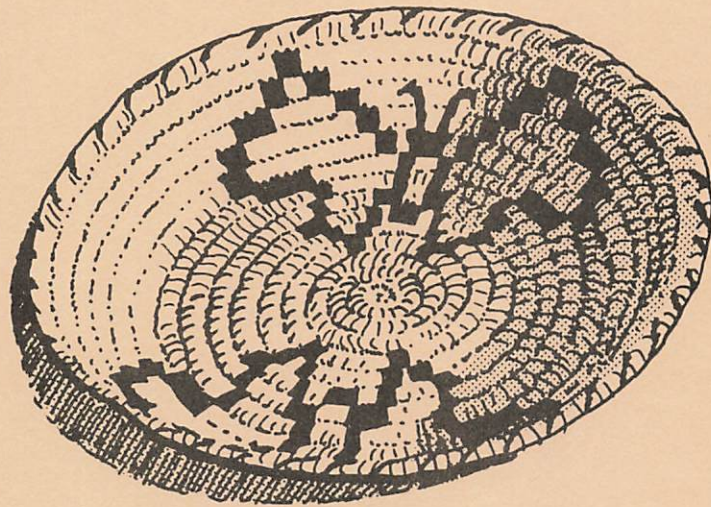


PISINEMO



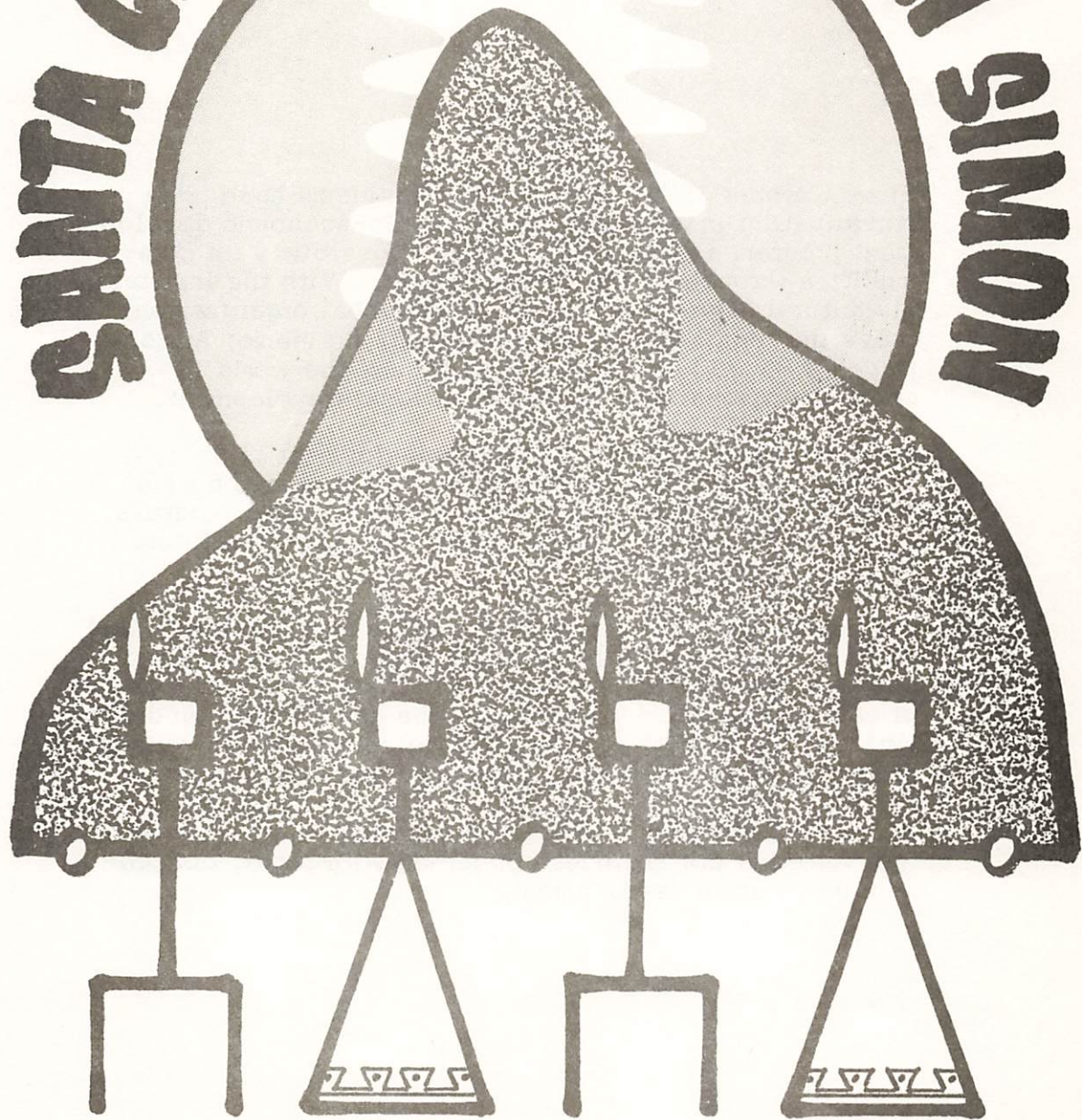
COMMUNITY

— HUMAN —

DEVELOPMENT

PROJECT

**SANTA CRUZ · PISINENO · SAN  
SIMON**



**STAND TALL**

## FOREWORD

Since October 1978, the people of Pisinemo have been participating in a comprehensive socio-economic development program as a demonstration of possibility for communities throughout the United States. With the Institute of Cultural Affairs, a not-for-profit global organization, providing residential consultant staff, Pisinemo, Arizona, joined a network of communities around the world in creating a global demonstration of local development.

After two years work as a human development project, community residents and Institute staff gathered during the week of November 2-9, 1980, to chart their progress, to celebrate their accomplishments, to plan their future and to tell their story.

The following document was written by local residents and Institute staff during the week. The first section is the story of Pisinemo and deals with its history, indicators of change and future extension. The second section deals with the methods of development which include how visible changes are rapidly made, sustained and documented.

It is hoped that this document itself will be a sign and tool for other communities concerned with rapid, comprehensive, human development.

## TABLE OF CONTENTS

|  |    |
|--|----|
| I. Foreword                                | 2  |
| II. The Story of Pisinemo                  | 5  |
| III. Indices of Development                |    |
| A. <u>Toward Economic Self-Sufficiency</u> | 11 |
| Pisinemo Wapkonakud                        |    |
| Adobe Construction                         |    |
| Santa Cruz Farm                            |    |
| Increased Employment                       |    |
| B. <u>Toward Human Self-Confidence</u>     | 17 |
| Buffalo Head Community Voice               |    |
| Environmental Design                       |    |
| Global Interchange                         |    |
| Pisinemo Development Authority             |    |
| C. <u>Toward Social Effectivity</u>        | 23 |
| Recreational Activities                    |    |
| Social Opportunities                       |    |
| Training                                   |    |
| D. Future Extension                        | 28 |
| IV. The Methods of Human Development       | 31 |
| The Development Approach                   |    |
| The Documentation Approach                 |    |
| V. Acknowledgments                         | 35 |
| Supporters                                 |    |
| Remarks                                    |    |

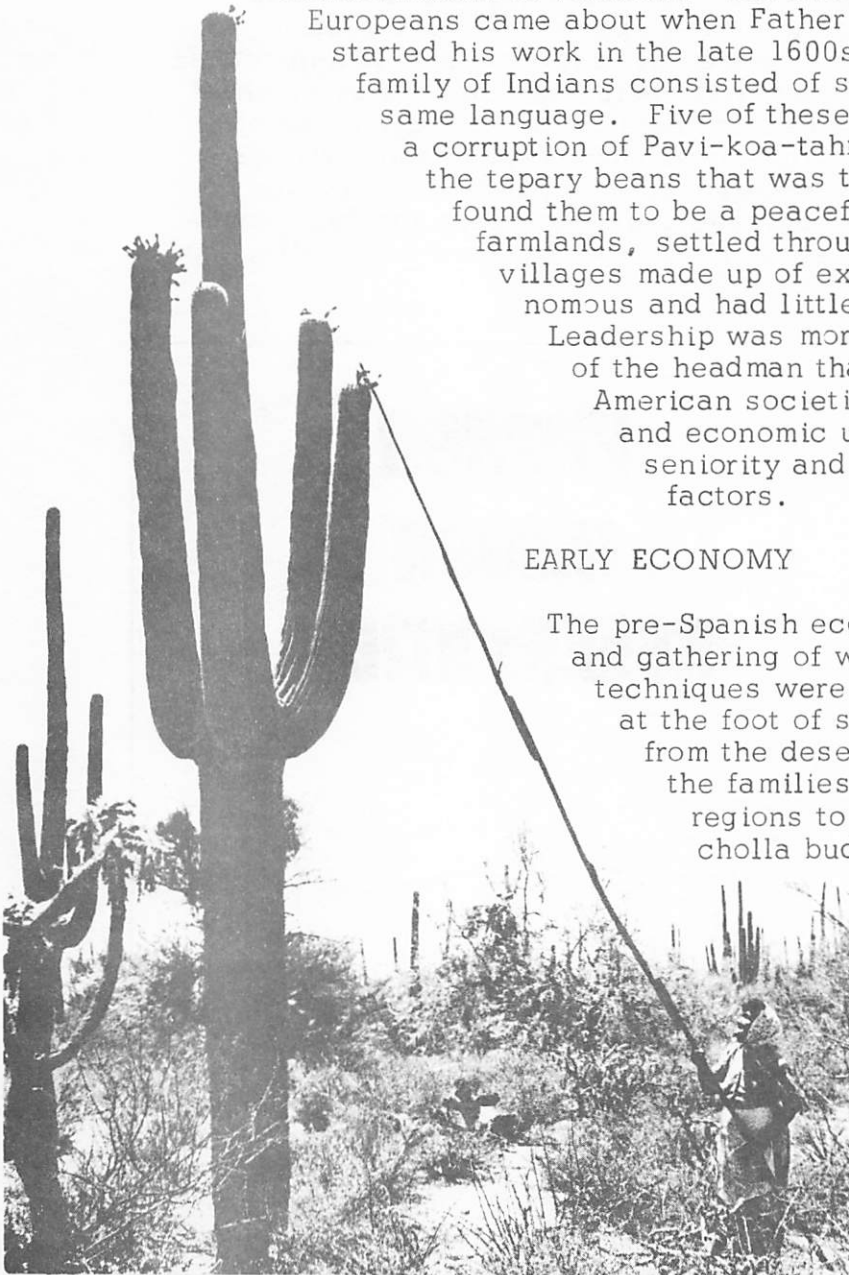
## EARLY HISTORY

The Papaguera, the large expanse of desert land traditionally occupied by the Papago people and their ancestors, lies in the upper Sonoran desert, within the present-day States of Arizona and Sonora, Mexico. Archeological excavations at Ventura Cave, only 45 miles from Pisinemo, establish that man has been in continuous residence for the past ten thousand years. Present-day Papagos are thought to be descendants of the Hohokam Indians who reached a high cultural level and flourished around 1400 A.D. The river valleys of central and southern Arizona were interlaced with over 125 miles of irrigation canals built by the Hohokam. Later, some of these people moved into the surrounding desert areas where they adapted their farming skills to the annual monsoons. The word in the Papago language still used to describe themselves as a people, Tono O'odtham, or "Desert People," probably is derived from these early ancestors.

Spanish explorers first encountered Papagos in 1540, only 21 years after Cortez landed at Veracruz. The first important contact between Papagos and Europeans came about when Father Eusebio Kino, the missionary-explorer, started his work in the late 1600s. According to Father Kino, the Piman family of Indians consisted of seven groups speaking dialects of the same language. Five of these are known as Papagos, the word being a corruption of Pavi-koa-tahm (people who eat beans), referring to the tepary beans that was the staple food in their diet. Father Kino found them to be a peaceful people with permanent homes and farmlands, settled throughout the area in small agricultural villages made up of extended families. The villages were autonomous and had little or no organization between villages. Leadership was more through personal influence or character of the headman than vested authority. As in other Native American societies, the family was the important social and economic unit. It was a patriarchal society where seniority and respect for elders were strong dominant factors.

## EARLY ECONOMY

The pre-Spanish economy was one of limited irrigated farming and gathering of wild food products. Their agricultural techniques were simple. Most fields were small, located at the foot of steep slopes in order to capture the runoff from the desert rain storms. During the winter months the families established camps in the mountainous regions to hunt wild game and gather mesquite beans, cholla buds, and other native plants. The semi-annual movement between summer and winter quarters was a fixed event in the Papago way of life. The principal crops grown were corn, beans, and squash, with the Spanish adding wheat, watermelons, and other plants to the diet. Living in a land of scarcity, they were forced to obtain maximum utilization of plants and animals native to the area in order to survive, and to develop optimal social organization and persistence to be farmers in this harsh environment.

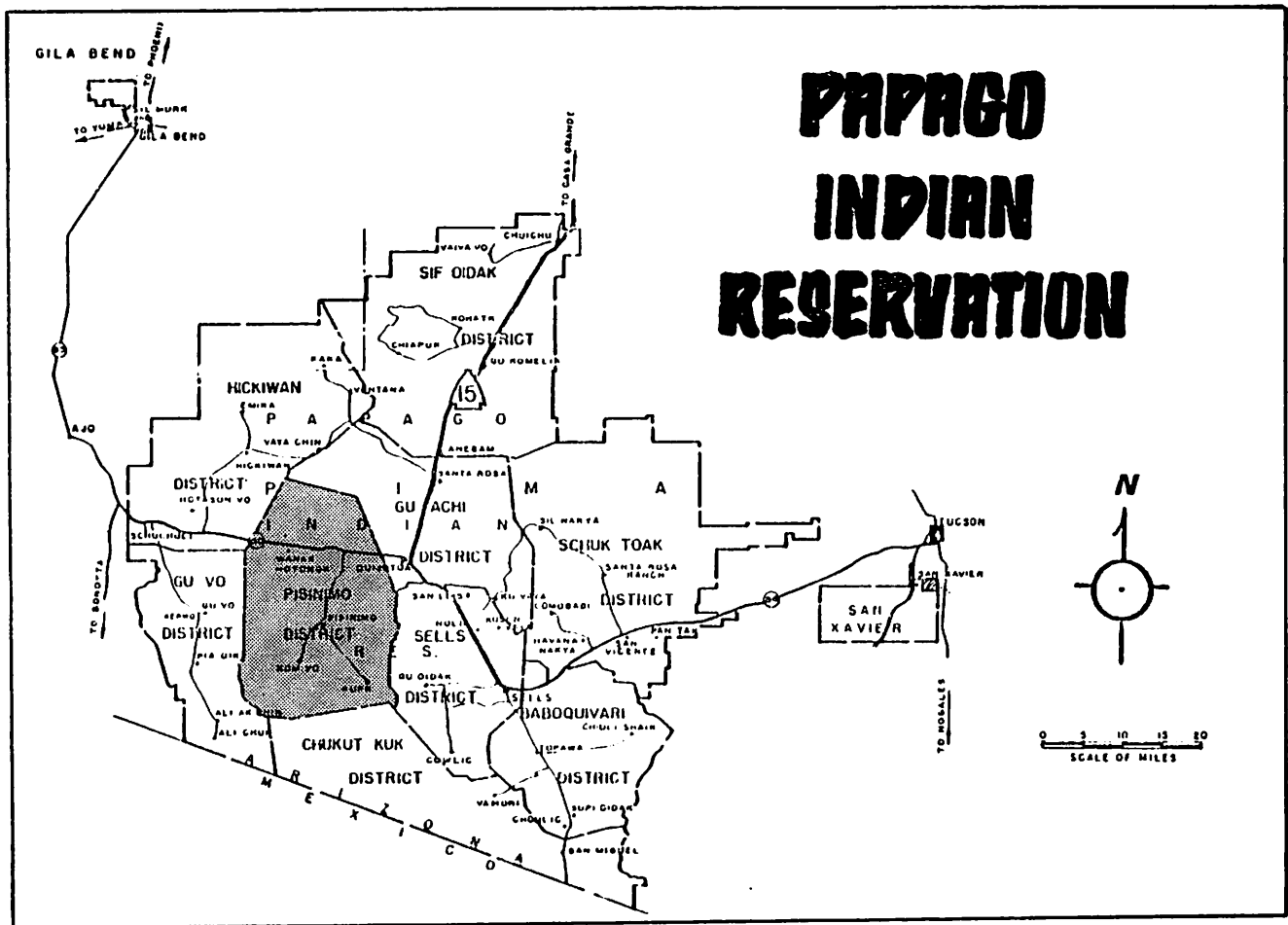


HARVESTING THE SAGUARO FRUIT IS A TRADITIONAL PAPAGO RITUAL.

In the late 1600s the economy underwent a great change due to the introduction of cattle and horses. This freed the people from the rigors of hunting, giving them a greatly increased meat supply and increased mobility. It also made them targets for the Apache from the mountainous areas to the North. The Apache wars dominated the next two hundred and fifty years. During this time the rich agricultural valley of the Papageria were devastated and the advanced farming practices abandoned. During the entire time while the Papags were "subjects" of the Spanish crown, they remained essentially isolated from Spanish contact, save for the introduction of new skills and techniques from the missions, building with adobes, and growing wheat and raising cattle. From 1812, when Mexico declared its independence until 1853, the major portion of the Papageria was under the political jurisdiction of Mexico, again with little government contact.

**MODERN HISTORY**

The next phase of outside contact with the "Desert People" begins the modern history of the Papago. With the Gadsden Purchase of 1853, the United States gained political ascendancy in the area, in order to protect the land route to California. At the time, the land was considered available for non-Indian settlement, and many springs, wells and grazing areas were soon claimed by ranchers moving into the area. Little was done to secure land for the exclusive use of the Papagos until July 1874, when a reservation of about 70,000 acres was established by Executive Order near the San Xavier Mission, outside of Tucson. Subsequent acts of Congress added both acreage and sites to the reserved lands until the present 2,855,874 acres were set aside for the Papago at the Sells, San Xavier, and Gila Bend reservations.



However, most Papagos have been directly exposed to non-Indian health, educational and other programs only recently. It was not until 1917 that the first federal school was established, and serious programs in health were not introduced until the 1950s. During the thirties, the government dug a number of deep waler wells which allowed the annual migration between the "field villages" of the plains and the "well villages" of the foothills to be gradually discontinued. The older generation in Pisinemo have lived through these basic changes in their life style: many of them were actually born in Mexico, moving to the reservation as improvements were made. English, for example, remains a second language, as most conversations, save those in school, are still in Papago. During the past twenty years there has been a significant upsurge in government programs affecting Indians. The 15,000 Papagos have in the last few generations come full face into an active participation in modern American society, still maintaining strong and vital ties to their traditional cultural patterns, but nevertheless inextricably bound to our fast-moving, complex world.

### MODERN CULTURE

The Papago Indians are members of the larger Piman family, containing the Pima Tribe located in central Arizona, and racially distinct from other Indian groups in the United States. Linguistically, the Papago dialects are classified within the Piman language, a subdivision of the Uto-Aztecan linguistic stock. Culturally, the Papagos are related to the desert tribes of northwest Mexico and western Arizona.

It is difficult to make generalizations about Papago religion because the several kinds of belief--aboriginal, Sonoran Catholic, Roman Catholic, and Protestant--vary greatly in different districts and from generation to generation. Part of the old religious pattern still survives, however, and is important to the majority of the Papagos. Basic elements of a theology arose in mythological stories about Iitoi, an elder brother figure, and his home on Baboquivari mountain. Ceremonial life seems to be concerned with two things, rain and health. Remnants of ancient ceremonies still exist in Pisinemo, particularly in the Wine Feast following the Saguaro fruit harvest, and the Deer Dance, which are celebrated at the newly built Round House.



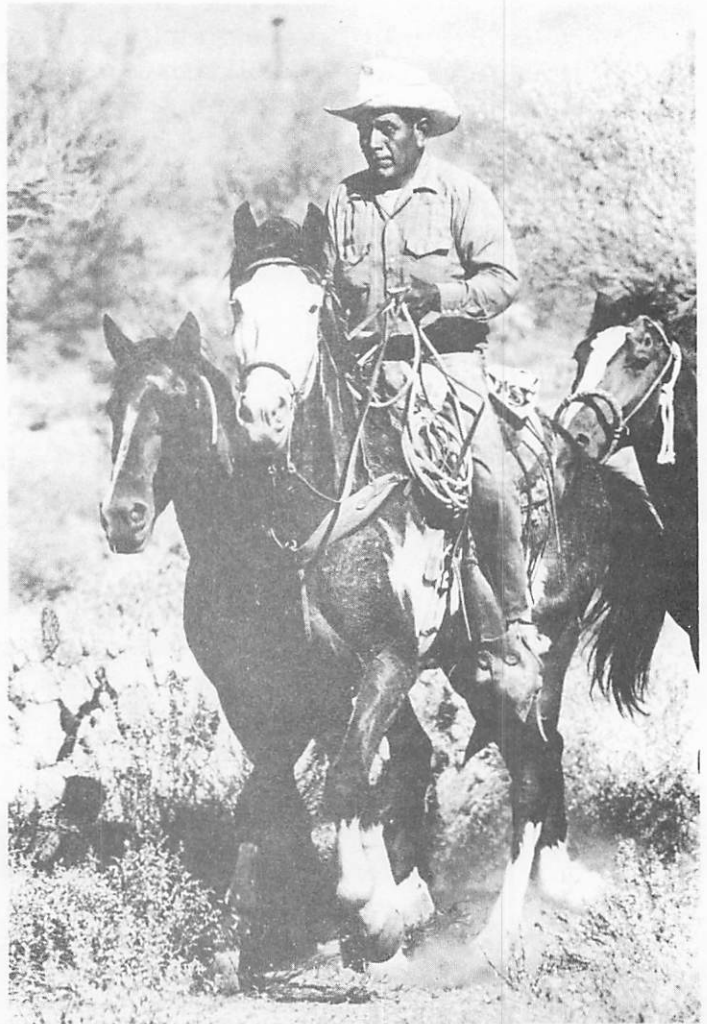
THE BEGINNING OF THE PROCESSION AT THE FEAST OF SAN JOSE, PATRON SAINT OF PISINEMO.

Rituals for curing certain kinds of sickness are still predominant in the area. Many people believe that some forms of sickness come from offending one of the many supernatural forces which menace humans. Those known as medicine men (or women) make diagnosis by determining what supernatural force, such as animal spirits, has caused the illness, and then prescribing the cure. Ceremonies, usually with special songs, are the basis of the cure. There is really no conflict between these traditional curing rituals and modern medicine, as all acute illnesses, fractures, severe cuts, burns and the like, are understood as modern afflictions, for which doctors and hospitals are appropriate resources. Where "Indian sickness" as some call it, applies is in particular life passages, such as birth and infancy, pregnancy, and puberty. Also older people with chronic types of illness, such as the usual aches and pains associated with old age, often seek help from the medicine men. At these times, people are apt to refer to a local elder who knows the Papago ways of curing.

Another part of the unique religious culture of Pisinemo is Sonoran Catholicism. This is represented in a series of special rituals, often centered at small adobe chapels maintained by devout families. These beliefs and practices are remnants of the teaching of early Spanish missionaries, acquired either directly from padres, or through other Indians or Mexicans. During the generations when no clergy came to the Papaguera, the faithful carried on as best they could the ceremonies and devotions of the church. The highpoint of this Sonoran Catholicism is the annual pilgrimage to Magdalena, Sonora, during early October. This yearly pilgrimage is to honor Father Kino, who is buried there, and also Saint Francis Xavier, whose feast day marks the event.

#### PISINEMO DISTRICT

Pisinemo is one of eleven districts of the main Papago Reservation. The district includes the three villages of Pisinemo, San Simon and Santa Cruz as well as a half dozen abandoned village sites. The major village, Pisinemo, is about two hundred years old, although its location has shifted several times in search of water. The name means "buffalo head" and refers to the gift of a buffalo head that was once made to the people of the village. The district comprises the Quijotoa Valley and San Simon Valley which contain washes through which water rushes during the July and August thunderstorms. The rest of the year these are dry. The area is bounded on the East by the Sierra Blanca Mountains and the Quijotoa Mountains which rise two thousand feet above the valley floor. To the Southwest are the Mesquite Mountains. Rainfall in the district is about six inches annually. Summer rains are localized and sporadic, producing half of the annual rain as numerous flash floods. Winter rains are steady and slow. During the summer months the temperatures are commonly over 110 degrees F. On the eastern horizon rises the sacred mountain, Baboquivari. State Highway 86 passes through the northern portion of the district, where San Simon is located. Pisinemo is twelve miles to the South on a paved reservation road, number 21. Santa Cruz is five



LOCAL COWBOY ON ROUNDUP.

miles further South. Staffed by the Franciscans since 1928, the current Catholic Church in Pisinemo is a striking architectural monument with murals both inside and outside, with a unique mobile and other embellishments.



*PISINEMO ELDER STANDING BENEATH A WATTO, A SHADE MADE OF MESQUITE POSTS AND SAGUARO RIBS.*

The area encompasses approximately one quarter million acres, the majority of which is valley floor. The population of the district is presently estimated to be 535, with 395 in Pisinemo, 84 in San Simon, and 56 in Santa Cruz. Pisinemo is one of the largest villages on the reservation. The district population is growing, due to an annual birth rate of over 3% and significant in-migration; Pisinemo village has doubled in the last ten years. The tribal center of Sells is one hour drive to the East. Phoenix, the State capital, is 140 miles to the North. There has been a Mission school operating in Pisinemo for the past fifty years, serving about 60 students a year. In 1976, the Bureau of Indian Affairs opened a modern school facility in San Simon for grades 1 through 6, with the Mission school of San Jose in Pisinemo now holding classes for grades 7 and 8. A Headstart program holds classes at the community center during the school year in Pisinemo. High School students either ride the bus to the public high school in Sells or attend boarding school in Phoenix or elsewhere. In a 1967 survey of residents, 19% indicated less than first grade education, while 18% indicated grade eleven or twelve as the highest grade. Recently a few young people have gone on to college or vocational education programs. The majority of houses are constructed of adobe with plaster facade to protect the adobe from the occasional rains. Ten new homes were constructed by the Papago Housing Authority in 1978, and three are currently under construction. In 1973, average annual per capita income amounted to \$823, and while this has risen to about \$900 at the present time, this remains one of the most economically underdeveloped sectors in the American society. Official unemployment figures for the reservation are in the forty per cent range, much of it based on federally supported employment programs. A modern mobile health unit with telemetric capabilities for relaying information to the Sells hospital now serves the District on a weekly basis.

## INDICATORS OF DEVELOPMENT

### A. TOWARD ECONOMIC SELF-SUFFICIENCY

INTENT: Over the past two years Pisinemo residents have attempted to ensure economic self-sustenance by stimulating local employment, introducing commercial services, developing agricultural skills, initiating small scale industrial development, and enabling community input and leadership in these ventures.

CONTRADICTIONS: Although all of the contradictions identified in the consultation summary statement at the initiation of the project have an effect upon economic development, those which seem most directly related to the economic life of the community had to do with subsistence planning for economic growth, the limited availability of capital reserves, and the minimal market for local skills.

INDICATORS OF CHANGE: The following are the primary indicators that a significant shift has taken place in the economic life of Pisinemo District.

#### 1. PISINEMO WAPKONAKUD

The Wapkonakud, Papago name for laundromat, is a service center that includes washers, dryers, washing supplies, snack concessions, and hamburger sales. The Wapkonakud is managed and operated by local residents.

#### 2. ADOBE CONSTRUCTION

Pisinemo Adobe is an adobe manufacturing operation and construction company, doing housing rehabs and new, modern adobe homes. It hires and trains residents in management and construction skills.

#### 3. SANTA CRUZ FARM

The Santa Cruz Farm is a 10 acre demonstration farm utilizing modern farming techniques to produce a variety of vegetable and cash crops for local and regional markets.

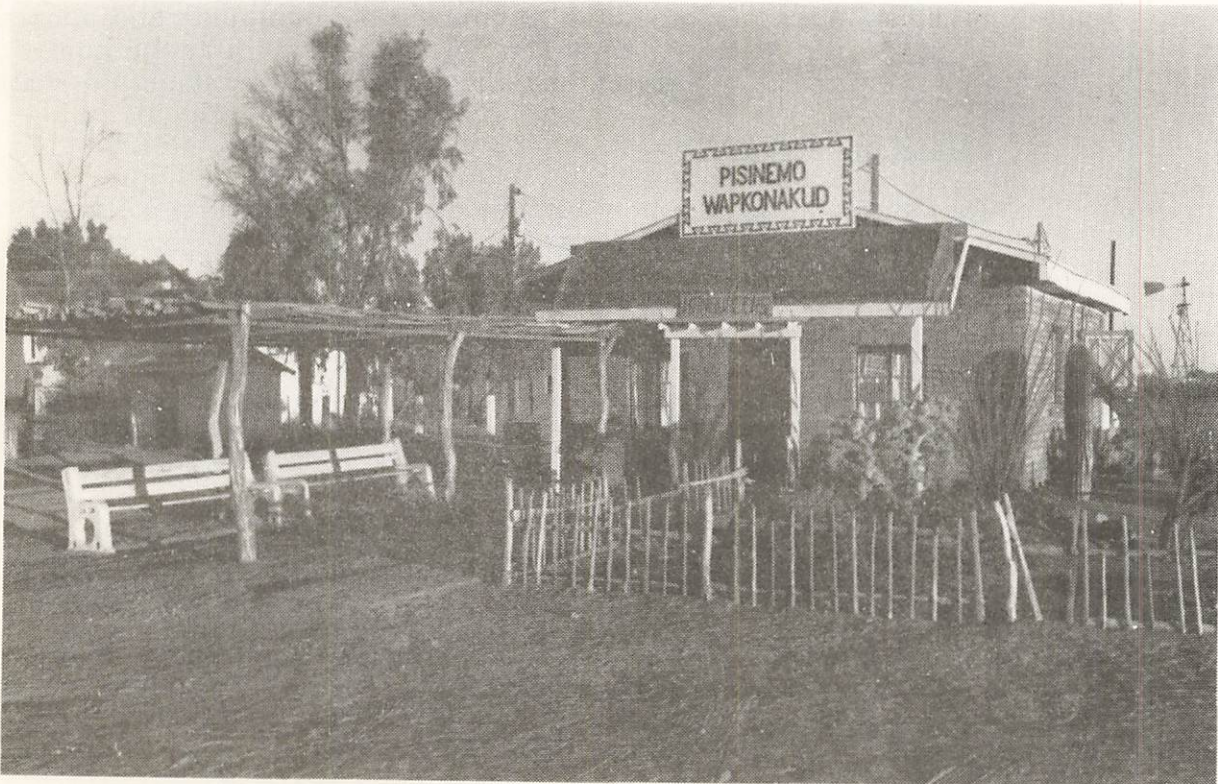
#### 4. INCREASED EMPLOYMENT

Forty-six new jobs are now held by local residents, reducing the unemployment rate in the District to 46% from 68% in December 1978.

## PISINEMO WAPKONAKUD

The Wapkonakud, laundromat, was the first community business established in the District. A clear need for a laundromat was evident to everyone during the consult. Clothes were washed mainly by hand or in hand wringer washers with no running hot water, and the closest laundromats were 50 miles from Pisinemo. A laundromat committee was formed during a series of community meetings in November 1978, and a site was approved by the District Council on November 16. In consultation with a Speed Queen manager in Tucson, the layout was designed, complete with washers, dryers, sink, hangers, bulletin board, and office. In the first two weeks of December the building was staked out, the land leveled by the local Trading Post owner, and concrete foundations laid. Volunteers, using bricks formerly designated by the community for a youth center but approved by the District Council for the laundromat, built the walls and raised the roof. A volunteer electrician did the electrical work. Cement, plumbing, and electrical supplies were donated and purchased. Roof trusses were given by a Tucson company. Curtains were sewed by the Ladies Sewing Club. A community organized raffle, a \$500 grant, and a \$2,000 interest free loan enabled the laundromat to make a down payment toward purchase of four washers and two dryers.

The Grand Opening of the Wapkonakud was held February 24, 1979, four months after the first plans were made. Over 500 people attended the festivities, many coming from outside the District. For two months ten women volunteered to supervise the laundromat operation, and by May, three women operated the laundromat on salaries. A solar hot water unit made by Bird Springs Corporation on the Navajo Reservation, was added in June. The following winter saw business proceeds averaging \$200 a week plus the retailing operation of sundries and laundry supplies. With the repayment of the loan, salaries were increased and a cooling system was installed. In August, regular delivery of concessions further stabilized the business. On the second anniversary of the Pisinemo Human Development Project, November 8, 1980, a snack bar was added to the laundromat retail business with the selling of hamburgers.



*THE WAPKONAKUD IS THE FIRST DISTRICT OWNED BUSINESS.*

## ADOBE CONSTRUCTION

Pisinemo Adobe is an adobe manufacturing and local construction company set up to provide jobs and improve local housing facilities. A housing survey taken of the 142 homes in December 1978, indicated that 68% of the housing units were below minimum standards, generally of unimproved adobe construction and lacking indoor bathrooms and hot water. The company started business in late fall 1979, with a \$41,500 grant from Four Corners Regional Commission. In presenting the award to Jose Garcia, District Chairman, Governor Babbitt stated his belief that "this project is of great importance to the future economic development of the Papago Tribe." During the first few months the brick-making operation was initiated; this included soil-testing, approval of the site by the District Council, buying machinery, training workers, and designing the production techniques and brick firing process. Approximately 20,000 adobes have been produced for use in local building projects and for sale on the reservation and beyond. A water line was recently installed that brings water from the village a mile away to the Adobe yard.

Construction work began in February 1980. First, a storeroom for equipment and materials was built, enclosed by a chain link fence. In just eight months over \$30,000 have been generated in local construction jobs, including Head Start renovation jobs and small rehabilitation jobs in the village. Also Farmers Home Administration financed 504 rehab projects and an Adobe Model House was built with Pisinemo adobes and containing all modern conveniences. The model house demonstrated innovative building adaptations like passive solar construction designs and an adobe fireplace for winter heating. Jobs already scheduled are planned through May 1981. There are nine workers for the Adobe company and a local manager and bookkeeper. The company has also begun to retail building supplies at reasonable prices, which has resulted in an increase in local building projects by individuals.



PISINEMO ADOBE CREW STARTING ANOTHER HOME REHAB PROJECT.

## SANTA CRUZ FARM

The Papago people have historically had an agriculturally based economy. Traditionally, family livelihood depended entirely on the produce of small plots of land and livestock. During the past fifty years, cattle raising has been a major enterprise. The demonstration farm was initiated to develop specialized farming to produce cash crops for local and regional markets and to serve as a source of local revenue and jobs. The initial focus was a two-acre demonstration plot to prove small farm economic viability, to develop management systems to ensure commercial success and to generate local interest and a farmer motivation. The first crop, planted in July 1979, included a wide variety of locally favored produce, among them watermelon, cantaloupe, zucchini, sweet corn, white corn, squash, tepary beans, and devil's claw (for Papago baskets). Revenues from the first four months exceeded \$1,250 per acre. A winter crop was planted soon after with thirteen varieties of fresh produce. Marketed throughout the area, many are new sources of nutrition in the local diet. The local and regional markets vary from individual homemakers to store managers in nearby cities. In February 1980, the farm was expanded to its present ten acres. Basic improvements have been made including the extension of the irrigation system, purchasing a tractor, and installing a new electrical pump on the well. The farm currently has seven local farmers and three volunteer consultants working full-time to train and help develop the appropriate technical systems.

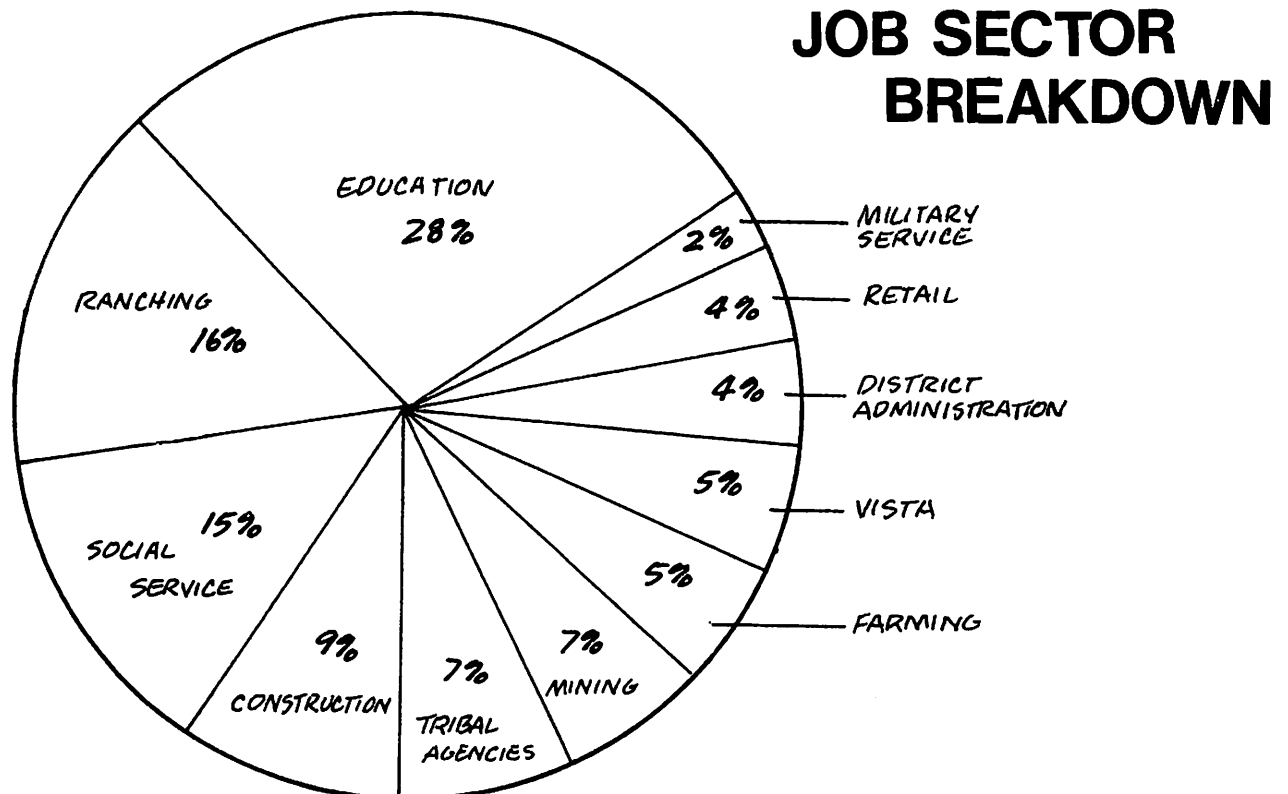


THE SANTA CRUZ DEMONSTRATION FARM HAS EXPANDED TO TEN ACRES AND HAS EIGHT FARM WORKERS.

## INCREASED EMPLOYMENT

Pisinemo lies in the western section of the Reservation, a large expanse with a million acres and about 4,000 inhabitants. Extremely isolated, the District lies fifty miles from both the Tribal center and the nearest off-reservation town, and nearly two hours by car to either Casa Grande and Tucson. This physical isolation, combined with an absence of locally available employment, resulted in a 68% unemployment rate in 1978. Since that time, forty-six more people are working, and the unemployment rate has fallen to 48%, comparable to the rest of the Papago Reservation. This new trend represents a foundational shift in the community's life and is a result of several basic factors.

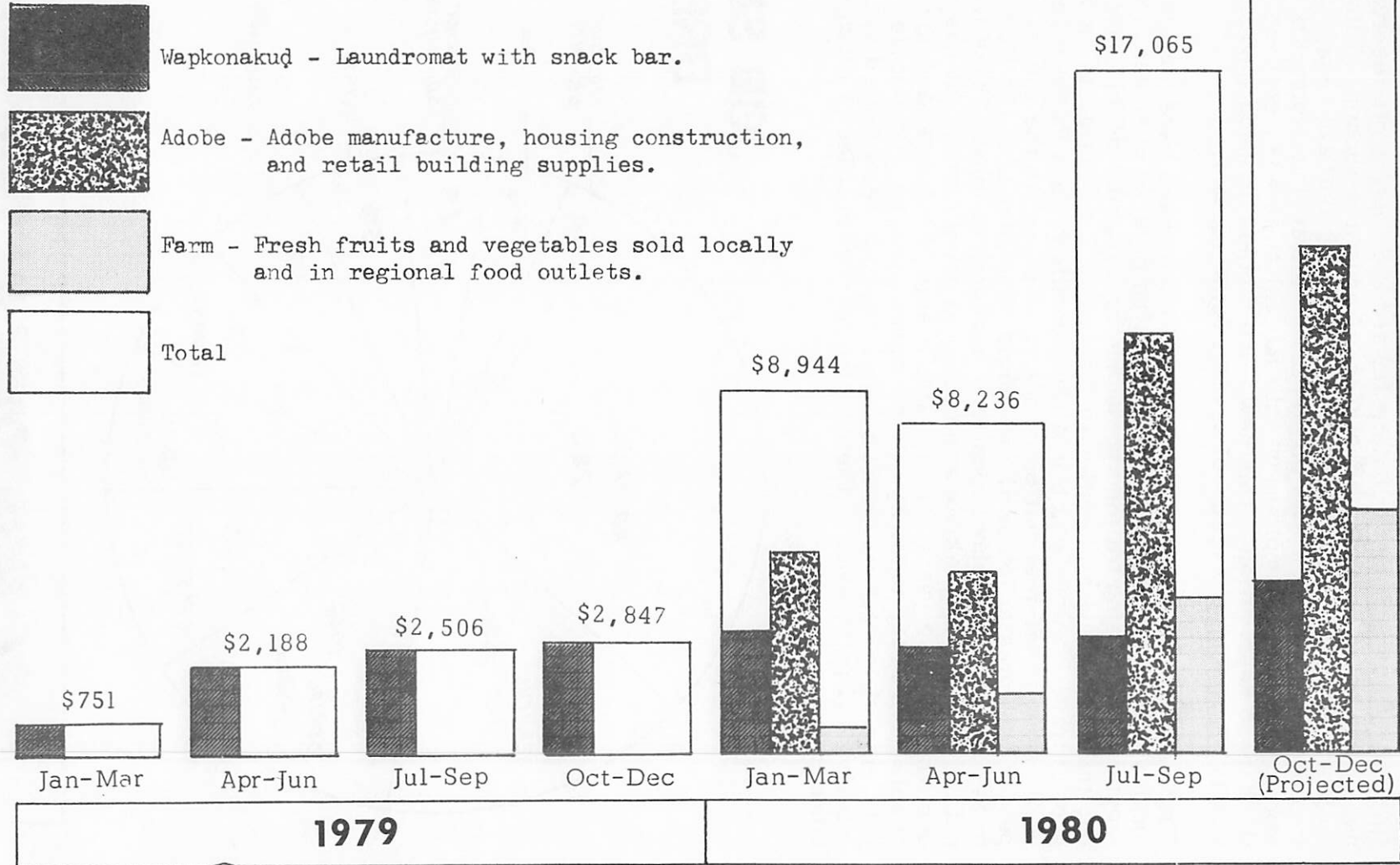
First, locally owned and operated small businesses have started up and are now employing seven residents with salaries paid out of revenues. Second, the CETA program is providing training positions for job skills development. Third, a mine has reopened about sixty miles to the north. Five residents have formed a car pool to travel to work which is a marked difference from the recent past when men would move to off-reservation homes to be closer to the mines. Fourth, younger people with greater job skills are deciding to remain in the District while commuting to Sells or to other school locations in search of jobs. These forty-six new jobs not only show the breakloose in economic development that has occurred in Pisinemo over the past two years, but are also a sign of the new faith and confidence that people have in the viability of their community, as they decide to raise their families here, invest in housing improvements, spend more of their disposable income locally, and participate in the ongoing responsibilities of citizenship in a developing community.



**46 NEW JOBS IN TWO YEARS**

# PISINEMO DISTRICT BUSINESSES

## Growth of Sales



## INDICES OF DEVELOPMENT

### TOWARD HUMAN SELF-CONFIDENCE

INTENT: For the last two years Pisinemo has moved towards developing human self-confidence through forging a strong community identity, thereby developing pride in themselves and their community's future.

CONTRADICTIONS: Those issues and challenges which are most directly related to developing self-confidence had to do with the transitional disrelationship of the past heritage over against modern society, the restricted leverage in external relations in Pisinemo, the random design of village space, and the sporadic delivery of essential information.

INDICATORS: Among the many indicators of rapid human development, the following four are representative.

#### 1. BUFFALO HEAD COMMUNITY VOICE

The Buffalo Head Community Voice is a local paper written and distributed by residents on a bi-weekly basis highlighting community events and available services.

#### 2. ENVIRONMENTAL DESIGN

The residents of Pisinemo have altered the community design by putting up large roadside signs, painting community murals and business signs, creating parks, grading and sanding roads, and holding community workdays to clean up trash and build or repair facilities such as ball fields and telephone line.

#### 3. GLOBAL INTERCHANGE

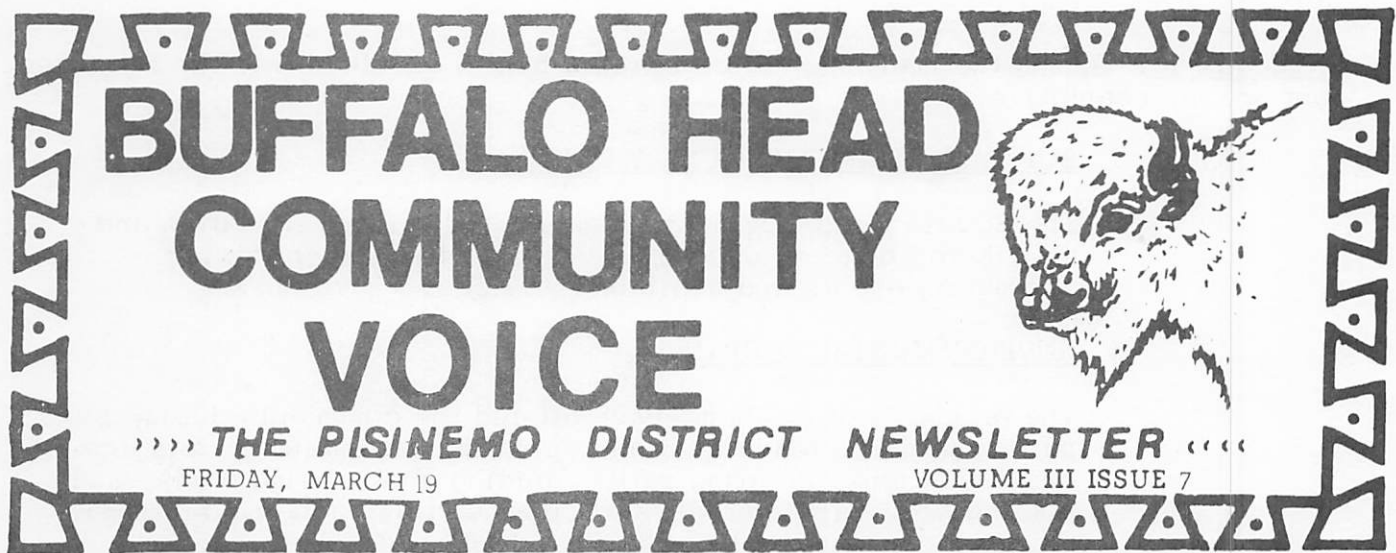
Pisinemo has become a signal demonstration and has attracted visitors from around the country and from many other nations. Pisinemo residents have also travelled to other communities in the United States and abroad, to help in development efforts.

#### 4. PISINEMO DEVELOPMENT AUTHORITY

The Pisinemo Development Authority is a local not-for-profit corporation charged with overseeing the economic development of the District.

## BUFFALO HEAD COMMUNITY VOICE

One of the first programs started after the initiating consult in October 1978, was a community newsletter. Interested community members met together and decided on regular features columns, including the name, "Buffalo Head Community Voice," and a cover emblem which was designed by a local community artist. The first printing was done in Tucson and later transferred to San Simon School which is located twelve miles from the village. Bi-weekly publication and distribution was done by community volunteers and interested off-reservation residents. Ads and subscriptions are sold to enable regular printing and maintaining supplies. Buffalo Head Community Voice comprises six pages with a regular circulation of 200 which keeps local residents informed about community events. As the popularity of the Voice has grown, subscribers have donated towards the buying a 35 mm camera which now adds pictures to the newsletter. An accurate source of up-to-date District information, it is read by Tribal and District leadership and the various departments of the Tribal Administration.



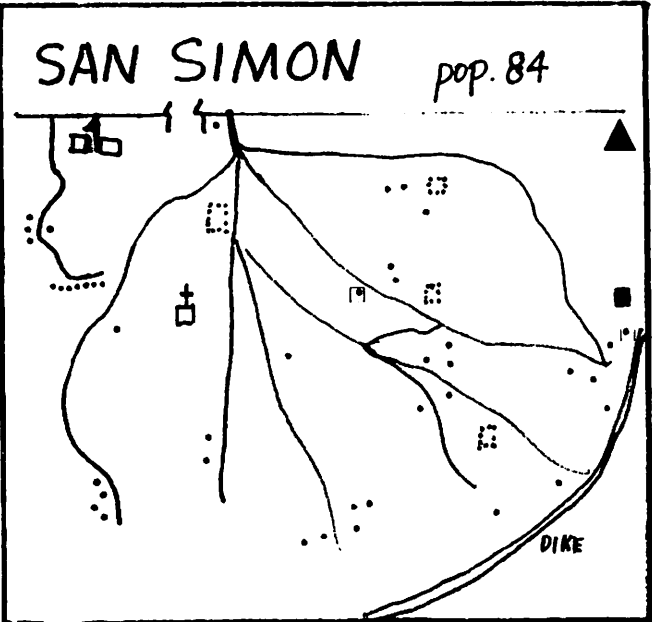
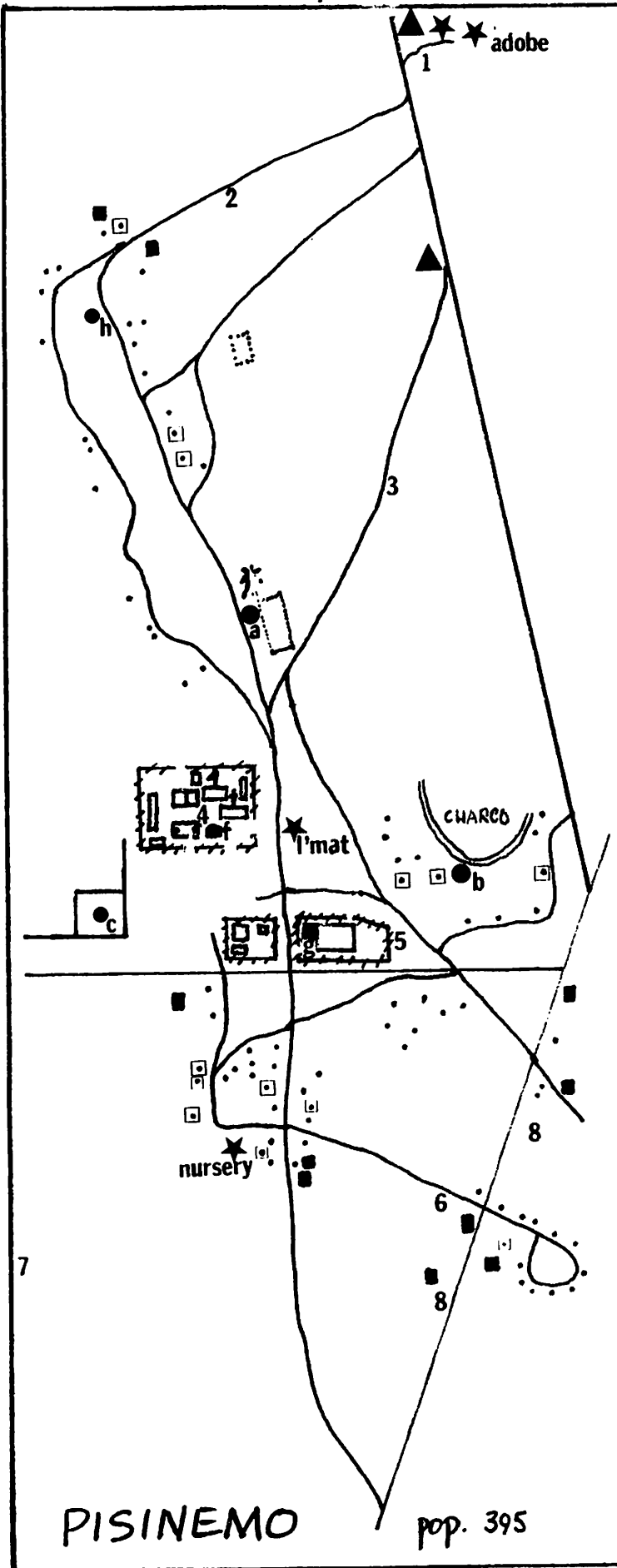
## ENVIRONMENTAL DESIGN

Striking changes have occurred in the physical appearance of Pisinemo District. In the past two years new and improved roads, additional recreation facilities, parks, and other newly landscaped areas have begun to define and transform public space. Workdays and cleanup campaigns have helped to focus interest and energy in these areas. A new paved road built by the Tribe connects Pisinemo with Santa Cruz and south with Papago Farms. Village roads have been resanded and graded; a new school bus road was built and culverts were installed on major roads. A children's play park was built in Santa Cruz during a workday, and other workdays in the spring of 1979, organized cleanups, renovated the church, and built the Feast House. In Pisinemo Village 75 people spent an entire day building Windmill Park. Quarterly cleanup days remove trash and junk cars from the village. Murals and signs have been created that have given people new self-confidence and unity, providing visible evidence of the new spirit and motivation of the people. A large sign on Highway #86 directs visitors to the various business sites and villages. A derelict cement mixer has been painted over with the community symbol, a picture of the sacred mountain,

Baboquivari, depicted with the rising sun, representing hope for the future, with Round Dancers in the forefront. This symbol is also visible on the T-shirts. Other workdays have involved large numbers of people in caring for the community. New lights were added to the outdoor basketball court and a new ball field was built, providing year-around sports facilities. A Desert Nursery was begun and native trees have been planted throughout the village from seedlings grown at the nursery. A landscaped cactus garden was constructed and a water line was installed out to the Adobe yard from Pisinemo Village. People are frustrated about the inadequate telephone service and recently took full responsibility for repairing and maintaining the fifteen-mile line coming to the village. Sewer lines are being installed in Pisinemo, and electricity has been extended the six miles to Santa Cruz, fulfilling one of the long-deferred dreams of the residents.



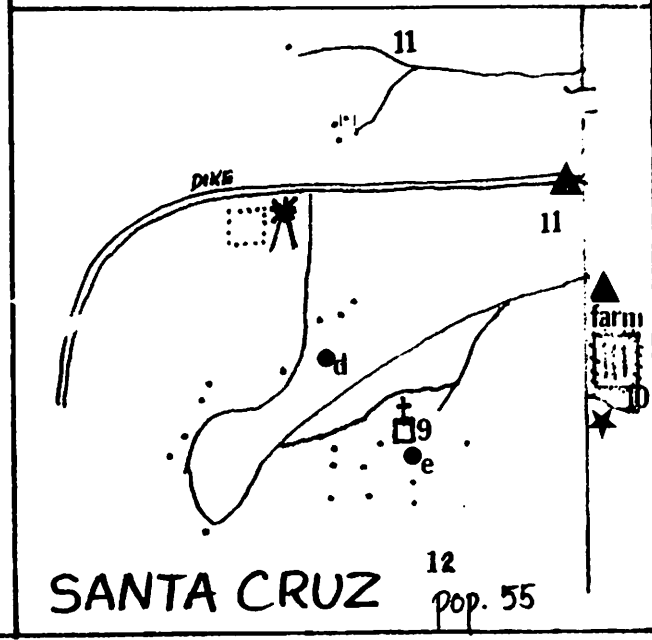
OVER 75 ADULTS AND CHILDREN PARTICIPATED IN CREATING WINDMILL PARK.



### LEGEND

- NEW HOUSES
- REHAB HOUSES
- ★ NEW BUSINESSES
- ▲ COMMUNITY SIGNS

| ● NEW FACILITIES         | # PUBLIC IMPROVEMENTS        |
|--------------------------|------------------------------|
| a WINDMILL PARK          | 1 WATER LINE TO ADOBE        |
| b PISINEMO FEAST HOUSE   | 2 SCHOOL BUS ROAD            |
| c BALL PARK              | 3 NEW CULVERT, RD. GRAVELED  |
| d CHILDREN'S PLAY PARK   | 4 BASKETBALL COURT LIGHTS    |
| e SANTA CRUZ FEAST HSE.  | 5 HEAD START FENCE           |
| f COMMUNITY OFFICE       | 6 ROAD GRADING & CULVERT     |
| g C.H.R. (HEALTH) OFFICE | 7 TRASH REMOVAL & JUNK CARS  |
| h ROUND HOUSE            | 8 SEWER LINE EXTENSION       |
|                          | 9 CH. ROOF REPAIR & REHAB    |
|                          | 10 IRRIGATION WELL           |
|                          | 11 ELECTRICITY TO SANTA CRUZ |
|                          | 12 NEW LANDFILL              |



## GLOBAL INTERCHANGE

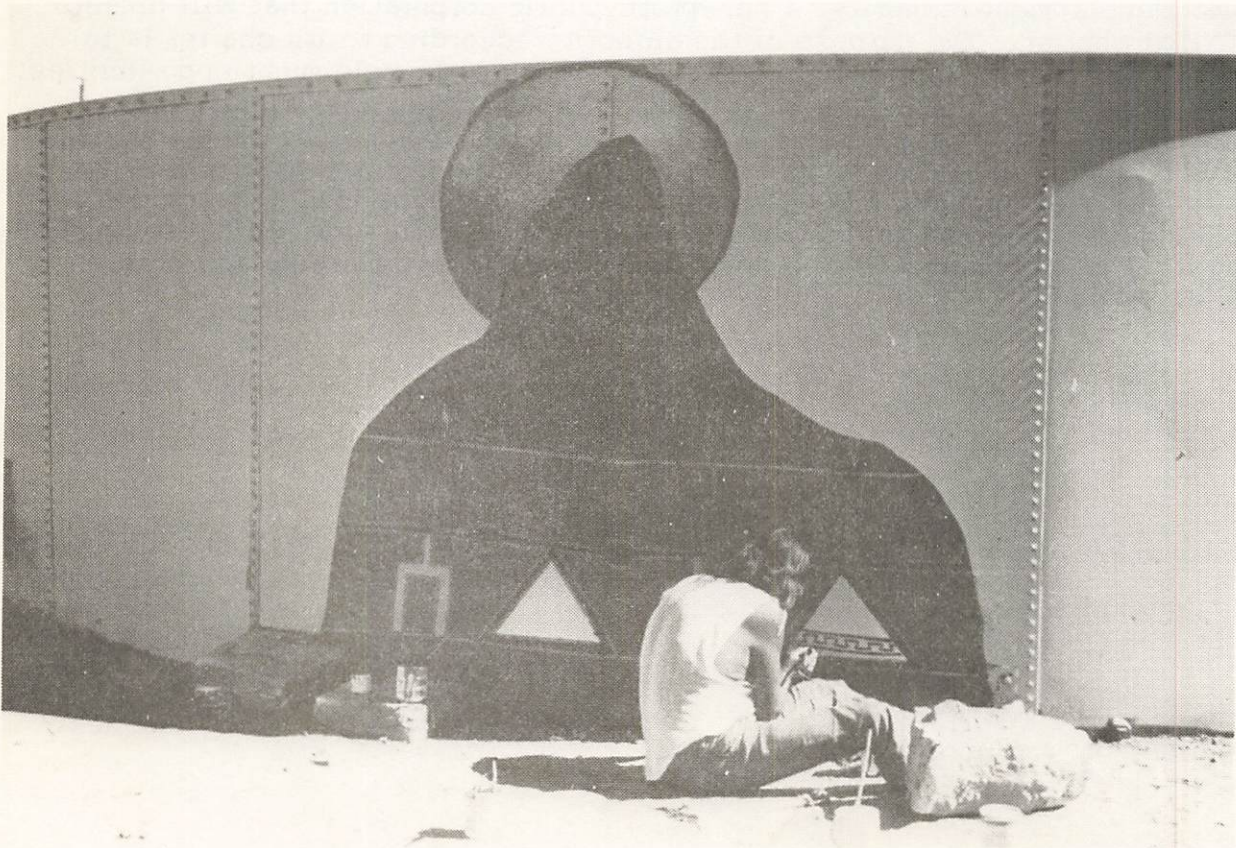
From the very beginning of the project, Pisinemo has been telling its story to many different constituencies. One young woman travelled to Alaska while another went to Peru to help initiate Human Development Projects in local villages. Another young man travelled to rural towns in Arizona to conduct community planning meetings similar to ones held in Pisinemo. Residents from 21 States have come to Pisinemo to observe and in many instances to help with the various programs. Visitors have also come from Chile, Canada, Egypt, England, Germany, Guatemala, India, Indonesia, Jamaica, Korea, Malaysia, Norway, and Zambia. Individuals from the Pima, Hopi, Hualapai, Navajo, and Standing Rock Sioux Tribes have visited the District to see the unique grassroots approach to Indian self-development. Within the State of Arizona, Pisinemo residents have made a number of presentations in Phoenix, Tucson, and Ajo, as well as hosting corporation representatives, government officials, church groups, and other private groups for site visits. The Tucson Library sponsored a tour that brought seventy-five people and featured basket-making exhibits and talks on the history and culture of the Papago people by village leaders. A special "Pisinemo Day" experience features a tour, Papago feast, and Human Development seminar. Farmers from the Santa Cruz Farm attend a consortium of Indian farmers from across the State who are involved in advancing reservation agricultural programs. The major newspapers in Phoenix and Tucson have printed stories about Pisinemo and the Arizona Indian Now newspaper has run feature articles about different aspects of the District's development.

## PISINEMO DEVELOPMENT AUTHORITY

The newly created economic enterprises of Pisinemo are owned and operated by the residents of Pisinemo District. The legal and financial mechanism for this is the Pisinemo Development Authority, a non-profit public corporation that will operate under Tribal charter. The purpose of the authority according to its charter is to "encourage and promote the development of business and employment opportunities..." Discussions between District and Tribal officials, including the Tribal lawyer, resulted in a draft charter presented to the District Council. Some changes were made and a final draft is now under consideration by the Council after which the Tribal Council will consider final passage. Initial elections for the Board was held with 129 adults voting for the ten members, representing all three villages. Monthly training meetings have been held since May with the Board members and other community leaders.



*THE PISINEMO GATEWAY SIGN WELCOMES EVERYONE TO THE VILLAGE.*



*A LOCAL ARTIST PUTS FINISHING TOUCHES ON COMMUNITY SYMBOL AT WINDMILL PARK.*

## INDICATORS OF DEVELOPMENT

### C. TOWARD SOCIAL EFFECTIVITY

INTENT: In the past two years, the Pisinemo District has sought to intensify the effectiveness of social relations by increasing regular and functional opportunities for coming together, fostering recreational activities, and intensifying leadership and special skills training.

CONTRADICTIONS: Those contradictions identified in the original consult summary that most directly affect the social patterns of the community have to do with the disrelationship between the traditional and modern cultures and the narrow range of leadership prowess.

INDICATORS: Among the factors indicating increasing social effectiveness, three are representative.

#### 1. RECREATIONAL ACTIVITIES

The creation and revival of various recreational activities have become the responsibility of the Recreation Guild, which has sponsored "Friday Night at the Movies," coordinated the summer basketball leagues and tournament comprising 6 - 8 teams, after-school children's programs and special community-wide events such as the Halloween Spook House and periodic Fun Runs.

#### 2. SOCIAL OPPORTUNITIES

The regular social events in the community have focused around the feast days of the villages, and the clubs that have formed around particular interests, such as the Diet Club, the Buffalo Head Youth Club, and the continuing Alcoholics Anonymous chapter. The Basketball Teams and school organizations have also provided structure for activity.

#### 3. TRAINING

Pisinemo organizations and businesses have trained over a hundred people in practical skills and leadership prowess.

## RECREATION ACTIVITIES

In order to engage people in meaningful recreation and educational activities, community programs were developed and special groups organized to initiate and coordinate the many activities. A Recreation Guild was organized during early 1979, and has been instrumental in the success of these programs. Starting in January 1979, "Friday Night at the Movies" were shown on a regular basis and food sales during the movies provided money-raising opportunities for village organizations. T-shirts of the Pisinemo symbol are sold to provide funds for recreation activities. Trips were taken to Phoenix to watch the Suns' basketball games. After-school classes in crafts, beadwork, cooking, and sewing were held, and a summer recreation program was instituted. A Children's Fair was held to celebrate the International Year of the Child in 1979. A spook house and game night provides fun and excitement for the children on Halloween. Basketball is the favorite sport in Pisinemo and almost every evening one can find youth and young adults playing at the lighted court. Both men and women have organized teams, with regular practices, uniforms, scheduled games throughout the Reservation and in Tucson. Approximately 20 men and 9 women comprise these self-supporting teams. During the summers a Co-ed Basketball League involves eight teams that carry out a full schedule that culminates in a three-day Tournament that draws over 200 spectators and awards trophies to teams and individuals. In August 1979, the first Fun Run was held and drew over 50 participants to compete for prizes. Specially designed t-shirts are given to all the runners. This event has captured the imagination of people, and three additional Fun Runs have been held with increasing participation from other villages on the Reservation and even from Tucson and Phoenix.



EXCITING COMPETITION MARKS THE SUMMER CO-ED BASKETBALL LEAGUE.

## SOCIAL OPPORTUNITIES

A deep concern of the people was the sporadic nature of social activities in the community. Although the community enjoyed and participated in activities together, the traditional ones received the more active support where leadership was clearly recognized. Other activities were more tenuous because of unclear structures of organization and funding. Since the initiation of the Human Development Project, increased social opportunities have centered on supporting, and often creating, the structures through which regular social events would take place. The villages of the District have maintained their cultural values and gifts through a vibrant celebrational life. Each village has observed its patron saint's day with processions, church services, and feasts. Other holy days have been highlighted, in particular, All Soul's Day, held in remembrance of honored ancestors. Although the traditional Papago Deer Dance and Wine Feast are becoming extinct on the reservation, Pisinemo residents have rebuilt their traditional Round House to revive the annual August rain ceremony. In 1978, Pisinemo District's entry in the annual Papago Rodeo Parade was a float, entitled, "Standing Tall: San Simon, Pisinemo, Santa Cruz." Following this event several community residents planned and carried out a community Thanksgiving banquet. In order to engage all District residents in meaningful and creative use of leisure time, new groups have been formed. The Buffalo Head Youth Club was first to organize. After several months of activity plans were made for an out-of-State trip to Richgrove, a California community settled primarily by Mexican-American migrant workers. Youth participated in raising chickens. A diet club was begun in January 1979, with six women from Pisinemo District and attracted the attention of other Districts. Presently 15 men and women from the Western end of the reservation joined together with Pisinemo dieters in exercising, recreational activity, and nutritional education. Alcoholics Anonymous has been revitalized and now meets regularly. Both of these groups provide support structures for adults as well as providing social events.



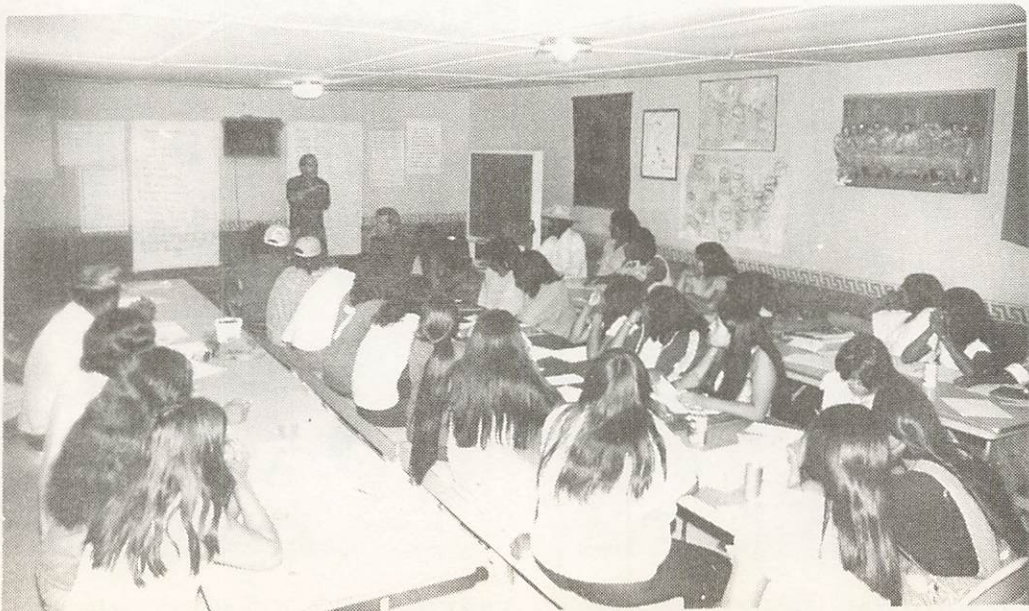
TRADITIONAL PAPAGO DANCING AT WAPKONAKUD GRAND OPENING.

## TRAINING

The need for expanded training opportunities which would call forth and equip effective village leadership was clearly seen by Pisinemo residents at the planning consult. Few groups existed outside the family in which they could develop practical leadership skills. At the same time people were being called upon to assume the supervision of others in tribal programs, often without training to equip them with the necessary skills in management. Community meetings, such as youth forums and quarterly assemblies, led by project staff and local residents, have provided frequent opportunities for leadership development in group planning, consensus-building, and program evaluation methods. Eight people, both men and women, have graduated from Human Development Training Schools. Five attended a Global Research Assembly in Chicago, working on planning teams with people involved in community development around the globe.

Residents have increasingly taken advantage of training events offered by a diverse number of sponsors. One of the first educational programs established after the planning consult was a revitalized Literacy program aimed at basic bi-lingual proficiency. In October 1979, ten volunteers from Pisinemo began training. After two additional classes, Pisinemo volunteers headed a drive to train literacy teachers in other villages. Classes emphasizing financial techniques including accounting skills needed in the operation of the farm, laundromat, and adobe construction enterprises have also been held. Six have attended the week-long Solar Adobe Seminar in Tucson. Job opportunity workshops were held by the CETA program, stressing job interviews and applications.

Each summer the high school students have been employed in a youth service doing useful work and learning skills in the operation of the new economic ventures of Pisinemo. The youth workers also attended a seminar on water rights. Several adult employees of the businesses are being trained under the CETA program. In March 1979, eight people attended a VISTA training program, and others have attended similar training sessions since. A recent Voter Registration workshop held in San Antonio prepared a local worker to lead the voter registration drive in this area of Pima County. Nearly 200 were registered and over 65% voted in the elections. Many people in the District continue to upgrade their skills through periodic training for the School Board, Community Health Representatives, teacher-aides, and pre-school teachers.



C.E.T.A. SUMMER YOUTH WORKERS TAKING PART IN A TRAINING WORKSHOP.

SKILLS TRAINING CHART

|  | Program                               | Skill   | '79 | '80 | Totals |
|--|---------------------------------------|---|-----|-----|--------|
| PRACTICAL SKILLS   | Laundromat                            | manager   | 2   |     | 134    |
|  |                                       | cashier   | 10  | 3   |        |
|  |                                       | machine repairmen                               | 3   |     |        |
|  |                                       | accountant                                      |     | 1   |        |
|  | Adobe Works/Construction              | manager   |     | 1   |        |
|  |                                       | adobe school                                    |     | 7   |        |
|  |                                       | laborers  | 3   | 11  |        |
| Farm   | foremen                               | 2   | 1   |     |        |
|  | farmers                               | 4   | 7   |     |        |
| Newsletter   |                                       | 11  | 2   |     |        |
| CETA youth   | project programs                      | 30  | 21  |     |        |
| First Aid  |                                       | 13  |     |     |        |
| LEADER-SHIP METHODS  | Pisinemo Development Authority Board  | group planning methods                          |     | 12  | 43     |
|  |                                       | concensus decisions planning program evaluation | 10  | 10  |        |
|  | Community Interchange                 | community development                           | 2   |     |        |
|  | Community Forum Leadership            | workshop methods                                | 7   | 2   |        |
| SPECIAL TRAINING EVENTS  | VISTA Training                        |   | 6   | 3   | 99     |
|  | Literacy Training                     |   | 2   | 10  |        |
|  | Human Development Training School     |   | 3   | 2   |        |
|  | Community Youth Forum                 |   | 25  |     |        |
|  | Economic Development Workshop         |   | 2   |     |        |
|  | Voter Registration                    |   |     | 6   |        |
|  | CETA Youth Seminar                    |   |     | 30  |        |
|  | Gila River Career Center              |   |     | 3   |        |
|  | Arizona Indian Agriculture Consortium |   |     | 7   |        |
| *Figures may include an individual's participation more than once. |                                       |   |     |     |        |

## FUTURE EXTENSION

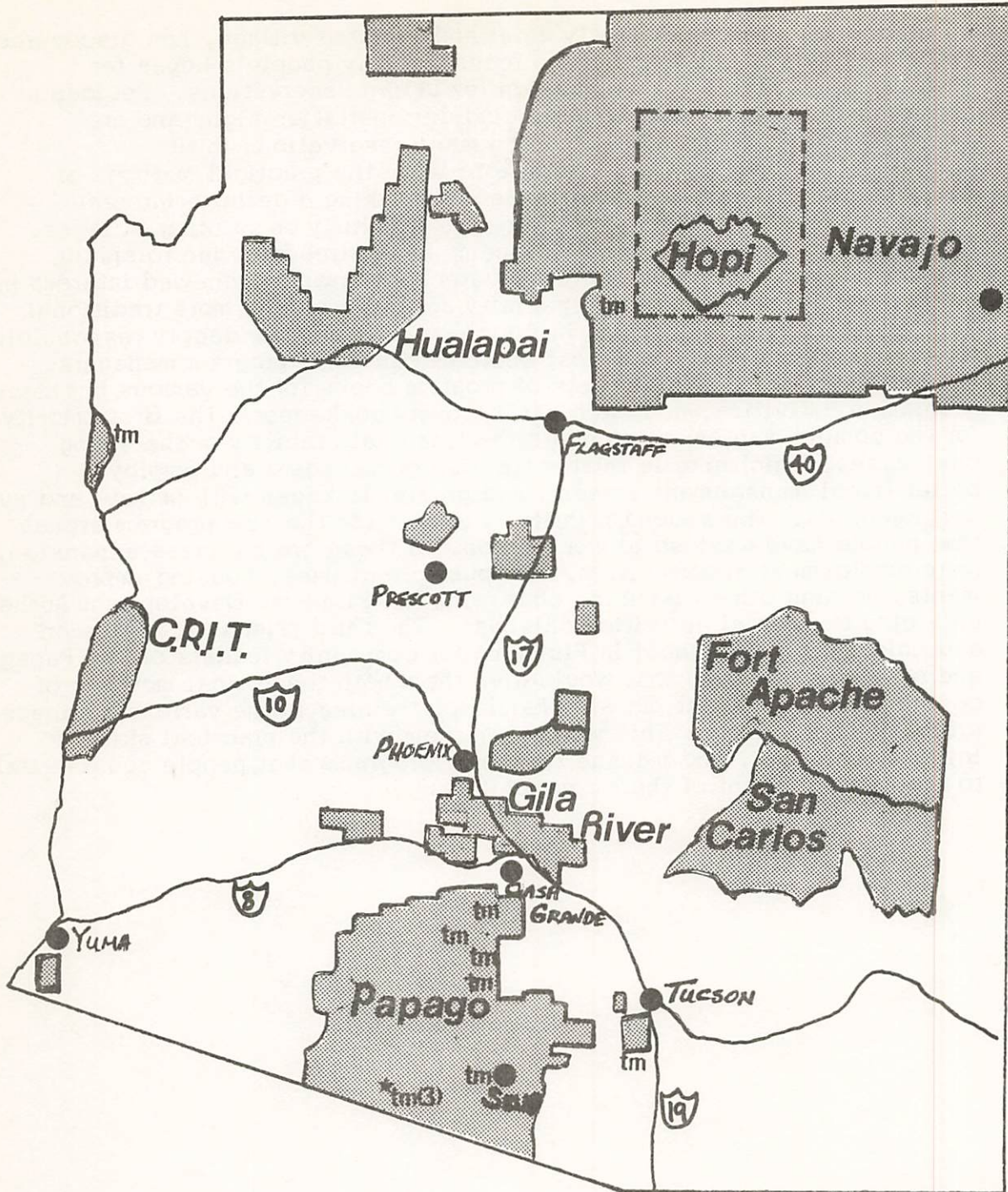
The extension of Pisinemo's development methods to other communities was first imaged in the consultation document. The intensified relationship between a community and surrounding communities, regional structures, and other parts of the globe is integral to the process of human development. One clear indicator of change has been the extent to which Pisinemo has participated in this extension. Residents have visited communities in other countries and have been part of leadership teams in workshops held on the Reservation as well as on other reservations and communities. After a September, 1980 Town Meeting in Tuba City on the Navajo Reservation, an invitation was received to come back and train community leaders in the western part of the Reservation. Several special training sessions have been held for the Papago Tribe. In August, 1979, twenty community development workers participated in an all-day training session in Pisinemo. In August, 1980 a special training program was held for sixty persons involved in the Community Action Program including District Chairmen, Tribal Councilmembers, Community Resource People, and the C.A.P. Board. This interchange has produced an interest in utilizing the village of Pisinemo as a training center in development methods.

After two years of social, human, and economic development, Pisinemo is ready to move into a new phase. The Community Extension Module is the event which enables the community, local leaders, and the project staff to begin this phase. The module has consisted of three days of morning and evening community meetings, a workday, and the celebration of the project's 2nd anniversary. The first evening meeting was held at the Pisinemo cafeteria attended by 25 persons. During an exciting meeting people filled out a giant chart showing the accomplishments of the past two years and projected accomplishments within the proceeding two years. On the morning of the second day, local residents and HDP staff visited with residents in their homes, eliciting from them their contributions and insights on what had happened in Pisinemo and what they would like to see during the next two years. Three task forces were then established, consisting of documentation, extension, and special projects. The documentation task force took all the available data and wrote paragraphs that described the indicators of change, the current issues, and the future hopes of Pisinemo. The extension task force examined the impact that Pisinemo has already had on other communities and initiated conversations with community leaders and outside friends and advisors as to the appropriate ways to share the methods and skills learned in Pisinemo with other villages. The special projects task forces split into four smaller groups, building a new gateway sign for Pisinemo out of adobes, adding a snack bar at the Wapkonakud (laundromat), beginning the repair on the telephone line leading into the District, and preparing for the Fun Run and feast at Saturday's Second Anniversary Celebration.

Pisinemo, once a relatively quiet and isolated village, has discovered itself the object of interest and the focus of many people's hopes for an indigenous development approach for Indian Reservations. Residents now see its role in being a continuing demonstration sign, and are aware that other communities, on the many reservations in the southwest, as well as towns, desire to learn the practical methods of doing similar programs. Tribal leaders are taking a definite interest in seeing valuable lessons transferred to the thirty or so other villages. Particular programs initiated in Pisinemo have already begun to sprout in other places, including literacy, voter registration, renewed interest in small-scale business development, specialty agriculture, and more traditional approaches to housing. Some in Pisinemo have become deeply responsible for the program arenas, and most operate with local program managers. For instance, there are four sets of program books for the various businesses and recreation activities, and each has its own bookkeeper. The first priority for the coming months is to ensure the financial stability of the young businesses, which entails further training of managers and employees, better fiscal management systems and greater linkages with private and public support agencies. The second priority is to finalize the new program arenas that people have decided to work in; some of these are business expansion, more employment opportunities, new public facilities, housing improvements, helping other districts, chartering the Pisinemo Development Authority, and enlarging the social activities calendar. The third priority is to design and hold a Training School in Pisinemo for community leaders on the Papago and other Reservations that would give them both theoretical methods of community development but also hands-on training in the various businesses and programs in Pisinemo. This would arm them with the practical skills to initiate, organize, and manage the major programs that people see as vital to their development of their communities.

"We have begun to remind ourselves that we need to return to a sense of self-reliance in dealing with local problems on a daily basis. Actually, that is what makes programs like the ones you have instituted at Pisinemo so important."

Congressman Morris K. Udall, in a letter to the people of Pisinemo at Laundromat Grand Opening



# INDIAN RESERVATION AREAS IN ARIZONA

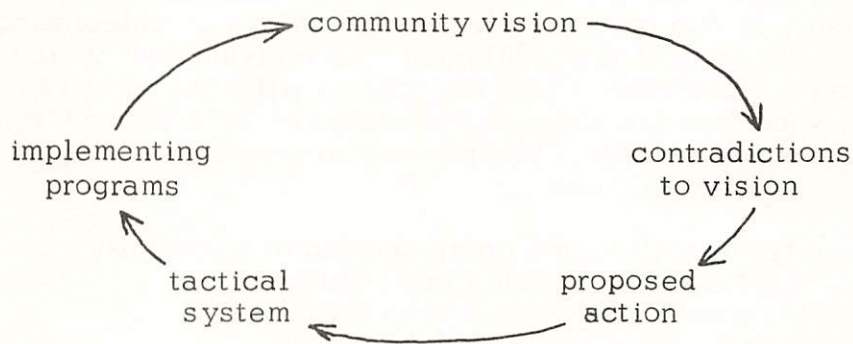
## THE METHOD OF HUMAN DEVELOPMENT

Human Development is a unique happening in each community. Each town or neighborhood which decides to enter into the development process gives its own character, style and vitality to the framework. Part II of this report is about that uniqueness. Part III is about the framework.

For this kind of Human Development to begin, a joint decision between a community and an outside consultant such as the Institute of Cultural Affairs is required. The elements of that decision are:

- to become a demonstration of comprehensive development
- to build on the hope of a few people in the midst of apparent hopelessness
- to act on the desire for both social and economic development
- to engage both local leaders and external consultants
- to make the process available to other communities

Once this joint decision has been made, a major planning event, the Human Development Consultation is held. Both the process and the documented product of this planning process is illustrated by:



Two sets of principles undergird both the Consultation and the implementing of the community's plan:

### Social Principles

Define geographical focus  
Deal with all the issues  
Work with all age groups  
Attack the underlying problem  
Highlight community symbols

### Economic Principles

Develop local economy as unit  
Invest external capital  
Keep money in community  
Circulate money within local economy  
Expand regional exchange

Each community has available elements which accelerate development by releasing the motivation of people as development takes place:

### Support Systems

Public and private sector assistance provides funding  
Wide-spread participation creates enthusiasm  
Community organizations engage people  
Dramatic, visible accomplishments release new hope  
Catalytic consultants generate momentum

Underlying all the programs that a community undertakes and behind all its achievements is an elusive but indispensable element--the human factor. This is the spirit of participation, cooperation and responsibility among the residents. This spirit which manifests itself in the community's physical appearance, organization and symbols of identity, generates a confidence in the future. With this spirit, the development process can be carried on indefinitely. Without it, even dramatic changes will either fade away, or worse, further the factionalism already present. And yet the human factor cannot become a program by itself. It emerges only in the midst of intensive, rapid socio-economic development when the tasks call forth responsibility, cooperative efforts, yield demonstrable results, and momentum elicits participation.

The human factor cannot sustain the development process if the focus is solely on the one community. Accomplishments begin to be noticed by neighboring communities, and residents find themselves being asked for advice. They experience their effectiveness extending beyond their one community; in fact, their self-help efforts come to be seen as a demonstration of what any community can do. With that awareness, the impetus to excel increases, as does the concern to create events and programs which make the community's learnings more widely available. To the extent to which this process of extension occurs, the spirit of responsibility, participation and cooperation become ingrained in the community, and its continuing development is ensured.

The effectiveness of the development process needs to be measured in order to redirect the thrust of development, and in order to release new energy by celebrating the victories already won. One form of accomplishing this measurement is documenting change in the community. The scope of this Report (Part III) is the total life of the community during the period from the Consult in October of 1978 to the Community Extension Module in November of 1980. The process of creating the Report involves teams of residents and outside volunteers.

- Visitation teams talk with a cross section of community
- Writing team focuses comments of community
- Research team collects material from publications
- Editorial team reviews assembled document
- Production team completes printing and binding

Both this process and the Report produced accomplish three purposes:

- The community tells its own story
- The community gives an account to those who have invested in it
- The community creates a symbol of possibility for other communities

Your farm, nursery, parks, laundromat, and educational tools demonstrated to all of us that success can only be measured by action. Pisinemo accurately reflects its name. There is majesty in this desert, there is beauty, and there is strength.

Senator Dennis DeConcini

## THE METHOD OF DOCUMENTATION

### CONTEXT

The approach used to document the Human Development Projects is unique. It differs from the usual "objective" analysis by frankly acknowledging the effect of the documentation process on the community and therefore so designing formats, questions and procedures to allow the community to reflect helpfully on its journey. Secondly it differs from the evaluative approach by emphasizing accomplishments, learnings and breakthroughs rather than discrepancies, failures and mistakes. The latter are examined, but on the assumption that all experiences have implications for the future. This approach goes beyond apparent negative factors to reveal their creative elements. This work is experimental, and in experiments there are no mistakes, only learnings. Development by nature is an ongoing process, therefore experiences need to be fully and truly recorded for the sake of the next necessary steps. Third, the scope of documentation is the total life of the District during the time of the project. There are many factors that influence, directly or indirectly, the process of development, making it often difficult to determine precisely who or what has been responsible for particular events. The purpose of the document is threefold. First it gives form to the story that is resident in the memory of the community. Elements such as the history of the community, legends, statistics and quotes are used to portray the process of development. Second, it is a report of the results of efforts expended in the project. As such it intends to render accountability to funding agencies, volunteers, authorization figures and other supporters for the use of resources they have made available. Third, it is a concrete sign of hope. As such it holds up to all concerned with development what can happen and what methods and approaches are effective.

### METHOD

The method of documentation begins with a series of visits to the community. These visits are designed to determine the common story that has emerged. A timeline of the local history and a chart of accomplishments are created from these visits and shared with the community at a corporate meeting in which they check, correct and add data. The major section of the document is a report of the community's accomplishments in the economic, social and human areas. Each part describes the intent of the community, the challenges that they faced, and the present indices of development. The challenges become the backdrop of the major accomplishments and activities that were instrumental to the changes that occurred. The indicators of change are summarized, and the statistical data is collected from the residents and from past reports, in order to provide various forms of the community story.

### SCREEN

For the purpose of documenting the changes in Pisinemo from 1978 to 1980, three types of screens have been used: a set of discernment screens, a set of selection screens, and an organizing screen. For the purpose of discerning what in fact has happened, the consult document provided the challenges, the tactics and the programs with which the project was begun. Each of these has been reviewed carefully to determine where significant breakthroughs have occurred. As interviews have been held among community residents, their memories have emerged as a selection screen in that they have given weight to

the effective impact of various accomplishments. The final selection screen, however, has been an intuitive grasp of what among the numerous documentable events in the project accurately represent the changes that have occurred in the economic, social and human areas. The selected items have been held over against the programmatic chart as an organizing screen and as a check on comprehensive coverage of all aspects of village life. This screen provides the basic framework around which the community's story is told.



THE PISINEMO VILLAGE CHURCH WITH ITS DISTINCTIVE PAPAGO ARTWORK ON THE FRONT EXTERIOR.

## SUPPORTERS

### Sponsors and Contributors

ACTION-VISTA  
Save the Children Federation  
Vance Foundation, Tucson  
Four Corners Regional Commission  
American Lutheran Church-DAPC  
National Indian Lutheran Board  
Million Dollar Roundtable Foundation  
Phelps Dodge Corp.  
Lutheran World Ministries Volunteer Services  
Shepherd of the Valley LCA Church  
Spanish Trail ALC Church  
Lutheran Social Ministry of Arizona  
EVO-ORA Foundation, Tucson  
Indian Ministry-Phoenix District-UMC

### In-Kind Goods and Services

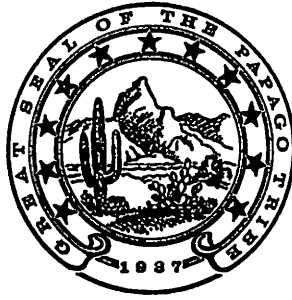
Arizona Department of Economic Security  
Del Nottingham  
John Deere-Central Arizona Machinery  
Casa Grande Tools-Western Auto  
Shepard-Harris Associates  
Gambles, Casa Grande  
Foxworth-Galbraith, Casa Grande  
Rain for Rent, Chandler  
Ajo Electric and Lumber  
Western Auto, Ajo  
Dairy Queen, Ajo  
Ajo Auto Wrecking  
Arizona Sash and Door Co., Tucson  
Curtis Roofing and Supply, Inc.  
Dor-Ways  
Grant Road Lumber  
Lumber Country  
Olanders Glass and Mirror Co.  
O'Malley Building Supplies, Tucson  
Pisinemo Trading Post  
Sunset Glass and Mirror Co.  
Tucson Electric Supply Co.  
Lumber World  
Meals for Millions  
San Jose Mission

### Technical and Other Assistance

Papago Tribe Well Maintenance Dept.  
BIA-Papago Agency-Land Operations  
Soil Conservation Service, Tucson  
USDA Soil Conservation Service, Sells  
Papago Tribal Agricultural Program

Jose Bolaños, Sonoita, Mex.  
Southwest Adobe, Ed Doogan  
Valley National Bank  
Papago Tribe CETA  
BIA-Papago Agency-Roads Dept.

\*In addition there have been many individuals who have given their support and assistance on various projects.



## THE PAPAGO TRIBE OF ARIZONA

Department of Economic Development and Planning  
P. O. Box 837 • Telephone (602) 383-2221  
Sells, Arizona 85634

December 18, 1980

Mr. Gary Forbes  
Pisinemo Human Development Project  
Pisinemo Rural Branch  
Sells, Arizona 85634

Dear Gary:

This letter is in response to your request to reflect my feelings on the progress which has been made in Pisinemo.

I have seen much progress in the community and I have noticed the pride and involvement of the community in their economic development to meet some of their needs. It gives me great satisfaction to see the revival of community cooperation and community efforts. As you know that was the tradition in times past where communities, relatives etc. worked together for a common cause.

The Laundromat, Adobe-making, Nursery, Community Farms, and Construction ventures are succeeding. On a personal level my greatest support is in the Adobe-Making and Construction activities as a means of addressing the housing situation which is prevalent. I do support the development that has occurred especially the Laundromat as it exposes business management techniques to the local people. There are positive aspects to all that's happening at Pisinemo and I will continue to assist in any small way that I can and advocate the human development projects.

Thank you for giving me the opportunity to express my feelings and thoughts about your efforts and the communities response to grab the responsibilities for such a project and I wish you more success in the next steps to be taken.

Sincerely,

George P. Miguel  
Economic Development Planner

Remarks made at 1st. Anniversary Celebration-October 21, 1979 by  
Jess Sixkiller, Arizona ACTION Director

ACTION, the Federal Agency for Volunteerism, has, as one part of its basic philosophy or mission, the elimination of poverty. We are all aware, however, that this is an impossible goal.

From time to time, though by design or on purpose, or by accident, we start projects that are right for the time. The Pisinemo Human Development Project is one. Held up to examine against the basic philosophy, we find it meets and probably will exceed, what was expected.

But why is this so. Why this effort, using federal resources, church sponsored resources and community resources, succeeding?

I think the magic ingredient is the many people from Santa Cruz, San Simon and Pisinemo that would not accept the way things were in your villages. The many people here who dared to dream and plan and work to make a difference. If the change was to come, and come it did... you... all of you have made it so, because the time was right.

ACTION, the Institute of Cultural Affairs, the Governor's Office (Governor Babbit), the Four Corners Regional Commission and others, were tools for your use in starting change in your village. This is how it should be, you from the community, telling people with the resources how you want them to be used. But, you must also be aware that the resources you are currently using, VISTA, Institute of Cultural Affairs and others, are short term. They are just to help you start. It will be up to you to make the best use of them while they are here. To use them in such a way that they help build community self reliance, should be one of your objectives.

I have to get a plug in for the district ACTION and Institute of Cultural Affairs. It was approximately three months between the time we just met and volunteers entered training. So the time was right for us too.

The Papago VISTA volunteers who have worked alongside their non-Indian counterparts have both contributed a great deal also. They are just like you. The opportunity all of you gave them to express their community concerns is a tribute, not only to them, but to the Papago way. And after all, that is what it is about.

Remarks made at the 1st Anniversary Celebration, October 21, 1979  
by Paul Klores, Valley National Bank

A year ago as I drove to Pisihemo my thoughts were of a departed Papago friend who gave his life caring for his people. I thought of our many discussions about people who come to the Reservation saying they are here to help but who show little respect for the Papago and those who come to sell programs that are not suitable or vfrom which only they benefit. I wondered about who were these people that called themselves the Institute of Cultural Affairs.

I came ready to find fault. Instead I found consultants who came here at their own expense and in fact paid for the privilege of attending the consult. I found the people of the Pisinemo District talking about what they would like to happen, considering the obstacles, and making plans for the future. I witnessed the "miracles" accomplished during that first week. I saw the strangers and the Papagoes singing and feasting together.

Now a year later we look around and notice how much has been accomplished. But there is even more than what the eye can behold. In faraway Peru and in Alaska people there remember that Pisinemo came to their communities to offer a helping hand. Pisinemo is now offering encouragement and leadership to other communities both near and farm

We all know that a year from now and five years from now more and more will be achieved by the people of Santa Cruz, San Simon, and Pisinemo. There will be more things like the laundry built by the people of Pisinemo with the water heated by solar panels manufactured in a small community on the Navajo Reservation, Bird Springs. That laundry seems to be a symbol of something that shows a new direction ofor Indian economic development. I think the people of Pisinemo and Bird Springs are saying, "We are not going to wait for Washington, Sells, or Window Rock to solve our problems. We can do something for ourselves. The name of the Pisinemo District will come to mean to Indians and other everywhere--the people who made their vision come true through hard work and determined effort.

People of Pisinemo, you do Stand Tall.

## ACKNOWLEDGEMENTS

The development effort depends for effectiveness on a coalition of public, private, voluntary and local sectors, each bringing its resources to bear in a coordinated effort focused on a particular locality. That dynamic has been amply demonstrated in Pisinemo with the generous support and participation of so many groups and individuals, too many to be listed here. They all deserve recognition as participants in a network which holds a special promise for development efforts around the world. Of special mention are the Pisinemo District Council, Jose Garcia, District Chairman; Papago Tribe and agencies; Arizona ACTION, Jess Sixkiller, Director, whose support, counsel, and advice have greatly advanced the rapid development work in Pisinemo.

## THE INSTITUTE OF CULTURAL AFFAIRS

The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. It has worked for twenty five years to devise and demonstrate practical methods for comprehensive local reformation. As a not-for-profit voluntary organization working in 32 nations, it has over 100 field offices served by coordination centers in Bombay, Brussels, Chicago, Hong Kong, and Kuala Lumpur. The work of the Institute staff is complemented by an international network of voluntary consultants representing a wide range of expertise. Consultants donate both time and resources to assist in the planning and implementation of Institute programs. The ICA is supported financially by foundations, corporations, religious, and service organizations and concerned individuals. Specific programs have been funded by regional, state, provincial and national government bodies.

Pisinemo HDP  
Pisinemo Village  
Sells, Arizona 85634

ICA Area Office  
955 So. Van Ness  
San Francisco, Ca. 94110  
415/ 285-3939

Regional Office  
737 West Latham  
Phoenix, A z. 85007  
602/ 257-9012