



TOHONO O'ODHAM NATION
THE RESPECT OUR LIFE PROJECT BRAND STRATEGY REPORT

Prepared by WestWordVision for Division of Behavioral Health / Health & Human Services Department.
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PROJECT OVERVIEW

GOALS

This brand strategy report establishes the foundation for creating and implementing a community-based communications and public relations plan for the Garrett Lee Smith Tribal Youth Suicide Prevention Grant on the Tohono O’odham Nation known as The Respect Our Life project. The plan, when completed and deployed, will increase community suicide prevention awareness and assist Tohono O’odham Nation’s Department of Health and Human Services/ Division of Behavioral Health in assessing, treating and managing suicidal patients for the Youth Suicide Prevention Program.

Three key goals have been identified in the implementation of The Respect Our Life project:

GOAL 1: At-Risk Screening, Assessment, and Referral For Services

Over the three years of federal funding and beyond, through the development of partnerships and collaborative implementation of a standardized at-risk suicide screening and clinical review process, provide early detection and referral to services for Tohono O’odham youth and young adults to honor the value of life by preventing the tragic loss of life to suicide.

GOAL 2: Suicide Prevention – Gatekeeper Training

Through the provision of Gatekeeper Training-for-Trainer scholarships and an array of training opportunities, increase confidence and knowledge of Tohono O’odham community members, first responders, and youth service professionals to promote the early identification and referral of youth and young adults at risk of suicide.

GOAL 3: Prevention Awareness and Youth Resiliency

Through the implementation of a social marketing plan, coalition-sponsored community events, and project-sponsored youth activities designed to increase protective factors, increase community suicide-prevention awareness and youth resiliency.

Our work and the purpose of this report forms the foundation for achieving Goal 3, Prevention Awareness and Youth Resiliency for at-risk Tohono O’odham youth 11 to 24 years old.

PROJECT MISSION AND VISION

PROJECT MISSION

Created under the Garrett Lee Smith Tribal Youth Suicide Prevention Grant on the Tohono O’odham Nation and the project currently known as The Respect Our Life project, our mission is to reduce suicide and suicide attempts among Tohono O’odham youth ages 11-24. We’ll do this by implementing Nation-wide suicide prevention and early intervention strategies to promote collaboration, wellness, family and community strengthening and the O’odham *Himdag* (way of life).

PROJECT VISION

We look forward to a day when young people of the Tohono O’odham Nation feel special, heard, proud, and respected for who they are as Tohono O’odham people. We envision environments that are relaxed, safe places where Tohono O’odham youth express themselves and learn how to handle life’s challenges.

METHODOLOGY

Our approach connects the Tohono O’odham Nation’s cultural identity with strategies, messages and branding of The Respect Our Life project. Using our social science method Genis Factor® in this first phase, this report represents the compilation, analysis and synthesis of our research and understanding. In this report we align the facets of the Nation’s culture with what youth and community members in the Nation value most to create an authentic brand and more avenues of engagement.

We call this the Culture-Brand Connection. Making the culture-brand connection provides an opportunity to create future dialogue about the major life forming events that have shaped the Tohono O’odham Nation, its culture and its destiny. Contents in this working draft raise questions that can only be answered by the Nation. We welcome and rely on your input and collaboration to complete this report and make it a living document that can provide clues about future decisions and actions.

Using this approach it is our aim to increase:

- Connectivity within your community
- Collaboration and a sense of community
- Innovative thinking for identifying new solutions
- Decision making clarity for choosing new pathways
- Brand traction for reaching key audiences

The Respect Our Life project brand, more than a logo, slogan and symbols, will communicate the Tohono O’odham Nation’s deeper identity including beliefs, personality, leadership roles, knowledge niches, and mastery skills to key audiences.

Through research and stakeholder engagement we have identified the points of connection that unite and energize people who live in the Tohono O’odham Nation, the elements that distinguish your community from any other. We used the following techniques:

- 1:1 Interviews
- Working group facilitations
- Independent research
- Subject matter experts
- Life forming events

CULTURE-BRAND CONNECTION

INTERVIEWS

We conducted interviews with a wide cross section of the community members ranging from educators, parents, mental health workers, Respect Our Life program participants, peers, alcohol substance abuse counselors, holistic Native healers, spiritual leaders, elected officials, and justice/law enforcement officers.

Our questions were focused on identifying what elements of the Tohono O’odham culture are the strongest, the most vibrant, special and/or cherished among the community.

Of the cultural attributes mentioned, we also wanted to determine which facets would resonate most with youth and young adults and might be the most appropriate cultural elements to communicate in The Respect Our Life project brand.

In light of the Tohono O’odham Nation’s extraordinary history, we asked interviewees to describe the Nation’s character and personality.

And finally we asked if there was a particular role that the community could play in helping at-risk suicide youth feel more valued, connected and empowered.

We also asked for any insights as to the mindset of youth on the Tohono O’odham Nation and the best places and ways to reach them. Answers to the target audiences’ mindsets will be part of the phase 2 Brand & Plan Development, Communications Plan.

We heard from our interviewees about several key cultural elements that may resonate with our key audience:

- Family (the most mentioned element)
- Community
- Recreation and sports
- Singing
- Stories
- Artwork

While the family was mentioned more than any other cultural element, this excerpt from one of the interviews reveals why the breakdown of the family unit is having such a significant impact on the Tohono O’odham People:

One of the strongest threads is family. We are supposed to be a family oriented people and we are close. In ceremony, we are supposed to know our lineage. Your uncles were more than uncles; they were your father’s older brother and your father’s younger brother. Each uncle was addressed differently according to his birth order in the family.

For instance, if you look at your grandmother and grandfather, your mother’s mother was addressed differently than your mother’s father. They all had a place.

Ceremony always acknowledged each and every person in that circle through relationship. Also a relative, for instance your mother's younger sister, called you a special name. When they addressed you with this special name, you would say that special name back to them.

Family relationships are traditionally highly customized and individualized.

Everyone had a special place and you were expected to know and respect this position. Children worked alongside adults and learned responsibility.

It's the closeness and sense of individuality that kept them together and it affects all of us. We are all related. What's important and meaningful: Connectedness and knowing those relationships.

Suicide puts a hole in our connectedness and the special place of each person in the family.

The biggest cultural threats mentioned were:

- Isolation due to family break-down and online social technological networks
- Lack of awareness of history, cultural traditions and their meaning
- Loss of language

Through all interviews with adults we heard that youth feel:

- They are not important
- They are in the way
- Neglected and forgotten

We learned that the top two most valued cultural and character traits mentioned are threatened:

- Cultural element: Family
- Character Trait: Respect

WORKING GROUPS

We conducted several working group sessions, two with a broad cross section of representative stakeholders in the Tohono O'odham Nation, and one with the Behavioral Health staff. Several important patterns emerged from the working groups that prompted us to embrace a different communications strategy with new message senders and communications tools..

COMMUNICATIONS STRATEGY

At the start of the project, we intended to connect with at-risk youth by promoting the most vibrant and cherished elements of their Tohono O'odham culture through the Division of Behavioral Health's Respect Our Life project using mass, online and social media. Based on overwhelming support from all participants to contribute to The Respect Our Life project, we realized that in addition to reaching at-risk youth through these channels, we should also promote The Respect Our Life project to at-risk youth by engaging as many community stakeholders as possible including:

1. Mental and Behavioral Health Professionals
2. Family, Friends & Peers

3. School Counselors and Teachers
4. Government & Legislative Officials
5. Spiritual and Healing Leaders
6. Law Enforcement & Probation Officers
7. Cultural & Art Facilitators
8. Fitness & Health Coaches
9. Media

By leveraging existing programs and partnerships as well as creating new ones when feasible, this strategy more effectively helps the Division of Behavioral Health achieve its goals. In our working group sessions we learned that some community partners have similar audiences and objectives. For instance, the Tohono O’odham Cultural Center & Museum is committed to engaging young people, the same age as our target audience, and has expressed a willingness to add programs and/or activities for our audience to strengthen the connection to the Tohono O’odham culture.

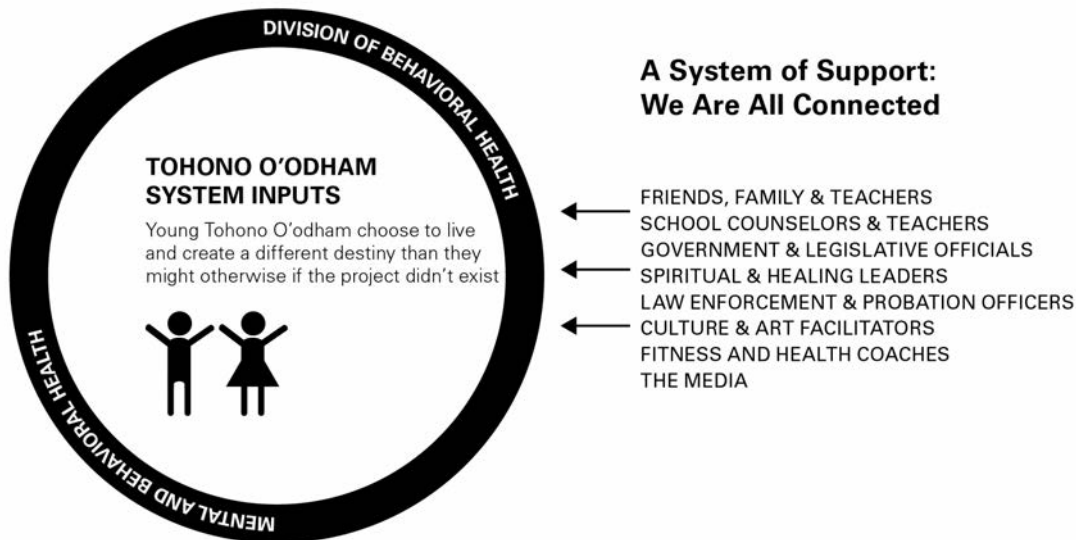


Figure 1: Tohono O’odham Respect Our Life System Inputs

These stakeholders are the manifestation of the concept that “We’re all connected.” We will engage these stakeholders to break the isolation that youth may be feeling and to create more trusted sources for youth.

In addition, the working groups prompted us to shift our target audience from multiple prioritized audiences to one single target audience, at-risk youth, with additional entities serving as stakeholders including the nine listed above. As a result, we expanded the single message sender, The Respect Our Life project, to the entire list of community stakeholders

COMMUNICATION TOOLS

Youth can choose how to enter the support network. Some youth may call the crisis line if they are having an emergency. Others may want to find someone in the community to talk to. And others may want to participate in the Respect Our Life project activities to build a sense of community and belonging. By partnering with stakeholders, The Respect Our Life project can increase the number of activities for youth. Ultimately, we hope these at-risk youth find more ways to connect to their remarkable Tohono O'odham culture and community. The following tools were suggested during interviews and working group sessions, and can be implemented in conjunction with stakeholder groups:

- Develop adult reinforcement and advocacy roles to let our youth know they are important to us
- Create more community events and celebrations that engage young people
- Encourage adults to ask youth to talk, talk, talk to them; Craft an invite from the elders
- Create a panel of powerful champions for youth that reach out into the Nation as spokes people and advocates
- Develop a narrative agenda and set of standard messages for presentations
- Promote stories of the living: young people who have worked through tough situations
- Develop family lineage tools to keep the connection to family real. How are we related? Could we use technology, perhaps an app?
- Teach Tohono O'odham Culture classes: a crash course on O'odham 101. Anyone who is willing to share could do this.
- Use the Rec Centers as a base to reach kids; we could bring in a presenter to teach about O'odham culture and problem solving. We could build the base presentation or tools for this.
- Make each district aware of the situation and give them the tools to be present and help a person through their crisis (learn how to support at-risk youth)
- Encourage district council members to recruit youth for youth council
- Share more song and dance on You Tube (See TO on You Tube)
- Engage Medicine People to treat the whole person: spirit, mind, emotion expressed through the body

TOHONO O'ODHAM DEFINITIONS & BACKGROUND

LINEAGE AND CULTURAL NAMES

Called Hohokam by archaeologists in reference to a past culture, the Hohokam (spelled Huhugam by the O'odham) inhabited southern and central Arizona between 550 to 1450 A.D. They had remarkable technology to build sophisticated irrigation systems for watering their crops.

Early archaeologists proposed that Hohokam culture developed in Mexico and moved into what is now southern and central Arizona. In the 1990s, a major excavation along the Santa Cruz River in Tucson led archaeologists to identify a culture and people that were ancestors of the Hohokam. Called the Early Agricultural Period (2100 B.C.), this early group grew corn, lived in sedentary villages year-round and developed sophisticated irrigation canals. Originating as archaic hunters and gatherers who lived on wild plants and animals, these peoples settled in permanent communities and produced their own food instead of living a more mobile life and gathering what nature provided.

When Europeans arrived in the 1500s and 1600s to what are now the western Arizona-Sonora borderlands, they encountered people who spoke an O'odham language and who had long made the region their home.

Sometime before the arrival of the first Spanish explorers, these people began primitive farming practices and had summer and winter camps. They were farmers in a patriarchal society, humble, and noted for their sense of humor. Dogs were apparently the only pre-Spanish animals domesticated by native peoples in the region. *Source: Felger, 2007, p. 148.*

The first Spaniards in the area called these O'odham groups *Pimas*, a term still used today. When Spaniards arrived in the Pimería Alta they asked these people their name and the O'odham responded, *pim* or *pi maach*. Thinking this was the name they called themselves, the Spanish added an *a* to the end of *pim* to Latinize it, thus coining the word Pima. It was later learned that *pim* means *no*, and *pi maach* means *I do not know or understand in their language*. In contemporary English translation *pim* is simply translated as *huh?*

Another name the Spaniards called these people was *Papago*, a slang used for a group of O'odham living in the Baboquivari Valley, south of the present-day location of the O'odham capital of Sells west of Kitt Peak. These O'odham cultivated and ate a variety of native tepary beans as part of their traditional diet. O'odham dialect translates *Papago* to mean *tepariy bean eaters*. The O'odham largely rejected the name. They were called *Papago* until 1986, when the Nation officially changed its name to Tohono O'odham.

O'odham are comprised of both the Tohono O'odham and the Akimel O'odham who resided along the major rivers of southern Arizona.

Tohono (meaning Desert) **O'odham** (People) are generally located in southern Arizona's Pima, Pinal and Maricopa counties and organized into 12 districts, with their own Nation government. The Tohono O'odham inhabited the area between Ajo and Tucson, north to the Gila River, and in adjacent Sonora, Mexico as far south as Hermosillo.

Hia C-ed (meaning Sand) **O'odham** (People) have become a district of the Tohono under their governance and are a subset of the Nation.

The O'odham in the Pinacate region called themselves Hiach'ed. In the O'odham language, *hia* means fine dune sand, *c'ed* means in, and O'odham means people. Others called these people Sand Papago, *Pinacateños* (Pinacate People), or *Areneños* (Sand People). The Hiach'ed ranged from the Gulf of California on the west to Ajo on the east, the Gila River on the north, and southward into northwestern Sonora, including the Pinacate.

Akimeli (meaning River, stream, or running water) O'odham (People) are generally located in the Phoenix area along the lower Gila River in Maricopa County. They are organized into three communities each with their own individual governance and land:

- Salt River Pima-Maricopa Indian Community
- Gila River Indian Community
- Maricopa Ak-Chin Indian Community

The Tohono O'odham and the Akimeli O'odham refer to themselves collectively as *Wa:k* meaning a *place where water goes underground* in reference to their historical tie with the intermittent Santa Cruz River, which links their communities (Austin Nunez, personal communication).

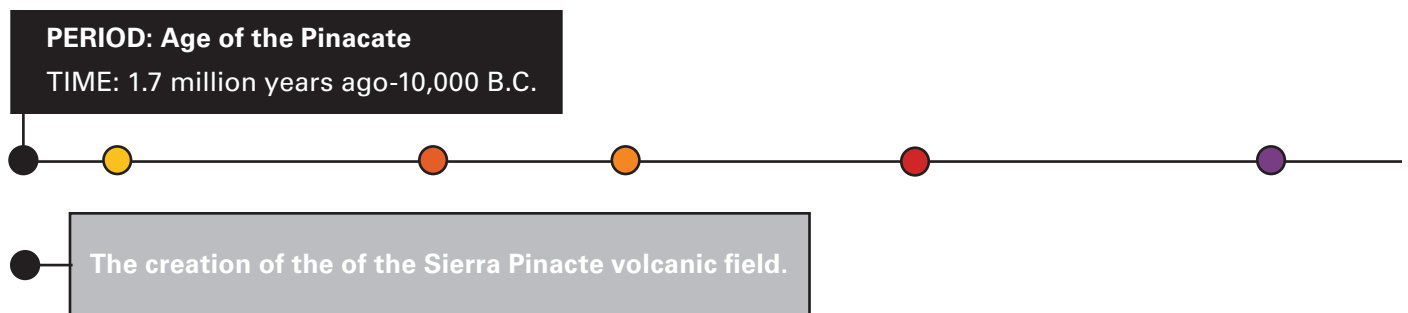
O'odham use oral stories to convey their history. After contact with Jesuit missionaries of the Catholic Church, O'odham stories began to be documented through written language.

LIFE FORMING EVENT LINE

The life forming event line is a tool we use to identify success patterns and traits through time. For The Respect Our Life project, we examined the life of the Tohono O’odham people dating back to the formation of the Sierra Pinacate and the creation story. From the lifeline we have noted evidence of belief systems, personality traits, vocations, mastery fields, and knowledge niches. These elements will be used to create an authentic brand for The Respect Our Life project. Elements of the lifeline can also be used to author epic stories, initiate action narratives that advance a critical agenda, build a collaborative culture focused on commonalities, and develop leadership strategies based on evidence.

Periods have been placed in orange rectangles and events within the period in gray rectangles. Each event contains information on event type, event context, and event relevance.

We are aware that the O’odham throughout time have been called a variety of names. We also understand that they are likely descendants of the Hohokam. For the purposes of this document we will refer to these people as O’odham.



SECTION INTRODUCTION: GEOLOGICAL BIRTH



Context: Based on radiometric dating of rock samples, the age the Sierra Pinacate volcanic field is at least 1.7 million years old and the youngest dated eruption occurred 12,000 years ago.

Physically located in the heart position of the Sonoran Desert, the Pinacate range is regarded, by many people, as the Desert’s heart and soul. A visually spectacular place, surrealistic and geologically unique, the Pinacate is challenging to live in but alluring as a place to visit with its black volcanic rock, the tan Grand Desierto de Altar sandy landscape, crimson sunsets, and view of Baja California and the Gulf of California.

In O’odham creation stories, the Pinacate is historically important because it is considered by some to be their place of origin following a great flood. According to some, the summit of the Sierra Pinacate is the mythological place of O’odham creation.

Figure 2:
Pinacate Sierra, the heart of the Tohono O’odham lands.
(Historic map showing lands formerly under Mexican rule)

Relevance: The O’odham are linked through thousands of years to their center of the world, the land of the Pinacate. With its formation, the O’odham have a special place to visit separate from where they live their day-to-day life. The Pinacate is their refuge, a holy land, a place of origin that encourages spirituality, introspection, creativity and life.

Geological Character: Desert landscape with low and/or intermittent moisture and precious water sources and volcanic rock mountaintops morphing to sandy beaches at the Sea of Cortez.

PERIOD: Creation Story

TIME: Unknown

SECTION INTRODUCTION: MYTHOLOGICAL BIRTH AND CREATION

The O’odham creation story came into being after the Pinacate was formed. People arrived in the area, ancestors of the O’odham, and the creation mythology was created based on the very sacred place called the Pinacate. The first name given to the Pinacate was Schuk Toak which means *Black Mountain* in O’odham.

In one version of the O’odham creation story, a person called *Weeppeg Maasikam*, which translates to First Born Person, is floating on the water in darkness. Weeppeg Maasikam refers to himself in song as *Jewudh Maakai*, which translates to The Creator, and says he finished the creation of the earth. In another version Jewudh Maakai created everything including the water.

Jewudh Maakai is frequently translated into English as Earth Doctor or Earth Medicine Man. This can easily be a misleading translation as the word “doctor” in English generally implies somebody with medical knowledge. *Maakai* is better translated as a doctor in the sense of a Ph.D.

Jewudh Maakai as the creator is one who has special, deep knowledge about the world that he created; this includes secret or even occult knowledge. The word *maakai* is related to the words *s-’e-maach*, to know all about something or to be an expert about something and *s-’e-maachim*, to be an expert. The knowledge of a *maakai* may include the knowledge of how to diagnose or cure illnesses, but the emphasis is on his expert knowledge. *Source: Personal communication from Harry Winters, Jr.*

In the Tohono O’odham creation story, the reproductive powers of the universe give birth to the Papagueria (according to the Tohono O’odham website: an enormous area of land in the southwest, extending south into Sonora, Mexico, north to Central Arizona, west to the Gulf of California, and east to the San Pedro River) and their world thanks to I’itoi, Elder Brother who lives in a cave at the base of Waw kiwalik, or Baboquivari Peak. This Papagueria land has been home to the O’odham for thousands of years. *Source: Taken from Named in Stone and Sky, An Arizona Anthology edited by Gregory McNamee, University of Arizona Press*

A child is born, when the earth is not yet finished, who is called First Born and Earth Medicine Man.

The O'odham creation story begins with the appearance the First Born Person.

Type: Birth

*(text taken from a version of the creation story that is a close adaptation by Bernard L. Fontana recorded in his book **Of Earth and Little Rain:**)*

Context:

Long ago, they say, when the earth was not yet finished, darkness lay upon the water and they rubbed each other. The sound they made was like the sound at the edge of a pond.

There, on the water, in the darkness, in the noise, and in a very strong wind, a child was born. One day he got up and found something stuck to him. It was algae. So he took some of the algae and from it made the termites. The termites gathered a lot of algae and First Born tried to decide how to make a seat so the wind could not blow it anywhere.



Figure 3: "First Born" illustration by Troy Valenzuela.

Relevance: The Creator—one who has special, deep knowledge about the world that he helped create—arrives on the earth when the earth is not yet finished.

Beliefs: There is a Creator, also called First Born and Earth Medicine Man, who has special, deep knowledge about the world and the creative power of the universe.

Personality Traits: Creative, Adaptive

Vocations: Engineering & Technology

Mastery Fields: Geography

Knowledge Niches: Desert Geomorphology

First Born finishes creating the earth. Then he makes all animals and plant life.

Type: Creation

Context:

*This is the song he sang:
Earth Medicine Man finished the earth.
Come near and see it and do something to it.
He made it round.
Come near and see it and do something to it.*

In this way, First Born finished the earth. Then he made all animal life and plant life. There was neither sun nor moon then, and it was always dark. The living things didn't like the darkness, so they got together and told First Born to make something so that the earth would have light. Then the people would be able to see each other and live contentedly with each other.

So First Born said, "All right. You name what will come up in the sky to give you light."

They discussed it thoroughly and finally agreed that it would be named "sun."

Next First Born made the moon and stars, and the paths that they always follow. He said, "There will be plenty of prickly pears and the people will always be happy."

That's the way First Born prepared the earth for us. Then he went away.

Relevance: The Creator takes an active role in designing the earth, giving it its round shape and creating plant and animal life. The Creator finishes large-scale geological landscapes and the life that lives on that landscape. He and the plants and animals have knowledge that there will be people and that they will need light to see each other and gather food, so he makes the sun, the moon, and the stars.

*Beliefs: The Creator made the earth and all the animals and plant life on the earth.
Personality Traits: Social, Creative, Adaptive, Reverent, Light-hearted, Hardworking
Vocations: Engineering & Technology, Farming
Mastery Fields: Astronomy, Agriculture, Geography, Natural Environment
Knowledge Niches: Desert Geomorphology, Desert Farming*

Then the sky came down and met the earth, and the first one to come forth is I'ittoi, Elder Brother.

Type: Birth

Context:

Then the sky came down and met the earth, and the first one to come forth was I'ittoi, our Elder Brother.

*The sky met the earth again, and Coyote came forth.
The sky met the earth again, and Buzzard came forth.*



Figure 4: "First born makes animal life and plant life" illustration by Troy Valenzuela.

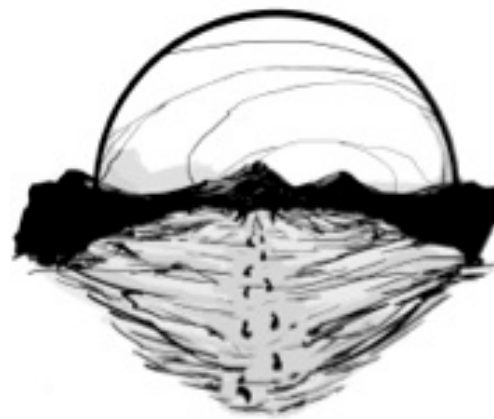


Figure 5: "I'ittoi walks" illustration by Troy Valenzuela.

Relevance: When I'itoi, or Elder Brother, Coyote, and Buzzard come forth and walk Mother Earth, the Tohono O'odham People have sacred cultural heroes to learn from and important stories to share.

Beliefs: Elder Brother, called I'itoi, was the first one to come forth from the earth.

Personality Traits: Social, Reverent

Vocations: Healing & Spirituality

Mastery Fields: Body-Mind-Spirit Health

Elder Brother creates O'odham People out of clay and gives them the "crimson evening."

Type: Creation

Context:

Elder Brother, Earth Magician, and Coyote began their work of creation, each creating things different from the other. Elder Brother created people out of clay and gave them the "crimson evening," which is regarded by the Tohono O'odham as one of the most beautiful sights in the region. The sunset light is reflected on the mountains with a peculiar radiance.

Following a great flood, Elder Brother, I'itoi, descended on the Pinacate and created the O'odham people from the earth. I'itoi reportedly lived in a cave of the Pinacate, created by the roof collapse of a pahoehoe lava-flow tube, on the southeast side of Carnegie Cone. Visiting O'odham left offerings of feathers, plants, and revered objects as homage to I'itoi in this sacred cave.



Figure 6: "Makes O'odham People" illustration by Troy Valenzuela.

Relevance: The act of creating O'odham People means Elder Brother now has a people to watch over and care for. Also his gift of the crimson sky establishes the origin of aesthetics, the value of beauty for beauty's sake.

Beliefs: Elder Brother created us out of clay and gave us the "crimson evening," one of the most beautiful sites in the region. The Pinacate is the center of our world, it is our refuge, our homeland and place of origin.

Personality Traits: Social, Creative, Reverent, Hardworking, Resourceful

Vocations: Art

Mastery Fields: Culture, Geography, Natural Environment, Astronomy

Elder Brother, spirit of goodness, watches over the O’odham People.

Type: Consciousness

Context:

Elder Brother told the Tohono O’odham to remain where they were in that land which is the center of all things.

And there the desert people have always lived. They are living there this very day. And from his home among the towering cliffs and crags of Baboquivari, the lonely, cloud-veiled peak, their Elder Brother, I’itoi, spirit of goodness, who must dwell in the center of all things, watches over them.

The Tohono O’odham honor Elder Brother’s sacred cave on the west side of a high peak in Baboquivari Mountain, to the southwest of Tucson. This is where the Tohono O’odham believe I’itoi emerged and still lives today.

I’itoi is most often referred to as the Man in the Maze, a reference to a design appearing on native basketry and petroglyphs which positions him at the entry to a labyrinth.

Relevance: Elder Brother is unique to the O’odham People, as he created them, watches over them, and lives near them on the Tohono O’odham Nation in a cave below the peak of Baboquivari Mountain. Sometimes viewed as a Cultural Hero and Guide, Elder Brother understands O’odham struggles, helping them remain in balance with the world and learn lessons as they travel through the maze on their life journey. He may also embody the accumulated wisdom, knowledge and stories of O’odham elders through the ages.

By telling the People to stay in the land from which they were formed, Elder Brother may have insights regarding their relationship with this particular land, how they can care for the land and how the land can care for them in terms of health—body, mind, spirit.

Beliefs: Elder Brother is always with us and watches over us, the People he created. Our Land and our Life—and all that comes from them including the plants, animals, and natural resources—is sacred, a gift from the Creator and Elder Brother.

Personality Traits: Social, Reverent, Compassionate

Vocations: Healing & Spirituality

Mastery Fields: Body-Mind-Spirit Health

PERIOD: Las Capas Agricultural Site
TIME: 2,100 to 500 B.C.

SECTION INTRODUCTION: INNOVATIVE THINKING AND RESOURCE EXCHANGE

Las Capas is an early agricultural site that was occupied by probable O’odham ancestors. The oldest known stone tobacco pipes in North America were found there in the Santa Cruz Valley. Pottery was not yet being produced in the region, but archaeologists have found stone tools, cutting tools, grinding stones and awls for basketry.

These are the first farmers and villagers of the American Southwest. They cultivated corn, squash, and beans, called the ‘three sisters’—staple foods for these early hardy desert farmers and later Tohono O’odham People.

For the first time, these people had time to imagine and think beyond basic needs. They built pit houses and storage pits. They made the first ceramic figurines and pottery in the Southwest.

The O’odham bring about the rise of a cooperative civilization. This is the first evidence of community organization of the ancestral O’odham. Instead of moving to find food, water management and local food production positioned the O’odham to move beyond mere survival mode. This eventually provided them more time to build community centers.

2100 B.C.: The O’odham, former hunter-gatherers, plant corn and establish a year-round local food source.

Type: Innovative First, Resource Exchange

Context: Trade among cultures or perhaps the blending of cultures through intermarriage is thought to have brought about one very significant new practice that changed life forever for the O’odham. They planted corn for the first time. Its domestication and use as a staple crop has been traced to southern Mexico where it spread north to this area.

Relevance: Farming corn cuts ‘food miles’ to zero and the O’odham gain a predictable local food source. With the adoption of farming to supplement wild food sources, the O’odham People could remain in one place.

Personality Traits: Social, Creative, Hardworking, Adaptive, Progressive

Vocations: Hunting & Gathering, Farming, Art, Healing & Spirituality, Trade

Mastery Fields: Agriculture, Natural Environment, Cultural Tradition, Body-Mind-Spirit Health, International Commerce

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

1250 B.C.: The O'odham develop the first known water management system in North America at Las Capas.

Type: Innovative First

Context: The earliest discovery of irrigation canals in North America was found at Las Capas, an agricultural site located near present-day Marana, dating back to 1250 B.C. These canals predate the much more sophisticated Hohokam canal systems in the Phoenix area by 1200 years. The find suggests that the people who inhabited the region began with relatively simple irrigation systems and built up to more complex projects as the climate became hotter and drier. Evidence indicates that the region suffered a massive flood about 800 B.C., which buried the canal system.

Relevance: Innovative water technology management in the desert made year round life in the arid climate possible for the O'odham and gave them more time to focus on other elements of their community.

Personality Traits: Social, Creative, Hardworking, Adaptive, Progressive

Vocations: Hunting & Gathering, Farming, Art, Engineering & Technology, Healing & Spirituality, Trade

Mastery Fields: Agriculture, Natural Environment, Cultural Tradition, Community Planning, Body-Mind-Spirit Health, International Commerce

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

800 B.C.: The O'odham utilized revolutionary hunting technology.

Type: Resource Exchange

Context: About 800 B.C., the people of the area used the bow-and-arrow along with the atlatl spear-thrower-and-dart tool when they hunted game. Around this time, O'odham farmers visited or traded with visitors from near the Sea of Cortez and also traded with those who brought shells from the Pacific coast.

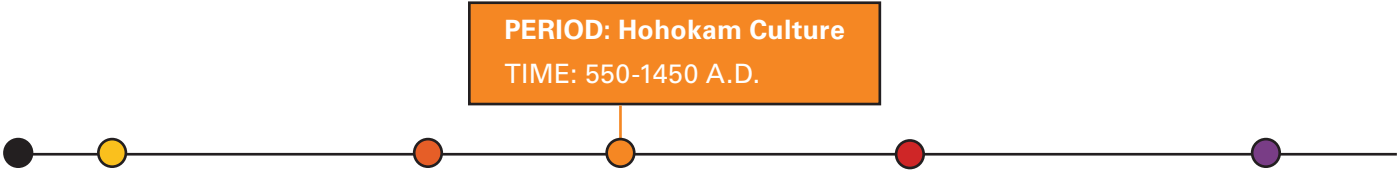
Relevance: The O'odham assimilated applied mechanics, probably through trade encounters, and utilized a revolutionary innovation in hunting technology to secure local, more protein-rich foods, and increase their safety.

Personality Traits: Social, Creative, Hardworking, Adaptive, Progressive

Vocations: Hunting & Gathering, Art, Trade

Mastery Fields: Natural Environment, Cultural Tradition, International Commerce

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology



PERIOD: Hohokam Culture
TIME: 550-1450 A.D.

SECTION INTRODUCTION: INNOVATIVE THINKING AND RESOURCE EXCHANGE

The Hohokam, probable ancestors of the O’odham, inhabited what is now southern and central Arizona with the technology to build sophisticated irrigation systems for watering their crops around 550 A.D. By 1450, 900 years later, their culture had vanished.

The traits of the Hohokam culture from the Phoenix basin to the north were seen in the local people in the area: their pottery decorated with distinctive red-painted designs, their seashell jewelry, extensive canal systems, cotton textiles, Mesoamerican-style large ball courts.

They had a well-conceived and sophisticated city center—complete with areas for people to gather socially, honor their spiritual practices, share news, and sell and produce other wares.

They were the only culture in North America to rely on irrigation canals to supply water to their crops. In the arid desert environment of the Salt and Gila River valleys, there was not enough rainfall to grow crops. To meet their needs, the Hohokam engineered the largest and most sophisticated irrigation system in the Americas at that time.

The canals were perfectly laid out on the landscape to achieve a downhill gradient of 1 to 2 feet per mile. Many of the canals were massive in size. Irrigating up to 110,000 acres by A.D. 1300, the Hohokam irrigation systems supported the largest population in the prehistoric Southwest.

These innovative early O’odham demonstrated that they were successful farmers in a harsh desert environment by using several crop-watering techniques: digging irrigation canals along year-round perennial streams, using flood water from summer rainstorms (called Ak-Chin irrigation, to control and capture rain water in more arid basins), and practicing dry farming, relying on rainfall to water their plantings.

By the time the Spanish arrived in the 1690s, signs of the Hohokam culture had vanished, their extensive irrigation canals were still visible, but lay in ruin.

The O’odham inhabited their traditional lands continuously for thousands of years, apparently without other appreciable human competition for food and water sources. They adapted uniquely and successfully to their land and climate.

The O’odham implemented an advanced, more permanent civilization. Masterminds of desert urbanization, they created permanent civic centers for commercial trade, governance, security, spiritual practice, medicine and recreation. Their civic infrastructure and trade systems increased the potential for contact with other people and broadened their own culture.

800 A.D.: The O'odham build the first ball courts and village plazas in the Southwest.

Type: Innovative Firsts, Resource Exchange

Context: By about 800 A.D., the central feature of the O'odham village was its plaza, the largest of which had ball courts like those found farther south in Mexico. Around this same time, communities in the region were influenced by the Trincheras culture located in Sonora, Mexico and as far north as Marana, Arizona. For the next 200 years, the Santa Cruz Valley remained an actively shared borderland region that blended the Trincheras and Hohokam cultures due to the area's active trade route.

Los Morteros was a Hohokam ball court village from about 850 to 1300 A.D. The site is located on the Santa Cruz River floodplain at the northeast end of the Tucson Mountains in Marana.

Relevance: Beyond survival mode, the O'odham lifestyle allowed time to congregate for recreating, socializing, and trading.

Beliefs: Celebrating our unique O'odham culture is important, so we create places for community to congregate for recreating, socializing and trading.

Personality Traits: Social, Creative, Progressive, Adaptive, Competitive

Vocations: Hunting & Gathering, Farming, Engineering & Technology, Architecture, Art, Trade, Competing

Mastery Fields: Agriculture, Community Planning, Cultural Tradition, International Commerce, Sports & Gaming

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

1000 to 1450 A.D.: The O'odham build above ground pit houses and walled compounds.

Type: Innovative Firsts

Context: By 1000 A.D. villages had grown along expanded canal systems. Around 1150 A.D., walled compounds and above-ground adobe architecture appeared and platform mounds were built for ceremonial use. A large platform built between 1150 and 1300 A.D. was the focal point of a community that lived between the Santa Cruz River and the Tortolita Mountains during the late phase of the Hohokam culture.

Yuma Wash contains what are known as Hohokam Classic Period pit houses, which were built-above-ground room block structures and cremation and burial sites between 1100 and 1450 A.D.

Relevance: O'odham building design and technology had become much more sophisticated, leading to more permanent structures.

Personality Traits: Social, Creative, Progressive, Adaptive

Vocations: Hunting & Gathering, Farming, Architecture, Engineering & Technology, Art

Mastery Fields: Agriculture, Community Planning, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

1300 A.D.: The O’odham build water-smart earthworks that slow down rain runoff and save water.

Type: Innovative First

Context: Early native desert farmers cultivated extensive agave fields in the pediment slopes of the Tortolita Mountains. They built rock-piles, terraces and check-dams to slow rain runoff and save every drop of moisture.

More than 100,000 of these agaves, introduced from farther south in Mexico, may have been cultivated in these fields around 1300 A.D. These succulent plants were used in many ways—roasted for food, fermented for “spirit” beverage, or cut into strips and scraped for weaving fibers.

Relevance: The O’odham were resourceful using plant sources and smart water harvesting techniques for food, beverage and fabric.

Beliefs: We are stewards of the Land, responsible for treating it with respect and using its resources wisely.

Personality Traits: Social, Creative, Progressive, Adaptive, Resourceful

Vocations: Hunting & Gathering, Farming, Engineering & Technology, Art

Mastery Fields: Agriculture, Natural Environment, Community Planning, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

PERIOD: Recorded Conflict and Invasion
TIME: 1540 to 1880 A.D.

SECTION INTRODUCTION: INVASION, HOSTILE TAKEOVER, IMMIGRATION, RESOURCE EXCHANGE, AND TRANSFORMATION

At about the same time in the 16th century, the Apaches came from the northeast and the Spanish from the south invading the O’odham homeland. In essence, it was a clash of cultures and the influence of the Apaches and Spaniards shaped the O’odham over hundreds of years.

From Texas to Caborca, the impact of the Spanish Mission-Presidio system on O’odham people was felt. They stayed together under the protection of missions and presidios within communities. Once churches and presidios became established, O’odham began to congregate to worship, gain protection and secure food.

The introduction of Catholicism challenged existing spiritual life. As with many cultures that operate within another dominant culture, traditional spiritual practice eroded, melded, or went underground. “Many indigenous traditions remained, adapted into a uniquely syncretistic form of worship known as Sonoran Catholicism.” *Source: TOCA Community Context <http://www.tocaonline.org/our-community.html>*

With the introduction of domesticated animals for food, the capable O’odham farmers became even more attractive to Apaches. And with the Apache raids, O’odham bonded more closely with the Spanish, forging a deep link between the two cultures.

The written documented O’odham culture began. Diseases were introduced by the Spanish for which the O’odham People had little or no resistance.

● 1540 A.D.: The Coronado Expedition arrives in O’odham lands.

Type: Immigration

Context: Coronado came up from central Mexico conquering people in what is now northwest New Mexico. He expected to find gold up north, but none was found.

The O’odham had the first major contact with European expeditions involving hundreds of people, cattle and slaves. This contact with the Spanish took place nearly one hundred years before the colonization of the North Atlantic coast and Great Lakes region by the French and English colonists.

Source: Resistance And Collaboration: O’odham Responses To U.S. Invasion: Tiamat Publications #5 © 2004 Long Beach, CA

Relevance: The O’odham have had one of the longest histories of contact with the forces of European colonization compared with the rest of the Native North American peoples. They were exposed to very different cultures including horses, helmets and advanced weapons—the most powerful conquering people with the most advanced weapons in the Old World, the nuclear arsenal of the time so to speak.

Personality Traits: Strong, Adaptive, Patient

Vocations: Hunting & Gathering, Farming, Healing & Spirituality, Art

Mastery Fields: Agriculture, Body-Mind-Spirit Health, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

● 1600-1880s A.D.: Apaches migrate from the northeast and raid the O’odham lands.

Type: Invasion

Context: The O’odham speaking peoples were at odds with the Apaches from the late 17th century until the late 19th century when conflict with European settlers caused both the O’odham and the Apaches to reconsider their common interests.

There is considerable evidence that the O’odham and Apache were initially friendly and engaged in the exchange of goods and marriage partners before the late 17th century. O’odham history, however, suggests the constant raids between the two tribes caused the intermarriages, resulting in a mixed tribe of two enemies.

The Apache raiding intensified in the 1811-1821 decade during the Mexican War for Independence. With the onset of the Civil War in 1861, the Union troops in Tucson were sent to fight in the Civil War back East, leaving southern Arizona unprotected. The settlers and the O’odham were unprotected against the raids of the Apache.

Apache raiding continued until after the Civil War when the United States finally subdued them. The raids cost the O’odham dearly in pillage and bloodshed, but the Apaches never permanently took O’odham land.

Relevance: The Apache raids applied additional ongoing stress and possibly created intermarriages and mixed tribal descendants for the O’odham. As people connected to their land, innovative and adaptive, they remained steadfast, holding their ground. It appears that the O’odham were so successful at growing and storing food in the Sonoran Desert they became a constant target for the Apaches.

Personality Traits: Strong, Adaptive, Patient, Progressive, Hardworking

Vocations: Hunting & Gathering, Farming, Healing & Spirituality, Art

Mastery Fields: Agriculture, Body-Mind-Spirit Health, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

1687 A.D.-present: Jesuit then Franciscan missionaries arrive in O’odham lands.

Type: Immigration, Resource Exchange, Transformation

Context: Father Eusebio Francisco Kino, a Jesuit Missionary, was the first European to visit the area in 1694. His exploration of the Santa Cruz Valley had begun in 1691 as he traveled north from what is now Sonora, Mexico.

Kino drew the first accurate maps of the region. He learned the language of the local tribes-people and helped them come together to resist the fierce Apache. He along with other missionaries helped them improve their farming techniques and expand their farms to include winter crops such as wheat, peas, lentils and garbanzos. Kino also introduced livestock—Spanish Barb horses, Criollo-Corriente cattle and Churro sheep—and techniques to raise livestock that set the foundation for modern ranching.

From his arrival until his death in 1711, Kino initiated major changes in the O’odham way of life. He introduced Catholicism to the O’odham people and founded missions. The San Xavier Mission was founded by Kino in 1692. He was the first non-Indian to visit the village of Wa:k, or “Bac,” as he wrote it. He bestowed the patronage of San Francisco Xavier on this large village of O’odham, what is today the San Xavier del Bac Mission.

Kino was a pathfinder, pioneer and peacemaker determined not to allow native people to be enslaved in support of silver and gold mining. Kino died in 1711 at the age of 66 and is buried in Magdalena (now Magdalena de Kino), Sonora, Mexico.

In 1767, the Jesuit missionaries were expelled from the New World. Within a few years, the Franciscans took up mission posts in the Sonoran Desert. Although Jesuits established a sporadic presence at San Xavier beginning in 1732, it was 1756 before construction of the first church was begun. In 1783 construction of the current San Xavier church began under the management of Franciscans and was completed in 1797. This is the oldest intact European structure in Arizona.

Relevance: New livelihoods emerged for the O’odham including advanced farming and ranching. The region’s 300 years of cattle ranching is traceable to Missionary Kino.

Dietary changes were introduced through livestock, wheat and fruit. The O’odham no longer had to hunt for meat. They found expanded new local food sources combined with new management of food sources and energy-saving devices that increased food production and availability.

San Xavier offered the O’odham a place to worship under the protection of a presidio in Tucson. In addition, the San Xavier Mission created a sense of awe complete with icons, symbols and music.

Personality Traits: Strong, Adaptive, Patient, Progressive, Hardworking
Vocations: Hunting & Gathering, Farming, Ranching, Healing & Spirituality, Art
Mastery Fields: Agriculture, Natural Environment, Body-Mind-Spirit Health, Cultural Tradition
Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

PERIOD: Trauma, Unification and Resilience
1850 A.D. to present

SECTION INTRODUCTION: CULTURAL, ECOLOGICAL AND GEOGRAPHICAL ENCROACHMENT, AND UNIFICATION OF PURPOSE AND CULTURE

Tohono O’odham identity is deeply linked to their traditional homelands, whose boundaries extended east to the San Pedro River, north to the Gila River, southeast to the Sonora River, southwest to Adair Bay, south to approximately Hermosillo and west to the Colorado River. The Pinacate, the heart of these traditional homelands, is their place of origin, their sacred source and the center of their universe. Many O’odham families live in traditional homelands—what is now land separated by the U.S.-Mexico border.

While O’odham lands have been drastically reduced by 75%, the O’odham have never been displaced completely from their land. Their traditional foods come from

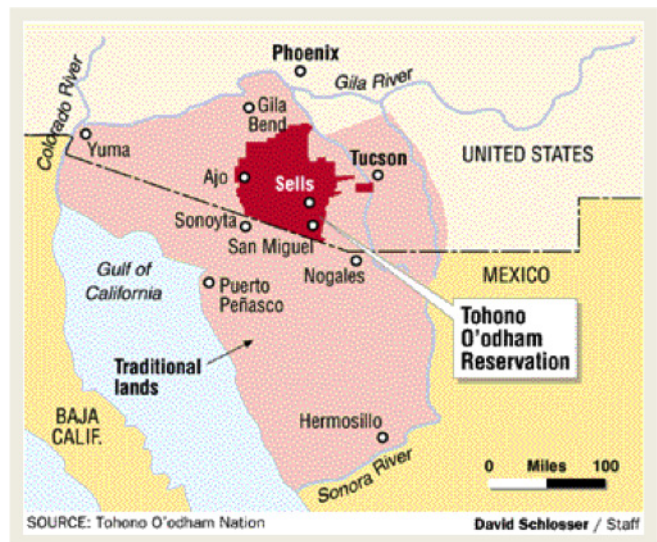


Figure 7: Traditional O’odham lands

mostly this single landscape and the people have evolved in harmony with the fruit of the landscape for thousands of years. As a result, they are not metabolically well-adapted to the relatively recent introduction of highly-processed carbohydrate- and fat-saturated foods.

Increasing international border security measures have placed strains on the Tohono O'odham People who previously walked freely across the border. The presence of an international border that bisects their lands undermines Tohono O'odham sovereignty by fostering adverse social, economic, and environmental conditions that are outside O'odham control, forcing Tohono O'odham to heed a boundary that is incongruent with O'odham identity and worldview, and threatening the continuation of O'odham life ways. *Source: The U.S.-Mexico Border and the Threat to Tohono O'odham Sovereignty: Kate McCracken, March 12, 2012*

Events of the last 150 years have divided the Tohono O'odham people, eroded their family structure and values, degraded their diet, and threatened their health and way of life (Himdag). But Native American people across the country have unified in purpose and the Tohono O'odham in particular are gaining momentum as they make strides to re-establish sovereignty and culture.

1854 A.D.-present: U.S. and Mexico encroach upon O'odham lands.

Type: Ecological and Geographical Encroachment

Context: With the Gadsden Purchase in 1854, what was the homeland of the O'odham (the Papagueria) was subdivided, with 1/3 of the land remaining in Mexican territory and 2/3 of the land now in U.S. territory. The new boundary for the U.S.-Mexico border was extended south from the Gila River to its present location.

The U.S. established the Bureau of Narcotics in 1918 and the Border Patrol in 1924. The initiation of immigration restrictions made it exceedingly difficult for the Tohono O'odham people to retain contact with family and community members living on the opposite side, to participate in cultural and religious ceremonies on the opposite side, and to pass down knowledge and cultural practices to those on the opposite side:

- o Authorized checkpoints are far from the reservation, and crossing any place on the reservation is currently illegal. Many Tohono O'odham must travel more than 100 miles in order to cross the border legally;
- o Crossing requires documentation of birth and/or citizenship that many Tohono O'odham Nation members who were born at home in a traditional manner do not have;
- o Tohono O'odham people who have documents are asked to justify their plans to border patrol officials, many of whom are totally unaware of cultural and religious practices;
- o Those who are allowed to cross are only permitted a temporary visit.

For over one hundred years, the Tohono O'odham were able to pass freely over the U.S.-Mexico border. In the mid-1980s with the border tightening in an effort by the Immigration and Naturalization Service (INS) to stop illegal immigration and drug trafficking, a barbed wire fence divided the reservation and increased Border Patrol presence. Entry anywhere but official check points is illegal and the entry points nearest to the reservation are 90 to 150 miles away.

Following September 11, 2001, border security intensifies in response to stricter immigration laws and national security concerns. In a 2007 article in *Geopolitics*, Kenneth D. Madsen contends that the federal government's policy of emphasizing highly visible, urban crossings has caused illegal border traffic to shift to rural areas that are less visible and politically powerful, such as the Tohono O'odham reservation.

Each year, The Nation spends upwards of three million dollars on essential services related to non-O'odham migrant issues (but neither addressed nor reimbursed by the federal government), including autopsies, vehicle removals, waste removal, criminal investigations and more. http://www.tonation-nsn.gov/pdf/State_of_the_Nation_Executive_Summary.pdf

The driving of border traffic across tribal lands is linked to environmental degradation and decreased harvesting of native plant foods. An estimated 2,000 tons of trash associated with illegal border activity is dumped on the reservation each year. *Source: High Country News: One Nation, Under Fire: February 19, 2007 issue: <http://www.hcn.org/issues/340/16834>*

Relevance: The adverse conditions fostered by the U.S.–Mexico border cause social, environmental and economic harm to the Tohono O'odham Nation. Border issues exemplify the conflict between what is actually happening and what the UN Declaration on the Rights of Indigenous Peoples prescribes. "We admit that the border is a source of tension in our community, but people who live here get tired of being treated as we are irrelevant." *Source: <http://www.tocaonline.org/our-community.html>*

The Gadsden Purchase split the Tohono O'odham homelands, placing those to the north of the new and present-day border under U.S. control and those to the south under Mexican control. Tohono O'odham located in the north were eventually given governance by the U.S., whereas those living in Mexico have not been given any designated homeland of their own.

The border fence inhibits travel of the Tohono O'odham throughout their traditional lands, and crossing the border at legal check points also creates problems due to lack of documentation, border patrol harassment, and an inconsistent policy of the INS toward the Tohono O'odham. Sometimes religious and personal artifacts are confiscated at the border. *

Source: Indigenous Peoples' Human Rights Initiative: The Tohono O'odham: <http://www.hrusa.org/indig/reports/Tohono.shtm>; Additional Source: <http://www.hrusa.org/indig/reports/Tohono.shtm>

*Up until the 1980s, most tribal members were born at home without birth certificates. In the O'odham tradition, births were not recorded in writing, but were remembered by elders who passed them on orally. Many Mexican Tohono O'odham live isolated farming existences that produce none of the documents, such as pay stubs, bank statements, and rent receipts, that are required by U.S. officials to ensure that a visitor has no intention of staying in the country.

Beliefs: Elder Brother, I'itoi, told us to remain in our land, which is the center of all things.

Personality Traits: Social, Strong, Adaptive, Patient, Compassionate, Reserved

Vocations: Farming, Ranching, Healing & Spirituality, Art

Mastery Fields: Agriculture, Natural Environment, Body-Mind-Spirit Health, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

Mid-1940s A.D.-present: O'odham family structure, traditional diet, and language erodes.

Type: Cultural Encroachment

Context: The 20th-century federal policies known as Termination and Relocation, and to some extent World War II, brought mobility, both voluntary and forced, involving boarding schools, and migrant labor. The Federal Indian Termination and Relocation programs moved numerous O'odham families to cities such as Oakland, California, and Chicago, Illinois.

Indian termination was the policy of the United States from the mid-1940s to the mid-1960s. The belief was that Native Americans would be better off if assimilated as individuals, away from traditional family life, into mainstream American society. To that end, Congress proposed to end the special relationship between tribes and the federal government. The intention was to grant Native Americans all the rights and privileges of citizenship, and to reduce their dependence on a bureaucracy whose mismanagement had been documented. By school year 1959-60 the Bureau of Indian Affairs accounted for approximately 66 percent of the education of Indians in Arizona and they operated some 68 schools. The majority of these children went home rarely, if at all, during the school year, which ran from August to May.

In 1941, with the start of WWII, O'odham men were drafted to war leaving few to farm. Until the 1960's, no tribal member had ever suffered from type-2 (adult onset) diabetes. Studies suggest that the primary cause of diabetes and obesity is the rapid change from traditionally-farmed and desert-harvested Tohono O'odham low-fat foods to a more 'mainstream' diet including highly-processed federal commodity high-fat, high-sugar foods. *Source: <http://www.tocaonline.org/our-community.html>*

A number of other factors contributed to the dramatic decline in the O'odham's food production. As the city of Tucson grew after World War II, it needed water, and deep wells were dug along the reservation's boundaries. The aquifers dropped, reducing river flooding and runoff needed for irrigation in the San Xavier District along the Santa Cruz River. The Bureau of Indian Affairs (BIA) contributed to the decline in subsistence farming by moving Indians into jobs as cotton workers off the reservation as a means of assimilation.

By 2000 production of tepary beans had shriveled to less than 100 pounds. In 1930, it was estimated that the tribe grew 1.6 million pounds of tepary beans on the reservation for their consumption.

The mean weight for Tohono O'odham men in 1938 was 157.8 lbs. (+/- 24.4) compared with a mean weight of 201.9 lbs (+/- 49.8) in 1985, a gain of 46 lbs., or a 29.2 percent increase. *Source: Diabetes as a Disease of Civilization: The Impact of Culture Change on Indigenous Peoples: Jennie R. Joe and Robert S. Young, Editors.*

According to Dr. Peter Ziegler, clinical director for the Indian Health Service (IHS) in Sells, more than half of O'odham women ages 35 and older are diabetic, with slightly lower rates for men (along with a potentially sizable percentage of people still undiagnosed). *Source: Native Recipe for Health: The Tohono O'odham Nation tackles diabetes with a return to desert foods. 2009:*

Currently 76 percent of Tohono O'odham 6th-8th graders are overweight or obese (\pm 85 percentile).

Relevance: The federal policies initiated the breakdown of the Tohono O’odham family and language. In practical terms, the policy of Termination ended the U.S. government’s recognition of sovereignty of tribes, trusteeship of Indian reservations, and exclusion of Indians from state laws. Native Americans were to become subject to state and federal taxes as well as laws, from which they had previously been exempt.

The social structure changed once the men left for World War II and children left for boarding schools. As a result, opportunities to teach the Tohono O’odham language and cultural traditions in the home were lost. Part of the “assimilation” exchange was the giving up of an active lifestyle and local diet for an existence reliant on paychecks and government commodities—processed foods high in starch and sugars. Because of their heritage, they did not have the insulin to manage the high carbohydrates and sugar found in the mainstream American diet. As a result, Tohono O’odham now have the highest levels of diabetes in the world. Members of the Nation face a health threat of potentially devastating proportion. Diabetes is on a steep trajectory.

Source: Cultural Survival: Enjoying a Low-fat Desert, May 26, 2010.

Source: Native Recipe for Health: The Tohono O’odham Nation tackles diabetes with a return to desert foods. 2009: <http://www.yesmagazine.org/issues/learn-as-you-go/native-recipe-for-health>

Source: Border Citizens: The Making of Indians, Mexicans, and Anglos in Arizona; By Eric V. Meeks; Page 165

Source: TOCA Community Context <http://www.tocaonline.org/our-community.html>

Source: Oklahoma Historical Society’s Encyclopedia of Oklahoma History & Culture: Termination And Relocation Programs <http://digital.library.okstate.edu/encyclopedia/entries/t/te014.html>

Source: <http://jaie.asu.edu/v1/V1S1ined.htm>

Beliefs: All O’odham People are connected, so when one of us is hurting the impact is felt by all of us.

Personality Traits: Social, Strong, Adaptive, Patient, Compassionate, Reserved

Vocations: Farming, Ranching, Healing & Spirituality, Art

Mastery Fields: Agriculture, Natural Environment, Body-Mind-Spirit Health, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

1874 A.D.-present: O'odham re-establish their sovereignty and culture.

Type: Transformation

Context: Established by President Ulysses S. Grant on July 1, 1874, the Tohono O'odham's San Xavier reservation was established as a designated federal territory managed by a tribal council. Later, in 1882 the Gila Bend reservation was established.

The 1908 Supreme Court case *Winters v. U.S.* established water rights for Native American tribes. This was the first Supreme Court decision to uphold ground and surface water rights for Native American tribes. This decision held that Indian tribes have a federally reserved right to water that was implicitly created when the reservation was established. The decision resulted in hundreds of cases filed. Tribes won court battles and gained control over water resources. But they did not have the financial means to develop and use that water. At the same time, the U.S. government was quite busy helping non-Indians develop and use the waters that were claimed by Indian tribes. Politically, it proved nearly impossible to stop these upstream water users from diverting rivers and streams that originally flowed through or past Indian reservations. In 1975 the Tohono O'odham pressured the federal government for real water rights. In 1982, the Tohono O'odham agreed to a settlement. In 2004, the Nation won a specific allocation. *Source: Indian Water Settlements: Negotiating Tribal Claims to Water1: <http://opensiuc.lib.siu.edu/cgi/viewcontent.cgi?article=1287&context=jcwre>*

In 1917 the main Tohono O'odham (then Papago) reservation was established.

Under the Indian Reorganization Act (IRA) of 1934, the Tohono O'odham Nation formed what the U.S. Government called a tribal government and was recognized as a sovereign entity. Federal recognition included the adoption of a Constitution that defines tribal membership based on bloodline, and not country of citizenship (U.S. or Mexico). Due to the fact that tribal lands extend into Mexico, the Tohono O'odham is the sole U.S. recognized tribe that enrolls Mexican members, although those members are not U.S. citizens." *Source: Indigenous Peoples' Human Rights Initiative: The Tohono O'odham: <http://www.hrusa.org/indig/reports/Tohono.shtml>. Copyright © 2003-2006 Indigenous Peoples Human Rights Initiative.*

In 1954 under P.L. 83-568, the Transfer Act provides "that all functions, responsibilities, authorities, and duties...relating to the maintenance and operation of hospital and health facilities for Indians, and the conservation of Indian Health...shall be administered by the Surgeon General of the United States Public Health Service." The Act transferred responsibilities from the Bureau of Indian Affairs, Department of the Interior to Public Health Service, Department of Health and Human Services for health services.

In 1970, the Tohono O'odham Utility Authority (then called the Papago Tribal Utility Authority) was created. Prior to the Utility Authority, many O'odham villages had no power, service extensions from the cooperative were very expensive and extending power to the small communities was not economically practical for the cooperative. The BIA & IHS did not want to operate the systems and

communities wanted out of operations. Today, the Utility Authority provides electric service to 95% of the homes on the Nation.

The Tohono O'odham adopted a new Constitution with a three-branch form of government in 1986 in an election in which at least 30 percent of the Nation 's qualified voters cast their ballots in accordance with Section 16 of the Indian Reorganization Act of June 18, 1934.

In 1996 Tohono O'odham Community Action (TOCA) was founded. With a mission to create a healthy, culturally vital and sustainable community on the Tohono O'odham Nation, TOCA addresses four root problems in the community:

1. Destruction of local food systems
 - o for which TOCA has established a Community Food System and
 - o TOCA leads a multidisciplinary task force that brings together tribal programs, federal programs, and community members to develop local approaches to the prevention and treatment of diabetes
2. Lack of sustainable appropriate economic development
3. Loss of cultural traditions and
4. Lack of support for youth to develop leadership skills.

Between 1998 and 2000, the Tohono O'odham Community College was founded. Funded by revenues from the Nation's Desert Diamond Casino, and operating in conjunction with Pima County Community College District, the first graduation took place in 2001.

The Tohono O'odham Nation Cultural Center & Museum opened in 2007. Working with elders, the Cultural Center & Museum promotes understanding and respect of O'odham Himdag (way of life) through educational programs and public outreach. There is a strong emphasis on the cultural and historical information the center will provide the community as a way to preserve their past as the "Desert People." The center wasn't built with economic development in mind, but rather to educate visitors about the Tohono O'odham culture.

In 2010, the U.S. endorsed UN Declaration on the Rights of Indigenous Peoples. An important provision in the declaration is the requirement that governments get Indigenous Peoples "free, prior, and informed consent" before embarking on any development project or other action that would affect the Indigenous People's territory. In 2007 when the UN Declaration on the Rights of Indigenous Peoples was introduced, the United States was one of only four countries that voted against the declaration and was the last of those four to reverse its former opposition. *Source: <http://www.culturalsurvival.org/news/united-states/victory-us-endorses-un-declaration-rights-indigenous-peoples>*

Relevance: Unlike the Tohono O'odham living in Mexico, with the establishment of the San Xavier, Gila Bend and main Tohono O'odham reservations, the Tohono O'odham in the U.S. were recognized as a formal sovereign entity by the U.S. Government. Unlike most North American tribes, the Tohono O'odham have never been completely removed or relocated from ancestral their land.

Though it took almost 75 years, the Tohono O'odham finally won a fundamental right to water after pressuring the U.S. Government.

With the Indian Reorganization Act (IRA), the Tohono O’odham gained sovereignty, democracy, membership based on heredity, and bi-national membership—the only U.S. tribe with this distinction. The federal Transfer Act gave the Tohono O’odham equal status with U.S. citizens with regard to health services.

Tohono O’odham culture and traditions are being preserved and advanced through the efforts of TOCA, the Community College, and the Cultural Center & Museum.

Even though the U.S. initially opposed the UN Declaration on Rights of Indigenous Peoples and was the last country to reverse its opposition to the Declaration, the eventual U.S. endorsement represents a victory on paper, an acknowledgement that the Tohono O’odham People have rights to cultural survival so that they may retain their lands, language and culture.

Beliefs: Each O’odham has a personal purpose, significance and value in his/her family, community, district, and Nation, and when one O’odham is contributing his/her gifts, the impact is felt by all of us.

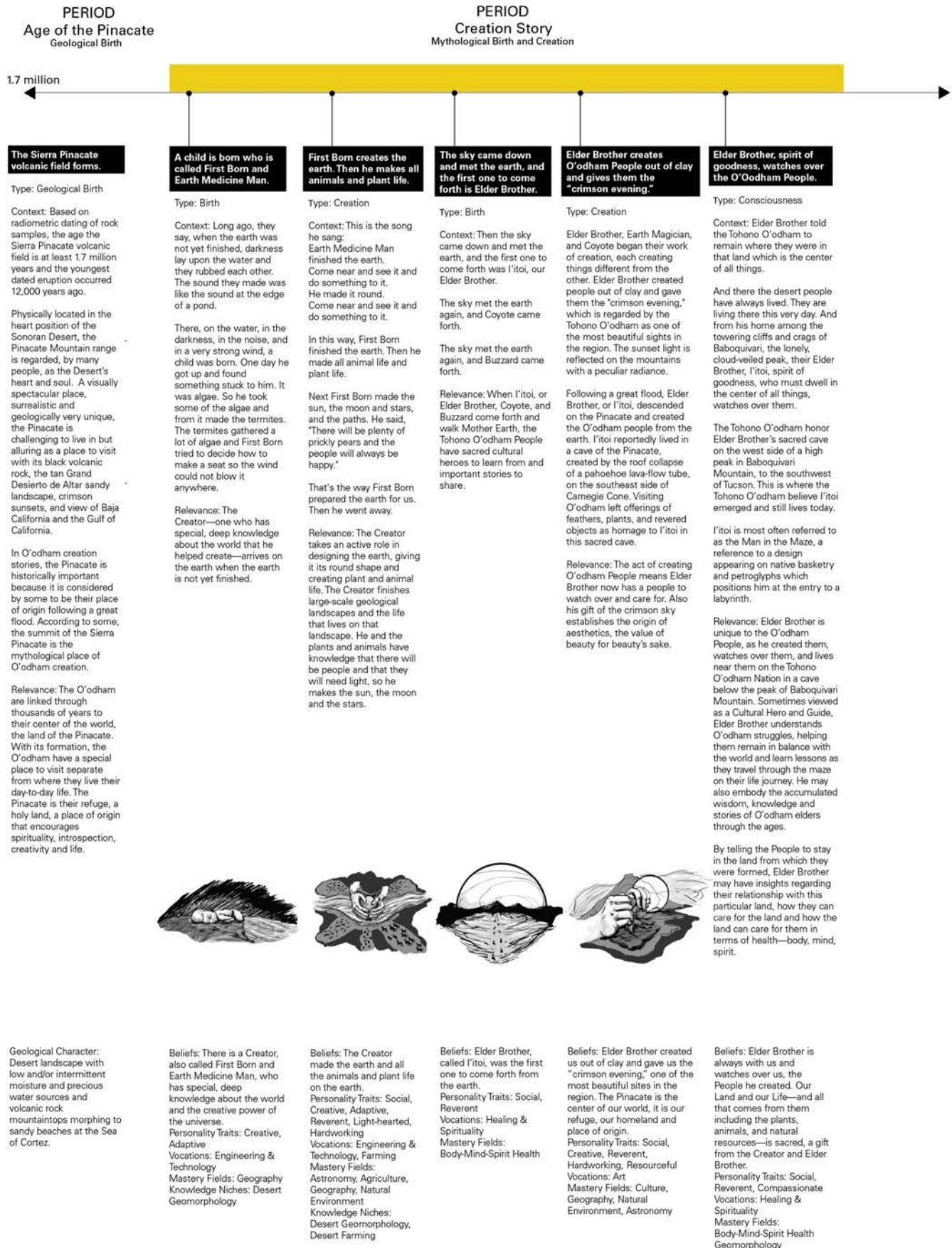
Personality Traits: Social, Strong, Adaptive, Patient, Compassionate, Reserved

Vocations: Farming, Ranching, Healing & Spirituality, Art

Mastery Fields: Agriculture, Natural Environment, Body-Mind-Spirit Health, Cultural Tradition

Knowledge Niches: Desert Farming, Desert Urbanization, Desert Geomorphology

LIFE FORMING EVENT LINE - REDUCED



LIFE FORMING EVENT LINE – REDUCED



LIFE FORMING EVENT LINE - REDUCED



Through the life forming event line, one-on-one interviews, working group sessions, and independent research we have identified the following predominant Tohono O'odham beliefs, personality traits, vocations and mastery fields, and knowledge niches through time:

BELIEFS

We believe...

There is a Creator, also called First Born and Earth Medicine Man, who has special, deep knowledge about the world and the creative power of the universe.

The Creator made the earth and all the animals and plant life on the earth.

Elder Brother, called I'ittoi, was the first one to come forth from the earth.

Elder Brother created us out of clay and gave us the "crimson evening," one of the most beautiful sites in the region.

The Pinacate is the center of our world, it is our refuge, our homeland and place of origin.

Elder Brother is always with us and watches over us, the People he created.

Our Land and our Life—and all that comes from them including the plants, animals, and natural resources—is sacred, a gift from the Creator and Our Elder Brother.

Celebrating our unique O'odham culture is important, so we create places for community to recreate, congregate, exchange and trade.

We are stewards of the Land, responsible for treating it with respect and using its resources wisely.

Elder Brother, I'ittoi, told us to remain in our land, which is the center of all things.

All O'odham People are connected, so when one of us is hurting the impact is felt by all of us.

Each O'odham has a personal purpose, significance and value in his/her family, community, district, and Nation, and when one O'odham is contributing his/her gifts, the impact is felt by all of us.

PERSONALITY TRAITS

PATIENT

Tohono O'odham have the ability to accept delays, problems, or suffering without becoming annoyed or anxious. They act carefully without hurrying.

LIGHTHEARTED

Tohono O'odham are unpretentious. They embrace the amusing side of situations and can be light-hearted about themselves and others. Tohono O'odham like to tease in a good-natured way.

RESERVED

Tohono O'odham reveal emotion or opinions carefully and slowly, expressing themselves in regards to a particular purpose or to a special person. They carry out their business discreetly.

ADAPTIVE

Tohono O'odham adjust readily to different conditions. As history bears out, they are very flexible and resilient, having the ability to spring back.

STRONG

Tohono O'odham have strength and courage in the face of pain or adversity. They possess endurance, mettle, and resilience. They can endure heat, walking, running, thirst, as well as invasions, hostile takeovers and encroachment.

SOCIAL

Tohono O'odham love getting together and talking to others. They celebrate family and the larger community that shares their culture, language and beliefs.

CREATIVE

Tohono O'odham are highly creative and inventive. They are clever and make creative use of resources. They like to create and design new things. They're original thinkers.

REVERENT

Tohono O'odham are respectful of others and the gifts they have been given. They appreciate pure beauty, emotion, and sensation as opposed to pure intellectuality.

COMPASSIONATE

Tohono O'odham show concern for the sick, hurt, poor. They are benevolent and softhearted. They know if they hold onto anger they will be wasting energy that could be spent on positive action.

HARDWORKING

With roots in farming, Tohono O'odham are accustomed to long hours of hard work, knowing that the harvest takes work. They are industrious, diligent and committed to their vocation.

COMPETITIVE

Tohono O'odham like sport. They enjoy rivalry for a prize or reward. They strive for excellence.

PROGRESSIVE

Tohono O'odham look for new and better solutions, advocating for change, improvement, or reform, for better outcomes, as opposed to wishing to maintain things as they are.

VOCATIONS

HUNTER & GATHERER

FARMER

RANCHER

ARTIST

TRADITIONAL HEALER

ARCHITECT

ENGINEER & TECHNOLOGIST

TRADER

COMPETITIVE ATHLETE

MASTERY FIELDS

NATURAL ENVIRONMENT

Skilled in stewardship of land, plants, minerals, animals, water

AGRICULTURE

Skilled in methods of farming, ranching, and gathering of wild foods

CONSTRUCTION

Skilled in process of preparing and constructing built structure and building systems

PERFORMANCE, SPORTS & GAMING

Practiced in mental concentration and visualization skills to compete for reward or prizes towards sustenance (food and water), spirituality (direction and edification), and pleasure (honor and prestige).

BODY-MIND-SPIRIT HEALTH

Skilled in maintenance and restoration of the health of the whole person, animal, plant, environment, planet, universe

GEOGRAPHY

Knowledgeable of land features, the inhabitants, and the phenomena of the Earth

ASTRONOMY

Knowledge of celestial objects, space, and the physical universe as a whole

CULTURAL TRADITION

Skilled in developing and upholding societal beliefs, customs, behaviors, expression and other manifestations of collective human character

COMMUNITY PLANNING

Knowledge of social and environmental conditions and conditions for shaping the expansion of a current community in an organized manner

INTERNATIONAL COMMERCE

Skilled in buying and selling of goods between different cultures and places

KNOWLEDGE NICHES

The Tohono O'odham possess unique knowledge, having made significant contributions throughout history in:

DESERT FARMING

Knowledge of the farming of crops well-suited for arid conditions and desert water management techniques including irrigation canals along year-round streams, flood water from rainstorms, and rainfall only (dry farming).

DESERT URBANIZATION

Knowledge organizing and planning for the transition of a community or city in arid desert conditions with little water.

DESERT GEOMORPHOLOGY

Knowledge of the dynamics and processes of desert landscapes and shapes changing form through time, from mountaintops to farm fields, from volcano tops to sandy beaches.

CONCLUSIONS: PROJECT CONTEXT

The Tohono O'odham are currently in the 150-year period called Trauma, Unification and Resilience on the life forming event line. This current period falls on the heels of two long productive periods—Las Capas Agricultural Site and Hohokam Culture—followed by then roughly 300 years of Recorded Conflict & Invasion. In the current 150-year period we noticed two concurrent trends:

- Erosion of culture including family structure, traditional diet and language
- Re-establishment of sovereignty and culture including resource rights, governmental independence, and traditions

We examined the two concurrent trends through the following lenses:

CULTURE

- Tohono O'odham People have endured much human conflict, compromise and deception from outside sources. Systemic trauma and breakdown of their community, family, diet, religion, and language have been the result. These cultural losses have led to disease and obesity, domestic violence, poor parent-child relationships, alcoholism, criminal involvement, depression and isolation, and increased youth suicide. (The Tucson Area IHS has the second highest suicide rate of all 12 IHS Areas (IHS, 2008))
- Tohono O'odham People have a long-standing deeply embedded cultural fabric, expressed through their traditions, rituals, and practices that are being revived in agriculture, spirituality and healing, the arts, and other areas. Family relationships are highly individualized. Each member has a special place and name in relation to others in the family. Youth are curious about their history and lineage. A cultural reawakening is underway.

LAND

- Tohono O’odham People have endured a continuous assault on their land resulting 1) in a drastic geographic reduction of their traditional homeland boundaries including 2) loss of the Pinacate Sierra, the place of their origins, 3) restricted ability to visit family members due to the international border and 4) degradation of Reservation lands from Border Patrol and drug cartels.

- Unlike many other Native American People, the Tohono O’odham still live on and have never been completely displaced from their homelands. Grounded in their natural environment, they have a deep sense of connection and commitment to their land. The beauty and power of the landscape has been appreciated by the Tohono O’odham People now and throughout oral and written history. The Tohono O’odham, living in harmony for thousands of years with the plants and animals of the region, are in balance with nature relying on it for sustenance. Traditional O’odham farming on the land is providing a resurgence of health-supporting nutrition.

PERSONALITY

- New Tohono O’odham personality traits have emerged in recent history, as would be expected, due to trauma, including quietness, anger, and frustration at times.
- Traditionally, Tohono O’odham People are light-hearted, strong, resilient, reverent, adaptive, and progressive. It is these traits that are bringing them through almost 500 years of invasion, hostile takeover, and deception into a new era.

WILL

- Because of the trauma, Tohono O’odham People feel paralyzed, overwhelmed, threatened. They lack trust and are guarded because they have been taken advantage of frequently and repeatedly.
- Tohono O’odham People have a deep desire to transform and they are collaborating around tough issues such as youth suicide and diabetes. Their character, beliefs, faith, and wisdom have positioned them to adapt, endure, and create a better future.

Considering the context of historic events, the trauma of the last 500 years has likely led to some confusion about Tohono O’odham self-identity. The fact the Tohono O’odham have survived the systemic dismantling of Culture, Land, Personality, and Will and are currently rebounding is remarkable. This speaks to their strength, patience, and resilience.

BRAND STRATEGY

OUR APPROACH TO BRANDING

More than a logo, slogan or symbol, The Respect Our Life project brand will communicate the Tohono O’odham Nation’s deeper identity to stakeholders and key audiences. This identity will reflect the collective Tohono O’odham beliefs, personality traits, vocations, mastery fields, and knowledge niches. Our branding will differentiate the life of the Tohono O’odham from any other nation.

We’ve created an integral culture-brand connection—using one-on-one interviews, group working sessions, and a life forming event line. We’ll interweave the Tohono O’odham culture with the project’s communications strategies, messages and visuals to increase the avenues of authentic engagement with our target audience.

RECONNECTING FACETS OF IDENTITY

When a system—natural or human—is healing, it does so by reconnecting with itself. Part of the process for humans involves remembering who we are and reconnecting with the facets of identity that everyone in the system respects and resonates with. For our audience to reconnect, we will need to bring these elements forward in a contemporary and relevant way. To achieve this, we may need to connect at a visceral level.

We want to emphasize resiliency, the upward trajectory in the life forming event line, infusing our brand with these facets of Tohono O’odham identity:

Culture

- A long-standing deeply embedded cultural fabric
- Agricultural, spiritual, healing and artistic traditions, rituals, and practices being revived
- Family lineages encoding highly individualized places, relationships, and names among members
- A cultural reawakening underway through song and dance, sweats and drumming, culinary arts

Land

- A deep sense of connection and commitment to the land
- The beauty and power of the landscape
- Being in balance with nature and dependent on it for sustenance
- Traditional O’odham desert farming on the land providing a resurgence of health-supporting nutrition

Personality

- Light-hearted, strong, resilient, adaptive, and progressive
- Overcoming 500 years of invasion, hostile takeover, and deception in a new era

Will

- A deep desire to transform
- Collaboration around tough issues such as diabetes and youth suicide
- A readiness to adapt, endure, and create a better future based on character, beliefs, faith, and wisdom

CHALLENGES AND OPPORTUNITIES

Our life forming event line shows that the Tohono O’odham People have endured a great deal of conflict, compromise and deception over the last 500 years. As a result, our target audience—Tohono O’odham youth—is emotionally closed down, often traumatized by stressful family and community environments. Sometimes these youth feel it’s unsafe to express how they feel, and so they often don’t ask questions or offer opinions.

The situation is compounded by an ancestor-bound culture on an inland “island.” Tohono O’odham youth have an already acute sense of physical isolation and aloneness that’s exacerbated by having access a bigger, brighter online world that the Tohono O’odham culture feels out of step with. Young people are rejecting many Tohono O’odham cultural values and feel alone, unseen, and doomed.

The online world of global technologies and social networks expands communication options for almost everyone, but for more isolated populations with strong traditions like the Tohono O’odham, the difference between the everyday world and the online world is particularly great.

This technology is influencing how Tohono O’odham young people learn (a shift from oral to visual) and is creating new sources of rituals, stories, beliefs, and opinions. While these new social networks, venues, and influences are stimulating and mind opening to young people, they come from an outside culture and may threaten traditional Tohono O’odham cultural fabric and values. There is strong peer pressure among our audience to use this technology and integrate with the outside world. If they don’t they are often seen as outcasts by their peers.

Our target group has been taught to be respectful to elders and family. The family dynamic is one of accepting the family structure without doing anything that will be “disrespectful” to the love ones or the tribe.

In terms of spiritual values, the community forbids talking about death or negative thoughts because it is believed that when one talks about death he/she summons death and/or bad spirits.

Our audience respects their elders and has strong cultural values, but they are in need of personal identity expression, even more so than for other young people who want to rebel against the status quo. They want to express who they are, but feel they can’t. This lack of expression is obvious in the trends of clothing, musical taste, and alternative group formations like gangs where our audience can express freely while keeping appearances within the family unit and the community. Communicating with an audience that is “quietly” trying to differentiate itself can be difficult, but it is possible.

REVITALIZE YOUTH. REVITALIZE THE NATION.

We can’t stop large-scale global trends. These are beyond anyone’s control, but we can point the way to new and relevant avenues of cultural expression for young Tohono O’odham People who have experienced trauma and erosion of foundational structures.

By focusing our brand on youth resiliency and cultural expression, The Respect Our Life project can provide a unique opportunity to revitalize all Tohono O’odham People. When you revitalize your youth, you will revitalize The Nation.

We believe our audience needs to be given permission to express itself in a new way that is productive for them and for the community at large. While we realize each new generation needs to chart its own path, we think this specific generation has a larger role to play in Tohono O’odham history.

BRAND PLATFORM

Our branding will signal youth that they can safely express themselves while still honoring traditional values. Evoking early memories of intimacy, love, acceptance, and full expression is a safe way of connecting with this target group. Using universal Tohono O’odham concepts, we’ll make it clear to at-risk youth, who are disillusioned and restless, that through The Respect Our Life project, they can transform themselves and Tohono O’odham People.

We’ll connect with our target audiences by:

1. Speaking directly about suicide and life choices
2. Tuning them into new creative choices
3. Embedding Tohono O’odham touchstones into our language and visuals
4. Encouraging creation of a renewed culture that is uniquely Tohono O’odham and equally theirs

In essence, we want to awaken our audience to something big—to the profound concepts that underlie the Tohono O’odham culture—communicated in a new way. This will allow our audience to tune into the project as well as to their higher self, to co-design the project as well as to evolve their culture, and reclaim their future while honoring the Tohono O’odham Nation.

MISSION

We’re creating a brand for The Respect Our Life project social marketing campaign that connects with and inspires our audience to live and to choose a different destiny than they might have if the project didn’t exist.

ESSENCE

While The Respect Our Life project promotes suicide prevention and resiliency, we believe, because there is momentum of Tohono O’odham sovereignty and culture, we want to focus our brand on resiliency. The project name, campaign theme, language, and visuals will convey resilience, rebirth, re-creation, and new growth.

RESILIENCE

The ability to become strong, healthy, or successful again after enduring stress or difficulty. The power to bounce back to health, vigor, and happiness.



PERSONALITY

LIGHTHEARTED

Unpretentious and good-natured

ADAPTIVE

Flexible, able to adjust and spring back

SOCIAL

Communal, sharing cultural identity and values

CREATIVE

Original, inventive, and clever

REVERENT

Respectful, appreciative of pure beauty

COMPETITIVE

Dedicated, sporting and set on winning

PROGRESSIVE

Forward thinking, seeking better solutions

VOCATIONS

HUNTER & GATHERER

Utilizing the earth's bounty: wild animals, fishing, and gathering of fruits, berries, nuts, and seeds

ARTIST & MUSICIAN

Producing and expressing that which is useful, but also aesthetic and beautiful beyond the ordinary

TRADITIONAL HEALER

Regaining health and insisting on building the spirit dimension of life

ENGINEER & TECHNOLOGIST

Designing, building, and using machines, technology, and structures

COMPETITIVE ATHLETE

Engaging in zone consciousness to win or perform in the best way possible

MASTERY

NATURAL ENVIRONMENT

Skilled in stewardship of land, plants, minerals, animals, and water

CULTURAL TRADITION

Skilled in developing and upholding societal beliefs, customs, behaviors, expressions, and other manifestations of collective human character

MIND-BODY-SPIRIT HEALTH

Skilled in maintenance and restoration of the health of the whole person and his/her relationship to animals, plants, the environment, planet, and universe

COMMUNITY PLANNING

Knowledge of social and environmental conditions-for shaping the expansion of a current community in an organized manner

PERFORMANCE, SPORTS & GAMING

Skilled in mental concentration and visualization to compete for gain of prize, reward, and honor

KNOWLEDGE NICHE

DESERT GEOMORPHOLOGY

Knowledge of the dynamics and processes of desert landscapes and how their shapes change form through time, from mountaintops to farm fields, from volcano tops to sandy beaches

PROJECT NAME & LOGO DIRECTIONS

Respect Our Life has been the working project name used for the grant submission as well as for youth screenings and trainings. The name has little recognition and will be replaced by a new name and logo that reflects our brand direction.

We believe the Tohono O'odham Nation is on the cusp of a new era, and we want a project name that communicates this. We propose a name that is uplifting and taps into the Tohono O'odham mythology, so we can communicate with youth on their terms and help them look at the world in new and different ways. We will use images that resonate with our audience, in a modern, thought evoking way. Our logo will be contemporary, positive, and uplifting. We intend to meld the traditional with the new.

ELEMENTS

Many of these elements below will be used throughout the campaign. Several of these elements will be blended in our campaign and our logo. For instance, we believe the first element below is critical to the entire campaign.

THEME: CIRCLE. CYCLE. WHEEL.

CONCEPTS: CLOUD CIRCLE. RISING CIRCLE. CIRCLE IN THE SKY. DREAM CIRCLE.

Touchstones: Man in the Maze. Tour puzzle. Earth, Sun, Moon. Agricultural seasons and cycles. Medicine wheel passing through all sixteen spokes, integrating the four directions and the four elements. The portal or entrance that leads from adolescence to adulthood.

Messages: Unity. Divinity. Community. We are one. Connect your past with the future. Claim your Tohono O'odham inheritance and reinvest it in the future. Go through your rite of passage.

THEME: CAVE. CLAY. EARTH. LAND.

CONCEPTS: CLAY HOUSE. CLAY HEART.

Touchstones: O'odham earthen adobe pit houses. O'odham People created from clay. I'itoi's cave at the base of Baboquivari Peak. The O'odham heart beating with the heartbeat of earth while running. A deep sense of connection and commitment to the land.

Messages: Sanctuary. It's a safe and sheltered place for you. Create a place in the world for you.

THEME: WATER. CREEK. RAIN.

CONCEPTS: RAIN SPIRIT. CATCH THE RAIN. HARD RAIN.

Touchstones: First Born floats on water. O'odham irrigation canals and communities by water banks and rivers. The O'odham place of origin following a great flood. The Tohono O'odham settlement for real water rights in 1975 and its award of a specific water allocation in 2004.

Messages: Source of Life. Rebirth. Release. Use your resources to create fundamental change. See the abundance of your life.

THEME: MOUNTAIN. FIRE. VOLCANO.

CONCEPTS: RISING MOUNTAIN. FIRE WITHIN. SING YOUR FIRE.

Touchstones: Center of the world, the land of the Volcanic Pinacate Mountain. Heart of the Sonoran Desert. Mythological mountain of O'odham creation. Desert pilgrimage.

Messages: Core. Tap into the core power of the land that shaped you. Discover the power within that comes from your ancestral land.

THEME: SUN. LIGHT. SKY.

CONCEPTS: SUN TRACKS. CRIMSON SKY. PAINTED SKY.

Touchstones: The Tohono O'odham tradition of running to meet the sun as it rises and carrying it in your heart throughout the day. The Tohono O'odham tradition of running to carry news and information from village to village. The Tohono O'odham creation story and naming of the sun in the sky to stop darkness. Elder Brother giving the O'odham the "crimson evening."

Messages: Awaken. Gain a new bright perspective. Stand in the light. Bring the light with you.

Our social marketing campaign and project brand, beginning with the project logo, will communicate to a generation of Tohono O'odham youth that there is a way to express themselves while still honoring their parents and their remarkable culture.