

Santa Rosa there was confusion in the smaller villages, and the people "did not realize why the program had stopped."

The Indians voice satisfaction with the programs, except for the confusion with Head Start, and would like them continued. One Indian said, "Since the children began Pre-School, they have been speaking better English. We try to encourage this at home, and Pre-School has helped a lot." An Indian woman said, "I enjoy myself learning to sew clothes (at the Parent-Child Center)." Another woman said, "I'm learning to sew and my daughter is beginning to speak and understand English. I think this program is very educational for both of us."

There is agreement between Anglos and Indians that there is a need for more Papago women to participate as teachers, since those who teach have better rapport with the parents and children.

(8) *Missions*.—There are several Christian missions on the Papago Reservation: the Roman Catholic Franciscan Missions, the Presbyterian, the Baptist, the Assembly of God, the Nazarene, a dissident splinter group from the Assembly of God, and a Mormon Mission. Among these only the Franciscans and Presbyterians are of any importance outside the BIA Agency Center of Sells, and none of the missions are of major influence in any area of Papago village life.

The participation of the missions with the Papago Tribal Community Action Agency has been limited. Representatives of the majority of the missions attended a 1964 meeting at which the CAP Committee presented a discussion of the Papago OEO program proposals. Since that time interaction has been largely concerned with use of mission building and teaching staff. The Presbyterian mission has rented the Sunday school building in the Sells Presbyterian compound to the CAA as a Pre-School. The Franciscan mission has provided space for Head Start and Head Start teachers from the regular mission school teaching staff.

Several of the missionaries interviewed made reference to a strong anti-white sentiment among Papagos which inhibits close interaction with them. Because of this sentiment these missionaries feel that close cooperation with the Papago Community Action Agency is unlikely.

c. Indian Reaction

(1) *A Papago Leader's Observations*.—The President of the Association for Papago Affairs is familiar with the activities of CAP on the reservation. She has been a research assistant for the Bureau of Ethnic Research. The following is a synthesis of Papago feeling toward OEO programs, as recorded by this observer:

"In the fall of 1964 there was great interest and excitement over a new program. The Papago were hopeful about a program that would be created and managed by the people without help from the BIA or Washington.

"After the first flurry of meetings had aroused interest there was a lull in activities. After the people in the villages gave their ideas on the needs of their communities, nothing happened; for a year there was no further mention of the War on Poverty.

"The people's reaction to these events was to become skeptical. They were told that the program would be theirs—their ideas, their plans to meet the needs of their communities—but this had not happened. Ideas evolved during the one meeting in each community did not become realities. There is much confusion. People do not really understand the difference between BIA programs and Community Action Programs. To them these programs all come from the Government, and if one department (BIA) promises to do something for them and fails to do it, then the Government is blamed.

"Although the programs started on the reservation in 1965, in most villages nothing has been done, so people think they will not get any programs for their villages. There are only two Pre-School programs going, although there were several Head Start programs of six weeks duration. Many people feel this is all they will ever get for their villages. Still, they are told it is their program and it will help their people. Sells, which is the headquarters for BIA and tribal offices, has a Pre-School and Parent-Child Center, although children living there are constantly exposed to TV, radio, movies, and English-speaking children and parents. The children in remote villages with no exposure to the English language, TV, radio, and movies are not getting Pre-School training, even though theirs is a greater need.