

This is a brief report on an almost 10,000 mile trip to nine states covering 58 days visiting 49 possible sites on 23 reservations among 26 tribes for a native human development project that we have ~~got~~ ^{want} to do this year. ~~It~~ ^{It} has been an exciting ~~fifty~~ ^{first} ~~some~~ days. I hardly know where to begin. ~~Maybe~~ ^{Maybe} first of all, ~~moving~~ ^{moving} through the journey that we were on, ~~come back~~ ^{then} around and lift out the signal places that we encountered, ~~do some reflection on~~ ^{then} ~~about~~ some priorities ~~of~~ ^{and} some values that need to be kept in mind as we get into this, and then, ~~maybe~~ ^{finally, respond to} some questions on your part, as you have thought about this. ~~We~~ ^{We} set out on a journey to do several things, ~~we began up~~ in Canada (on this map it is not large enough) -- ~~We set out~~ ^{we wanted} to check out the intuitions of Area San Francisco in the first instance. They had done research last spring, ~~we~~ had already visited 106 communities in almost every region and state of their area, and had produced a sixteen page document. They had prioritized all these communities and named the six most likely ones for social demonstration. So we were not beginning from scratch. We wanted to see those six, and we also wanted to check out some places that they had not been to. We wanted to check ~~to~~ ^{to} see if they were impacting any of the old networks ~~there~~ ^{there} that I used to know ~~about~~ ten years ago when I worked with Indians. ~~To~~ ^{we wanted} get the feel, the grasp, the milieu, to get into that culture again. We wanted to find out where we could best put our foot down and after having set our foot down, ~~have~~ ^{have} the best possibility for replication across North America. In the first instance we are not interested in doing an Indian village or an Indian reservation--there happens to be eighty-five reservations in this country, and probably ~~better~~ ^{more} than 350 villages. We are interested in doing all of the ~~one~~ ^{one}. And we are not interested in a few Indian families--we are interested in a million and a half native Americans who need to be given a hand to get their gifts out into history. It means a ~~terrible~~ lot where you put your foot down. ~~One~~ ^{One} of the assumptions as we started out was that we would take a first ~~look~~ ^{look} at Area San Francisco. That was ~~primarily~~ not only because they had done their homework to begin with, but as you look at ~~a~~ ^a map of North America, the yellow indicates where the Indian population is. Well over two-thirds of the native population of North America lies in Area San Francisco. Most of the reservations are here, and the largest of the reservations are here. It is logical to assume that we would begin there. Secondly, it makes sense that we should keep to our global model in terms of spreading our social demonstrations around the world in each of the time zones. At this point, we have nothing between 5th City and Majuro. That is a long way, and you don't get it by going over to Maine. And then, too, you have to bear in mind that if you are going to address the deep contradiction within the American consciousness, you have to do that in terms of the ~~kind of~~ ^{kind of} images that the American people ~~have~~ ^{have} operate out of ~~relative to~~ the native Americans. When you say "Indian," most American people do not see someone making a pot. They see someone riding over a hill, with a bow and arrow and a war bonnet. ~~Not~~ ^{That's} just because we have been continually brainwashed through the movies, media and ~~everything else~~ ^{everything else} continually through TV ~~up to this time~~ with images of the plains Indians. That is neither here nor there, but that is just the way it is. If we could do something with the plains Indians, ~~we~~ ^{we} might be able to address the contradiction ~~clear~~ across the country. That delimited the ballpark somewhat, although we want to take the whole area and look at it, but that delimited the ballpark as something east of the Rockies, west of the Mississippi, south of Canada, and north of Denver. So if you took that chunk, you had ~~some sort of~~ ^{some sort of} a ballpark. There are about ~~one~~ ^{one} plains Indian tribes in there, ~~and~~ if you did something with one of them, you would somehow have a catalytic effect on the whole.

*this
Bureau of
Indian
Affairs*

*(P missing here - about the Blackfoot, the Cree, the
Assiniboin, the Gros Ventre, the Sioux and the Crow*

going to Dombulguvi again, except that there are TV antennas sticking out of these 5000 year-old houses. Really blows your mind, the kind of transition that they are in. But you realize that by doing the Hopi you would not only be doing that nation, you would be doing the Navaho. They sit right in the middle of the Navaho nation, which is 180,000 Navahos. And the Navahos copy everything the Hopis do. So if you could get your foot down in Hopi land, you would be putting it down not only there but in Navaho country all across that land. We have problems with language, getting in, getting entree, getting permission and everything else; there are ~~so~~ many blocks in our way in terms of getting in there. But, my, what a sign that would be! We were on our way to Area Council in San Francisco so we checked out the ~~Paiute~~ ^{with} people up in northern Arizona. They are doing very well, ~~they have~~ some ranching and farming ~~going on up there~~, irrigation. We circled around through Nevada and visited three locations, again among ~~Paiute~~. They are very acculturated in terms of having adapted to the 20th century. They are making great progress in terms of their whole reservation life. We did not see the kind of obvious innocent suffering that we saw at other places (among the ~~Paiute~~). Over ⁱⁿ ~~the~~ ^{of} Utah, toward Salt Lake City, we checked out the Ute ^{reservation} ~~reservation~~ ⁱⁿ ~~the~~ Ouray Reservation. There again, they seem to be doing fairly well, ~~and~~ that is almost a mountain tribe ~~in between~~ these along with Fort Hall above Salt Lake City where we visited the Bannock Indians. These are mountain tribes ~~right in here~~. I am not sure how much they relate to either the plains Indians or the southwest; however, the Ute relate to the ~~Paiute~~ and the Shoshone in Wyoming, ~~of course~~. We wanted to check those ~~out~~ on our way back to Montana. ~~At~~ the Area Council, we had the help of a task force to go over everything we had seen, ^{to} help us debrief, ^{to} push back, ^{to} help us refine it and ^{to} come up with eight possible sites. There are four in Montana and four in Arizona: ~~Up here is~~ the Rocky Boy, ~~that is~~ the Chippewa-Cree; the ^N Hays, which is the Assiniboin; Lodgegrass, which is Crow; Busbee, which is Cheyenne; ANEGAM, which is Papago; BYIAS, which is Apache; ^{El Tepe} Sittler, which is Apache; and SHONGOPOVI, which is Hopi. ~~Now~~ With those eight we then went back to the drawing board and began to work ~~more~~ in depth in Montana. We made another circuit out of there over into North and South Dakota, ~~in the midst of~~ going back to these locations several times. ~~But~~ In North and South Dakota, I'll say ~~this~~ one word about the American Indian Movement, and ^{the} Red Power Movement. ~~At~~ this point, ^{we} wanted to protect our flanks; we don't want to get killed early in the game. We'd like to save that until later. And any social demonstration wants to be sure that it doesn't get blown all to pieces by a bunch of radicals who happen to be carrying guns. But we did want to check out the Pineridge Reservation and ~~the~~ Wounded Knee, ^{to} go to those places, ^{and} talk to a few people. ~~If~~ there are any white people left, ~~there~~ we wanted to find them and see why they were still around. We did that and found some great people. We found a way to grasp what is the symbolic and the actual leadership of the Indian Movement, ~~where~~ it is located, where its power is, in North and South Dakota, which groups ~~are~~ more volatile than others, and what to listen for and who to stay out of the way of. We visited on the Rosebud Reservation, the Ogila Sioux, and then up to Eagle Butte, the Cheyenne River Sioux, and then the Standing Rock Sioux ~~at the very top of~~ North Dakota, near Fort Yates. Standing Rock Sioux are probably the least militant of the Seven Nations or the Seven Council Fires of the Sioux people. ~~And~~ We had a consultation there with the Standing Rock Sioux last January and we have some friends there, ~~and~~ through their entree, we found a little village there, and ~~we~~ almost tempted to put another red dot, because we need to go look again. At this point, I was ~~up~~ far enough ~~here~~ to have been by myself, ~~so~~ except for Basil Sharpe's intuitions and mine I have nothing else to go on, but there is a little community called "Cannonball" that is on the very tip of the Standing Rock Sioux reservation, in the north, about 40 miles south of Bismark. And it is the worst place that we saw out of the forty-nine that we looked at. In terms of services, there is absolutely nothing. There is no way to get groceries, there is no way to get gas, there are no structures in the community whatsoever except for a school that looks like it is in

very poor shape, there is 90% alcoholism there, 90% unemployment, ~~about~~ ^{and} 400 people who are actually ~~just~~ living on the very edge of extinction. They put up some new houses for them about six or eight years ago, and ~~it~~ ^{they} ~~is~~ ^{are} falling to the ground. Broken glass and cars ^{are} all over the place, fences knocked down, kids wandering on the street, half of them not in school-- it is a mess. I felt more like vomiting in that community than in any of the others that I visited. And I was told before I went on the trip ~~that~~ that ^{is} a good sign, when you feel like vomiting. You know that you are close to something. So that happened after the San Francisco ~~thing~~ ^{conference!} and they chose these eight, and I kept poking around, and came up with Cannonball. Cannonball wouldn't be a ~~bd~~ name in our song, now would it? ~~And~~ That would be entree to the Sioux, and there are seven nations, seven council fires within the Sioux nation. And talk about a plains Indian, there you have ~~got~~ ^{it!} The Sioux people are the king of the plains, ~~in terms of being~~ ^{and} central to the history of our nation ~~and our country~~. Chief Sitting BULL, Custer's Last Stand, the whole show. ^{In} All the movies you see the Sioux are at it again. But that is the only way we can get into the Sioux nation directly. I think it is at this point, ~~to not get ourselves in~~ ^{that we must avoid} trouble with Red Power, ~~unless you enter~~ ^{we would have to} through the top ~~here~~, through Fort Peck, or ~~come~~ at them through the Assiniboins who are their first cousins, and who speak basically the same language. ^{Now} ~~to~~ go back and say some more about that Rocky Boy ~~situation~~. ^{That} was a dumb name that some rancher gave a great man many years ago. ^{His} name was Heavy Heart, and how it ever got shortened to Rocky Boy -- that is just another example of the kind of slap that has been in the faces of these people. ~~But anyway,~~ It is a new reservation as reservations go--1917 it came into being. It was created for a band of wandering Cree who had been all over Montana and Canada and had not yet found a place to live. It is one of two reservations in North America, the other being the Navaho, ~~the Navaho reservations and the Rocky Boy which is the kind around here,~~ are the only two in which the land has not been allocated to individual tribal members. This happened on every other reservation, so that you had a hundred years of fighting about what land belonged to whom, and somebody died and it was divided up, and finally by this point somebody owns forty acres of sagebrush. Individually. It is our individualism that destroyed the red man's concept of the land and also his corporateness as a people.

~~of the Navaho and the Rocky Boy, interestingly enough, the reservation was never allocated, and deeded to individual tribal members. The entire reservation, 178,000 acres, is owned and operated by the tribe. The people live all over it. It is not a village. The nearest thing to a village there is the tribal conference center and a service station and the school. Very few people live there. They live all over. So if we were to do the something, Rocky Boy, we'd be doing something we've never done before, in a way. It is not even like Oombulgurri, where you have vast territory to cover, but at least you have a village. If you did Rocky Boy, you'd be doing something like everybody that lived on a particular stream, or up a valley, would be stake 1. Everybody who lived up on this flat plain up north would be stake 2. And your stakes would be 20 miles wide and 60 miles long, and transportation would be a problem. Especially you would need Honda bikes and snowmobiles. But it would be exciting. You see The Cree people became plains Indians by decision. They migrated from the east. They brought their language with them. It is a written language. They are the only people among the plains people who have a written language. This language is still very much alive; they teach bi-lingually in their schools, and ~~do~~ write their language. That Cree language is known by Crees everywhere. And the Chippewa-Crees are related to the Chippewas in Oklahoma as well. Interestingly enough, they are a direct divide, ^{split} band off of the tribe that was located just 40 miles south of Edmonton, another Cree tribe ~~up there~~, and they ~~are~~ ^{go} back and forth in Canada. ~~With~~ ^{They have} other Cree relations all over Canada as far up as the northern shore of the Great Slave Lake~~

lake, among the Dog Rib people, They speak that same language, they have ~~those~~ inter-family ties that extend back and forth across the border, back to the Great Lakes, ^{and} down to Oklahoma, they have intermarried with almost every tribe in existence, and it is a network of people that would be very interesting to work with. Wouldn't it be exciting to have a Chippewa-Cree ~~book~~ social demonstration document to show somebody ~~published~~ in their own language? I hate to get into ~~that~~ translation ~~bit~~ again, but what a powerful tool that would be, ~~And~~ especially if you showed it to some other Cree reservations, ~~of~~ which there are many. ~~And~~ In Canada there are hundreds of Cree villages which are not on any reservation, they are just kind of squatted there. Lynn, incidentally, is teaching in one of those little Cree villages, called Woon Lake, in Northern Alberta. ~~And~~ There are 400 people, ~~of the same people~~, who speak the same language as these people on Rocky Boy, who are just there, out in the bush country of northern Alberta. So Rocky Boy that is coming up fairly red for me these days. ~~I am going to put a larger red dot there, on Rocky Boy, Now,~~ knowing full well that it involves helicopters and snowmobiles and bikes and so forth. ~~I haven't got my head around wanting to do that~~ ~~yet~~ ~~it's~~ too unmanageable. ~~And then~~ ~~over there is~~ Hayes ~~some~~ ~~on the Assiniboin~~ ~~Reservation~~ ~~Right about~~ ~~60 miles~~ ~~east of Rocky B,~~ ~~ever here,~~ They are very close, ~~right~~ In between is Chief Joseph's battlefield, where Chief Joseph was finally intercepted and brought back to the reservation. Two gentlemen from this Assiniboin reservation went on the China trip back in January with Chuck Newbrast from Browning. Some of you may remember that Charles Newbrast along with several other people from across the country went on a Kellogg Foundations six week trip to China. ~~And~~ That fairly blew their minds. ~~In terms of~~ ~~The kind of~~ corporateness that was there, with Peoples' Palaces, ~~and so forth,~~ ~~everything about it,~~ these two guys came back to the Assiniboin reservation, and they have ~~just~~ been raising hell, ~~in fact,~~ the tribal council and everybody else was saying, "We've got to get this place shaped up. We've got to have things like rites and rituals and schools, Peoples Palaces and ~~and~~" And then we come along and show ~~at~~ them what we're doing, ~~and~~ That's the same thing, you know, ~~and~~ ~~so~~ ~~we~~ talked to the chief of the tribe ~~there~~ and the tribal manager, both of whom went on the trip, and they are very excited about the possibility of working with us. They would be delighted to meet with us further. We dangled the bait ~~pretty heavy~~ in front of them and they are ready to bite. ~~Then~~ there is another place. (I've been told that it would be helpful to have ~~three~~ ^{first} at least.) ~~I think I'll stick with Montana for a while and say something~~ ~~about~~ the Crow reservation. Probably Lodgegrass would be the easiest and most logical of the five ~~there~~ ^{places} to do. We do have entree on the Crow reservation. We have a town meeting grad there who is an Indian ~~and~~ ^{and} who is now an organizer and coordinator for town meetings ~~at~~ Crow Agencies, ~~and who~~ ^{he} ~~Incidentally~~ ^{is} ~~the son of~~ ^{the} chief, ~~up here~~ ^{up} on the Rocky Boy reservation. He has gone home and told his ~~and~~ ^{uncle} what great people we are, and so Town Meeting has won again. We could come in on the shirttails of Town Meeting ~~there~~ ^{find} and ~~place~~ the leadership that is ^{raised} ~~up~~ ~~above~~ and develop it and push it through. We talked to some of the tribal leaders. They have one fine elderly gentleman who has had his PhD in anthropology, John Medicine Crow, who is a great, great man and who understands what we are about. I think, ~~he~~ ^{he} ~~and~~ would like to see us come, and he is a very powerful symbolic figure among his people. I think they would go anywhere he said go. And he is 100% behind us with the Town Meeting coming up. ~~For~~ those reasons, because Sam Windyboy is so vocal about us to his ~~uncle~~ ^{uncle} the chief, ~~and~~ because we have 2 guys from China on the Fort Belknap reservation, and because we already have a beginning here, I'd say you could begin with strength in one of those three places. ~~If you wanted to.~~ But don't forget Cannonball ^{in North Dakota}

with the Crow,

in North Dakota

I think we have to look at that again, knowing that we do not have the kind of entree that we have in these other places. Anyway, I think that now is the time for ~~Jim~~ several to get together, ~~maybe Bob Vance from the Area~~, and go back and spend a day or so looking, brooding, talking to people, meeting with the ~~spiders~~ tribal leadership, finding the angel, as Joseph ^{Someone} calls it, finding the ones that can make it move, and then decide. I think we couldn't go wrong with any one of those, nor could we go wrong with some of the others that I have named. It is almost like we need to woo them all at this point. Remember when we did that thing called the Local Church Experiment, you were supposed to have four churches in the galaxy? Not three, four. ~~I said three one time and look what happened to me, I got~~ ~~by~~ ~~wooned~~ And in order to get four, you had to get out and woo 28. In order to get 4 in Phoenix I wooed 16, I didn't let any of them go until I had the 4. At this point I think we would be dumb to name the one. Let's let them name themselves over the period of the next few months, ~~as~~ they have ~~for~~ Town Meetings, as they meet with some of us, as they give their nod. Meanwhile, I think we need to go into these at least in Montana, and continue to work ~~and to get down and to do the local framing, to begin to do the regional framing, and~~ ^{our} fingers on where the pulse is in that whole ~~area~~ here and what the networks ^{are}. I have a dream that sometime in the next few weeks some fine guardian in North America will loan us a camper trailer. I'm sure that all the vacations are over ~~with~~ and that somewhere there is a camper trailer parked ~~somewhere~~ behind a guardians house. I just know it, I can see it. And it won't be used until next July. ~~It is too early to go on to a reservation. I think that if we went on to one we would commit ourselves in such a way that we couldn't get out of it, and let's stay off, but let's stay near enough so that we can do daily, weekly, or nightly, whatever stirring of that network. So you can see where I would like to park one trailer at least, is up~~ ~~where~~ right between these two reservations. One day you would go one way and the next day you would go the other. The Billings house is already working ~~the reservation~~ every week ^{on the Crow Reservation with the} ~~in terms of~~ that coordinating committee, for the Town Meeting. While that is going on down there ^{on Crow} ~~this could be going on, up here. I think out~~ ~~of that when they have had a grand sabbath or whatever you call it, that when they have had~~ ^{a town meeting} that we will get our leadership and they will name themselves, and by December we should move onto that reservation, and be ready for the consult in March. ^{Everybody} keeps asking me about a consult in January, ~~but~~ I think not. Not that we shouldn't do it, it is just that ⁱⁿ a place like ^{Montana} snowshoes, snowmobiles and shovels, chains, blizzard gear, gloves, transportation systems, keeping your water from freezing ~~up~~, all of those picky little ~~ethne~~ ^{miracles} would have to be overcome ⁱⁿ January, ~~in~~ Montana. We could in-kind about 40 snowmobiles in order to go visit the village, you know, in-kind 4-wheel drive jeeps in order to get into town for groceries and back, ~~but~~ ~~so~~ there are problems ^{with} ~~it~~ ⁱⁿ ~~Sittling~~ ^{Gilcrease in Arizona} January would be great, but not Montana. I think by March the weather will have broken, the ~~Crow~~ ^{Crow} will begin to bloom ~~and~~ people will come out of hibernation, and it will be time to do a consult. ~~QUESTION: Comment~~ ^{the} Rocky Boy land situation ^{really} atypical? Thought about that and yet yes, ~~but~~ every reservation that has its head on straight is moving in that direction. They are getting their tribal lands together and beginning to ~~try to~~ round it up and own it corporately because they see that is the only way that they can survive. If they saw a sign ~~that that~~ that can happen, ~~and~~ ^{it would be a great help in} ~~the great thing that this could come out of is that would be true~~ ^{QUESTION: Replication} ~~What government agencies present at these sites?~~ Well, Of course, the Bureau of Indian Affairs is there in all of them, the Department of Interior is there, the Dept. of Agriculture is there, the Bureau of Public Health services is there, there are about 50 agencies present. ^{QUESTION} What would it take to get authorization in CANNON BALL? It would take another trip. We need to go with an Anglican minister who is Indian, ~~who is~~ a Sioux, and have him introduce us to his people. ^{QUESTION} Do you know one? Yes / Margie Tomlinson. I tell you I am very excited about ~~Pages~~ relative to their images

Rocky Boy
and Ft
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Assiniboin

QUESTION:

it would be a great help in
QUESTION: Replication

of democratic corporateness, and I'd try that in Kreuzberg immediately. And then I am excited about Lodgegrass because I immediately tie that in with replication in India. The ^{are} going into Town Meeting and then moving. Both of those make me excited relative to global band and social demonstration.

QUESTION: re federal officials & BIA and our relationship; There is no point in ~~me~~ running into them because we have hid from them. Do you have any intuitions about what BIA will do? They are going to be very defensive about anything we do because they are on the death ~~traps~~ ^{traps} wondering what they are about. Our image of what will happen there is ~~to~~ ^{to} get our local situation nailed down, ~~we~~ ^{we} get our regional ^{sit}uation nailed down and our national advocacy nailed down, and then the bureau chiefs in Washington DC, Senator Harris will then call his bureau chief and bureau chief will call Mr. BIA man ~~and~~ ^{and} the reservation and say, "hey, there ~~all~~ ^{all} this fine people called Institute of Cultural Affairs who are working on this reservation, we suggest you give every cooperation ~~and~~ ^{with them} and do everything you can to be of help" and then hang up. And then we go in and see them. Not before. I don't think. Because I've been close enough to them in the past to know they are great people, ~~there~~ ^{there} but they are very, very bureaucratic and extremely defensive, and there ~~are~~ ^{are} about 220 of them on every reservation. ~~And~~ ^{And} you have to be very careful. ^{QUESTION} Are they not one of the new bureaucracies? They are also part of the Dept. of the Interior, are they not? Yes, they are a branch of the Dept. Yes, we have ~~not~~ ^{not} advocacy through Majuro with the Dept of Interior to go directly to the superintendent of the reservation. You do not need to mess with some small fellow who is running a land irrigation program or whatever. more discussion

QUESTION:

What is your vision, how would you know a human development project had happened in one of these places? Well, in anything having to do with native Americans, a demonstration will be something having to do with the land and its use. ~~And~~ ^{And} that is going to take various forms, either agricultural, or livestock. ~~It~~ ^{It} is going to ~~also~~ ^{also} have to do primarily with the recovery of their ancient story and their symbols which they desperately need. ~~and~~ ^{and} that is the thing they get most excited about with us. It is going to have to do with self-employment. They have been on the dole, on the handout, for over a hundred years. They still come and pick up the weekly ~~commodities~~ ^{commodities} at the agencies. You have a people who for the first time in their lives are dependent again upon their own creativity. In terms of business, stores that they run, ~~these kind of store~~ ^{have} ~~are~~ ^{are} got to be key to each one of these reservations ~~situations~~. They just do not have stores where they can buy things. There is some white trader who has come in ~~there~~ ^{there} and ripped them off. ~~and~~ ^{and} prices are 10 times what they ought to be because it is 40 miles to town. And gasoline is like a dollar a gallon, because they know they have ~~not~~ ^{not} to get to town. It is that kind of ~~thing~~ ^{thing} you would see change ~~there~~ ^{there} in terms of beginning to handle their own stores, transportation, ~~their~~ ^{their} land, their ranching, farming, ~~and~~ ^{and} their irrigation. Their schools, I think, would be bilingual, recovering their language, their symbols, their songs, ~~and~~ ^{and} their celebration life would come back again, their annual celebrations, their ancient ceremonies would be recovered.

QUESTION:

What effect would you see this HDP having on those native Americans in the cities? ~~No~~, I think they all ^{will} return. The government has tried ~~all~~ ^{all} ways to relocate them in the cities and they always come back. At least to visit.

I think its like in the ghetto situation, you have 50% turnover all the time. People come back, every six months or so. It is still home for them. If we could ever get anything going ~~there~~ ^{there} that would be a reason not to leave, then we would have them. ~~A~~ ^A This is one closing word ~~and~~ ^{and} that's about the profound function of this, ~~and~~ ^{and} every night I wake up in either a cold

chill ~~or something~~,^{just} beginning to grasp what in the world we are doing, ~~how~~,
~~This nation~~ is carrying in its deeps a profound scar that cannot and
will not go away. This nation fights bitterly against being forgiven the
sin of having extinguished close to six million people over a two hundred
year period, and allowed them to degenerate to this point. And what we
are about is a wedge of absolutism that is to be shoved into the American
consciousness that will allow this nation to say yes to who it has been
and who it is becoming. The frightening part and the part that keeps me
awake at night and ~~makes me sometimes want to just run~~ is the unbelievably
snakepit of pitfalls and traps and bureaucratic red tape, and Indian bureaucracy
and government bureaucracy, and private bureaucracy, infighting and family
fighting, and ranchers against the Indians and Indians against ranchers
and community strife and the most fractured, broken, debilitated people
that exist on the North American continent. And we presume that we have
the tools, we have the gifts, we have the skills, we have the determination,
to say a mighty ~~NO~~ to that. That scares me. This is the one assignment that
I would never have asked for. It is the one thing that scares me more than
I have ever been scared in my life. If you want to be on ~~this~~ social demonstration
team, then you don't understand what is going on. If you wake up sweating
over it and almost wet your bed in fear that you might get assigned to it,
then you are on the right track.

JIM BELL