

family visitation project in conjunction with BIA and PHS: "She was helpful in coordinating the efforts of the local PHS hospital staff and the aforementioned welfare agency (BIA) to rehabilitate a family."

Volunteers who have conflicted with the CAP Director have been observed to ignore him or work around him. One incident may reflect many aspects of the VISTA-CAP relationship as well as the position of the CAP Director in relation to the tribal government. One VISTA volunteer asked permission from the CAP Director to take a number of teenagers from the reservation to the pow-wow at Flagstaff. The volunteer also asked for the use of CAP buses. The Director denied the request. The VISTA volunteer then took his request to the Advisory Board and received its approval. (It should be noted that this incident occurred before Governor Allison's statement of 23 June 1966 limiting powers of the Advisory Board.)

The foregoing situation not only reflects the kind of conflict that takes place between the VISTA volunteers and the CAP Administration, but reflects the ambiguous power structure on the reservation.

VISTA-CAP cooperation is dependent upon individual relationships, as is observed in conflicting opinions of the volunteers. Most volunteers working near Sacaton and generally on the eastern portion of the reservation have more direct contact with CAP and are frequently seen in the CAP office. At the west end of the reservation volunteers report frustrated attempts to establish communication with the CAP Director. The Pimas on the west end generally like the VISTAs and what they have accomplished. The Maricopas are rather neutral concerning VISTA. There is one VISTA volunteer among the Maricopas who seems to work along in spite of general disinterest. The teenagers come around, but the feeling is that they are waiting for a handout or some sort of organized recreational activity that VISTA might instigate.

One explanation for the lack of communication between the west end VISTAs and the CAP Administration lies in the long-time rivalry between the people of the two areas. People in the west end have felt that all programs—BIA, PHS, and so on—have always focused on the areas near Sacaton to the exclusion of west end communities. VISTA volunteers have reflected some of these opinions of the west end which may be one reason for the lack of communication.

The VISTA Training Program from ASU has been located chiefly in west end communities. The VISTA Training Director and the CAP Director have had some difficulties in their relationship, which may be part of the problem. While the people of the west end are happy with their permanent VISTAs, they are not enthusiastic about the Training Program. They cannot understand the point of having a trainee for just three weeks.

The VISTA Training Program on the reservation has created some prejudice in east-end communities. The prejudice has hampered VISTA assignments and projects in these communities. In one of the VISTA training groups part of the trainees were sent to east-end communities without preparing the communities. One woman reports that she came home one day to find a strange metal object near her house. On investigating she found it was a sheet-metal structure which contained two VISTA trainees. The trainees told her that they had been brought there to spend several days. The metal structure was called a poverty hut, and was to serve as their living quarters. The Pima woman telephoned the VISTA Training Director. She said that she would like to have the poverty hut removed from her yard, and in concluding added, "How would it settle with you if I pitched my 'tipi' on your lawn?"

The overview of the relationship between CAP and VISTA reflects a split between the two ends of the reservation. The CAP Director has the responsibility for VISTA work on the reservation. At the east end of the reservation this is a functioning role; at the west end there is little evidence of a working relationship between the VISTA volunteers and CAP.

f. Indian Reaction to CAP

The initial reaction toward Community Action Programs was conditioned by the circumstances of the introduction of the CAP idea to the reservation.

The majority of the Tribal Council members knew little about CAP until March 1965, when they were called upon to select a CAP Director. After a Director was selected, there was a wait of two months before OEO funds were actually available. Since OEO information had not been disseminated on the reservation, and there were no operating programs until May 1965, the general reaction was indifference. There were no applicants for the jobs which were to be available under the funded components.