

The present Director has publicly stated many times since his selection that he wishes to keep the job only until a Pima is trained and ready to move into the directorship. He has also stated that the present Assistant Director, a Pima, is the logical choice.

There are opinions pro and con among reservation residents as to the succession pattern. However, it is universally admitted that there is no other qualified Pima available at present.

*Political Factionalism.*—Factionalism is closely involved with opinion about CAP. One faction is seen as supporting the present Director. Other factions oppose or support CAP on a personality basis as faction members are personally affected by some action or inaction of a CAP staff member.

Organized reaction is manifest in a group called the Farmers Association, a semi-secret Pima organization with a history of opposing BIA programs. The Association was active during the 1930's in opposing programs considered infringements on Pima water rights. At present, it is said to be holding secret meetings conducted in the Pima language, sending members around to influence voter opinion in the forthcoming election and, through influencing Council members, affecting Tribal Council decisions. The Association opposes CAP and *Vh-Thaw-Hup-Ea-Ju* because both appear attempts at extending white domination over the Pimas—to the point that the Pimas will finally lose their land. One elderly man is said to have jumped up to exclaim, "We fought the Apaches for our land. Now we will have to fight for it again."

*Apathy.*—Indifference is the most common reaction to all development programs. The indifference stems from past experience with other optimistic programs which never got off the ground. The Superintendent has stated on at least one occasion at a community meeting that the BIA office had "stacks" of old five and ten year plans that never got out of the paper stage.

*Lack of Information.*—The CAA administrators, in attempting to bring information to a wider audience, are continuing to develop the community chairmen as a CAP committee, with the hope they may communicate their information to their own community council meetings. The CAA administrators attend community meetings themselves to discuss CAP action. It is required of CAA employees, Pre-School staff, and others, that they attend the meetings in the communities in which they work.

A frequent reaction to CAP is "we need more information." People who have attended meetings at which CAP projects have been discussed say, "We need more explanation. Someone should come around to talk to the people at their homes."

Explanation in both English and the Indian languages is considered best. People want to be sure that explanations are the same in both languages, and some of the older people are more comfortable in their own idiom. This is apparent at community meetings.

(2) *Attitudes by Geographical Area.*—As earlier noted, the Gila River Reservation consists of two distinct population centers—an east and west end. These sections are separated by thirty miles of desert with the seat of government and all reservation agencies in the east end. As a result of geographical separation there has been a difference in reaction to the OEO programs between the two.

The west end feels that it has been ignored by the BIA and tribal programs. This attitude has developed because of real and imagined slights compounded through the years. The west end has transposed some of this antagonism into a resistance to CAP.

The young people have become more active in politics on the reservation in recent years and on the east end a number of young people are involved in the CAP directly. The Assistant CAP Director is an example. On the west end, where participation is more concerned with tribal politics, there is active effort to enlist voting support from young people in outlying areas, though there is a definite traditional attitude against the young voicing opinions.

The older people who show up at the presentation meetings rarely understand the tremendous impact of the program. The first time most of them hear of *Vh-Thaw-Hup-Ea-Ju* is at community meetings, so they do not feel it is "their program." Even though they are told constantly that it is "the people's program," the people are more apt to "wait and see," as they have in the past.

At the west end, especially among the Maricopas, primary opposition to the program seems to be directed at intrusion of more white men onto the reservation. West end attitudes indicate a more traditional outlook than those of the east.