TEMPE HISTORICAL MUSEUM

ORAL HISTORY PROJECT

INTERVIEW #: OH-300

NARRATOR: Jacob Moore

INTERVIEWER: Aaron Monson

DATE: November 10, 2008

JM = Jacob Moore
INT = Interviewer
_____ = Unintelligible
(Italics) = Transcriber's notes

Side A

INT: Today is November 10, 2008, and this is the Tempe Historical Museum's renovation interview with Jacob Moore, and today we are in his office on Pima Road and Chaparral in Scottsdale. Okay, let's begin. Can you start by telling me when and where you were born?

JM: I was born in Phoenix, Arizona on February 11, 1959. I think I was born at Good Samaritan Hospital.

INT: Who was the first member of your family to settle in Tempe, or the Valley if they didn't live in Tempe, and when did they come here?

JM: I would think it may have been my father that was the first person to probably settle in the Tempe area. Again, when I was born, we actually lived on what's now called the Tohono O'odham Nation—it was called Papago at the time—lived at a village called Santa Rosa, which is where my father *(Josiah Moore)* was originally from. He worked in the mining town of Ajo, and he went to school and grew up in Ajo and Santa Rosa. Once he graduated from high school, he went to ASU. So he went to Arizona State University, probably starting in about 1957, maybe 1956. And we have some extended family that lived in Salt River, so he came up from Ajo and lived in Salt River with some of his relatives and started at Arizona State University. My father, being Native American, both Pima and Tohono O'odham, was probably one of ten Native American students that were going to school at ASU at that time.

INT: When you were growing up—you had mentioned you were born in Phoenix—did your family live in Phoenix? Were you raised in Phoenix?

JM: No. Like I said, I was born there, but we lived on the reservation down in southern Arizona at that time. And it was when my father started school, which I guess I must have been two or three years old when he was going to school at ASU, our family moved to Guadalupe, and we lived in Guadalupe at that time that my dad was at ASU. So what I do remember—obviously being pretty young at the time, because I think I was between three and five, although I have memories of that time and my wife says she doesn't, but I remember when I was three and four years old—is having a babysitter close to the university, next to the railroad tracks, while my dad was going to school there.

INT: Can you describe your home a little bit, and who lived with you there? As far back as you can remember.

JM: I would say that we grew up in a very Christian family. Both of my grandparents were Presbyterian. My mother is from Montana, she's Sioux, and came down to go to school at what was Cook Christian Training School, which is actually in Tempe now, but was located at Third Street and Indian School *(Road, in Phoenix)* back in the mid '50s. And when my dad was going to school at Arizona State University, he took a job as a dorm attendant at the Indian School, and that's how they met, they went to the same church there, the Presbyterian church. So both my grandfathers were devout Presbyterians. And in our home in Guadalupe, my father was actually the lay minister for the Presbyterian church in Guadalupe. And it was myself, and I had an older sister that was three years older than me. They were a young family, just starting out. And among the jobs that my dad had, he was working as a lay minister for the Presbyterian church in Guadalupe while he was going to school at ASU.

INT: And I understand that your father was also a former chairman of a tribal community. Can you speak a little bit about that?

JM: Yes. I think that kind of ties back into our growing up in and around the Tempe area, because we lived in Guadalupe when he first started school, and then before he finished, he went back to the Tohono O'odham Nation and took a summer job working in Sells. We moved out of the _____ in Guadalupe and stayed in Gila River for the summer, while my dad went down to work in the Tohono O'odham Nation. And we ultimately moved down to Sells.

My father started out working at the elementary school, and ultimately became the education coordinator for the tribe and was encouraging young tribal members to go on to college. He did that for a number of years, and then we actually left the Tohono O'odham Nation in about '72 or '73 and moved to Tempe, and my dad took a job at Mesa Community College as a counselor within the Counseling Department. Which was an interesting time, because this was when there was a lot of social unrest, and so besides being a Native American counselor, there was also a Black counselor, an Hispanic counselor, pretty multicultural within the Counseling Department, and he was directly involved in a lot of the social issues that were going on at that time within the college environment. He also took a position at Arizona State University as a professor of English for Native American students, an associate professor position or adjunct professor, I guess. And he took a job after that at the Arizona Department of Education

within the Bilingual Department, switched over to Indian Education and was the director of Indian Education for about five or six years.

And during that time, he started campaigning back at his tribe to be chairman, and actually won his election while he was still living in Tempe, but commuting back and forth to campaign on the reservation. So he moved back to the Tohono O'odham Nation when he became chairman. And at that time, it was called Papago, and it was under his administration that they revised the constitution and took back their traditional name of Tohono O'odham. He lost the election for a second term, went back to our house in Tempe, and worked back at the Department of Education, ran again when it came back around, and was re-elected for a second term. He was in the second or third year of his second term when he developed colon cancer and passed away at the age of 59. So he had an interesting experience, but I think a lot of it was going back and forth between Tempe and the reservation, which in many ways wasn't just the physical transfer from one place to the other, but also culturally was different.

INT: Can you tell me a little bit about how your family spent time together when you were younger? Of course, you can consider traditions and special holidays or events that your family celebrated, or maybe just what you guys did in your leisure time.

JM: I think, again, growing up in a Christian home, we had the holidays within the Christian culture—Easter and Christmas and all of those holidays—and birthdays together. I think in some ways we were separated from the traditional communities. There were times when we would go back to the reservation to spend time with family, but for the most part, I think being off the reservation, it was a little bit different.

I do remember attending events at Arizona State University when I was still a small child. I think one of the first times I went to what they called powwows was put on by the Indian Club on campus. And I remember being able to drive through the campus—I wasn't old enough to drive, but riding in the car—and pulling up in front of the women's P.E. gymnasium on campus and parking in front and going into the building and coming back out, that you can't do that anymore, in terms of going around Arizona State University. Now you have to park on the outside and walk in, but there was a time you actually used to be able to drive through campus. So I remember those kinds of activities as a young child.

But for the most part, our family activities were probably around church or around the holidays. Birthdays we did spend with family that lived in the Phoenix area or in Salt River. I had a great-aunt that lived in Salt River who was a writer and was encouraging maintaining the traditions and the cultures, and we used to come out and visit her in Salt River and spend some time with her.

My father was fluent in the Tohono O'odham language, and my grandfather was as well, and he lived with us. He had developed diabetes and had cataracts, and at that time there weren't surgeries for cataracts, and so he had gone blind and moved in with us. And my father and my grandfather used to speak the language in the home, amongst themselves but not with my mother, since she was from a different tribe. But we used to visit some

of the relatives, and they'd sit for a long time and talk about different things, but it was always in the traditional language. I understood parts of it, but I didn't understand everything, since we didn't speak it in the home. So I think we spent more time playing and running around, and letting the older people visit.

INT: In the years since, have you picked up or learned any more of that language?

JM: I understand it more, but I'm still not fluent in it. I think that, growing older, it's become more prominent for me to develop those language skills.

I personally worked in the non-Indian community for a good part of my younger life. And when we lived in Tempe and I came out of high school, I went to college for a year out of state. But when I came back, I started working as a bookkeeper for Valley National Bank in Phoenix, commuting from Tempe. Both me and my dad commuted from Tempe, when he worked for the Department of Education. And I switched to United Bank, which was also a state bank, and United became CitiBank, and CitiBank became Norwest Bank, and after the third merger, I decided to get out of banking altogether.

And around the same time that my dad passed away, then that's when I decided that it was my turn to start working with the tribal communities. And I believe at the age of 40, I started working for Salt River, and as I got more engaged in the tribal issues, then the language became more important to me. So I have a better understanding but, again, I'm not fluent, and I'm still working on developing those language skills. Now that my parents are gone and my grandparents are gone, then it's becoming more important that I try and maintain that. Fortunately, our granddaughter's gotten language classes, and she's almost teaching me in some ways.

INT: Where is it that you live today?

JM: Today I live here in Salt River, in the tribal community. My wife is from Salt River, so she's an enrolled member of the tribe. I'm not enrolled here; I'm enrolled down in the Tohono O'odham Nation. But I live here in Salt River, and in many ways, it's a nice balance for me.

When I went back to school, I went to Mesa Community College and basically started over again, and then transferred to ASU and finished my undergraduate degree in Finance, and have since went back and got a Master's degree in Business, and I've got an Executive MBA as well. So it gives me a little bit of both, having grown up in the corporate world and spending time in the non-Indian world, being able to bring those financial skills to tribal communities that are now in a position to benefit from the businesses that they develop. It gives me a chance to be in a tribal community but still be close to the metropolitan areas.

INT: Did you at any time live in Tempe?

JM: Yes, we've always had the house in Tempe that my parents had when we moved from the Tohono O'odham Nation in '72 or '73. I was still in high school; I went to Marcos de Niza. My sister was a member of their first graduating class in 1974. I graduated in 1976 from Marcos de Niza in Tempe. My parents bought a house around Priest and Southern, and we've always maintained a home there. My parents eventually divorced, and my father remarried back in his tribe, the Tohono O'odham Nation. For many years, I took care of my mother, who had severe rheumatoid arthritis, and we lived around the Mesa and Tempe and Scottsdale area. But the house has always been in the family's name, and now that both parents are gone, my younger sister lives there and I still maintain the house. So we've always had a home in the Tempe area.

INT: But you would consider Salt River to be your home, where you feel most comfortable? You've kind of developed a sense of identity around Salt River itself?

JM: Right.

INT: What would you say is your best memory of your neighborhood in Salt River where you live?

JM: I think where I live, probably the best memory is being able to live in a rural community and, like I said, still have access to a metropolitan area. But on the other hand, moving to Salt River, for me, is a connection, both culturally, spiritually, but also on a personal basis.

The positions that I have taken for the tribe have been as an economic development analyst, and then also as intergovernmental affairs for the Salt River *(Pima-Maricopa)* Indian Community, so I work directly with the tribal leadership and very quickly developed relationships with various members of the tribe. So even though in a way it's a new community to me, one that I've had extended family that lived here, but I've been able to live in a small community and be connected to those members and supportive of those members, and vice versa, maintaining support from the members as well.

Having spent years commuting to Phoenix and doing that hour drive every day into Phoenix and back, I would tell people, "It takes me five minutes to get to work, unless there's a dog in the road, and then it takes a little bit longer." But being able to stop in the middle of the road and visit with a neighbor down the road for a few minutes—it's getting harder to do, because there's a lot of cross-cut traffic—but having spent some time up in Montana on my mother's reservation, which is all farming community, it's unusual to be able to just pull over to the side of the road and visit with your neighbors. There's something very grass-roots about that.

INT: What would you say are some of the biggest changes that you've seen in—I'll transplant Salt River for Tempe, since you feel a little more at home there—what are some of the biggest changes that you've seen in Salt River since you've lived there?

JM: It's probably the same, both with Tempe and Salt River: the growth. I think the growth is a double-edged sword. It brings greater opportunities as far as jobs and education and income. But it also brings more crime, more traffic, more congestion, air quality begins to suffer. I think everybody kind of relishes the time, in their earlier days, when it was quieter and slower. Things have gotten faster. The impact of freeways and development, again, is a double-edged sword. It helps you get around the Valley quicker, but at the same time, it also encroaches on your quality of life.

INT: I'll shift gears just a little bit. You mentioned earlier growing up with a lot of very Christian traditions. Specifically, what role does religious faith or spirituality have in your life?

JM: It's very important. And I see kind of a combination of the two, in terms of a Creator, both from a traditional perspective and from a Christian perspective. Faith and spirituality is important. It's something that's integral, not only in Christian faith but also in traditional belief systems.

It's interesting to look, not at spirituality and not at faith, but at churches—there's a better word for it—but the idea of those institutions that advocate spirituality. I think what's happened in our tribal communities is that they've always been spiritual, before there was Christianity. And to a certain extent, Christianity was used by the early government to be able to take the Indian out of Native Americans. When they were sent to boarding schools, they weren't allowed to practice their traditions and their culture or even their language, to a certain extent. So there's a generation, or at least a couple generations, that lost touch with some of those traditional cultures. And it's almost as though those generations were very strong in their Christian faith but were less willing to participate in their traditional ceremonies. And I think in the '60s and '70s, there was a resurgence of an understanding of what those traditional cultures and languages were, and the next generation that perhaps wasn't indoctrinated by Christianity, but maybe have grown up with it.

So this whole question of faith, I think, is something that resonates within my understanding, both from a Christian perspective and from a traditional tribal perspective, but they have a tendency to blend one into the other. And the conflicts that seem to occur is really how Christianity has been implemented within the tribal communities, and how there seems to be this counter-argument between what is traditional in tribal communities and where does Christian faith fit in there? So we do see generations of people that perhaps have lost interest or touch with their ceremonies and their culture, but we also see a resurgence of younger generations that have an interest and continue to try and practice something that maybe their parents didn't practice, but that their grandparents or their great-grandparents practiced.

INT: And where do you choose to worship? Is there a church in Salt River?

JM: I choose to worship with my wife, who chooses to worship in Tempe. So my mother-in-law and my wife belong to a church in Tempe, and I attend church with them, but I told my wife I must love her a lot, because I don't necessarily agree with that church.

INT: Which church is that, if you don't mind saying?

JM: It's The Door, a Pentecostal church. Hopefully, that doesn't get recorded, or isn't broadcast, where my mother-in-law finds out. (laughter)

INT: Well, we can always make a note to edit that; there'll just be a blank space in the middle of the tape. (laughter) Nothing incriminating; we're not gonna get you in trouble, put you behind bars, or make you sleep on the couch.

JM: If she heard it, I should be behind bars, just to protect me. (laughter)

INT: All right, let's go back again to your childhood, and talk a little bit about your education. You had mentioned some of the schools that you attended, at least high school. Where did you complete your primary and secondary education?

JM: Maybe if we can go back to that last question for a minute. Because I think also this idea of practicing faith is that I do acknowledge Christianity, and it's something that's important to my wife, and more important to our granddaughter. She thought about the fact that if something were to happen to us, she wanted to make sure she understood spirituality, and I certainly agreed with that, which is part of the reason why we started going.

But really, my father's perspective, who questioned the institutions of religion, was one that had the most influence on me in terms of traditional cultural belief systems. And those, again, are based on the idea that everything is part of your spirituality, is part of your practice. And so, that differs from a traditional system that there isn't necessarily a church, because it's all around you. It's the trees, and the animals are all brothers, and that even the mountains have spirits. And so, spending some time not only in Salt River but in my dad's community, is having an understanding of sacred sites and where sacred sites are located. So even in Salt River, there are sacred sites. So the idea of practicing religion, from a traditional perspective, is that it's ongoing, it's on a day-to-day basis, and it's your connection to all of those things that are around you. So in that sense, in terms of where I practice, I would say that I practice on a daily basis, in my surroundings. But at the same time, I also am willing to accept the institutions of a particular church. Does that help clarify?

INT: Yes, absolutely. That's a good way of explaining the combination of the traditions and Christianity at the same time.

So going back to the education question, tell me a little bit about elementary and high school, as best as you can remember? Where you went, and if you can remember the years, that'd be great, too; I don't want to press you too hard.

JM: Yeah. Elementary, I think I don't remember the exact year I started. It would have to be about '65 or '66. As I mentioned, we lived in Guadalupe before I started school, and then we moved to Sells and my dad was working at the school. It was called Indian Oasis Public School, it was an elementary school.

And, interestingly, my sister who was three years older than me was going into second grade or third grade, and we lived down the street from the principal. So my mother, my father (who was working at the school), my sister, we all went down to the school together to register my sister for second or third grade. And when we were there, my dad had introduced me to the principal, and he said I was too young. I don't think there was kindergarten at that time; they had first grade. They said that I was too young to register for school, but that if I wanted to stay, I was more than welcome to attend the first grade class informally. At least that's what I understood was going on. And so, my mother had said that they were going to go ahead and send me to a classroom, but she did promise that she would come back. And so I went to this classroom, and I remember the classroom had the big glass windows in the door, and I kept looking for her, and she never came back. So my first day of school, I got tricked into going to school. And I went most of the year, and in the spring, I developed chickenpox and had to stay home. And my mother told me that it was so close to the end of the year, that I probably didn't need to go back for the rest of year, because the next year I would have to be in that class anyway, officially.

And so we always had some books around so that I could pretend I was doing homework. Because we lived in the teachers' compound, the first-grade teacher was a neighbor, so I would always stay after school and walk home with her, but she always gave me extra work on the side or things to do. So the next year, I was actually in first grade officially, and all my friends were in second grade, and I had new friends that were in the first grade class. And again, because we lived in the teachers' compound, I had plenty of extra homework, because I had already did most of the work—I think it was mostly finger painting at that time—but the teacher would assign additional work to me, since I was a little but further ahead. So at the end of my real first-grade year, I got promoted to third grade, because I guess I must have been doing second-grade work all along. So the next year, I got bumped up, and caught up with my friends that I started out with the first time around.

So, long story short, I finished high school a year earlier. I graduated in '77; I should have graduated in '78, but I finished high school a year early. These kids that I went to school with, starting out in first grade, I went to school with all of them until I was a freshman in high school, off the reservation. Then when my dad took a job at Mesa Community College, we moved to Tempe and I transferred to Marcos de Niza.

So, for me, the experience of high school was a traumatic one, partly because growing up in a tribal community, I was pretty much protected from the outside, I guess. I grew up with Indian kids, and very few non-Indian kids. It was quite a culture shock when we moved to Tempe, and the number of kids in the high school were dramatically larger, but

the number of Indian students was significantly smaller. In some ways, I think there was good dynamics within Marcos de Niza, because they had the kids from The Lakes, which is a higher-income socioeconomic base, and then you also had the kids from Guadalupe, which was a low socioeconomic and minority base. And then there was still cowboys around, from the farm communities south of Tempe, so there were young kids that grew up on farms. There were the rich kids from The Lakes, and then there were the Yaquis and Mexicans from Guadalupe, so it was a good mix. But on the other hand, it was something very different than what I grew up with previously. So I played basketball my freshman year, and I played JV my sophomore year, but I just never really quite felt comfortable in that environment. I played in the band, but I was just never really involved in the activities that you normally would be in high school, just because I didn't necessarily feel like I fit in well there. So it wasn't a bad experience, but I just wasn't probably as involved as most students are in their high school activities.

INT: Would you attribute it entirely to the cultural divide? Did you experience any sort of prejudice or discrimination or anything of that sort?

JM: I don't think it was so much discrimination as much as it was perhaps more of a misunderstanding or . . . . Because what was interesting me, growing up in a tribal community in Arizona where there's at least an assumption on my part at that time that there's tribes all around Arizona. And when I first went to Marcos de Niza, most kids thought that I was Chinese or Asian. And when I told them that I was Native American, they had heard about Native Americans or may have seen them in the movies, but never really met one face to face. And so it was a little bit of a shock to me to know that there were kids growing up in the area at that time that had some understanding of tribal communities but had never really met a tribal person before.

INT: My understanding is that you received a Bachelor's degree from ASU in 1999, so there's a very large gap. And you had mentioned working for some financial institutes and going out of state for one year. Can you fill in that gap for me—what were you doing?

JM: Well, I was working, probably is the short answer. I think what's interesting is that my father grew up in education, he had gotten his Bachelor's degree from Arizona State University in Education with a minor in Indian Education, and was a counselor and adjunct professor and director of Indian Education. And I think when you're a rebellious child, you have a tendency to do the opposite of what your parents want you to do. So I did go to school at Fort Lewis College in Colorado for a year after I finished high school, and when I came back, I started working. And once I started getting a paycheck, then it was harder for me to think about going back to school.

And actually, I think part of it goes back to your first question, or the one we just talked about—fitting in in high school, because I don't think that I really did. And even though I passed my classes, it wasn't a top priority for me. I think that some of those challenges were probably ones that I created for myself, because I did hang around with other kids that didn't necessarily fit in as well, and so getting good grades wasn't a priority for me. Getting through was, so I think I always did enough just to pass. But I don't think I ever

really had the satisfaction of high achievement in school. I used to joke that I graduated the top of the bottom fourth of my class in high school. Which was good news, because most of the kids that I hung out with didn't graduate at all; they usually dropped out or did something else.

So when I started working, I started making some income, and I think once I started being out on my own, because I think I was almost on my own after I came out of high school, being able to be independent was more important to me. I started as a bookkeeper at the home office for Valley National Bank, their downtown location, ran their drive-in facility, became an international teller, did foreign exchange, supervised drive-in facilities, really on the operations side. And then when I switched to United Bank, I spent a lot of time working in Mesa, Tempe, all around Tempe and Mesa, the west side of Phoenix. When I went to CitiBank, I worked in Scottsdale at their Fashion Square office, and was an operations supervisor, operations officer, at McCormick Ranch.

So I kind of moved up through the ranks, just a little bit at a time, without the college degree. And there was negotiations with my father at that time, in terms of his trying to encourage me to go back to school. And I told him that I was fine where I was, and his counter-offer was, "Well, if you're gonna stay in banking, then learn what you can, because the tribes are gonna need that kind of experience some time in the future." And this was maybe 25 years ago, 30 years ago, so it was prophetic in that the tribes didn't have much going on at that time in terms of economic development, but certainly now, having a finance background is beneficial, when you consider gaming and other things the tribes are doing now.

So I was taking a class off and on, and never really got . . . the light bulb never really went off about school at that time, particularly working and so it was hard to go to night school. I tried it a few times, took a couple classes, but I just never really seemed to get anywhere with it. So it was after my father had passed away, that Norwest was looking for people to accept severance packages, and I was eligible for a severance package. They were downsizing. They were gonna pay two weeks for every year, and I had nine years, so I was eligible for four-and-a-half months of severance if I volunteered to leave my position with the bank. And I thought, well, this is an opportunity for me to go back to school.

Again, your parents are always the ones that, at least in my mind, kind of carry the heavy load, and the work that my father was doing with the tribes, I certainly admired. And I was 34 or 35 before he passed away, so we had conversations about what he was doing, but I always saw that as his role. And then after he had passed away, people were saying, "What are you gonna do? It's now your turn to step up." I did a lot of volunteer work over those twenty years that I worked in banking. We both served on Phoenix Indian Center's Board of Directors. Twelve or fifteen years, I worked with the Community Health Center in Phoenix, a Native American health clinic, and served on their Board. And so I was always involved in social issues and things that my father actually

encouraged at a young age, for me to get involved with things that he was involved with as well.

But it was really the impetus of his passing that I saw the opportunity to go back and fulfill that agreement that someday I would go back to school. And when I decided that that's what I was gonna do, I realized that I'd been out of school for over twenty years, and even though I may have passed Algebra in high school, that was twenty years before. And I realized that, at my age and hopefully my level of maturity, it would be easier this time around than it was the first time around. And I saw myself as having advanced degrees in the future, which was still a dream at that time. But knowing that that was my goal, I needed to build a strong foundation, so that foundation should not be based on exempting myself out of classes where I could test out, because I might be able to test into a higher-level class, but really wanting to go back to the basics—to take my English 101, 102, basic math, and then work up to whatever is required for the business school, whether it's Calculus or Algebra II—that I needed to start from scratch, and so that's what I did.

When I applied at Mesa Community College, I was 36, and I started with the basic coursework. The idea was that if I could get good grades the first two years, which I was pretty certain that I could, the strategy would be to qualify for scholarships my junior and senior year, because I was still going to be paying my own way through school, and so knowing that there were scholarships out there, that I would hopefully be able to transfer to Arizona State University and get some type of scholarship.

And I remember taking my first semester of classes that were, again, basic classes, and I did get A's that first semester. And I was going through the catalog and noticing that there was a Phi Theta Kappa, which was the honor society, and that if you came in with a 3.6 GPA, you could get a $50 book scholarship. So I went ahead and applied for this book scholarship and joined their Phi Theta Kappa honor society, and then they encouraged me to submit an application for their All-Academic Team. So they submitted the application—because they had more scholarship money, like $250—got accepted to the All-Mesa Academic Team through Phi Theta Kappa, which then made you eligible for the state competition. And I applied for that, and made the All-State Academic Team, and then that allowed you to apply for—Phi Theta Kappa is a national organization, in about 35 states or something like that—so I ended up getting selected for the All-USA Academic Team, which is in the USA today—they stopped it, but I think it's starting again this year. So I became a poster child for community colleges. I think there was a $5,000 scholarship that was associated with the All-USA Academic Team.

And the strategy worked, in terms of my transfer to ASU. I was able to get a tuition waiver for my junior and senior years, and applied for other scholarships as well, and joined their honors program in their Honors College. All of which I didn't expect; I was really just planning on going back to school. But I ended up doing the honors program at ASU, and I think I probably collected about $20,000 to $25,000 in scholarships over the four years that I was in school. So I finished in '99, and was the outstanding graduate for my class and gave the graduation address, in December of '99 at the graduation for my

undergraduate degree. And then I came out to Salt River as an economic development analyst, worked here for five years, and went back for the Executive MBA program, which I finished in May this year.

INT: Congratulations on that. I see your diplomas hanging up on the wall. God willing, next year I'll have my own degree on the wall as well, a Master's degree.

JM: Good, good. I'm glad you're doing it a lot sooner than I did. I should have done it twenty years ago, but I'm glad I did it now.

INT: I took a year off in between college and my Master's program, and I decided that that was enough in the working world. (laughter)

So, today you work here. Can you tell me a little bit of detail about your work here?

JM: Sure. The company we have is called Generation Seven Strategic Partners.

A little bit of background, I guess, is that when I did come to Salt River as an economic development analyst, I did that for about a year-and-a-half, and then I became the special assistant on congressional and legislative affairs, which was also a de facto chief of staff for the president's office; they didn't have a chief of staff, but the intergovernmental affairs functioned as one. I worked directly with the president, vice president, and council, primarily in the area of policy. Intergovernmental affairs was responsible for keeping the council and the president's office current on any outstanding issues that we had that were intergovernmental related. So skirmishes with the cities, whether it was the surrounding cities of Scottsdale, Tempe, Fountain Hills, Mesa, or the County, or the State, including departments like Department of Economic Security or Department of Commerce, along with the legislature, the governor's office, and also the federal level. Tribes do a lot at the federal level as far as Department of Interior, Indian Health Service which is under HHS, a lot of congressional activity, since a lot of what goes on in tribal communities is dictated by federal policies, so I also worked with the congressional offices as well. And it gave me quite an opportunity to become familiar with those various offices and the functions of intergovernmental affairs.

I worked for President *(Ivan)* Makil, who was in office for twelve years when a lot of the growth occurred in Salt River, along with the other councilmembers who were there during that time and those that came before him. So when he stepped down, he didn't run for another term, I stayed on for another three years. And President Makil went into the consulting side and was encouraging me to join him, but I stayed to kind of finish the transition from things that we were working on into the new administration, and then eventually left myself. And we started this partnership. So I work with former President Makil and Annette Alvarez and myself, and we brought in an associate partner, who was also the treasurer of the tribe for a number of years. So we do a lot of public affairs, government relations, economic development. The way we describe our business is a conduit between tribes and those that are interested in doing business with tribes, both government and non-government entities.

INT: Let me just take this opportunity to quickly flip the tape, so we don't run out.

(end of recording)

Side B

INT: Okay, we're back. I also understand, and I just want to make sure that my dates are correct here, that in 2007, recently, you were appointed as a tribal relations coordinator for ASU Public Affairs. Can you tell me a little bit about what you do there?

JM: Sure. We also operate a program called American Indian Newly-Elected Officials, and part of this also ties back to the work that we've done with Salt River. Salt River has been strategic about developing its relationships with the surrounding communities, the City of Tempe included, and has developed a good working relationship with the mayors. ASU has a program called the Newly-Elected Officials, that they do in conjunction with the Arizona League of Cities and Towns. And theirs is a two-day conference, but the idea is to provide training for newly-elected officials, but it also creates an opportunity for the president's office at the university to be able to develop a relationship with those elected officials. This is done through the Office of Public Affairs at ASU.

And at one of their training sessions, Keno Hawker, former mayor of Mesa, had brought to their attention and asked the question, "Why are you not doing this with tribal communities, who also are taking a greater role in the activities in their surrounding areas?" And, obviously, they didn't have an answer for the question, but what they did do is ask President Makil if he would consider creating a program. And so President Makil created a two-day training session called American Indian Newly-Elected Officials. And during the time that I was working on my Master's, they were preparing for their session, and he asked if I wanted to be involved, and so I told him I was fine with that, and the Office of Public Affairs hired me as a tribal relations coordinator. So we do a two-day session, twice a year. It's still a new program, so we're still in the process of tweaking it.

But we also do facilitate discussion amongst tribes and the university. There is an official advisor to the president, a Native American advisor, his name is Peterson Zah, former president of the Navajo Nation, so he's in the official role in terms of advising the president on Native American issues, but in some ways the Office of Public Affairs also gives us that opportunity to help them develop that rapport and develop that relationship with tribal officials from around the state as well. Both Ivan and myself have worked with all the tribes and continue to work with the tribes in Arizona, so we have access to tribes in that sense. And when there are activities on campus or questions arise, then they'll call and see if we can find out if it's appropriate, based on what a tribal community's perspective might be.

INT: Is there a high percentage, or increased percentage, of student enrollment from Salt River at ASU, as a result of either your work with the Public Affairs, or Peterson Zah, who I know travels to each reservation?

JM: I started out talking about when my father went to school there, so if you look at the late '50s, early '60s, when there was ten Native American students at ASU, and forty years later, I guess there's now over 1,000—I think there's 1,200, maybe 1,500—Native American students enrolled at ASU, then there's a significant increase. A lot of that's probably occurred more within the last fifteen to twenty years. There is a dramatic increase, and I think Peterson's had a lot to do with that. In fact, Peterson was one of those ten students, as was Ivan Sidney, who is a former Hopi chairman, one of those early students when my father was going to school at ASU. So I think there is an increase in the number of students that are attending the university, either as a result of what Peterson's been doing, or perhaps some of the stuff that we've been involved with.

One of the things that I did before I actually went to ASU was set up a scholarship fund in my father's name for Native American students. My father passed away in '93. His circle of friends was pretty large, having worked both in the Phoenix/Tempe area and the university setting, and also within the tribal communities. So when he passed away, there was, for me, a recognition that not everyone was going to be able to attend his funeral, which was gonna be at the reservation, which is about 120 miles from here. At the time, I was working at Norwest Bank, and I set up an account, and the obituary said in lieu of flowers, if you'll make a contribution. We had collected about $2,500.

And from the Sioux culture, you go into mourning for a year, and then at the end of the year, you have what's called a "giveaway." When you do a giveaway, you collect items and you give them in honor of the person that you're recognizing, in this case, my father's passing. The gifts can be simple, or they can be expensive; they can be cloth or various materials that you would use around the house, Tupperware, things like that, or jewelry, blankets. But you honor the person that's passed by giving their friends gifts, and you do it at a powwow. And so my father passed away the same weekend as ASU's powwow, which is in the spring. In fact, when he was on the verge of passing, people were finding out that weekend at ASU's powwow, and they were coming over to the hospital, so we had a steady stream of people that were stopping in, before we disconnected his life support.

So approximately one year later was the ASU powwow, and I donated $1,000 to the university for a scholarship. And Lattie Coor, who was president of the university at that time, played football against my dad in high school. They both came from mining towns, and Lattie always had a story about his one chance to make a touchdown—because he played on defense—that he picked up a ball and was running for the end zone, and my dad was the last one to hit him before he got into the end zone. My dad used to say—the story always changes—but it was a story between the two of them, and so when my dad passed away and a year later we did this giveaway, I donated $1,000 and Lattie Coor accepted it on behalf of the university, and his office matched it, and then they turned the money over to the Foundation.

I got a call about six months later from the ASU Foundation, and they said we can pay this out, but then the money's gone, or you can create an endowment and then raise money and pay out the interest on it. So that's what we did, and I turned it over to the Native American Alumni Association, and we're going on the fourteenth or fifteenth year for the Josiah Moore Scholarship Fund for Native American students. I think our principal is about $80,000 to $85,000 that we've built as a base, and we're paying out the interest, the way the endowment is structured.

INT: You mentioned earlier a few of the volunteer organizations that you had worked with—the Phoenix Indian Center's Board of Directors, some community health clinics. What other civic or social or political organizations are you or have you been involved in? Specifically, have you been involved in anything in the City of Tempe?

JM: Not in Tempe, specifically. I think my only work with Tempe was when I was working for the tribe in intergovernmental affairs, I developed a good working relationship with Mayor Hallman; we also had a relationship with Neil Guiliano when he was in office. But it was really with Hugh Hallman that we were able to develop a stronger relationship with the Salt River Indian Community.

At the time, there was discussion about Tempe Butte, and from the tribal perspective, it is a sacred site. And so the traditional people within the Salt River community were concerned about the Towers, about what occurs on the Butte itself, and the issue at that time was the encroachment of the development that's occurring at Tempe Town Lake. It was intended to be higher along the mountain, at a higher elevation, and Hugh Hallman was a councilmember at that time and a strong environmental advocate. And so there was a relationship that developed in terms of trying to protect the preserve status of the Butte, particularly at least for the tribal community. I think from the Tempe perspective, it was an environmental concern, and from the tribal community, it was a cultural concern. And being the intergovernmental affairs person, when I was an elected official but moved into that position, one of my first meetings was with Hugh Hallman, and we had coffee and we talked about it. While we certainly encouraged the City of Tempe to do the right thing, President Makil was concerned about the impression of telling the City what to do, just as he would be concerned about the City of Tempe telling Salt River what to do with regards to its land base. While the tribe can certainly claim that their ancestral grounds included the City of Tempe, from a government-to-government perspective, the president was sensitive about not being too forceful. But I think that the understanding was that there was some opposition and, obviously, there's clearly an interest in terms of how that developed in that area. For the most part, we just made sure that we offered input when they had the community meetings, and talked about the concerns that we had. And Hugh Hallman moved that in the right direction—they created the standards within their Parks and Recreation codes to set up preserve areas. Once preserve areas were set, then the first thing they did, not too long after he came into office, was to put the Butte on a preserved status. So, ultimately, the City of Tempe did the right thing, as far as the tribal community was concerned, on its own, without much

pressure from the tribal community, which they were grateful for. So I had an opportunity to kind of help facilitate that relationship.

But in terms of volunteer work, without going too far back and being too boring, I think that what was interesting is when I came back from my first year in college. I came home, and I was sleeping in on a Saturday morning, and my dad came and knocked on the door and asked me if I wanted to go with him to a meeting in Phoenix for a community-based organization. And I told him no, that I wanted to stay home and sleep. And he told me there would be food, so I got up and I went with him. (laughter)

INT: That works on me, too. (laughter)

JM: So when we came back that evening, I had got appointed to three boards—the Phoenix Indian Center Board of Directors, an advisory committee to the City of Phoenix on Native American issues, and also a grass-roots advocacy group that was concerned about more human rights issues that were occurring at that time (this was in the late '70s) in the Phoenix area. There was still a great deal of discrimination at that time, more so than now, issues that were related to health care and law enforcement and other things that this volunteer group was engaged with. And I ended up getting elected as the president of that organization. My dad had been involved with that group, but wasn't involved at that time. He was on the Phoenix Indian Center's board as well, so we both served on the Phoenix Indian Center's board together. But being eighteen years old at the time, it was a great opportunity for me to kind of catch the tail-end of all the social unrest that was going on at that time. This was in the late '70s, and it was still going on, but dying down compared to the '60s and the early '70s. So that got me engaged in serving on nonprofit organizations.

Currently, I'm on the Children's Action Alliance; I just joined that group about three months ago. I'm on the Board of Trustees for the Heard Museum. I serve on the capital campaign committee for the Tohono O'odham Nation Community College, trying to raise sixteen million dollars. And I serve as the vice president for the Arizona Board of Education, which is K through 12. And I'm up for reappointment, so I do have to be reappointed and reconfirmed in the spring, but as the vice president, I'm president-elect, so I'm set to preside over the State Board of Education in January—which is quite an achievement, considering that at one time my father worked in the Department of Education. I was asked to serve on the State Board, and as much as I wanted to say no, I knew that given my father's work in education, it would be quite an honor to serve on the State Board of Education.

INT: I asked this question once earlier, kind of as it pertained to the cultural divide in your high school, but I'll ask it again in a more general sense. Has there ever been a time in Tempe or in the Valley where you've experienced any form of exclusion or discrimination?

JM: Not overtly, I can't think of any time that I've felt that I was not accepted. My grandfather actually grew up in Gila River, which is on the other side of South Mountain,

on the south side of South Mountain. And he did work as a landscaper in the Valley when he was a young man. In fact, he was one of those that were captured and sent to the *(Indian)* boarding school in the early 1900s. I think he was born around 1899. So in 1910, around those times, he lived here in the Valley. And he had told me stories of times when they had tuberculosis or other things going on within the tribal communities, and they would quarantine the communities. And he said that he worked in Phoenix, so he would have to find ways to get past the quarantines.

When we lived in the house in Tempe, I used to go running on South Mountain, over in Pima Canyon, and my grandfather was living with us, and he was elderly and blind, but we were close. So I remember telling him that I'm running over on South Mountain, there's all these canyons. And he laughed, and he said that when he was about twelve or thirteen years old, he ran away from the Indian School, him and his friend, and they went back to Gila River. And he said that in order to get past the guards that would be by the road, they went over the mountain. It was the first time he'd actually been through the South Mountains himself, and from a distance, he thought you could go up one side and come down the other, but realized that there were valleys and other mountains within there that he had to go through to get to the other side. So it was interesting to hear his experience during that time, from a tribal perspective, in terms of how he grew up and how I grew up.

I don't really think that I've ever overtly experienced discrimination. I think in high school, you always have kids that tease, but I never really thought of it as discrimination as much as it was ignorance, I guess. But for the most part, I think that I've always thought of Tempe as being a melting pot, partly because of the university, that you get a shared experience.

INT: How would you, on a personal level, define your identity? Considering things like ethnicity or class or gender or orientation or anything of that nature.

JM: I guess I would probably still identify with Native American most strongly, partly because that's what I grew up in. And even though I've lived in both worlds, so to speak, in terms of being in the non-Indian world and in the Indian world, to a certain extent they sometimes clash, but I think that for those of us in the younger generation, we see the ability of doing both, that we can be within our tribal communities and be accepted, to a certain extent, and be in the non-tribal communities and be accepted. But it's a learning process on both sides. Very different perspectives, in terms of how you—I don't want to say how you act and how you talk and how you think, but to a certain extent, I'm sure those have interplay within any group, when you go from one group to another.

I think the fact that it's still . . . . When I worked in banking, I always had short hair. I had long hair as a young man, and I remember when I first went to Valley National Bank, I knew I had to cut it. I was more interested in the job than in keeping long hair at the time. And I felt sorry for the—I forget what they called him—the diversity officer who spent half an hour trying to get around to telling me that I needed to cut my hair. And I probably could have told him in the first five minutes that he could tell me and I didn't

care, but I just liked seeing him squirm. (laughter) But I got this long story about well, if we let you wear your long hair, then we have allow Muslims to wear their turbans, and stuff like that.

I think that, again, more the identity that my father went through, in terms of his understanding about growing up in a strict Christian family and really kind of reaching to his cultural, his traditional cultural values, and trying to find a bridge between the two, was probably a route that I followed, as I watched my father go through that experience. I think growing my hair out at the time, and growing it out again, in some ways, to me, I see that it has a particular value in terms of who you are as a traditional person. But to me, having long hair in a non-tribal community also kind of gives me a better indication of how people respond. For the most part, people aren't bothered by it; it's evident in the way they respond to you. But sometimes you can go into a room and know that there's some people who aren't sure how to respond. So it's not intended to try and spur a response, as much as it's giving you an indication of what they're thinking. (laughter) And having spent a lot of time working in an environment where I feel like I'm advocating for Native issues, sometimes it gives me a better sense of people that may be a little bit more cautious, and it helps me to understand that I should be more cautious around them as well.

INT: I have a few more questions to wrap up the interview. Before I get to those, since you mentioned earlier that you had prepared a little something that you wanted to talk about, did we cover it, or would you like to . . . ?

JM: No, I think we did. I think certainly this idea of what is the Native American perspective in terms of the historics of the City of Tempe, I don't know of a collective one. There may be a collective one in terms of the experience from, say, Cook School, for example, where there was a lot of Native Americans that came down to this ecumenical training school that's located in Tempe. But I don't know personally of any Native American circle within the City of Tempe. And you look at other communities, and they're fairly tight-knit, whether it's the Koreans in Los Angeles or something like that, which is a tight-knit community. But I think within the tribal communities, they're pretty diverse amongst themselves. Hopis are different than Navajos, and Navajos are different than Apaches, and Apaches are different than Pimas. And so while we share certain values, we see ourselves as being distinct from one another. So while they may all be coming to Tempe or the Phoenix area in general, there isn't a collective place where there's weekly events that occur. There may be powwows where certain people would attend, but I don't see that experience in the Tempe area. Someone else might have a different experience, but as a group, I don't see that. I didn't see that within our family; it was more a family experience than it was a larger experience.

I think the one that I was interested in is probably that older experience, and that is even the conversations I had with City officials from Tempe about the prehistoric experience, and even the historic experience. Some of what was being cataloged for the Hayden Flour Mill, when they were looking at insuring that that would become an historical site versus a renovation—I don't know whatever occurred with that—but I know looking at

some of that history, when that mill was first started, the tribes at that time were growing bumper crops of wheat and were some of the first suppliers to those mills. The Gila River people were really the first to provide staples to the pioneers that were passing through and headed to California. They could afford to grow enough for themselves and also to be in trade, at least until the rivers dried up. And then when the rivers were dammed up, then it pretty much wiped out their economic base at that time. But some of those early experiences was that there was a contribution from the tribal communities to the historical Tempe area. But that's probably for another day and another story.

Other than that, I guess my only other thing—it wasn't something maybe specific to what you're doing, although it is specific to what you're doing—but also an interest in terms of how you go about doing this and how it's going to be recorded and how it's going to be preserved. Because having worked in the administration for Salt River, we're also interested, Ivan and myself personally, in terms of maybe helping the tribe advocate for developing a program like yours within Salt River as well. So that was pretty much it, I think.

INT: All right. Then to wrap it up, I'll ask you two more quick questions. Can you tell me about your fondest memory of living or working in the Valley? Normally, we ask specifically about Tempe, but since, for the most part, your experience there is limited, I'll just ask about Salt River or the Valley in general. What really stands out for you that's significant in your life?

JM: I would say what's probably most significant about my experience in the Valley, and maybe Tempe included, is that it was so close to the traditional cultures that were really embedded in the area prior to the City of Tempe. Growing up in Guadalupe even, as a young child, being able to watch the matachina *(sp?)* dancers, watching the Yaquis practice some of their ceremonies that were handed down from generations, but really influenced by the Franciscans or the Jesuit priests that came through the area.

Same thing with . . . I had a great-aunt by the name of Hannah Moore Shaw who wrote some stories on Pima legends that lived in Salt River. Salt River is so close to the Tempe area that even though we lived in the Tempe area, we could still drive five miles and have a conversation or listen to my great-aunt, who was a traditional speaker, talk about the legends and the stories of the Valley. I think those are still deeply rooted for me, because I can attend meetings within the same area, the same proximity that generations of my own family grew up in, and see the differences, but see the similarities that occurred over that time. Hearing from the Pima side about the sacredness of the mountains and the belief systems, and knowing that generations of our people lived here before, this idea of being able to continue and participate in not only the mainstream, but able to be in the same area where we still have strong cultural ties.

Again, same with the Yaquis in Guadalupe. While they're being influenced and surrounded, they still do a lot of their traditional dances, and it's very interesting. Those are some of my fondest experiences. It's almost surreal to see these traditional dances occur in such a metropolitan area.

INT: And finally, what do you think needs to be done, or continue to be done, to help bridge the cultural gaps between the different populations or different communities in the Valley? How can they come together, form a more cohesive community, in your opinion?

JM: I would say probably through much like you're doing now, it's through education, it's a process of education, it's a process of communication.

I think we spend a great deal of our time doing that ourselves and, as I mentioned, our company functions as a conduit between tribes and non-tribal entities. And really, what we spend the majority of our time doing is communicating, from one group to the other, helping tribal communities understand what the interests are of the non-tribal community, and vice versa, helping the non-tribal community understand what's important to the tribal communities. And it's creating an awareness and an understanding that once people can move away from stereotypes about who minorities are, from the movie stereotypes or anything that they've not personally experienced, that there are a lot of similarities. The mayor from Los Angeles—actually, it was not the mayor, but the lieutenant governor—who is Hispanic, made a speech one time and said people said that since he was Hispanic, that he had a radical agenda. And he said, "I do have a radical agenda; my agenda is for my community, we want good homes and we want good jobs and we want good places to raise our family. If that's radical, then so be it, but the fact of the matter is, it's no different than what everybody else wants." Once everybody kind of has an understanding, then there's that potential for understanding that—whether it's tribal communities or other minority communities—there's really this common system or common goals that we all have. But the more that people aren't exposed to that awareness and the more they're caught up in stereotypes, I think the more divisive it becomes and more difficult it is for people to be accepting of other cultures.

INT: All right. We can conclude the interview here. Before I turn off the tape, are there any last comments or remarks that you would like to make on the record? Anything that we didn't cover that you'd like to mention?

JM: No, I think you covered a lot. I wasn't expecting to give you so much.

INT: That's okay; we appreciate it. On behalf of the Museum and myself, I want to say thank you for your time and your willingness to participate. So this will conclude the Tempe Historical Museum's renovation interview with Jacob Moore on November 10, 2008.

(end of recording)

Transcribed by Susan Jensen
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