

Santa Rosa Ranch. They cancelled Gila Bend. They worked through the Tribal Council and contacted district chairmen in setting up the meetings. The CAP Committee Chairman was the spearhead of the movement. The whole Committee would go when possible; when not, as many as possible would go. The Tribal Council had authorized travel expenses for the Education Committee out of tribal funds, and this allowed for CAP Committee travel. Eugene Johnson, Tribal Council Chairman, was invited to all meetings but could not make many. He chaired the meetings when present; otherwise the CAP Committee Chairman took over. Committee members were assigned different areas of the Act, for study, and requested to report findings back to the Committee. Everyone was briefed on the Economic Opportunity Act. They had very great problems in that copies of the Act were scarce and there were not enough to go around.

A standard question at the meetings was, "How is this different from BIA?" The people had difficulties with the BIA in the past and it was a problem to separate the CAP from the BIA in their minds. "Would the CAP Committee collide with the BIA?" Requests came for road and fence repairs, soil conservation, windmills, wells, classrooms, a high school at Pisinimo, a high school at Santa Rosa, an experimental farm as part of a school in Santa Rosa, and livestock assistance.

On 29 September, the proposal was submitted to the Tribal Council. There was discussion in the Papago tradition. There were questions on various aspects of Papago acculturation problems. Would Papago culture fade out? Could it be preserved? Could some satisfactory identity through adaptive acculturation be achieved through the CAP? How do the Indian people fit into a non-Indian society? Could CAP provide some means of preserving Papago culture through a library, museum, and history books? Initial discussions had to do with tangibles like the *charcos* (small depressions used to collect rainwater) and fences. Later the talk turned to arts and crafts, co-ops, social problems, and preservation of the Papago culture. Baboquivari, for example, wanted a school for the training of juvenile officers to deal with the delinquency problem.

The CAP Committee then made a final write-up and forwarded it to Washington. The Tribal Council approved the work of the Committee on 20 September.

Dr. Roessel called the Papago Tribal Office in Sells on 23 November to say that the Committee now had to work out budgets and priorities for the components.

On 23 November, the CAP Committee learned from newspaper and television reports that the Educational Survey and the Remedial English components had been funded in the amount of \$29,500. Several days later a letter of approval was received. None of the people on the CAP Committee read the letter thoroughly, since it appeared to be identical to the newspaper announcement. Some time later, Dr. Irving W. Stout, of the Department of Education at Arizona State University, visited the reservation to see what was holding up implementation of the Educational Survey. He was handed the letter of approval from OEO, which he read in its entirety. Dr. Stout pointed out that the second page of the letter was a request for the Papago Tribe to formally acknowledge willingness to accept OEO funds.

The CAP Committee had held meetings in the districts and on this basis presented a tentative program to the Tribal Council on 25 September 1964. The Educational Survey was one of the proposals approved by the Council. The proposal was approved on 25 October by OEO Washington, and on 4 December, Arizona State University signed the contract to direct the survey. The survey team consisted on Dr. Irving Stout of ASU, Josiah Moore, then Education Consultant to the Papago Tribe, and four Papago assistants. The survey began on 28 January 1965, with a meeting of the Tribal Council, the CAP Committee, and the survey team.

The survey covered the majority of villages and all districts of the reservation. The Tribal Council stated the *raison d'être* of the CAP Committee and Educational survey as follows:

The special committee that the Council appointed feels that this survey is necessary because false starts have been made in the past with an unwise expenditure of money due to an inadequate assessment of needs and inadequate preparation.

One of the survey workers said that in some areas people would not give the information wanted and in other areas they were rather skeptical. She cited San Xavier; someone said to her, "Where are the white people? Did they get tired of taking surveys?" On the basis of the survey, recommendations were submitted to