to solve them together. People get excited about this meeting. The other day one team went to do a meeting on the Standing Rock reservation in North Dakota. During the meeting a terrible storm blew in and the threat of a tornado was evident. Asked, by a scared-to-death group leader, if they didn't want to stop, the resounding consensus was, "No, let's finish." When they did leave, after the lights went out, they found the neighbors room in the middle of the road--the tornado had already gone through. The assembly is where the consensus for the local community gets stated.

Note that there are formal meetings such as the Town Meeting that represents the Assembly dynamic. There are also informal meetings that hold this same dynamic. I think the Indian ceremonial or Pow Wow holds that dynamic and sometimes, when the issues are hot, a Chamber of Commerce or School Board meeting can do the same thing.

Guilds You'll notice on your chart there are two kinds of guilds. The one on the right is the social and the one on the left is the economic. The guilds are the way that the decisions of the Assembly and the needs of the people in the Stakes are met. The Economic side is organized around jobs and they are based on need. At Cannon Ball the truck garden is operated by the Agriculture Guild, the machine shop by the Industrial Guild and the store by the Commerce Guild. While these are formal guilds it is helpful to know that there are some informal guilds too. These might be local unions or even Jaycees meeting..

On the other, social, side, guilds are organized around social needs or community contradictions. At Cannon Ball there is a Health Guild, and Education Guild and a Welfare Guild. Also, there are informal guilds at work in every village and hamlet. These look like the American Legion, Women's Societies and societies. Or, it could be like groups that get together to raise funds for a particular need.

Secretariat At the center of all this is a little box called the Secretariate. This is where the coordination takes place. The decision makers, whether they are elected or not take the form of the Secretariat. They could be very self-conscious people about their role or they could be the movers and shakers in the community. Sometimes this takes the form of the City Council and mayor and sometimes it could be the community development council.

In looking at the whole chart, remember that every social organization, if it is to really serve, must have these dynamics present. And, that's true even if it is the 3-M company or if it is the HDTS. Here we have teams (stakes), we have corporate meetings (assemblies), we have economic guilds that pay the bills and organize the transportation, social guilds that plan the trips and the celebrations. At the center of it all is the school staff and team leaders.

Grounding
Story

When I lived in Hai Ou, my husband and I went to Kaochung, which is near the ocean, for the Dragon Boat Festival. Each year they have this tremendous festival and all the people dress up and the boats are elaborately constructed like dragons. They have boat races and a great celebrative spirit pervades the community.

Well, right in the middle of it, he says. "You know, next year we are going to have one of these in Hai Ou." I replied, "What things?" "One of these Dragon Boat races." he responded. Now, you have to understand that Hai Ou is a long way off from the ocean and we have only a large fish pond. How he expected us to have a Dragon Boat race is beyond me. But, he talked to the community leaders about it and it was greeted with mild enthusiasm. I suspect they thought it was another crazy American idea. Anyway, the next year, he brought it up again to the leaders. The date was set and the time to begin was to be 1pm. The prizes were to be gifts of beer. In China prizes are usually beer. First prize was a case, second a $\frac{1}{2}$ case and 3rd 6 bottles.

At 8am on the morning of the race, our youth were hard at work creating the Dragon Head for our boat and everyone was trying desperately to get everything ready by 1pm. Then, we received the phone call--the race would have to be postponed or done this morning since the fish would be running at 1pm and for fisherman that is important. The time had been reset to 9am. 9am--impossible! But, you see, the Secretariat had decided.

The community leaders then called the people in the neighborhoods (Stakes) and the work groups (Guilds) got the work done. Such fun. People got in the boats and some worked together and others paddled all over the place, others capsized and everybody enjoyed themselves. The consensus after it was over was that it had been a fun day and the community and the auxiliary had grown closer together.

CRITICAL FUNCTION

To Deliver

And that's part of the purpose; that's part of the critical function of having a plan such as this. It has to have a way of delivering services and resources to the community and to call forth the community to participate. Without them there is no sense in doing it at all. In Sudtonggan the community was to have a Town Meeting but there wasn't any electricity at the place. And you know how many meetings go on into the late night. Well, they wanted the meeting really bad. They got busy right away and put in the paper work to apply for the power to be installed, lined up the work crews to have everything ready. When I came back two weeks later, everything was done and they were ready for the participants.

Comprehensive

The interesting thing about that project is that everyone helped get the work done because they were all interested in participating. You can act comprehensively when there is an issue or concern that everyone is interested in

Futuristic

Then, like the Dragon Boat race, which was something planned a year in advance, long term planning is something that is necessary and important

if you are serious about human development in community settings.

Re-balance
Political

You have to understand that when you do this kind of planning and working together that the political process gets rebalanced; after all the whole community is in on it. For some politicians this is dangerous. They work and live with people who constantly tell them "I can't decide." "I can't do it." So they plan on not having any help and when they do, they get suspicious and inquisitive. Renewed and interested people making demands upon them was not something that had really planned on. Hence, they can be upset or overwhelmed. I think that government would really kick us out if they knew and understood what we are doing.

There is another factor here concerning the political rebalancing. It has to do with the core--that group of people who see themselves as taking responsibility for their community. It is this kind of structure that gives them a way of participating and of being sustained in their participation.

IMPLICATIONS

Spirit Care

For just a minute, let us take a look at some of the implication of what we have been talking about. First, you have got to be thinking about what happens to people who get excited. Usually that excitement lasts about 3 to 6 months and then you have trouble my friend. What do you need to develop to keep people going? Do you organize an Indian Celebration (Pow Wow) or a World*s Fair like they did in South Korea, or just throw a huge party and have a good time like a home town homecoming.

Strategic
Thinking

Second, you need to be thinking about strategy. You know, sometimes a direct attack on something is the worst possible thing to do. A friend of mine seldom makes a direct statement, he usually always asks a question. "Say, what do you think we need to do to shut the windows?" Someone said that a rabbit always has three holes so that it can never be trapped. Also, someone said that Napoleon always had two plans for every battle. It depended on the circumstances which battleplan he implemented.

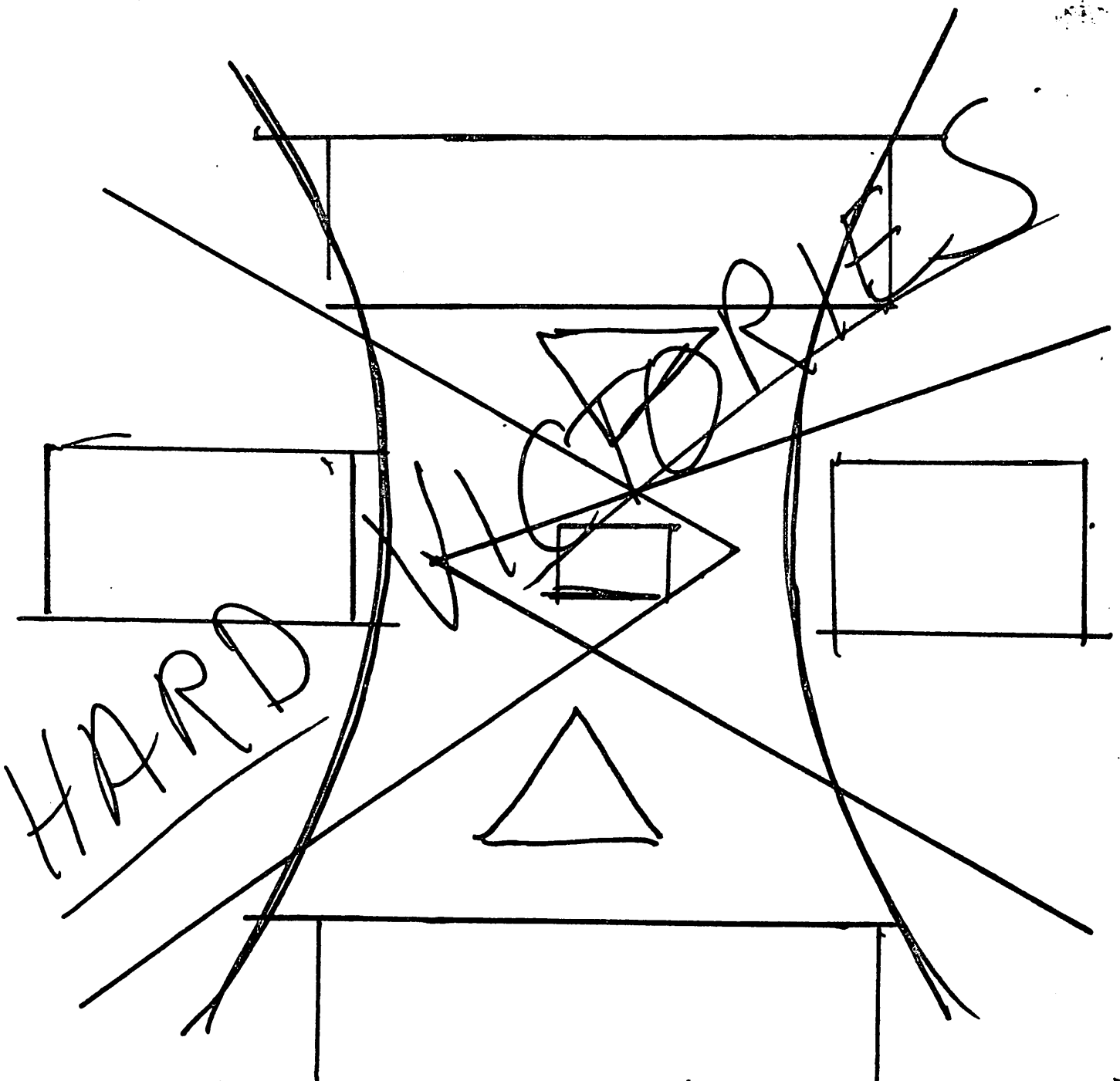
Not Running
Things

Third, you can't do it all by yourself. In fact you don't want to, not that you are not willing to but because you are out to pull off the whole community. The other day I went out to take pictures. Now you have to get the scene straight. I'm ignorant about picture taking, especially with a polaroid camera. So, I took the picture, another person found out how to pull it out, the third counted the 15 seconds and a fourth peeled the back off. Everyone was pressed into service.

Grounding

For a minute or two I want to stop again and ask about what you saw in the movie last night that reminded you of this process. Where did you see Stakes? Guilds? What schemes did you see the techniques for keeping things going? For spirit care? What about assemblies? What activities in your home communities do you see that reminds you of these things?

Hard Soc/Eco Victory just as I was ready to leave Hai Ou they had re-affirmed their desire to have another Dragon Boat Race I don't know if they had it or not, But, I do know that unless they organized themselves more carefully and deliberately than what we did last year, the event will not come off. Spontaneity works only once. We are out to deliberately work out of this structure--the structure of this chart Because if you do you'll have the possibility of getting the job done. We are out not just to have a good time--although that is necessary to have along the way--we are out to create hard victories. Victories that bring about hope amidst hopeless situations. Victories in the renewal of the social process itself. What are we out to do? We are out to do what we--the whole of the community--plans to do!





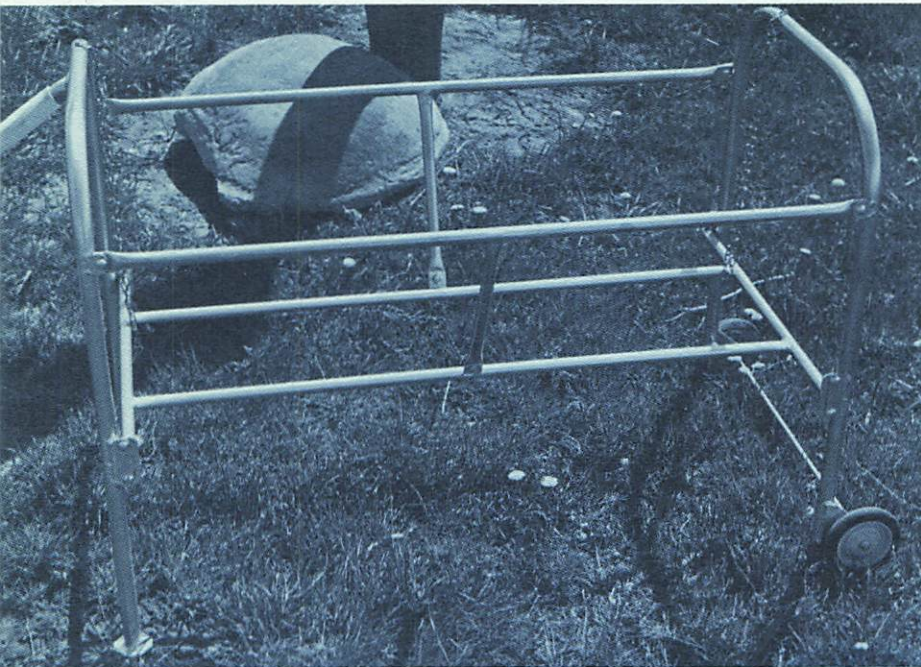
Residential Trash Can Rack



Designed for Efficiency and Endurance

- Keeps Trash Cans Secure
- Clean, One-Hand Mobility
- Designed For Garage Or Outdoor Use
- Complies With Municipal Sanitation Ordinance*

* Storage racks or container supports shall be provided for individual containers to minimize corrosion, to prevent breeding of insects, and prevent rodent harborage. Distance to the bottom of the racks or container supports shall be at least 12 inches above ground level. The maximum height of a front retaining rail shall not exceed 24 inches above grade. The covers shall be chained to the rack or to a permanent structure, but shall not be permanently attached to the individual can (Bismarck, ND Ordinance No. 3426, Sec. 17-24).



**Rugged
Steel
Tubular
Construction**

Welded Joints

**Quality
Workmanship
and Materials**



A product of



The TRASH BARRO is the first of several products to be manufactured by Cannon Ball Industries. Cannon Ball Industries is an economic venture of the Inyan Wakagapi Human Development Project on the Standing Rock Indian Reservation.