

Water is Life 2015 Program Evaluation

Melodie Lopez, Indigenous Strategies, and Lisa Falk, Arizona State Museum

Arizona State Museum is the primary programmer for Native Eyes' Water is Life programming with three tribal partners from the Hímdag Ki: Tohono O'odham Cultural Center and Museum, Pascua Yaqui Tribe's Computer Clubhouse and Indigenous Strategies. All programs conducted on tribal lands are done with input and permission from the tribal elected leadership, primarily San Xavier District Chairman Austin Nunez and District Vice-Chairman Jerry Carlyle. Each program works with other community partners as needed. 2015 community partners included the San Xavier Cooperative Farm and Tohono O'odham Community College.

The 2015 Water Is Life (WIL) programming was planned based on an evaluation of 2014 and to reflect the desires of community partners who were involved in planning and production of the programs. These included an Elders' Summit, Youth Summit and Native Eyes Film Showcase. This evaluation examines surveys and feedback from each event, and reflects on lessons learned in continuing the WIL program.

11.5.15 Water Is Life Elder's Summit

The WIL Elder's Summit on Thursday, November 5, 2015 was held at the San Xavier District of the Tohono O'odham Nation. There were a total of 31 participants comprised of elders from the San Xavier District Senior Center as well as representatives from the Tohono O'odham Nation Elders Council. The day began with a screening of *The Cherokee Word for Water* followed by a



discussion by Charlie Soap (Producer/Director). Lunch was provided by the San Xavier Cooperative Farm consisting of traditional foods. Each table displayed discussion prompts dealing with memories of water and Tohono O'odham lifeways associated with water. After lunch the Native Eyes team was joined by University of Arizona students and two Tohono O'odham artists to collect stories about water from elders. The artists created drawings from the elders' stories while the Native Eyes staff and students jotted down the elders' comments. These were compiled and given to both the Hímdag Ki and the San Xavier District Archives. They were also placed on a River of Memory mural painted by the O'odham artists and later shared at the Youth Summit. It remained on display in the San Xavier Farm meeting room where people continued to add thoughts to it.

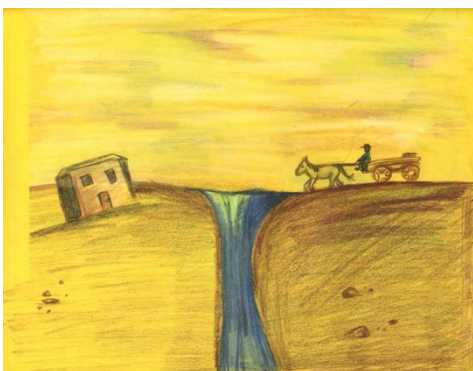
The questions on the prompt cards fell into four categories: rain, water, food and baskets. For the questions, see Appendix 1.



The elder's comments shared memories of rain, foodways, tastes, smells, play, plants, animals, traditions associated with water, water use, collecting water, gardening, irrigation, materials for basket making, water policy, and change in the community.

"My grandparents planted all kinds of vegetables, like beans, corn, watermelon, cantaloupe, white and brown beans, wheat, sugar cane, pinto beans and devil's claw. They used the devil's claw for dying when they made baskets."

"I remember Swimming in the wash after the rain and then going to the wo'o and swimming some more. My grandpa used rain water from the wash to irrigate his crops and granny washed clothes with rain water."

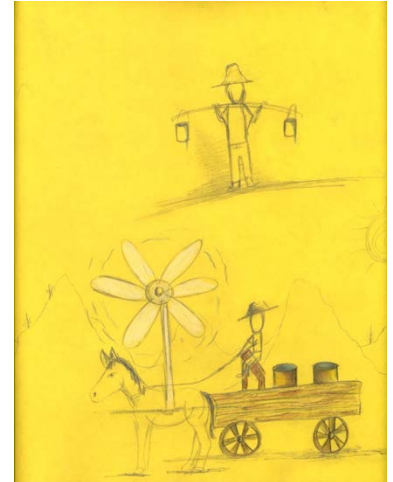


"San Xavier looks so much different now due to a lot of major changes—no more wagons or water canals. We used to get our water behind the church and back to the house to do our clothes washing."

“When I was small, they used to have a pulley to pull up water from the well. When we didn’t have enough water in our well, we went to the place with a windmill. My stepfather would siphon the water into our tanks. We would fill up the olla and store the water in other drums and use it for cooking and watering the oleander plants.” -- Mary Gomez, San Xavier

“I learned from my grandparents that you take a new child in its first rain-naked-and bathe them, blessing them.” --Linda

“We drank (everybody drank) su:dagi from the ha’a. It tasted fresh and cold. We had one inside our house and under our shade (wa’tho)”



See the appendix 2 for all of the elders’ comments.

The Elders’ Summit program evaluation tool was created in collaboration with the San Xavier Senior Center director. The responses reflected the elders’ deep concern for water. 93 percent of the participants enjoyed the event enough to want to have future events utilizing the theme of water, community building and farming. Elders reported being more likely to speak to their communities and to youth about water after having attended the event. When asked what excited them most about their tribal communities, 40% reported having water and 20% having the ceremonial grounds at the Hik:dañ as very exciting. The elders did express concerns about water, with pollution (31%) and access still being an issue (26%). Since the event, elders have attended additional Water is Life and other Native Eyes film screenings.

11.8.15 Native Eyes Film Showcase

On November 8, 2015 the Native Eyes Film Showcase at the Loft Cinema presented *My Louisiana Love*, *Chasing Water* and *Mover un Río*. Monique Verdin, co-writer and film subject spoke about her movie, *My Louisiana Love* along with Sharon Hong, co-writer and director. The 18 minute *Chasing Water* is the first non-Native film to air at Native Eyes but provided an excellent overview of the Colorado River Watershed, giving context to our discussions. *Mover un Río* was about the water struggles of Yaqui on the Mexican side of the border. The movie

was followed with a panel discussion by Felipe Molina, Maria Escalante and Carlos Valencia. Each film touched different audience members, one wrote “It was wonderful and illuminating to learn about the Houma, their way of life, the perils they face. A sensitive effective blend of the personal and political. The delta as microcosm of global issues very compelling.” *Mover un Río* was also very impressive. Many who attended did because they wanted to learn about this story which is happening so close to Tucson. The shorter film about the Colorado was an evocative set-up to *Mover un Río*. During the showcase, on the Loft’s patio, there was also a Resource Fair with various tribal and environmental organizations. This allowed participants to learn more about local issues and projects and how to become involved.

About one-third of the audience returned a program evaluation. The majority of respondents were American Indian community members and Loft members. Attendees had a strong interest in environmental issues and came to learn more. One respondent noted: “My son and I learned a lot about the different issues presented in the films today. I was interested in listening to what other tribes have to go through on their environmental issues.” *Mover un Río* was very important to the Loft audience because it is a lesser known “local” issue. Some attendees came to the Showcase because they were invited, as free tickets were dispersed at the University of Arizona’s Native American Student Day as well as the San Xavier District Senior Center to those interested in attending.

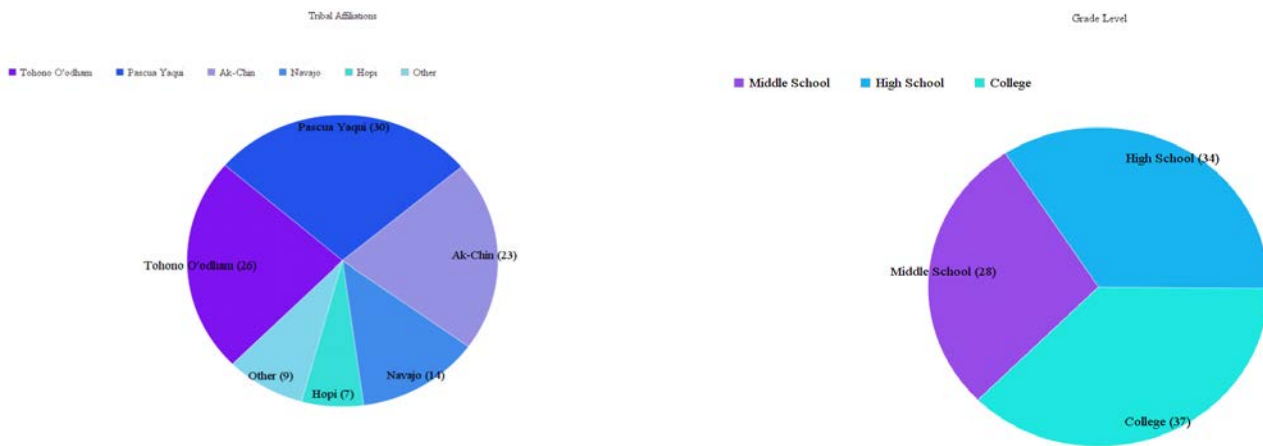
12.5.15 Water Is Life Youth Summit

The WIL Youth Summit was designed for middle, high school and college students to engage with water utilizing indigenous thought. The morning of the event was held at the San Xavier District Administrative Offices and the afternoon art engagement activities were at the San Xavier Farm Cooperative (SXFC). Featured were Yaqui, Tohono O’odham and Lakota speakers. The highlight was a phone call from San Xavier District Chairman Austin Nunez who was at the World Climate Change talks in Paris, France. The afternoon featured a variety of activities including: youth video interviews with elders; beading with clay beads of different tribal water symbols made by a Navajo artist and the activity was led by her college-age son; t-shirt screening of a Water is Life design with the Yaqui 1519 Rebellion artist collective, rainwater garden creation lead by Tohono O’odham Community College teacher Clifford Pablo, basket making with nationally acclaimed Tohono O’odham artist Terrol Dew Johnson, mural painting lead by SXFC artists, and a traditional food “cook-off” with Phyllis Valenzuela, the chef at the SXFC. While beading, the students reflected on the questions that had been put forth at the Elder Summit and added their own thoughts to the River of Memory that was on the wall. In addition, a contingent of adults from the Cherokee Nation in Oklahoma joined us and

participated in the activities. They had come to learn how to engage their youth in similar projects.

While there were 80 participants, we examined the evaluation responses from the student participants only. A total of 47 students filled out both pre and post evaluation forms; from these we gleaned the information share here.

The majority of participants were from the Pascua Yaqui Tribe, Tohono O’odham Nation and the Ak-Chin Indian Community. The majority of other tribal members attending were Navajo and Hopi students. The majority of our respondents were high school and college students. College students included those in community college, tribal college, universities and graduate students. Slightly more males attended than females.

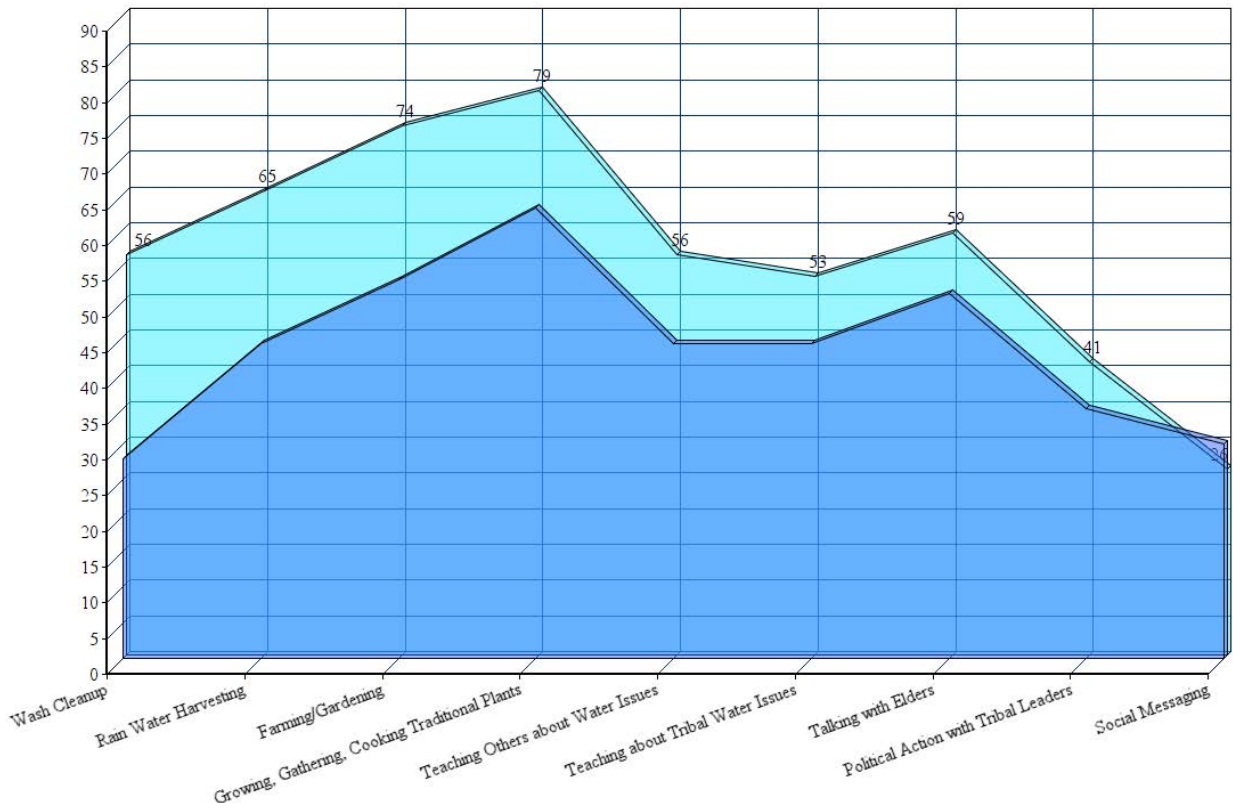


WIL attendees came with a variety of past experiences with water projects. Over half the attendees had experience with growing, gathering or cooking with traditional plants (59%) or farming/gardening (51%). The areas that interested students most for future involvement were growing, gathering and cooking with traditional plants (79%), farming/gardening (74%) and rainwater harvesting gardens (65%). Each of these areas of interest was a part of discussions in the morning as well as afternoon activities. During the afternoon professors from the Tohono O’odham Community College facilitated an activity to build a rainwater harvesting garden for the SXFC fruit trees. There was also traditional food “cook-offs” with teams of students preparing recipes utilizing O’odham ingredients from SXFC. Upon completion of the day’s activities, the interest in participation in future water projects grew. The three areas with the largest growth in interest were wash cleanup (+28), farming (+21) and gardening/rainwater

harvesting gardens (+21). Conversely, students had less interest in social messaging activities around water (-4).

Unsurprisingly, students areas of concerns grew significantly during the program: traditional farming (+17), water purity (+16), sovereign rights to govern tribal water (+13), water storage (+11), and cash crops (+11). It is worth noting that both Ak-Chin and the San Xavier District of the Tohono O’odham Nation harvest cash crops. The three areas of strongest concern for the students were water purity (76%), vanishing groundwater (73%) and climate change (73%). Water purity is on the minds of San Xavier District community members as they recently had to change from using Central Arizona Water (rights to which they won through the Arizona Settlement Water Act) to using Tucson Water due to high arsenic levels in the CAP water. A Lakota engineer from the Indian Health Service was one of the morning speakers who discussed this problem.

Pre Post Comparison for Future Involvement



Other Outcomes

The Water Is Life program has evolved from a Native Eyes Film Showcase to a robust set of programs that meets the needs of several communities. From a public screening and youth-focused summit the first year (2014), the program has grown to hold a Water is Life walk, an Elder's Summit, public screenings, and the Youth Summit. This year (2015) the Youth Summit also attracted a wide range of community members who asked if they could attend as they valued hearing the youth's ideas concerning water, environment and cultural traditions. Many of the elders and adults have continued to attend Native Eyes programs following the WIL programming.

Our 2014 program screened the newly released *Cherokee Word for Water* film with the producer/director Charlie Soap speaking at the Youth Summit and public screening. Inspired by the year before's programming, Mr. Soap volunteered to speak at the 2015 Elder's Summit. As part of the initiatives of his newly formed Wilma Mankiller Foundation, Mr. Soap brought 10 Cherokee elders from Oklahoma to the Youth Summit to learn from our experiences how to engage youth with elders. Having those elders participate in the activities added to the intertribal nature of our event and has resulted in Cherokee family gardening projects in Oklahoma.

In Conclusion

Native Eyes' *Water is Life* programming has resonated not only for our local communities, but has drawn participation from central Arizona (Ak-Chin) and as far as Oklahoma, as well as diverse students attending the University of Arizona. It combines intense Native youth focused workshops with public screenings and discussions. It is a program designed and participated in partnership with the Native Eyes consortium and community partners. This co-ownership ensures the program resonates with participants and is flexible enough to embrace different needs and desires each year. It is a program worth continuing.



Rain harvesting garden building with Clifford Pablo, TOCC



Traditional Foods Cook off, O'odham students with Cherokee elder



Charlie Soap and Jerry Carlyle (San Xavier Vice Chairman) judging the cook off

Appendix 1: Elder Summit Questions/Memory Prompts

RAIN

- The smell of rain, reminds me of...
- What memories come when it rains?
- The smell of *segai* reminds me of...
- When it rains, I think of...
- When it rained, I remember my family used to...
- My parents/grandparents told me the rain meant/was...
- As a child, what did you do when it rained?
- Do you walk to the *hik:dañ* and watch the water when it rains?
- Which plants and animals only come when the rains come? Do any of these hold special significance to the O'odham?
- What stories do you have about the monsoons? Spring rains? Winter rains?

WATER

- My parents/grandparents told me water meant/was...
- What stories about water do you remember from your elders?
- Where did your grandparents get their water? Your parents? Your children/grandchildren now?
- What changes have you seen in water in your community?

- Did/does your family have a special water-related tradition/ritual?
- What do you believe water stands for?
- Why is water important?
- How did O’odham treat water in the past? How do they treat water today?
- Can you remember the taste of water from the *su:dagi ha’a*? Describe it. What are the memories you have about/around *the su:dagi ha’a*?
- What are the memories you have about/around *the su:dagi ha’a*?
- What do you want the youth to know about water?

PLANTS

- When you see a cottonwood tree, what memories does it bring back?
- Did your family ever gather wild plants? What plants did you harvest? How did you have to do to get them? How were they used? What time of year did you gather them?
- Did your family ever gather wild plants? What plants did you harvest? How did you have to do to get them? How were they used? What time of year did you gather them?
- Did you have gardens when you were young? What did you or someone you knew grow in a garden? Where did the water come from to sustain it?
- What did your grandparents grow? How did they garden?
- What were your favorite foods when you were young? Where did they come from?
- Did San Xavier look different in the past? Do you remember that? How has it changed?
- Did your district look different in the past? Do you remember that? How has it changed?

BASKETS

- Who was the first person you saw make baskets? Where did they gather their materials? Are these still available today?
- Did your family ever have to travel a long distance to get materials for baskets?
- Was there someone in your village that you think made the best baskets? What about them made them stand out?
- What is the significance of the designs on baskets made by your relatives/in your district?

Appendix 2: Elder Summit Comments

The village I grew up in had no water. We had to go up the hills and mountain to get our water. We took our containers to get our water.

Water
 Refreshing, cold, crisp
 Tasteful and very full filling
 Great feeling ‘cause it was “Grandma’s Water”
 –75 years ago

I think I remember when I was small, my grandparents would go get water at the charco in a bucket and put it in the barrel to use it to wash clothes. Well water was for cooking. –Clarissa from Crowhang, now San Xavier

As children we would walk to the Hik:dan to see the water after the rain even though Grandma said it was dangerous there.

The taste of water from the su:dagi ha'a had a different taste, like cool and refreshing—nothing like the dull water now from the faucet or bottled water.

My grandmother would cook with the rain water. She would give water to the horses, cows, chickens, the dogs and us children. She would tell us it's good for us that God made rain water.

We would swim in the canal.

Politics got the water rights back but the people didn't know what it meant. When it happened, it was a success and our people were happy. –Linda

What do you believe water stands for? LIFE—Plants, animals, O'odham

1950s - I remember we had a windmill and people would go by wagon to get water in barrels. Now there is water at our houses, more modern houses, nobody rides horses or at least very few.

When it rained, I remember my family used to collect the rain for the animals and plants.

In the district, you don't see any more pumps and water tanks like we had in the 1950s.

Today, the district has more resources for the people - water, houses, electricity – increases in available resources/support.

I learned from my grandparents that you take a new child in its first rain-naked-and bathe them, blessing them. –Linda

I remember drinking water from the su:dagi ha'a. The water was cool like ice water.

I remember getting water from a well across from the San Xavier Church. We would use another pail to pour the water from the well bucket.

When the water table dropped, they told us not to plant anymore because there was no water. We had to get our food from Tucson. –Linda

Su:dagi ha'a sitting under ramada with dipper on the side for everybody to get a cool drink of water.

We walked to a well in the middle of fields. To get water we dropped a bucket on a rope into well, then pulled it up and put it in a basket to carry home.

Water is important for drinking, both for people and livestock, for our homes and for non-native plants. -Mary Gomez, San Xavier

Generation after generation, the su:dagi keeps us going. -Linda

We drank (everybody drank) su:dagi from the ha'a. It tasted fresh and cold. We had one inside our house and under our shade -(wa'tho)

There has been a drastic change. The Santa Cruz used to have water and everyone had fields. I remember fruit trees=peaches and pomegranates. Every weekend we would each take a row and take the caterpillars off green chilies, squash, corn, tomatoes, and beans. We would kill them. -Linda, San Xavier

Getting water from the well.

Plants and animals that come when it rains. Wild wheat, rabbits, javalinas, rattlesnakes. All of these are significant to the O'odham. -Mary Gomez, San Xavier

When it rained, I remember my family used to collect rain water in barrels to use.

RememberingClimbing the tank at the farm.

HA'A - a gunny sack covered a pot under a wa'tho (ramada). The water was naturally cold and tasted very delicious.

District meetings took place to ask for a grant from the BIA \$25,000. The community decided they wanted to see farms again so the idea of the coop farm was formed. 1960s and 1970s

Women walking in the rain is a favorite memory. (Nowadays I get cold, so I have to stay away.)

Monsoon rains a natural watering of our gardens. Watching the water in the river.

You only see or watch water in the Hik:dan on rainy days.

When you drink water from the pottery, it tastes muddy. 1940-50s

Yes, I did walk the hik:dan. When I was ten years old, water was running how it looked on the picture. It was after it rained and was very beautiful. 1991

Yes, I remember the su:dagi ha'a. It taste like eating dirt. I remember the canals. We used to swim in them especially on hot days.

Water is the life of everything on Mother Earth. It's the most precious resource that has been given to us by our Creator!

Juk mat = the insect that come out when it rains. Bright red and about that big.

Water stands for our lives. Our lives need drinking, washing clothes, keeping clean, cooking. ---
--Mary Gomez, San Xavier

The youth went down to the hikdan to watch the water and passed around the su:dagi.

On the UNITY Run I try to teach the kids how to use water sparingly. I teach them to share, how to sponge bathe. It is not hard. -Linda

Youth should know water is important for every day living - - for animals, plants and human beings.

The youth should know that water is precious and that maybe one day they will start planting again for our health. People need to eat healthy foods especially our desert foods.

The su:dagi ha'a was very cool and had a sweet taste. I have family in Palo Verde Stand and they always had water in the ha'a under the wa:to.

My godmother (Mabel Antone) took me to the top of the hill when I had my first menstrual cycle. She washed me with cold rain water, all over my naked body. She told me not to move or I would be scared of the water. -Linda Preston

It seems that a lot of water is being used for the farm from the CAP. We didn't have CAP before.

We lived by a ditch. We went swimming in it. There was a pond for horses to drink out of.

There were fish ponds with golden fish next to the clinic.

When our family saw the rain coming, we would get the barrels out to gather it. We would drink that water, too. -Karen from San Xavier

I remember Swimming in the wash after the rain and then going to the wo'o and swimming some more. My grandpa used rain water from the wash to irrigate his crops and granny washed clothes with rain water.

My grandfather used to collect water in a barrel from the rain.

I remember shallow wells in the bed water (wash) in Santa Cruz.

Water was very important, we used water only when we had to. We weren't allowed to waste water, like having a swimming pool or watering the ground.

I'm reminded of playing in the canal that was full of water and having my mother get on us for playing in there. We got our clothes all dirty.

Snakes in the well, wanting to drink and cool down. There were two wells: East San Xavier and West San Xavier.

Where my grandfather lived he had to get the water from a well. He carried it on a stick across his shoulders with a pail on each end.

Remembering the 1950s and 1960s - - - Wagon horse with barrels of water; Kids dousing the wagon with water and the guy scaring them with the whip.

To shock you – live without water. Live without it readily available. How will you survive? Live without Water! !
-Linda

We go to get our water in the wash, to dig in the river. We start in the morning before the day gets hot. We used pails and walked there. Our child plays in the wash while we work.

Memories: How the water always ran in the Santa Cruz; As Kids, mom and others would play in water; The family would have to cross the Santa Cruz river to get to church. They lived west of Santa Cruz river.

Water stands for the never-ending circle of life. When it evaporates from ponds and rivers to form clouds, it comes back down as rain to water plants, animals and people. Then it begins again. We cannot survive without the water.

The west side of the village has water. The smell of the segai was used to clean the house; was used to get snakes out of the house; and, to bless the house.

When I was small, they used to have a pulley to pull up water from the well. When we didn't have enough water in our well, we went to the place with a windmill. My stepfather would siphon the water into our tanks. We would fill up the olla and store the water in other drums and use it for cooking and watering the oleander plants. --- Mary Gomez, San Xavier

My family is from across in Wo'oson. We have to take water from San Miguel in barrels. We use it sparingly. Kids today don't appreciate it. They leave it running. We have to conserve the water, but it is different in San Xavier. At home we use ½ bucket for sponge bath. --Art Bailey

I saw my paternal grandmother carry water in a tin can (for cooking oil) on a towel wrapped around her head. --Mary Gomez, San Xavier

The smell of rain makes me think of home and watching the kids playing and jumping in the puddles. Then they start crying because their legs hurt.

When the CAP first came it was fed into ditches. This was before the alfalfa risers were installed. 1993 and 1994 sunken basins were installed around the rehab farm. All the mesquite was harvested on the farm that year.

Water
Peaceful feeling
Natural beauty
Sounds, smells, looks beautiful

Water = precious. Running water in the house is something youth grow up with now and they are very fortunate to have this. Before, people had to pump their own water. Young people

should not waste water. We need water to drink and for washing. Animals also need the water.

I remember when my parents would get and haul water from the San Xavier clinic. At the time my mother was working for the Mission School and the Franciscan father installed water in our home. That was the first running water in the village. That was certainly a luxury in the late 1950s.

Water and Life – We can't survive without it. Animals and plants need the water too. It is a scarce resource. We can't MAKE water. We have to be careful with it and be grateful that the rain replenishes our land and the water tables.

My parents got their water from the tank at the windmill. My children and grandchildren use modern water. When collecting water, sometimes the ladies would meet and talk. They would talk about old times. They used tin buckets, not olla. Because of the weather this year, the farm is green. --Mary Gomez, San Xavier

March 24, 2001 - CAP in San Xavier for the first time, district and community. Where the green houses are now is where the water first came out. I remember working with NRCS. The fields were divided between traditional crops and alfalfa. Elders and kids came out for the first harvest. The harvest was left for the community to pick. What was left was sold. Julie's mom made fabric bags for the mesquite flour. The U of A lab milled the pods for the coop.

PLANTS FOR FOOD

The foods that I remember eating are prickly pear, cholla buds, mesquite beans, sap on mesquite trees and root buds. We dug out in the washes.

Grandparents grew watermelon and corn I am living on the family farm land. No time to farm but would like to.

Favorite food when young --beans, prickly pear fruit from the desert.

I liked the wild spinach and going to the desert after it rained and getting the grove. In the summer I would go with my mom to get cholla buds and she would teach me how to take off the stickers.

Squash, corn, watermelon, sugar cane, tomatoes, spinach, onions and carrots. It was my great grandparents garden.... Grandmothers and aunts still do garden today.

My grandparents planted all kinds of vegetables, like beans, corn, watermelon, cantaloupe, white and brown beans, wheat, sugar cane, pinto beans and devil's claw. They used the devil's claw for dying when they made baskets.

My grandfather used to go out and plant even when not raining, but when raining we had to go out and chop the weeds when it starts growing. He had 40 acres in the pasture of Choulic.

My grandparents grew corn, squash, beans, chilies.... They would stored for winter. They started seedlings in egg cartons.

Gardening – My grandparents used to start seeds in a tub until they were 5-6 inches tall, then they would plant them in the fields.

My grandparents planted squash, sugar cane, corn, watermelon, wheat. They used a plow that the mules pulled. We grandkids pulled the weeds and helped harvest. My other grandma roasted the corn and put them out to dry. We helped peel skins off the big squash and hang them out to dry. The dried squash were stored in jars for the winter months. Plants grew from rain water from the mountains.

Best foods: Beans and roasted corn, white tepary beans, fresh corn on the cob. When the corn got hard, my uncle would build a big fire and throw in the corn. That roasted corn was good, mixed with chili.

Best foods: watermelon and cactus fruit.–Joyce

Best Food: corn -Teresa

My father would plant a vegetable garden next to our house. The vegetables tasted very good. He planted lettuce, tomatoes, corn and green onions.

My favorite food was red chili.

BASKETS

My aunt had to come from another village in her wagon. She would pick me up and then we'd go pick yucca from behind Black Mountain. She'd have her little basket that had dishes for our lunch.

My aunt made the best baskets –all shapes, big and small with very fine stitches. Beautiful designs, also owl shapes and others.

My mother taught me and my sister to make baskets. On Oracle we used to go out and collect yucca. We went out towards Benson to collect beargrass. My aunt is the only one who makes them now.

My aunt is with the Elderly Program and the staff goes out to get the materials for their baskets.

I live in Topawa and my parents and grandparents traveled to San Xavier in the desert to gather materials for their baskets.

My grandma and my aunts traveled to Oracle, Arizona to pick yucca for making baskets.

First people I saw making baskets were my mother and my aunt. My aunt's baskets were very fine and their stitching and designs made them stand out.

First person I saw make baskets was my paternal grandmother. My grandmother would let me poke a hole in the basket to make a place for the devil's claw. --Mary Gomez, San Xavier

My mother was very good at making baskets. She did man in the maze. She used roots to make red, yucca and white ones for background and green for designs. (1907)

I have a little round basket with a start. I put it on a black string and wear it most of the time.

I still have one basket of an owl. It has a head you can take off. I have things in there.

The ladies "The Blue Girls" worked and had little rooms in the area. They worked at the clinic in the day and made baskets at night and gossiped. (1950s) I lived with my aunt while my mom was in the hospital and I would listen to the Blue Girls talk while making baskets.

CHANGE

My district (Schuck Toak) still looks the same –no changes. But there is a trailer on the side.
1991

San Xavier looks so much different now due to a lot of major changes—no more wagons or water canals. We used to get our water behind the church and back to the house to do our clothes washing.

The Past - San Xavier was different too because people and children were always outside playing while the adults were cooking outside. Ladies and men were in the fields. Yes, San Xavier looked different in the past. We had horses and wagons driving around the community. We had water boxes and had canals to irrigate the fields of crops.

In the district, you don't see any more pumps and water tanks like we had in the 1950s.

Today, the district has more resources for the people - water, houses, electricity – increases in available resources/support.

Appendix 3: Youth Summit Comments:

ART + COMMUNITY

Healing, balance, community

It expresses how you feel

You can express your feelings
Express feelings towards water

It has a big role in reflecting significance, life and purity.

Art can describe many issues and it can all be part in one picture or image.

Creating more gardens and improves the environment also getting younger children involved.

Showing others the tribe's history

Show how important water is

Art shows meaning on ones perspective of an object

What my people believe is what it represents to us & other people

Letting people express themselves

Art in the community can tell a story. It means a lot because stories have been passed on for many years.

It helps bring people together

Feeling the inside of yourself

Very important so important it helps relate an issues to people

TAKE-AWAYS

Met many people with great knowledge & wisdom with the importance of water

That it's important to conserve water

Water is limited

We need water

Conserve water

Learned a lot! New perspective on water rights not only from a legal perspective
I am very glad that I was given the opportunity to attend and learn so much. For next year I
would like to propose a presentation on international law in regards to water

Water is Life. We can take it for granted but now I know that water is special. Now I see water
in a different way after this summit.

I really enjoyed & thank the O'odham Nation in sharing their traditional ways & their foods are yummy? I learned a lot more about continuing struggles in making water safe.

Water comes from the Colorado River, water conservation is very important

The importance of people around us in many different communities

The Colorado River and what's happening to it also the dirty water and it can do to your body

I was able to learn how to really not take water for granted

How people concerned with uranium deposits and were proud that we came

That we are losing water

A lot about how water is sacred and gave me ideas for my career

That not to waste water and water comes from the Colorado River

I learned a lot about water and how it affects our culture

I learned that water is not an easy thing to get

That there is a lot to know about water.

Water matters to us on a everyday use. Don't take things for granted. Do new things I've never done before.

Every gallon of water counts

I get that the water comes from the Colorado River and how it used to be big but now it is drying up

Making a basket

That the importance of water within the community and the importance of communicating with elders in one's community

NEXT STEPS

More involvement with water through agriculture

Community garden, conservation, grey water use, rainwater harvesting

I want people to learn more about the importance of our water

Traditional knowledge around water, open dialogue between nations and others about water management, education programs

Taking control & speaking up about contaminated waters. Notify public about cleaner water solutions.

Cooking with traditional foods (no fast food or deli food)

Regarding water can help the understanding and leadership to the issues about water and saving it naturally

I would like our tribe to access clean water

Water goes to the tribes, cities and country

Farming and help the community

Explanation to our youth about how important is our water

I would want to have people not waste water

More farming the crops

Help clean my community

Water treatment

I would be informed about my water

Clean water, drinkable water, planting and gardening

Respecting the earth

Clean water

The youth get more involved in understanding why the littlest thing matters

I would like to see more concern regarding water

Discussing the use of water & discussing how clean the water is when we are drinking it

I want to tell them what's going on and to figure out how everyone can get water

More awareness and coming together

