

Part Two: The Social Problem

3. Black Hills College: Localism and Globalism

At bottom, most of the American institutions of higher education are filled with the democratic spirit. Teachers and students alike are profoundly moved by the desire to serve the democratic community. Charles Eliot, President, Harvard, 1908

The Gita is the universal mother. She turns away nobody. Her door is wide open to anyone who knocks. A true votary of Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding. But that peace and joy come not to skeptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who brings to her worship a fullness of faith and an undivided singleness of mind. Mohandas K. Gandhi

Lewis and Clark had spent the late summer and early fall of 1804 exploring the western part of the North American continent. The captains' journal entries describe lush vegetation and wildlife, and unusual sights like barking squirrels, burning bluffs and immense herds of buffalo. Their journals speak of first-ever talks with Sioux and Arikara tribes of the native peoples. In those days, no one would ever have imagined a town called Deadtree in their midst, nor would its early residents in the 19th century have imagined a college nearby named Black Hills.ⁱ

For the Sioux, the Black Hills (*Paha Sapa*) has been the Center of the World, the locus of the gods, where warriors go to wait for visions and to speak to the Great Spirit. In 1868, a treaty was signed which granted *Paha Sapa* to the Indians forever. But in 1872 miners began to invade the Black Hills in search of gold. In 1874 the Army ordered a reconnaissance mission, and George Armstrong Custer to lead the Seventh Cavalry on it. The Indians were not even notified beforehand, and so neither were they asked for permission. Custer reported that the hills were filled with gold "from the

grass roots down." This unleashed a horde of prospectors and profiteers into the Hills; the track cut by Custer's supply train became known as the "Thieves' Road." In the spring of 1875, with the hills full of miners, in a nominal show of compliance, the Army sent General Crook to notify the miners that they were in violation of the treaty. However, historians assert that he really did not try to enforce the law.

Red Cloud and Spotted Tail protested to Washington. They knew that if the chiefs did nothing young warriors would soon take matters into their own hands. The response from Washington was to send out the usual commission, consisting of politicians, traders, missionaries and the military, to negotiate a "purchase" of the Black Hills from the Sioux. Runners were sent to invite Sitting Bull, Crazy Horse and other non-agency chiefs to the talks. As could have been expected, the chiefs were opposed to the sale of any Sioux land. Crazy Horse sent Little Big Man as an observer for the Oglalas. This was the beginning of a long chain of events that led eventually to the Battle of the Little Big Horn.

Today, visitors to the area can find lush mountains thick with pines, so thick that they look black from a distance. Native lore surrounds the Black Hills: a Thunderbird, it is said, visits Harney Peak, a 7,242-foot mountain, to look across the spectacular 60-mile view. And so natives and tourists look for the Bird. Some have the eyes to see it. According to natives, at one special site called Sica Hollow, you will see "glowing" tree stumps, hear strange moaning sounds, and see a stream that runs red. These disturbances led Lakota Indians to name the place "sica," meaning "bad." The landscape of buttes and spires that rises abruptly out of the South Dakota prairie was soon the "bad land" ("mako sica").ⁱⁱ

This area was once the home of three-toed horses and giant pigs. Residents say the Badlands are full of mystery and craziness. There is a mammoth mountain sculpture of Crazy Horse, the great Lakota leader, now being carved as the fifth granite face in the Black Hills. The chiefs chose Crazy Horse for this honor because he represents the spirit of his people. Black Hills College (BHC) was created at the end of the 19th century in memory of The Battle of Little Bighorn. It developed as a private liberal arts college with 1,000 students located next to Deadtree, South Dakota. It has struggled to develop in the midst of tremendous competition and unpredictable economic circumstances.

Dakota State University (DSU) is one of its competitors. When DSU began to fail in the mid-1980s, the South Dakota legislature changed the school's charter designating it as "the information systems education center" for the state. DSU recovered and now offers undergraduate degrees in information technology (IT), e-commerce, and computer science, plus a master's degree program in information systems.ⁱⁱⁱ

There is no longer a crisis at Dakota State, but there is a big crisis at Black Hills College. The student population of Black Hills is drawn largely from the Midwest, but some of them also come from across the nation. Students develop a close relationship with teachers, who help them find their way into careers and graduate school. Black Hills ranks with the finest institutions in the state: Oglala Lakota College, Sinte Gleska University, Augustana College, the University of Sioux Falls, South Dakota State University, and Black Hills State University. Black Hills State U. is a competitor, offering 58-degree programs and 21 pre-professional programs. Not infrequently, Black Hills College has been confused with the state university that shares its name.^{iv}

Not only is BHC in competition with these institutions but it is also in serious conflict with its neighboring town, Deadtree. A battle between the college and the town is underway over territory, taxes, and power. Deadtree does not want to sell land that the college needs from them; the town wants the college to pay taxes. So a war has started within what had been one “family.” The town of Deadtree and the Black Hills College are in a crisis “as bad as the hills,” they claim. But why?

Because the whole region is losing business, Black Hills College is in debt, but so is everyone else in the neighborhood. Business has been moving overseas where there are good profits to be made. Corporations take local subsidiaries abroad, and layoffs destroy local schools and churches. The people of Deadtree say the free market is killing our community. Deadtree is dying.

BHC President Red Cloud, whose parents had named him after the famous 19th century chief, sees this problem everywhere, a result, he says, of the capitalist market. He points to the president of Western Michigan University, who had been shocked by the decision of Pfizer, a global pharmaceutical corporation, to close five of its research facilities in an effort to consolidate its drug-discovery operations at other sites. Local leaders said that Pfizer’s choice had sucked the wind out of Kalamazoo City, the state of Michigan, and the university.^v

So, this corporate maneuvering is not new, but there are other problems at BHC. The college also has to compete against for-profit universities. The for-profit University of Phoenix owes its growth to new technology. New technology has enabled this institution, with an enrollment of 200,000 students, to automate all labor-intensive work. Phoenix’s president, Laura Palmer Noone, says that Phoenix has built information-

technology systems that potentially could handle one million students. The institution is expected to graduate its largest class ever in 2008. Its founder, John G. Sperling, wants the university's parent company Apollo Group Inc., which operates both online and at locations in 37 states, to enroll 500,000 students by 2010.^{vi}

President Red Cloud has read about how research universities make big money. University presidents know that unlike patents, which expire, brand names can live on to make huge profits for them. Stanford University has banked millions of dollars from royalties on genetic engineering and the synthesizing of music, and packages a brand name so that it may continue to profit from faculty inventions. Stanford is emblematic of a great change by which universities are turning themselves into multibillion-dollar corporations. These universities are creating start-up companies based on the inventions of their professors and students and collecting millions of revenues from licenses based on their work.^{vii}

Red Cloud asks himself: Why can't we do that? We could all be rich. We could help Deadtrees and build an endowment. If we contracted with big corporations and made a lot of money from inventions, we could *provide students with a tuition-free education*. I know that universities are collecting record revenues from commercial activity.^{viii}

"Why don't billion-dollar universities provide tuition-free education for their students?" he wonders. "They could put all the extra money acquired from their licensed work into a special endowment to pay for scholarships for all the students. Then, private universities would become 'public-service universities.' What is our nonprofit sector all about, if not for helping out our students? We are here for a purpose."

This is President Red Cloud's dream at a time when BHC is near

bankruptcy. The local government of Deadtree, on the other hand, wants BHC to pay taxes. The mayor argues that the city must tax the college to survive. While “town and gown” have up till now been like one family, a battle is at hand.

Red Cloud decides to call a meeting of twenty campus leaders and alumni who are devoted to the college. He wants their opinion about his ideas and to ask for their guidance with regard to the desperate financial situation they are facing. As the college budget has been cut, salaries have had to be lowered. Faculty members are being attracted to higher paying jobs elsewhere; students to other, more stable colleges. The pool of students to enter BHC has been growing smaller and smaller. Non-tenured teachers have been released, and it looks as though the college might close its doors.

Among the alumni the president calls to attend his exploratory meeting is R.J. Gandhi, who grew up in the United States, but is originally from India.^{ix} He is an *Indian-American*, not a Native American, yet he identifies with Black Hills College, from which he graduated with honors, and his loyalties are there. He values the Native American tradition so highly, that he majored in that field of studies at BHC. Of a smooth, dark complexion, he has a scholar’s knowledge of Vedic literature, but embraces the Native American tradition by choice. He is called “R.J.” and only a few people know that his nickname is short for Arjuna, a hero in Indian myth.

Craggy and crease-faced, his coarse black hair heavily sprinkled now with sea salt gray, Red Cloud stands out even at BHC -- where the faculty consists mostly of Native Americans -- as a highly respected Indian elder and leader. Seeing him around campus, at first glance you might suppose he was an older man from the reservation come to promote tribal affairs. If you were to accompany him to his office, however, it would immediately be

clear the ease with which he embodies the disparate realms he inhabits, traditional Indian and contemporary American. His dress also epitomizes this: tan shirts with a subtle feather motif on pocket or sleeve and leather-like pants, or trousers a dusky color that match the Black Hills. On his office walls, between bookshelves, hang paintings of Native creation and design: warriors storming by on horseback, a transcendently ascendant White Buffalo Calf Woman, outdoor wedding scenes; no sharp edges, all in luminous, swirling impressionistic style.

President Red Cloud has known R.J. since R.J. was a BHC graduate student. In those days, they had swapped stories about their “Indian” backgrounds. Christopher Columbus had misnamed the Native Americans “Indians,” thinking he had reached India, his planned destination, and so the two of them had talked about their different backgrounds. Red Cloud told R.J. the legend of the Snake Brothers and the Spotted Eagle and Black Crow, about tribal wars among brothers, sisters, and cousins. R.J., in turn, spoke about ancient wars in India and the Bhagavad Gita. He told Red Cloud that his family name “Gandhi” is as common in India, as the Smith family name is in the United States. R.J. admires Mahatma Gandhi, who had loved the *Bhagavad Gita* as R.J. does.

Red Cloud had asked R.J. “Why is this legend so important to you?”

R.J. answered: “The Mahatma saw the *Gita* as a conflict between knowledge and ignorance, not about good and evil. He said you must find the ‘right connection’ between non-action and action, a connection that is inspired by a higher knowledge. He called the *Gita* the ‘Gospel of Selfless Action.’ The Mahatma saw immense courage in this Great War story and admired the warriors for their discipline and self-sacrifice.”^x

Red Cloud thought about this for a long time.

He remembered how the Oglala Chief, Luther Standing Bear, had spoken about quietness and peace. His people were never quick with a question in a conversation, no matter how important, and no one was pressed for an answer. There was always a pause between question and answer for thought. It was a courteous way of conducting a conversation. Silence and thoughtful reflection were important to the Lakota, granting that silence before talking was a practice of true politeness and regard for the rule that “thought comes before speech.”

Red Cloud had talked to R.J. about Wounded Knee. “On crystal-clear nights,” he said, “when winter winds whistle through the hills and canyons around Wounded Knee Creek, Lakota elders say it is so cold that one can hear the twigs snapping in the frigid air. They call this time of the year ‘the Moon of the Popping Trees.’ On such a winter morning, Dec. 29, 1890, the crack of a single rifle brought a day of infamy that ‘still lives with our people.’ After the rifle spoke, there was a pause and then the rifles and Hotchkiss guns of the 7th Cavalry opened up on the men, women and children camped at Wounded Knee. It was madness. The thirst for the blood of the Lakota ‘took away all sense from the soldiers.’ Unarmed Lakota fought back with bare hands. The warriors shouted to their wives, their elders and their children, ‘run for cover, Iynkapo! Iyankapo!’ Elderly men and women, unable to fight, stood defiantly and sang their death songs before falling to the hail of bullets. The number of murdered Lakota people is still unknown. The mass grave at Wounded Knee holds the bodies of 150 men, women and children. Others died of wounds and exposure over the next several days.^{xi} Our people remember it to this day.”

R.J. has confided to the president about how his parents had given him the name “Arjuna.” When he was born, they had been reading the

Mahabharata. Moved by the epic story, they named him after its hero, Arjuna, with the hope that, like his namesake, he might one day “bear greatness.” The legendary Arjuna had gone into battle fearlessly, sensitive to higher powers in the universe. When R.J. grew up, he had read the *Bhagavad Gita* which, for him, was the most important text in Hinduism.^{xii}

R.J. believes that legends speak truths across nations, races, and time. It is in part because of this belief that President Red Cloud decides now to hire him to be Director of Development at BHC. Red Cloud has another dream: that the two traditions of East and West might come together to benefit BHC in this time of crisis.

President Red Cloud anticipates that R.J.’s knowledge of the legends of his own cultural past and his studies of Native Americans will be vital factors in the role he plays on campus. But R.J. brings a diverse range of talents to his new job in addition, he has an MBA, is a skillful and dedicated accountant. As Director of Development, fund-raising will be his primary job. And so he sets to work with loyalty and determination.

When R.J. joins the development office, BHC is in the depths of its troubles. R.J. and the other leaders that the president invites to his meeting are all like “family,” and the president asks them unreservedly to brainstorm about ways to save the college.

After a long, unfruitful discussion, the president suggests that a grant proposal might help save both the city and the college. No one has the foggiest idea of what he means, or of how BHC might be saved, but after the general meeting, Red Cloud asks R.J. to stay and talk with him.

“We have a legend I have not yet told you,” he says, “about the Dreamcatcher that helps us remember dreams. Today the Dreamcatcher is mostly an ornament for tourists, but it represents a profound symbol of our tradition.” Opening the door of his office closet, he takes out a Dreamcatcher. About three feet in diameter, with concentric circles secured inside a wooden hoop, soft spun wool had been stretched between the circles, and woven into the wool, turquoise and coral beads, shells, dried pods and flowers. Feathers dangle from twine tied along the periphery at its four cardinal points, and at the center of the circles is a hole. Balancing it between them, he tells R.J. the story.

Long ago when the world was young, an old Lakota spiritual leader was on a high mountain and had a vision. In his vision, Iktomi, the great trickster and teacher of wisdom, appeared in the form of a spider. Iktomi spoke to him in a sacred language that only the spiritual leaders of the Lakota could understand. As he spoke, Iktomi, the spider, took the elder's willow hoop, which had feathers, horsehair, beads and offerings on it and began to spin a web. He spoke to the elder about the cycles of life, and about how we begin our lives as infants, move on to childhood and then to adulthood. Finally, we decline into old age, when we must be taken care of as infants, completing the cycle.

Iktomi continued to spin his web, saying, "In each time of life, there are many forces -- some good and some bad. . . .

“If you listen to the good forces, they will steer you in the right direction. But if you listen to the bad forces, they will hurt you and steer you in the wrong direction.” All the while the spider spoke, he continued to weave his web starting from the outside and working towards the center. When Iktomi finished speaking, he gave the Lakota elder the web and said...."See, the web is a perfect circle but there is a hole in the center of the circle. Use the web to help your people reach your goals and make use of your people's ideas, dreams and visions. If you believe in the Great Spirit, the web will catch your good ideas -- and the bad ones will go through the hole." The Lakota

elder passed on his vision to his people and now we, the Sioux, use the Dreamcatcher as the web of life. It is hung above our beds to sift our dreams and visions. The good in our dreams are captured and carried with us...but the evil in our dreams escapes through the hole in the center of the web and are no longer a part of them. The Dreamcatcher holds our destiny.^{xiii}

“What we need,” Red Cloud says, handing R.J. the impressive object, “is a Dreamcatcher. We face a stiff battle with the town of Deadtree. Given what you have learned at BHC and all that we have learned from each other, you more than all the rest I have called on, can help me by dreaming up a grant. This could be the opening shot in the fight.”

R.J. thought about Red Cloud’s proposition. But what could R.J. write? How could he avoid a town-gown war? For R.J., the town officials of Deadtree were like the Kauravas, the enemy family in the *Gita*. But he has lived in the town since he was a student, has many friends and acquaintances among its people whom he meets constantly at community events, stores, and restaurants. If he did what the president was asking and wrote a grant for the college to solve their problems, it would be like arrows shot, not only at Deadtree officials, but at the others as well who are still friends, almost like family. Like Arjuna, he does not want to harm his own family. How could BHC work with the town, not fight to harm it?

That night, R. J. has a dream. In it, he goes to war and destroys all the bonds woven into the fabric of his family. As he readies himself for battle, he sees all his old teachers and friends. He even sees the woman whose apartment he had rented in Deadtree while he was attending classes at BHC. His limbs droop and his mouth dries up; a tremor seizes his body; his hair stands on end. He’s limp, but his mind whirls with bad omens. He sees laughing skulls, starved coyotes dragging entrails across a desiccated plain, ghost demons with red eyes and black mouths. Still inside the dream, he

cries out: “No good will ever come from fighting our friends in a Deadtree battle! These people have been like my next of kin, teachers and townspeople alike, like fathers and mothers, sons, daughters, grandfathers and grandmothers, maternal uncles, paternal aunts.

R.J. wakes up in a sweat. Conscious now, he takes up the Dreamcatcher. Holding it in his hands, his thoughts return to his studies at BHC, to works by Native American writers from which he had learned about the “vanishing American,” the legacy of Columbus, colonial imperialism, the “invasion of America,” and the impact of Europe on the cultures of the original people of the North American continent.^{xiv} He has also read the work of writers who argue that capitalist markets, with their “fragmented, competitive, individualized, and pluralized set of values,” demolish local towns and communities. His own professors had taught him about “the anarchy of cities,” brought about by this market, and the resulting crime, drugs, and violence. Now it is linked with the movement of world capital.

R.J.: “We are *all* in difficult straits, not just those of us at the college. What could I do that would improve the situation for everyone, that wouldn’t mean engaging in an all-out battle?”

A dream was forming for R.J. that he understood would mean war, if he were to propose it. R.J. knew his college family well: the Chairs in each BHC department ruled like the kings of the Kauravas and Pandavas, the opposing clans in the *Gita*. These chairs protected their departments as the kings protected their territories, and he, R.J., would have to cross them. Old teachers beloved to him could become his enemies. He did not want to foment a fight all around. But if he refrained from going into battle, his inaction would be the death of BHC. And having provoked a battle, if he failed, it would mean the end of his career.

The words wrung from Arjuna early in the *Bhagavad Gita*, as he rode between the two armies drawn up for battle, anticipating the annihilation ahead, echo now in R.J.'s mind. He feels torn between a need to keep peace, but also a duty to move into battle. His mouth pasty, his body quivering, he speaks frankly to Red Cloud: "I cannot destroy people who are as close to us family." But the president replies, "Strike with the sword of wisdom. Stay the doubt born of ignorance that lies in your heart. I know this family. You can win."

This moment of complete trust from Red Cloud turns the tide of uncertainty for R.J. He tells Red Cloud about his dream for saving the college, a proposal that would not require money from a grant. They share more legends from their separate lands; Red Cloud recounts stories about wars between Native American nations – the Dakota Oyate Nation, including the Prairie Island (Mdewakanton and Wahpekute) Indian Community, the Shakopee Mdewakanton Sioux (Dakota) Community, the Lower Sioux Mdewakanton Indian Community, and the Upper Sioux Dakota Indian Community.

Red Cloud is like a charioteer, urging forward a hesitant R.J. "Battles are our life," he says. "Even in the midst of your sorrow and fear, you must see God in all things. Look more deeply. You may hurt the ones you love, but take the highest Path. Move quietly. Even in the midst of discord and war, listen for the infinite tenderness in the universe. Reason is your ability to separate true emotion from false. You must distinguish faith from fanaticism, imagination from fancy, true vision from illusion. Follow the Light within. 'The radiance of the universe sends everyone a message of love...all creation comes from love...some impelling evolution, and at the

end of time love returns all things to Eternity””: Red Cloud quotes from R.J.’s own most revered text.^{xv}

R.J. listens and quakes; but he will no longer shirk his mission. He now walks two miles each day, repeating an old mantra he had learned from Hindu texts: “Rama, Rama,” at each step. The mantra removes doubts and he begins to feel a sense of peace. “Joy and peace should become a habit of mind,” he tells himself, “which no threat of violence can dispel.”

R.J. models a modified “war strategy”: He will shoot a metaphorical arrow -- his vision for “development” – in order to awaken friends, not destroy them. He sets about writing a draft proposal, which he then distributes to the members of all departments. As we shall see, each faculty member has a different reaction to R.J.’s plan.

Black Hills College: A Plan for Community Development:

A Proposal from R.J. Gandhi

“Let me begin by detailing what is happening in college-and-town development today. My plan for BHC includes all our brothers, sisters and cousins in Deadtree. In this time of global change, I believe we can, and should, work together.

“John Abbott, director of Britain’s Education 2000 Trust and a leader of international efforts, has a message relevant to all of us.

‘...Higher order thinking,” he says, “and problem-solving skills *grow out of direct experience, not simply teaching; they require more than classroom activity. They develop through active involvement and real-life experiences in workplaces and the community.*’^{xvi}

“When I studied on this campus, I learned about ‘theories of development,’ which were taught in psychology, sociology, economics,

political science and the natural sciences. Faculty members in these different departments all had different theories, but they never tried bringing them together. I find myself wondering whether we could combine our thoughts about ‘development’ with the idea of ‘service’ and solve our problems. ‘Community development’ should be our theme.

“We are not alone in our concerns. Derek Bok, the former president of Harvard University, has asked, ‘Are American universities doing enough to help the United States confront its domestic crises? . . . Is the academy doing all that it can to strengthen America's ethical awareness and sense of social responsibility?’

“His answer is ‘No,’ but our answer should be ‘Yes.’

“Bok argues that because university efforts to solve America’s problems do not attract grants and outside funding, they fail to score high on any scale of academic prestige. If universities are to respond to social needs, he continues, they must develop programs independent of what government is willing to finance. We must act, therefore, on our own initiative, without outside money.^{xvii} To do this, I propose that we organize an Institute for Community Development and go into battle with a fieldwork program.”

When BHC Vice President Robert Eagle reads this section, he is disappointed: “Why would this new Director R.J. refer to Harvard College that has a 25 billion dollar endowment?” he asks Red Cloud. “Harvard is wealthy, with an elite faculty. Let’s come down to earth! Let’s face reality.”

The proposal continues. “Higher education in America, I would argue, has taken wrong turns. Financial pressures have supplanted a civic purpose. I see a loss in core values, and again, I am not alone. “Campus Compact” is a

coalition of more than 950 college and university presidents -- representing some 5 million students -- who are committed to fulfilling the civic and public purposes of higher education. I propose that we work with them in this spirit.^{xviii}

“In order to solve interrelated difficulties, we need to link our academic work with Deadtree’s problems. We could work, for example, with the high school on improving education; with employers to further economic development; and we could support local organizations in helping to prevent the breakdown in family life.”

Bill Strong Wind, chair of the management department, had grown up on the reservation and studied at the Wharton School. He is accustomed to the standard routine of any academy. When he reads this section, he scowls. “The administration would have to double my salary before I would work overtime on any such project. I will fight it unless they do!”

“Colleges are experimenting with new interdisciplinary programs. They are, for example, creating learning communities between disciplines. School districts are breaking large schools into smaller ones, creating “schools-within-schools.” We need to be a model for what is called ‘decentralized convergence.’ Our students should be connecting their studies with workplaces. As a result of this process, the college and the workplace are both restructured. This will mean better jobs for students in the future.

When Barbara Fierce Bear, director of the theater department reads about students’ getting better jobs, she laughs. “My students have never gotten a decent job in the theater,” she tells Red Cloud, skeptically. “The members of my profession do not get paid the wages of accountants or lawyers; the market doesn’t pay enough to support actors. So, for me this is a false prophecy.”

“Let me tell you about what is happening to our brothers and sisters at Oglala Lakota College (OLC) today. OLC does not have stadiums, fraternity houses, concert halls, nor even a dormitory on campus, but it has lot of *vitality*, and it is growing. Tom Shortbull, OLC president, administers a system that we could emulate to our advantage. The college started with nothing, and yet today 150 professors drive to different centers to teach a total of 160 classes each semester. OLC offers more than 25 degrees, from associate through graduate levels. It is helping to rebuild the Lakota Nation through a nationwide fundraising campaign. Myreen Iron Cloud, the bookstore manager keeps the bookshelves stocked with over 220,000 titles per semester. I call this civil development.”^{xix}

“David Jacobson discusses the changes afoot in education and the workplace in another way: ‘High-performance workplaces are decentralizing into small, cross-functional work groups and supporting participative, collaborative units with education, performance management; there is more extensive sharing of information.’ Students and workers ‘take more initiative; non-routine problem solving is required, learning is more closely examined, and emphasis is placed on the broader context in which work and learning take place.’ There is more collaboration among schools, colleges, and employers; this results in ‘high-performance practices [that are] much greater than in ordinary education partnerships.’^{xx}

“What I have said so far is mostly by way of background. My proposal is to create a program in community development. This means that as college and town we work jointly. Together we go to war on poverty and the decline

of economic life; our fight is for survival, but in the meantime, we must build a different way of life. Both BHC and Deadtree need to work together in teams to solve our problems.”

Tom Brown Grass of the physics department does not see any “problems” on campus. He tells Red Cloud that his time is taken up in his laboratory; he does not want to think about anything else. He will not participate in any such plan.

“This town-gown program should start with faculty dialogue. It will be as a self-study program involving all departments. From this, we should build an ‘Institute for Community Development’ with Deadtree town officials as participants.

The Proposal

“This program would take place in two stages: the first stage will be a discussion among us at the college about how all departments could contribute to Deadtree’s development. The second would involve a talk with Deadtree leaders to implement these ideas.

Robert Fire Rocks, a Black Hills sociologist, reads this section and says “What? Get local leaders in Deadtree only to implement our ideas? Wait a minute? What about their ideas?”

“In Stage One, faculty members will ask each other: ‘How does my concept of development connect with your concept?’ And in Stage Two, we talk with leaders in Deadtree about ways to collaborate to advance college-and-town development through a joint Institute. We would begin with the first stage next month. That’s it.”

Red Cloud is pleased with R.J.’s initiative. He thinks it is strongly worded, for someone who has been an “outsider.” He immediately calls a meeting to start Stage One, hoping beyond hope that something might happen before long to alter the desperate situation.

Stage One: Faculty Dialogue

Faculty members meet at the House of Peace on campus, a two-story structure with a big meeting room in front and a kitchen in the rear to keep those participating happy with snacks. R.J. opens the meeting by explaining how his proposal would benefit both BHC and Deadtree simultaneously." Let me demonstrate how this dialogue could begin by first asking and answering a basic question," he says. "How does our academic work apply to development in Deadtree?"

"Deadtree officials want us at BHC to pay taxes. We are fighting their demand because we are a nonprofit corporation. But as a result of this impasse, we are at a standoff. If we don't find a solution, we will end up destroying each other. Here is the first step toward changing the conditions that are bringing about this battle." He looks at Professor Strong Wind who heads the Management Department.

"Our Department of Management teaches about how corporations work. Professors from this department could make their findings relevant to local development. As Professor Strong Wind knows, some nonprofit corporations have profit-based subsidiaries."

Professor Strong Wind: "Sure, but what does this mean for our town-gown problems?"

R.J.: "BHC could create both profit and nonprofit corporations. We could build a local-to-global civil market. This college has resources that can meet the needs of the town and, with the help of the global economy, eliminate the need for us to pay Deadtree any taxes. Again, I ask your patience to let me illustrate what we could do.

"First, we would connect management courses to the study of local business. We help develop community land trusts, community development corporations,

and community development finance corporations. These would be organized to raise revenue for *everyone*, and to stop economic decline and the profiteering in real estate.”

Professor Strong Wind: I’m not familiar with any such corporations. Your idea sounds dreamy.

Red Cloud: R.J., please be specific.

R.J.: “Other colleges have been cash-poor and have gone into profit ventures to make money. In New England, Wellesley College planned a life-care community on campus property and produced up to \$10 million in annual revenues for student financial aid packages. Mount Holyoke College has developed an \$11-million retail complex that is projected to generate at least \$1 million a year for the college endowment: when Holyoke's Village Commons, as it’s called, is leased to retailers operating restaurants, stores, and movie theaters, it should bring in about \$1 million or more annually. These “business ventures” contribute to the community and add to college endowments at the same time. Obviously, this is good news.”

“Interesting,” Red Cloud says, glancing sidelong at Professor Strong Wind, who still appears skeptical.

R.J.: “The Massachusetts Institute of Technology has an area they call University Park that is a \$250 million commercial and residential project on university land. In addition to base returns and a percentage of the rent, M.I.T gets a cut of resale or refinancing money. It will own the buildings when the 75-year ground lease expires.^{xxi} And Harvard University, through Harvard Real Estate, Inc., owns or manages more than 1 million square feet of commercial properties in Cambridge and Boston. The story of colleges making money stretches all the way across the country.”

“Bullshit,” Strong Wind minces no words. “These are big institutions.”

“And they exploit people,” adds Red Cloud. “So, what do we do to avoid that?”

“That’s all true,” R. J. admits. “But I want our project to be on a community land trust, or CLT. First, we organize a CLT as a joint venture with Deadtree. In this way, we don’t exploit anybody. Second, we will bring our students into the process. Our business courses need more of a civic orientation. When I was working on my MBA, I took a course in "financial accounting," but I never heard about "*social accounting*." I took a course on "financial investment," but I never learned about "*social investment*." And I was taught about "financial auditing" but knew nothing about a "*social auditing*." Now I do know. We need to keep the old courses but add more content. We need to link social accountability with business accountability. BHC and Deadtree could be a model for America.”

Professor William Strong Wind feels judged by R.J., who was once his student. He is angry, but for now he keeps silent. But, as R.J. continues, the situation gets worse.

“Schools across America are called by the name of their wealthy donors. Salisbury State University in Maryland, for example, named its business school “The Franklin Perdue School of Business” *after* Frank Perdue made a donation to them of \$2.5 million. I do not think we need to name our departments after wealthy donors in this way. It’s not that I think this is a bad thing to do, but if we raise money in other ways, we could name our departments after business scholars.”

Management professors are scowling and looking upset. They are ready to pounce on R.J., but he keeps going.

“Consider New York University's business school that was renamed the “Leonard Stern School of Business” after getting \$30 million from Stern, the chairman of Hartz Mountain Industries. Brigham Young University's business school became the “Marriott School of Management” after receiving a \$15 million gift from the Marriott hotel family. The business school at the University of California at Berkeley became the “Haas School of Business” after it received a \$15 million gift

from the estate of Walter Haas, whose family had founded Levi Strauss Company. And so on, similarly with other business schools, with donations from William Simon, John Olin, George Baker, and many others. But if we raise money in other ways, we could name our schools and buildings after great teacher scholars instead.”

Red Cloud is afraid that R.J. has gone too far, that he is insulting members of the management department. He allows Strong Wind to interrupt.

Strong Wind: “I still don’t know how your proposal is supposed to solve our problems? How *do* we get money?”

R.J.: “I am talking about how we sustain our own values, Black Hills values, Lakota values, America’s own core values, and at the same time, move synergistically with business.”

“Synergistically!” Strong Wind snorts.

“I am saying that we can advance *business development* with *community development*,” R.J. goes on, ignoring him. “We can name our schools after civic leaders and great professors as we are changing the market system.^{xxii}

Strong Wind: “I still don’t know what you mean. “Spit it out!” he growls, teeth bared like a caged tiger.

“We need ‘integral development,’ R.J. asserts, unperturbed. “Look, our psychologists study stages of *moral development*. They read the works of famous people such as John Dewey, Jean Piaget, Lawrence Kohlberg, Abraham Maslow and the like. But that is not the same as *market development*. We need to combine these two ideas.

“I don’t get it, either,” Red Cloud confesses. “What is it you are proposing?”

“That *moral development* should be linked with *market development*,” R.J.

explains. “And that we should teach the connection between the two on campus.

Business development should be linked with *social development*. The study of social development draws on famous writers like George Herbert Mead and Charles Cooley, but not on business economists like Milton Friedman and Martin Feldstein. And so the isolation goes. Let's put our heads together."

Red Cloud: "Say more. I think I'm starting to get it."

R.J.: "Faculty in management give courses on *financial development*, but we need to see the connection between this and a course on *community development*. The isolation between departments is not helping us. It alienates the minds of faculty and prevents students from considering the larger picture.

"I remember studying about political development. I read the works of Gunnar Myrdal and Paul Prebisch, but I never thought of any connection between them and Kohlberg's "cognitive stages in self-development." These studies should come together for our purposes, that is, if we want to solve our common problem. "At Black Hills College, students should learn first about how big corporations devastate towns. Then, we should talk about alternatives, such as *community corporations*, which are businesses owned by local citizens. As business owners, citizens write social contracts with national and global firms. They protect human rights and claim local control through negotiated contracts."

The management professor next to Red Cloud squirms in his seat. When he turns around, the president sees some others still sneering and English professors hushed. He's worried that R.J. is moving too fast now into a technical subject and doesn't want him to lose credibility.

"You have to give us more explanation," he encourages R.J.

"Be more specific about how these corporations solve problems."

R.J.: "All right. The proof is in the details. You will have to trust me to get started. I will explain more about community corporations to each of you as we move along. The details develop step by step."

“Okay,” President Red Cloud agrees. ”This is a beginning. We need more conferences and planning.”

As R.J. and Red Cloud had expected, a battle on campus ensues. It is a culture war.

In his office, R.J. looks at the memorabilia around him. On the windowsill lies a gun used by one of Col. George A. Custer’s men at their defeat in the Battle of Little Bighorn in 1876. The gun had been given to him by Fortunate Eagle, one of his neighbors in Deadtree. Indian-made beaded clothing, a buckskin war shirt, and a peace pipe ornament his office table. Beside the peace pipe is a carved figure of the sitting Buddha. Hanging on the wall are a mirror and mementos he brought with him from India: a copy of a Rajput painting made in 1500 AD; a photograph of the ancient temple of Vaital Deul, a Shrine of Chamunda built around 800 AD. On his bookshelf are the basic of Vedantic texts: the *Upanishads*, the *Bhagavad-Gita*, and the *Brahma-Sutra*. Once again, the *Gita* holds his attention as he goes into a meditative mood.

In the *Gita*, Arjuna becomes the embodied soul of humankind. As R.J. remembers that story, again he feels weak. He is about to move into battle to fight for possessions, territory, and ownership. On the outcome of the battle depend pride and power. He is about to live out Arjuna’s story.

A glimpse of his face in the wall mirror reminds him of the Asians who walked across the Alaskan straits about 25,000 years ago. From these people descended the Indian population in America. He wonders how much his own race is a factor in this battle. His skin is darker than white Americans’ skin and a different color still than Native Americans’. Yet his face has Caucasian features, not those of an American Indian.

Where does he fit?

He sits down to meditate. Hindu training has taught him the concept of *karma*. The concept of karma is complex. It can be observed, however, in those patterns of everyday life that keep repeating endlessly: the Biblical "eye for an eye," or principle of vengeance, played out over generations is an example; the way similar situations recur over and over to the same people, who keep reacting to those circumstances in the same way. In his Indian tradition, the task is to see clearly and to overcome the karmic patterns by moving through them, and to overcome pride and the need for possessions. For R.J., this will be a battle, not just for community development, but also for spiritual development. He does not discuss this, not even with Red Cloud, but the problem for himself, as he sees it, is personal attachment. His proposal to study "development" is a step on the path toward breaking that karma. For him, this is just one battle in his larger task to realize Brahman, the hidden humanity and universal essence in all.

After a campus debate over R.J.'s proposal, the faculty accept it, at least for the time being. R.J. is asked to assume the lead in implementing it. A faculty committee is chosen to open town-gown discussions.

Stage Two: Civic Action

In the following weeks Black Hills College faculty study "development" backward and forward. Already they have arrived at a more integrated perspective, much enriched by the campus dialogue, no longer a body of disparate professors. The second round of the plan to come, then, must translate the findings of that dialogue into practical action.

The committee appointed for town-gown meetings begins discussions with Deadtree officials to organize an Institute for Community Development. They propose an opening ceremony, a feast with rituals in the Native tradition, despite

the fact that Mayor David Falconbeak is pressing his case in court to get taxes from the college.

In the hope of starting a mending process, R.J. talks with the mayor about Bear Butte Mountain -- “Mato paha.” The Sioux once held communal feasts at Bear Butte, and the volcanic laccolith is still used today for religious ceremonies and the native quest for vision. The Mayor moves grudgingly to take part in the feast.

The town-gown feast begins with Red Cloud telling a Sioux story while food is distributed. As he speaks, participants can feel an animation from the past growing among them. Now, in this time of sharing, the college and the municipality begin working on new ground.^{xxiii}

Nature as a Friend: Using Natural Resources

After the ceremony, Mayor Falconbeak is silent as R.J. tells him about his visit to the Hopi Reservation in Arizona. “On this reservation, there were 12 villages, he says, all clustered on top of three sacred mesas. Beside a highway crossing the reservation, Arizona Route 264, local leaders had told him, you can see people who once were extremely poor. In those days, they had lived without electricity and refused to connect a power line into the utility lines running right along the highway. “But now,” R.J. tells the mayor, “These same Hopi families each have electric lights, a small television set and video recorder, a radio, microwave oven, and fan, all this without owing anything to outsiders. How? By constructing solar panels outside their homes.

The Mayor listens closely. Bill Strong Wind has also been overhearing R.J.’s report; and as other Deadtree officials join them, R.J. tells them more about this Hopi experiment. ”Respect for Hopi values and a distrust of outside agencies keep hundreds of people “off-the-grid” created

by American power companies,” he explains. “Four of these twelve villages on the reservation do not allow the local power company to extend its lines onto their land. The village leaders reject big power lines because they believe that man-made energy could disrupt the atmosphere and energy balance of ceremonial areas. The power lines also destroy the panoramic vistas of the mesas. Hopi leaders worried that they would end up paying higher bills to this outside company and lose their independence. “A treaty was never signed between the Hopis and the U.S. government,” R.J. continues. “But some of the elders of the First Mesa said they wanted to do something new for their people.

“So, photovoltaics became a re-connection to nature for them. Like us, the Hopi, have a reverence for the sun and the earth. Catching the sunlight on top of their homes and using its energy for cooking and relaxation and extending light fits their tradition.”^{xxiv}

Before he leaves, Bill Strong Wind offers to help R.J. with this aspect of his plan. . When R.J. begins to look into a local program for using natural resources, he asks Strong Wind to help him with the research. “A local program,” R.J. elaborates, “would involve starting a community corporation. As we proceed, it is important to combine ‘self-interest and competition’ with ‘community and mutuality.’” “Yes,” Strong Wind concurs. “This would be consistent with our tradition.”

The Battle over Territory: A Community Land Trust

R.J. introduces the concept of community land trusts to the townspeople of Deadtree. The Mayor’s Assistant, Paul Arrowsharp was there, but he was prejudiced against R.J. from the start, figuring that he was “up to no good.” Full of animosity for an idea he knows little about, Arrowsharp tries to stall. He opposes any negotiation and wants to go on pressing the court case on taxes against the

college. R.J. realizes he faces a strapping enemy in Arrowsharp, who is famous for his hot temper. "Community land trusts means working for the public good," R. J. says, trying to placate him. "We can create a strong local market in this global market. We will all own our land."

Paul Arrowsharp practically spat in his face. "Whose land!"

R.J. was taken off guard. His face flushed and he felt heat rising through his chest. His hand balls up, twitching, as unconsciously, he prepares to slam Arrowsharp in the face. But suddenly his body eases: "Let us talk about taxation without representation," he says, surprising himself first. (That's all he could think to say in the moment; he does not even know what he meant, but had just responded automatically.) His face returns to its normal color, and he stays calm. He looks straight into the eye of Arrowsharp, who returns his gaze with intense silence. In that tense moment flares up between them the vengeful power of "an eye for an eye". A few onlookers said later that the fire in their eyes was sizzling. Finally, looking fiercely at Arrowsharp, R.J. says, "Our faculty will discuss our representation and get back to you." He regards Arrowsharp, eyes blazing, for another second, and then walks back to his office.

When Red Cloud hears about this incident, it calls to his mind the resistance of his hero "Crazy Horse" his brilliant military strategy, leadership, and love for his people. He remembers how, with the annihilation of General George Armstrong Custer at the battle of Little Big Horn, his people had lost their land. It was a gory battle in which the Natives lost everything. Afterward, Crazy Horse was asked by a white man, mockingly, "Where are your lands now, Crazy Horse?" His answer is immortal. Pointing his finger to the horizon Crazy Horse replied, "My lands are where my dead lie buried."

Red Cloud shares this story with R.J., because some people, Management Chairman Strong Wind among them, are becoming suspicious of him, on the grounds that R.J. is neither a Native nor a great warrior.

R.J. answers by enumerating for Red Cloud some of the famous historic Indian warriors. There were powerful archers, great in battle, such as Bhima, Yuyudhana and Virata and king Drupada. And Dhrishta-ketu of the steadfast banner, and Chekitana, the king of the Chedis. R.J. recalls the hero king of Kasi, Purujit the conqueror, and his brother Kunti-bhoja, and Saibya, “mighty among men.” And victorious Yudhamanyu, and powerful Uttamaujas; and Saubhadra, the son of Aruna, and the five princes of queen Draupadi. While Red Cloud listens in silence, R.J. describes these heroes fighting on horseback. “I suspect Arrowsharp may be behind some of this negativity trumped up against me,” he says, as Red Cloud heads for Professor Strong Wind’s office. R.J. thinks it a little strange that Strong Wind would join ranks with those opposing him as an outsider. Most outsiders would not even recognize that Strong Wind is fully Native American. He dresses almost like a male Anglo model, in Ralph Lauren suits – glen plaids and tweeds tailored in fine wool fabrics. And he had seemed supportive of R.J.’s efforts to develop natural local resources for community use. But now, eyes ablaze with Native spirit, he tells Red Cloud that he is ready to reject R.J. and “his talk about this community land trust.” Land is turning out to be the most divisive aspect of R.J.’s plan.

Red Cloud spends an hour with Strong Wind, reassuring him about R.J. and his intentions. He talks about shared Indian values: forbearance, uprightness, steadiness and self-control, and service. “Our tradition,” he says, embodies the essence of good management.” Red Cloud speaks of

loyalty and R.J.'s strong identification with their community. Strong Wind agrees to talk to members of his department about "community service." He begins to soften.

Previously, management faculty have taught housing development in a conventional manner, but now they agree to study community land trusts (CLTs) and community development finance corporations (CDFCs). Nonprofit firms such as these, they begin to realize, could be developed as joint ventures between town and gown. They consult with local realtors about financing cooperative dwellings and "community retailing complexes." "The more money we create locally, the more tax revenues will increase for the town," they tell the realtors. They tell each other, "We may yet convince the Mayor and his assistant that they do not need to tax BHC.'

R.J. organizes public lectures about these community corporations. Faculty members and Deadtree citizens alike learn about the "Institute for Community Economics," which has organized over 100 CLTs in 23 states. The Institute had helped low-income people gain control over local housing. Institute leaders even come to talk to the town. One speaker from Pennsylvania reports:

In my community, 75% of the students in high school were dropping out before the 12th grade. We had 45 homicides last year. There were 20,000 abandoned homes in Philadelphia, many in my neighborhood. Most of our children were not getting shots for immunization, and we had a large share of the number of AIDS cases in the city. Now with community land trusts, hundreds of citizens have taken back ownership from absentee landlords and drug dealers and are creating affordable housing on community-owned land."^{xxv}

His statement resonates with local leaders. Corporate executives in New York had relocated their Deadtree subsidiaries to Taiwan for cheap labor. As a result, Deadtree citizens were left unemployed. Welfare costs had gone up; so had

crime. BHC students studied the statistics on the increasing rates of fatigue, stomach ailments, broken families, and a mounting divorce rate.

“These ‘community land trusts,’” Red Cloud says, standing out in front, championing R.J. like his charioteer, “could draw capital back to Deadtree. In CLTs, everyone in town votes for representatives for a board of directors. We all then share in whatever proceeds there may be. In the future,” he continues, “global corporations from Japan or Germany will compete to rent our jointly-owned land. By our low-cost labor, we become a power in this global market.

“We will make contracts to rent out the land at low cost to global competitors. We will establish rules that maintain health and safety, protect our environment, and ensure that pension funds are intact for workers. We will demand benefits for employees. We will not allow a local firm to leave for Mexico or Taiwan without a fair and open review of our economic situation -- our right to negotiation.” Behind him, R.J, nods repeating “Right on; right on.” He looks forward to telling Arrowsharp about how both BHC and Deadtree will have representation in the land trust. And, he hopes, no college taxation.

The Battle over Retail Stores: A Community Development Corporation

The “town and gown partners” develop a market plan. The economics department consults with the Chamber of Commerce (something that has never happened before) about constructing a retail complex. The campus abuts private holdings that are not being used, but the college has not been able to purchase the land because of zoning regulations. The town did not want to lose the taxes they would get from industry moving into them.

Mayor Falconbeak remains firm about not selling the land to the college. Red Cloud and R.J. meet with him to discuss this difficult topic: “A community development corporation, or CDC, would be a joint venture. We become partners on the board of directors. We could develop a retail complex and share its profits

and thereby encourage small business. Remember the example of Mount Holyoke College developing an \$11-million retail complex that generated at least \$1 million a year for the college endowment? Of Holyoke's Village Commons then being leased to operating restaurants, stores, and movie theaters.

Conferences could be arranged with local firms about this construction. I bet we could get big retail stores to compete to be here. We would demand from them good employee benefits and pension plans.” The mayor has never thought in such terms R.J. now has his undivided attention as he continues, “The revenue will ease Deadtree’s budget crunch. We have calculated that a new retail complex would provide more money to the town than would be gained from taxing the college.”

R.J. convinces the mayor to allow his retail store proposal to go forward. The college’s Management Department plans the retail complex and looks for capital. Graduate students conduct the necessary research work.

The Battle to Save the Schools

In Deadtree, schools are not safe. A drug dealer has arrived in town, making contact with a gang. A ‘date rape’ charge is up in court; one teen-age student had threatened a teacher with a gun, shot and wounded a principal, and then committed suicide. A cult has formed in the high school. Some student members have been caught carrying Browning Buck Mark .22 pistols. “You would not think that these crimes could happen here,” the mayor shakes his head. “What is going on? Have we lost our way as a community?”

R.J. speaks to the town-gown committee about religious cults: “Many high school students have complex, emotionally-charged lives; their difficulties need to be addressed.” He arranges for college student interns to help support troubled teens, playground observers, and school-and-family studies on safety.

R.J. goes to a retreat at the office. He thinks of the Gita where Krishna asks Arjuna to arm himself with transcendental knowledge. “It burns all sinful

reactions to ashes” he says, “and so fight! Be focused on action and not on the fruits of action.”

R.J. talks to teachers about how suicide has been the second leading cause of death for American Indians 15- to 24-years-of age, about how they might take preventive measures for their students.^{xxvi} He goes on to tell them about a Native American cult in Eatonton, Georgia, which had had an armed confrontation with the sheriff. Cult members called themselves the “Yamassee Native American Nuwaubians” and claimed to have created a utopian society on their 476-acre compound. “Other people around Eatonton fear the Nuwaubians may turn out to be like the members of Heaven’s Gate, the cult whose 39 members committed mass suicide in 1997 in Rancho Santa Fe, California, or the People’s Temple followers of Jim Jones. The Eatonton sheriff thought that this cult resembled those suicidal religious groups.^{xxvii} The teachers agree that a plan implemented proactively would be the best way to avoid potential disasters of this sort.

“Faculty members are ready for action,” R.J. assures Mayor Falconbeak. “Our psychology professors have studied the ‘moral stages of development’ in children; they want to consult with the Parent-Teachers Association and the Board of Education. They believe that our college students could present those stages of development and discuss them with local teachers. Our education majors at the college would become teaching assistants. These internships would *save money for local schools* and BHC would be able to offer students an opportunity to practice research and teaching.

“The college will provide free child-care services for pre-school children. This would be a mutual exchange to promote a town-gown training and research program in adult education. Students will rotate their internships with classes,

allowing them to promote pre-school services and simultaneously to study child development.”

Now R.J. sits down with the school superintendent and talks about Native American values. “We will develop internships for prospective teachers, promote students into community learning projects, encourage students to participate in local meetings and community functions, and provide opportunities to reflect on their personal development as they work with the community development program.”

Gradually, as R.J. reveals more of his revolutionary vision, more and more people are convinced of its potential to help correct problems for the whole community. And as it is put into action, parents start to save money on child-care. Schools benefit from extra student teachers, and the university finds a place to conduct research without extra costs or state subsidies.

The Battle to Build Town-Gown Systems of Communication

The faculty of BHC organize a Community-Legal Institute with members of the local bar association. Students there now supply paralegal aid to the poor. Following R.J.’s plan, students in political science will learn about legal practices in field internships; low-income people will receive legal help without fees.

Local churches contribute their thoughts about spiritual matters. Things are changing; a community spirit is building.

The college professors in political science work with the municipal officials to transform the government’s trash collection service into private *civic enterprises*. Calling it a form of “civil privatization,” they model the new program on Stewart Perry’s book, *Collecting Garbage*, which tells how to organize employee-owned-and-managed firms. This saves money for the municipality of Deadtree and, at the same time, makes money for the unemployed, some of whom create firms with a low-cost loan. Now the trash collectors (they call themselves

“social entrepreneurs”) are contributing to communal coffers by paying taxes to the government.^{xxviii} What next? -- R.J. wants to know, heading back to see Mayor Falconbeak. “How are things going?” he asks. Mayor Falconbeak: “Not well. We still got big problems: Crime and alcoholism.”

“Well,” R.J. responds, “I will talk with students in the BHC Sociology Department about alcoholism.”

R.J. encourages a local church to liberate some space for Alcoholics Anonymous group meetings. Then, inspired by the work of Clifford Shaw and Sol Alinsky, he introduces a new delinquency prevention program to the Deadtree Police Department, as well as to sociology students, who study this powerful method to stop local crime.^{xxix}

With unflagging energy, R. J. approaches the members of other college departments, talking with them about developing links between their courses and the local community. Several of these professors, in turn, help local investors -- church endowment officers, mutual funds executors -- examine their connections with business. The practice of ethical investment is directed by these fiduciaries to support CLTs and CDCs.

Professors in the department of geography point to technical problems with municipal maps and suggest new devices for measuring political boundaries. This saves the government the cost of subcontracting with outside map professionals. R.J. kept a tally of these savings to the city. “No taxation” was foremost on his mind.

The Market Battle: A Regional Confederation

One of the most difficult problems for BHC financially is competing with big, for-profit universities and state universities. This sort of competition with big universities for enrollments can destroy smaller local colleges. R.J. discovers that two small schools in Pennsylvania -- Beaver

College and Allentown College -- had suffered financial setbacks when Pennsylvania State University turned its two-year satellite campuses into four-year institutions. Now BHC faces a similar danger.^{xxx}

South Dakota State University offers more than 100 academic programs in its eight schools and colleges, available through distance learning programs in the Rural Development Telecommunications Network.^{xxxii} The university is tailored for weekend adult learners and Black Hills College has big competition from them. R.J. visits a top administrator at SDSU to solicit his cooperation, but is snubbed.

R.J. and Red Cloud organize a confederation of small colleges, all of which are facing a similar difficulty, to strengthen their position in their fight to stay alive. Together, they will join the telecommunications revolution.^{xxxii}

Red Flower, Chair of the Department of Speech and Communications at Black Hills, is a smoother speaker than R.J. She parleys her way into establishing an interactive video network for BHC with Dakota's state colleges and universities. As a result, BHC is able to take advantage of the public university's resources of teaching and research with a two-way communication system. BHC professors teach students in other communities hundreds of miles away and students take distance-learning courses with instructors by telemonitor using microphones to join in class discussions. In this way, they can also learn new specialties, which were not available before the college acquired this capacity for *teleprogramming*.^{xxxiii} The college's own offerings are enriched by a statewide expansion of courses without any loss to its autonomy. And the telecommunications system will attract new students. The College has resources that state institutions could not provide and Red Cloud says they are going to win this war.

Rebuffed by the state universities – when R.J. next meets Red Flower walking on campus, he stops to congratulate her for having established a connection with the state. She winks and gives him a friendly punch in the stomach. “It was nothing.” She laughs, winks again, and walks on, her head held higher than usual. R.J. appreciates the welcoming punch of this proud companion on the college’s road to recovery. His plan is preceding full steam ahead.

The Theater of War

Barbara Fierce Bear is director of the theater department. She is unhappy. Everybody is moving ahead through R.J.’s initiatives except her department. Her students have not been invited to participate. This is nothing new, Fierce Bear says despondently, since her students have never reaped the benefits that others have in good professional jobs, such as the accountants, doctors, and lawyers.

R.J. takes a bold step. “Could your faculty teach their skills to Deadtree citizens?” He asks Fierce Bear. “What I would recommend is asking local people to write a play, say, about the history of Deadtree. The play I have in mind would include something of the town’s long history of native families and local politics.

Mayor Falconbeak hears about this suggestion through the grapevine and immediately balks. “No way! This town is *our town*, not yours,” Worried about public exposure of Deadtree problems -- dirty politics, foul divorces, unwed mothers, inter-tribal fights, and a thousand other undesirable things that would undoubtedly be played out on stage, the mayor actually wags a clean forefinger in R.J.’s face. He would be humiliated, he says! And so, the town-gown split is back.

But Fierce Bear is certain the idea will work. She confronts the Mayor directly herself. Her department, she says, will make sure that this community play embarrasses no one. And it is possible, she assures him, to talk honestly about local problems with a sense of humanity, as local problems are always human problems.

“People will identify compassionately with the play’s material, not react with scorn and pity.”

Fierce Bear softens Falconbeak’s resistance. As they part, he cups her cheek with his hand. “Okay, my dear, go ahead. We will keep an eye on it.” In his hand she feels a patriarchal arrogance, against which she stiffens. She has teeth that could leave a permanent mark on that hand, but she refrains, standing still. There is more at stake here than one man’s antiquated attitude.

Theater students speak with local people about joining them in writing a community play that will be an oral folk history, a kind of *Our Town*, they say. Their professors create an internship for academic credit, so that students can help residents “self-direct, produce and act in their own play.” In addition, the college will offer a complete adult educational course on theater practice for residents. Those who enroll will get academic credit, first for the reading and discussion of literature on theater and the arts, then for writing and producing a play.

The play is written and performed. Everybody in Deadtree loves it; it is superb, they agree. Traveling to other towns, it begins to bring in people from all over the region. Deadtree citizens call their theater the “New Broadway.” Red Cloud sees that the experience helps to bring town-and-gown closer together, more than ever before. He is surprised and elated. The local actors are excellent at dramatizing their own history!

Now something totally unexpected happens.

A staff member at CBS's "Sixty Minutes" hears about this home grown theater and recommends it to the producers of the show, who broadcast the story on national television. The word is out. The Public Broadcasting System (PBS) takes note of the play’s originality. One of their staff members interviews the director. The play takes a further step into the national arena: PBS pays BHC and the community to televise the play nationwide.^{xxxiv} The extraordinary public

attention catches the community off guard; postal workers bend under the load of unanticipated mail.

“Well,” says the Mayor, pondering what all this could mean.

For Black Hills students, it is as if their football team has just won the Rose Bowl. Even though they don’t have a football team, the college now has a national identity. High school students from across the United States are suddenly attracted to BHC.

New businesses arrive to rent CLT land in Deadtree. A tax base is developed for the town. Businesses that had left the area, seemingly for good, return.

“What next?” the Mayor wonders, feeling as though the community is developing out of his capacity to govern it.

With the growth of local business, R.J obtains a Ford Foundation grant to research rural development. He sends in the application during the thick of the publicity and receives \$100,000. This money will strengthen college programs; add projects for advancing solar energy in the countryside; provide information on environmental protection and more adult education. The Foundation staff members are somewhat cautious and will review the program during the year, but R.J. knows he will succeed. This could be a model for the nation.

Red Cloud sees big donations coming to the college. He remembers the tuition-remission promise he had made to himself. He talks to members of the confederation of small colleges organized to compete with big universities. He wants to reduce tuition for all rural colleges and compete, as he puts it, “with those big guys.” The confederation will become “big” in the market. He announces a special endowment to provide scholarships for Black Hills students, all but the very rich. He advertises Black Hills as a college *entirely free of tuition* for students.

People are amazed at Red Cloud’s pledge to cut down on the costs of going to college. The billionaire George Soros sends a member of his staff to study the

plan. The result is a half-million dollar donation from him for “civil society development.” Soros says: “Red Cloud is transforming capitalism.” Wealthy donors follow with million-dollar contributions. Red Cloud is becoming a hero. Indian tribes with gambling casinos organize a nonprofit corporation to advance Red Cloud’s mission. They want to reduce the cost of higher education.

R.J. is passing through City Hall when all of a sudden he sees Paul Arrowsharp drinking from a water fountain. Arrowsharp starts to move away, sees R.J. and stops. They eye each other again, warily. There is a tense silence. Arrowsharp nods. R.J. returns the favor. Arrowsharp half-conceals a smile, nods once more and walks on. R.J. has passed a test.

A community development finance corporation (CDFC) is created, a joint venture of residents to help people in poor neighborhoods get loans for home repair and common transportation. Fifty percent of the donations to the town-gown program go into the CDFC for savings and redistribution to poor families. Deadtree’s retail complex and Community Development Corporation are also expanding. They build an auditorium owned jointly by the college and residents through the community land trust.

Red Cloud is a happy warrior, and R.J. a happy guru. But his parents in India are ill and want him to come home. He will not leave just yet; it is time to celebrate.

Celebration at the College

The town and the faculty commemorate their work in the newly built community auditorium. Red Cloud is the first to speak: "This College has a mission, a new future. But from now on we must take care, use foresight. With so many changes, problems could develop. The college in this plan should not influence the town excessively, but neither should the town disproportionately influence the college. There must be a clear separation of

powers between town-and-gown. Our community program should operate within a balance of independent powers and authority.

As an institution, we at the college have moved fast, past our fiscal crisis. Our endowment has swelled to such proportions that I am shocked. It is time to reassess our future. We should plan for the proper development of our academy in the global economy. Let's start a program in college self-studies to evaluate the integrity and future of our work.

The mayor's assistant, Paul Arrowsharp, who had fought the town-gown plans from their inception, rises as a representative of the town to praise their realization. In the midst of his speech to the cheering faculty, his voice suddenly cracks. At that moment, he does not know whether he is reacting from embarrassment at having tried to destroy this successful program or from gratitude to his colleagues for the superb work they have done. It is a strange mix of embarrassment and selfless praise for the college.

President Red Cloud reports on their newly established connection with the "Education Commission of the States." He asks his audience to pay special attention: "The commission is acting on this growing state monopoly over education. Commission members recommend that all colleges and universities are to be 'integral to the public's capacity to meet higher education objectives. We should guard the autonomy of both public and private nonprofit colleges and universities and maintain a policy environment in which both sectors can adapt, innovate and compete effectively.' The Commission will urge states to contract with private institutions to develop new ways to educate teachers, and work with public schools for improvement,"^{xxxv} he adds.

Next, Red Cloud summarizes the joint accomplishments of the town and college. Not all residents know the whole story.

Our town-and-gown program has already become a model for the nation. We have organized community corporations that are highly profitable for us, keeping us all from bankruptcy. We have also organized community co-housing that have given people homes. Our CLT has written contracts with global corporations that protected our environment. We set public standards for health and safety and got guarantees of financial compensation if companies relocate overseas. Large corporations compete to come here, but they rent -- they do not own -- our property. We have cut welfare costs, cut crime. We have built a strong economy. We wrote a telecommunications pact with our state university that works for us all. We've helped our teenagers. Through all of this, we have adhered to our traditions. We have made a new community, no less.^{xxxvi}

President Red Cloud brings the ceremony to a conclusion.

Everyone is excited except R.J., who is feeling upset, utterly bewildered in fact: his name has not even been mentioned in the celebration, not once! As soon as Red Cloud descends from the dais, he confronts him: "I wrote that plan," he begins. "I persuaded faculty to engage in dialogue about it. I talked to people about how to organize community corporations. In fact, I organized them. I managed to convince the reluctant mayor to go along with my plan. I showed faculty members how they could involve their students more in the community. I told the theater department to develop that play, which became a national success. I petitioned the Ford Foundation, called PBS. . . ."

R.J. cannot stop.

Red Cloud asks R.J. to accompany him outside.

"R.J., what has been done here was not accomplished by one or two personalities. *We* did the work, all of us; there is much you did not see. Initially, our faculty did not like your plan; they opposed it. I convinced them to go along with your ideas before any of us understood where they might lead. Later, they

became suspicious of you. So did the mayor. He came and warned me that he would not work with you. I threatened him: ‘You *better* work with R.J. or there will be trouble in the next election.’ I talked him and other town officials into supporting your idea. ‘Trust me,’ I told them, ‘This man from India has integrity. He has the knowledge to help us, and the inspiration to carry through. He is one of us, brave with the courage of a warrior; he would fight to the death for us.’ The mayor answered that you were not one of us; you had acted more like a white man, telling everybody what to do. You talked too fast and did not listen. I said to him: ‘Then, teach him how to listen. Teach him how to be Sioux. For me, he already is Sioux.’”

R.J. is stunned. Red Cloud waits. A minute passes. Red Cloud goes on:

“Listen to me, R.J., you fought this war with all your might. You kept us from losing our college. You kept our town from disappearing. Deadtree is now alive and well because of you. Our college is getting the best students in the country. We are growing a big endowment because of you; our economy is booming. You will be a legend on our campus.”

R.J. looks down. He had forgotten the *Gita*. His pride has been hurt.

He sighs, “I need to be alone.” So R.J. goes away to think and meditate.

Two days pass, during which R. J. hears from his parents. They are in their last days: his mother has been ill for some time, and his father has a terminal disease. They need him and want him to come home. ...

Before he leaves, Red Cloud asks R.J. to meet with him “where the Sioux once shared food and danced together.” They go into the hills and talk. Red Cloud says, “You won the battle for us. The college will never forget it. The town will never forget it. You must know that.”

Silence.

“Your old professors in the humanities say they taught you about the problem of white culture. They claim you solved it for us right here in Deadtree.”

“What problem?” R.J. wants to know.

Red Cloud: “Private ownership and competition.”

They laugh.

They pause, look at each other and then out to the far hills.

Everything is quiet.

After a while, R.J. says: “Yeah.”

In the sunset, they sit down without a word.

Finally, R.J. says, “I struggled to find my place here.

Red Cloud: You are one of us.

R.J. nods, grateful. “I learned a lot about myself. Old layers of my life are peeling off. I believe I could go almost anywhere and be at home.”

“Lakota Indians say, *Mitakuye oyasin*: “All beings are my relatives,” Red Cloud replies.

R.J. nods again. He remembers the Dreamcatcher.

Red Cloud remembers the *Gita*. R.J. murmurs a passage from it loud enough for Red Cloud to hear: “Krishna tells Arjuna: ‘When your love is deep, every selfish attachment falls away, and with it all frustration, all insecurity, all despair.’”

Red Cloud whispers, “Yes.”

Again, silence.

R. J.’s voice is hushed, “And Arjuna says to Krishna that he has never met a person who has loved that much. “Have you seen anyone who lives always in wisdom, completely self-established? How can I recognize such person when I see him?”

Silence.

“Red Cloud, you have been that person for me.”

They look out at the Black Hills. It is dusk. Tears roll down Red Cloud's face.

“Red Cloud, my parents need me. I am going back to India, to Bombay. I may teach there. If I do, I will teach about the Sioux.”

He writes down a passage of Krishna's, hands it to Red Cloud. “Keep this,” he says.

Red Cloud reads it in silence.

He lives in wisdom
 Who sees himself in all and all in him,
 Whose love for the Lord of Love has consumed
 Every selfish desire and sense craving
 Tormenting the heart. Not agitated
 By grief, nor hankering after pleasure,
 He lives free from lust and fear and anger.
 Fettered no more by selfish attachments,
 He is not elated by good fortune
 Nor depressed by bad. Such is the seer....
 He is forever free who has broken
 Out of the cage of *I* and *mine*
 To be united with the Lord of Love.
 This is the supreme state. Attain thou this
 And pass from death to immortality.^{xxxvii}

Red Cloud looks up. “Whew! That's our story.”

R.J. and Red Cloud stand, they embrace.

Another silent moment. They do not want to part.

Then, R.J. walks away. Turning around once, he waves.

Only visible now as a smudged shape, Red Cloud waves back. He remembers the most successful war an Indian nation ever fought against the United States. Caravans of white miners and settlers had crossed unauthorized into Lakota land. His ancestors did not let that happen without

a fight. They attacked American forts. Finally, the U.S. government agreed to the Fort Laramie Treaty guaranteeing Lakota possession of the Black Hills.

Does it matter now?

Red Cloud listens to the hills. They carry the Great Spirit. “This is the Center of the world, the place of the gods, where all warriors go and wait for visions.” Red Cloud sees R.J. out there as a warrior. He watches a final brilliant red torch the edges of clouds on the horizon. He listens to the wind. He watches the shadows move down the hills. He sees wood fires in the distance and smells their smoke; someone calls his name. His ancestors are there. He is with the Eagle, the Spider, the Bear, the Creek, Thunder, Rain, and Laughter.

ⁱ. “...named Black Hills.” This story of Black Hills College is based on my experiences in the 1950s and 60s when I worked both at Illinois College and at Boston College, as well as from research I did on colleges in South Dakota. I mention some of the details here because this story is real, nonfiction for me. For example, like Deadtree, the community in which Illinois College was located (Jacksonville) was in a financial crisis. Across the nation, firms were moving their headquarters from localities to big cities

and searching for overseas production. The deterioration of the local community and this factual college was very similar to Black Hills College in this fictional account. Illinois College was looking for alternatives when it created an innovative program in community development. I have reported on that model and others like it in Southern Illinois. See: Severyn T. Bruyn, Communities in Action: Pattern and Process (New Haven: College and University Press, 1963). Illinois College began a program in community development designed to "(1) cooperate with communities as they seek to develop their resources and meet their needs through voluntary action, and (2) provide a means through which students may study the community while participating in its efforts to deal with its own problems." I was the Director and taught a yearlong interdisciplinary course in community development in which college students worked with citizens to solve local problems. The program enabled students to study and participate in local development. We organized conferences on the social and economic problems of business, and worked on problems just like those I describe at Black Hills College. One of the joint problems addressed by the program was delinquency and drugs. I hired one staff member to "hang out" in the bars and poolrooms to meet with street gangs and talk with drug addicts. He brought members of street gangs to class on campus so that faculty could also meet with them. Students talked with local residents who organized a community council to improve local conditions. Students became local consultants helping to organize recreation committees in surrounding towns. Other students engaged in local protests so that African-Americans would be allowed to eat in restaurants and break the barriers of discrimination in local businesses: all before the civil rights movement began. In sum, faculty and students in this program at

Illinois College introduced and practiced many of the ideas set forth in our Black Hills story.

Later, when I arrived at Boston College, we began a graduate program for students to study how private business could operate for the common good. This experience led to other events that I write about in the Black Hills story. We organized a nonprofit company to assist workers threatened by lay-offs to purchase their corporations. It was called the Industrial Cooperative Association, later, the ICA Group. This Group was able eventually to work nationwide with workers threatened by unfair layoffs in their companies. Students studied -- and helped citizens to create -- community corporations and community land trusts. They did on-site research of alternative business systems overseas, such as in kibbutzim in Israel and the Mondragon system of cooperatives in the Basque region of Spain. They conducted research on social investment, and much more. For details on the Boston College program, write to the Department of Sociology, Boston College, Chestnut Hill, MA. 02167. This program obtained over a million dollars in grants from federal agencies and private corporations. Three consulting companies were organized to advance the social development of business. The program promoted student fieldwork to help citizens organize social capital. We developed a graduate joint-degree program (Ph.D./MBA) in collaboration with the School of Management. Faculty in these two schools organized conferences. Graduate students conducted research on socially responsible firms, studied "social-accountability systems" in the market, methods of "self-governance" in industries through worker ownership and participation in management. Others studied business ethics and public standards created by trade

associations. For a few books published around themes in the program, see: Ritchie Lowry, Good Money, Charles Derber, Money, Murder, and the American Dream (Boston: Faber and Faber, 1992); Mary Frank Fox and Sharlene Hess-Biber, Women at Work (Mayfield Pbls., 1984); Severyn T. Bruyn, The Future of the American Economy: The Social Market (Stanford, CA.: Stanford University Press, 1990).

ii “...”mako sica.” The ownership of the Black Hills is still in question for natives. A Supreme Court decision that attempted to settle the issue by paying the Lakota tribes for the land was not accepted by all of the tribes. Many of the Lakota are still trying to gain ownership of this land that they hold sacred.

iii “...information systems.” IT Link, Chris Leach, “Outsourcing: The Sky Is Not Falling,” <http://www.course.com/about>.

iv “...shares its name.” SDSU has over 200 majors and minors and opportunities for “hands-on” learning in every field of study. In addition to academics, it has grown up with big federal grants and corporate research money.

v “...and the university.” This was the latest in a series of setbacks for the city of Kalamazoo and for its leaders who had hoped to resuscitate their own moribund economy. John L. Pulley, “Leading the Charge Toward Revival,” The Chronicle of Higher Education, June 24, 2005.

vi “...students by 2010.” Jeffrey Selingo, “U. of Phoenix Owes Rapid Growth to Use of Technology, Its President Says,” The Chronicle of Higher Education, June 6, 2005.

vii ... based on their work.” Stanford developed a partnership with Yamaha Corporation to establish the brand name Sondius-XG so that it could continue

to benefit from profits after the patent is gone. Stanford and Yamaha (the Japanese electronics corporation) agreed to pool more than 400 patents and patent applications and license them as a package along with rights to the Sondius-XG trademark, and to share the royalties. Companies that make karaoke machines, electronic musical instruments, and video computer games are customers. Stanford has licensed technologies to a local software company called Staccato Systems. Its founders include a professor of electrical engineering and a veteran Stanford licensing official who knows the system of trademarks Stanford University is seeking to get its products to market more quickly and with the most profitable returns. Together, Harvard, M.I.T., Princeton, Stanford, and Yale manage endowments worth more than \$35 billion. That amount represents a substantial portion of the \$150-billion in assets managed by 497 colleges and universities that participated in an endowment study released in March 1998. Goldie Blumenstyk, How Stanford and Yamaha Cut an Unusual Technology Deal,” The Chronicle of Higher Education, August 7, 1998, A 36, A37.

^{viii} “...from commercial activity.” Goldie Blumenstyk, “Universities Collect Near-Record Revenues From Commercial Activity in 2004, Study Finds,” The Chronicle of Higher Education, November 18, 2005.

^{ix} “...from India.” The name “Gandhi” is as common in India as Western surnames like “Smith” are in the United States, except that many Indians tend to marry within their caste. Mohandas K. Gandhi belonged to the caste of Gandhis, which means “grocers.”

^x “...and self-sacrifice.” Gandhi described his path as *Satyagraha*, or “truth-force based on nonviolent action.” According to the *letter* of the Gita,

Gandhi said, war is consistent with the renunciation of "the fruit of one's actions," but the *spirit* of the Gita favors "perfect renunciation." This is "impossible without perfect observance of *ahimsa* [nonviolence]."

^{xi} "... several days." This passage is adapted from Tim Giago (Nanwica Kciji) "Wounds still fester after more than 100 years," December 24, 2003, Lakota Media Inc.

^{xii} "...in Hinduism." The epic *Mahabharata* is about a battle among relatives and friends who, in the process of a dispute, become fierce enemies. The family members are divided over who has the right to rule the great family empire. All sides of this extended family claim that they have the legitimacy to govern, but when they cannot settle their dispute peacefully, they go to war. Arjuna is a reluctant hero in this battle.

^{xiii} "...holds our destiny." This story is drawn from "Dreamcatchers, Legends and Photos," <http://www.btigerlily.net/BTDreamcatchers.html#topofpage>

^{xiv} "...original people of the North American continent." Here are some references. Brian W. Dippie, *The Vanishing American: White Attitudes and U.S. Indian Policy* (Lawrence: University Press of Kansas, 1982); Helen Jakoski, ed. *Early Native American Writing: New Critical Essays*. (New York: Cambridge University Press, 1996); Rene Jara, and Nicholas Spadaccini, eds. *Amerindian Images and the Legacy of Columbus* (Minneapolis: University of Minnesota Press, 1992). Myra Jehlen, *American Incarnation: The Individual, The Nation, and The Continent* (Cambridge, MA: Harvard University Press, 1986); Francis Jennings, *The Invasion of America: Indians, Colonialism, and the Cant of Conquest* (New York: W. W. Norton, 1976). Arnold Krupat, *Ethnocriticism: Ethnography, History,*

Literature (Berkeley: U of California P, 1992); Arnold Krupat, ed. New Voices in Native American Literary Criticism. Washington, DC: Smithsonian Institution Press, 1993).

^{xv} “...all things to Eternity.” Juan Mascaró, translator, The Bhagavad Gita (N.Y.: Penguin Books, 1962).

^{xvi} “...and the community.” My emphasis is added to the quote that is drawn from the March 1996 issue of the bulletin of the American Association of Higher Education (AAHE). Ted Marchese wanted to learn about new learning strategies. See also Edward Zlotkowski, “Mapping New Terrain,” Change Magazine, January/February, 2001.

^{xvii} “...without outside money.” Derek Bok, Universities and the Future of America (Durham, N.C.: Duke University Press, 1989).

^{xviii} “in this spirit.” See “Campus Compact,” <http://www.compact.org/about/index.php>.

^{xix} “...call this civil development.” Jomay Steen, “Legacy of Learning,” The Rapid City Journal, reprinted, Oglala Lakota College, 537 Piya Wiconi Road, Kyle, SD.

^{xx} “...education partnerships.” David L. Jacobson “A New Agenda for Education Partnerships,” Change, September/October 2001, Jacobson calls these new education partnerships *stakeholder learning collaboratives*. Jacobson is an assistant professor of public and nonprofit management in the Wagner Graduate School of Public Service at New York University.

21 “...ground lease expires.” Mary Tabor, “As Cash Flows Slow, Some Colleges Turn to Commercial Real Estate,” Boston Globe, April 21, 1990, p. 37.

^{xxii}. ...changing the market system.” See Eric Berg, "Talking Deals," The New York Times, March 15, 1990, p. D2. See also James Bennett and Thomas DiLorenzo, Unfair Competition: The Profits of Nonprofits (New York: Hamilton Press, 1989).

^{xxiii} “...on new ground.” See "Giveaway for the Gods: An Interview with Arthur Amiotte," in Parabola 15 (November 1990): 39. The Sioux would invite friends to attend a feast where great quantities of goods and foodstuffs were shared with guests. They spoke of times and places when the gods were connected with human beings and animals. Their feast represented the way people come together and commune with nature. They all "share" the greater power that allows them to overcome destructive forces. Indians sat in a circle there with food freely distributed to everyone.

^{xxiv} “...fits their tradition.” See Renewables are Ready, Nancy Cole and P.J. Skerrett, The Union of Concerned Scientists, Chelsea Green Publishing Co., White River Junction, Vermont, 1995. A former Tribal Chair Abbot Sekaquaptewa, compared photovoltaics to Native farming. He said (in this article) that "it's the same principle as when you raise corn and you gather fruit from the earth." A synergy happens. The PV panels are a source of energy and sustenance; they eliminate the need for an outside power company to come in with intrusive poles and distribution lines. The Hopi homes are more reliable than the utility lines, which are knocked down by heavy snows and winds. The Hopis have a nonprofit corporation that is independent of both tribal and U.S. government agencies.

^{xxv}. “...community-owned land. “ For more details see Kirby White and Charles Mathei, "Community Land Trusts," in Severyn T. Bruyn and James Meehan, Beyond the Market and the State (Philadelphia: Temple University

Press, 1987). For more information, see: Greg Ramm, Executive Director, Circulated Letter, November 11, 1991, Institute for Community Economics, Inc., 57 School St., Springfield, MA.

^{xxvi} “...for their students.” The American Psychological Association, APA Testimony on Suicide: “Suicide: A Crisis Within the American Indian and Alaskan Native Community,” May 26, 1999. Submitted to U.S. Senate Committee on Indian Affairs Hearing on Native American Youth Activities. The American Psychological Association, the largest association of professional psychologists, comprised of 159,000 members and affiliates, is committed to providing psychological services to American Indian and Alaska Natives.

^{xxvii} “...suicidal religious groups.” Patricia J. Mays, “George Sect Alarms Neighbors,” Associated Press Writer, July 27, 1999. About 100 Nuwaubians live in trailers on the compound. An additional 300 to 400 reside elsewhere in Putnam County. These group suicides occur as people move into isolation. A cult suicide in Konungu, Uganda where members of the “Movement for Restoration of the Ten Commandments of God” burned themselves to death. Devotees walked to their hillside compound in silence, wearing green robes trimmed in white. A new sanctuary had been built and neighbors in a nearby farming village were told that members needed to buy gasoline. But in the morning of March 17, 2000, a huge fireball zoomed forth. “It was the largest mass suicide since Jonestown, Guyana when 914 people died by gulping down a cyanide-laced fruit drink.” T CESNUR: Center for Studies on New Religions, “How did murders go unnoticed?” Hong Kong Standard, November 4, 2000.

^{xxviii} “...taxes to their government. For an example, see Stewart Perry, Collecting Garbage: Dirty Work, Clean Jobs, Proud People (New Brunswick, NJ: Transaction Publishers, 1998)

^{xxix} “...to stop crime.” Clifford Shaw worked with the department of sociology at the University of Chicago. Saul D. Alinsky developed strategies and tactics for grassroots groups.

^{xxx} “...a similar danger.” Private colleges wonder about their survival. What happened in Pennsylvania has been happening around the U.S. About 15 private liberal-arts colleges with fewer than 750 students each closed between 1989 and 1996, according to the U.S. Department of Education. “Collaboration” is now the key to the survival of small colleges. Martin van der Werf, “The Precarious Balancing Act at Small Liberal-Arts Colleges,” The Chronicle of Higher Education, July 30, 1999. Pp. A12, A33.

^{xxxii} “...Telecommunications Network.” Dakota State University has the state’s only law and medical schools, and the only College of Fine Arts. The Southeast Interactive Long Distance Learning (SILD) network provides links among them. The University of South Dakota has 13 area High Schools and institutions for distance education applications.

^{xxxiii} “...the telecommunications revolution.” Jefferey Selingo, “Small, Private Colleges Brace for Competition From Distance Learning,” The Chronicle of Higher Education, May 1, 1998, A33. On information technology, see Lisa Guernsey and Jeffrey Young, “Who Owns On-Line Courses?” The Chronicle of Higher Education, June 5, 1998, A21.

^{xxxiii} “...for teleprogramming.” An interactive video network is transforming North Dakota's 11 scattered state colleges and universities into “one campus.” Administrators and faculty members say that the network is

making higher education more accessible to thousands of people across this rural state. See: Beverly Watkins, "Uniting North Dakota," The Chronicle of Higher Education, August 10, 1994, p. A17 - A18.

^{xxxiv} . "...televise the play nationwide." The idea of a theater department working with residents in a community to help them write their own historical play was enacted in towns in Montana with the aid of the University of Montana. It gained wide attention in the region. See Richard Poston, Small Town Renaissance (New York: Harper, 1950). For a discussion of ways in which universities have worked with localities to enhance economic development in the spirit of this project, see: Richard Poston, Democracy Is You (New York: Harper, 1954). The prospect of CBS's "Sixty Minutes" focusing its show on the "town-gown project" was actually realized when Ed Murrow's "See It Now" did a nationally televised documentary on the story of Eldorado, Illinois, that brought "phenomenal" attention to the local community. See: Severyn T. Bruyn, Communities in Action, op. cit.

^{xxxv} "...schools for improvement." Red Cloud is not alone. The Education Commission of the States (ECS) is an interstate compact created in 1965 to improve public education by facilitating the exchange of information, ideas and experiences among state policymakers and education leaders. The Commission asks states to "support nonprofit colleges or universities . . . instead of establishing new public institutions to serve growing population centers . . . Consider adopting a special research funding program open to competitive proposals from faculty and research institutes in both private and public institutions." John Ashcroft and Clark Kerr, The Preservation of

Excellence in American Higher Education (ECS Distribution Center, 707 17th St., Suite 2700, Denver, Colorado, 80202-3427, 1990), pp. 38-39.

^{xxxvi} . “...a new community, no less.” The literature on this problem of “the destruction of community life” is extensive, but for an early diagnosis, see Arthur Vidich and Joseph Bensman, Small Town in Mass Society (Garden City, N.Y.: Doubleday, 1958); and Maurice Stein, The Eclipse of Community (Princeton: Princeton University Press, 1960). For alternative models, see David Morris, The New City-States (Washington, D.C.: Institute for Local Self-Reliance, 1982). For more details about this orientation, see: Severyn T. Bruyn, The Social Economy (New York: John Wiley, 1977). On the subject of religion and the logic of a market society, see Robert Bellah, et. al., The Good Society (New York: A.A. Knopf, 1991). On the issue of a civil (rather than state) society, see Alan Wolfe, Whose Keeper? (Berkeley: University of California Press, 1989).

^{xxxvii} “...from death to immortality.” Quoted from Eknath Easwaran, Gandhi the Man (Berkeley: Nilgiri Press, Box 477, Petaluma, CA 94952, 1978), p. 121.