

**Phoenix
Indian
School
Park**

**Executive Summary
January 1993**

Phoenix Indian School Park Master Plan

Phoenix, Arizona

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The Phoenix Indian School Executive Summary was prepared by the City of Phoenix Parks, Recreation and Library Department Parks Development Division and Public Information Office

Portions of this report were rewritten from the Phoenix Indian School Specific Plan 1992 prepared by the City of Phoenix Planning Department

Art by Wilmer Joshevama

Wilmer Joshevama is Hopi, born in Oraibi, Arizona. He has lived in Phoenix seven years and works at the Pueblo Grande Museum and Cultural Park

Summary

The Phoenix City Council adopted the Phoenix Indian School Specific Plan for the Phoenix Indian School site on December 4, 1991. It appointed a 23-member citizen task force in July 1991 to plan a community park at the site. For one and a half years the Phoenix Indian School Task Force developed a master plan to meet community recreation needs and address the cultural heritage of Phoenix Indian School.

The task force representing the Phoenix community, developed this 74-acre community park master plan to ensure the future of Phoenix Indian School Park and to respect the past of Phoenix Indian School. The Phoenix Indian School Park Master Plan was approved by the city council on January 12, 1993.

This master plan was prepared by the City of Phoenix Parks, Recreation and Library Department Parks Development staff at the direction of the task force. The Navajo Nation design team contributed a great deal to the success of the plan by providing the spirit of the design. Their perspective of the park is related through the thoughts of an ancient Indian Spirit:

I have visited this place often. In my dreams. It is a place filled with magic and power. It is here that the past and the future can be bridged. It is here we can find ourselves.

History of Phoenix Indian School Property

The value of the Phoenix Indian School property is very much determined by the perspective of the individual or groups doing the measuring. Nearly all would agree that in a major American downtown, 110 acres of prime development land is a valuable asset. Even if the City of Phoenix had not originally contributed money to purchase land for the school, the significance of the school to the city is beyond monetary worth because of their proximity to and close involvement with one another. To Native Americans because they were its students, Phoenix Indian School conveys such a meaningful sense of opportunity and spirituality that its importance must be appreciated on an emotional level.

The Phoenix Indian School Task Force worked over a one and a half year period to understand and create a complete park master plan that responds to the school's inherent values and accommodates community recreational needs.

The Phoenix Indian School was founded in 1891 at its current site which was then outside Phoenix city limits. This was one year after the closing of Fort McDowell when Prescott was still Arizona's territorial capital. The land, owned by Frank C. Hatch, was located east of Central Avenue and south of the Grand Canal and described as being the finest quality with "a fine rich, sandy loam to a depth of twenty feet at least."

Today, the site is in central Phoenix about 2.5 miles north of downtown at the northeast corner of Indian School Road and Central Avenue. Situated within the Encanto Village core, it is among Phoenix's most significant historic and cultural properties. The nation's second largest Indian school by 1900, it played an instrumental role in the emergence and maturation of the Federal Government's Native American education policies in the 20th century.

The school's specific purpose was to assimilate Native American children into the mainstream American culture. Students came to Phoenix from throughout the

country but Arizona was home to the majority. Attendance peaked at 900 in 1935 when the curriculum changed from primarily vocational training and basic trades to more traditional academics. The school's most popular features were its marching band and athletic program. The band was a frequent participant of local and statewide festivals and events.

At one time there were approximately 100 buildings on the campus. Most of the 25 remaining buildings were constructed during a modernization phase in the 1960s which razed many of the original structures. Three buildings are historically significant and eligible for the National Register of Historic Places.

The federal government officially closed the school in 1990. The 1987 Public Law 100-696 arranged for the Phoenix Indian School land to be sold to a private developer, Barron Collier Companies, in exchange for more than 100,000 acres in the Florida Everglades and a \$35 million cash payment to the Arizona Indian Education Trust Fund. A parcel of land within the school property was designated for use as a city park.

In light of this land trade, the Phoenix City Council began to consider appropriate uses for the site. On June 25, 1991, the council recommended for mid-rise development (up to 16 stories) in the area between Central Avenue and First Street with the remainder development limited to four stories. Council action permitted up to 1.4 million square feet of office development and up to 100,000 square feet of retail development, and accommodated 1,200 residential units.

On December 4, 1991, the council adopted the *Phoenix Indian School Specific Plan* which stipulated the development potential for the traded land. The specific plan is a regulatory document for the development of the private parcels after the land trade is accomplished. It has no bearing on the park master plan or development which is the responsibility of the Phoenix Parks and Recreation Board and the Phoenix City Council.

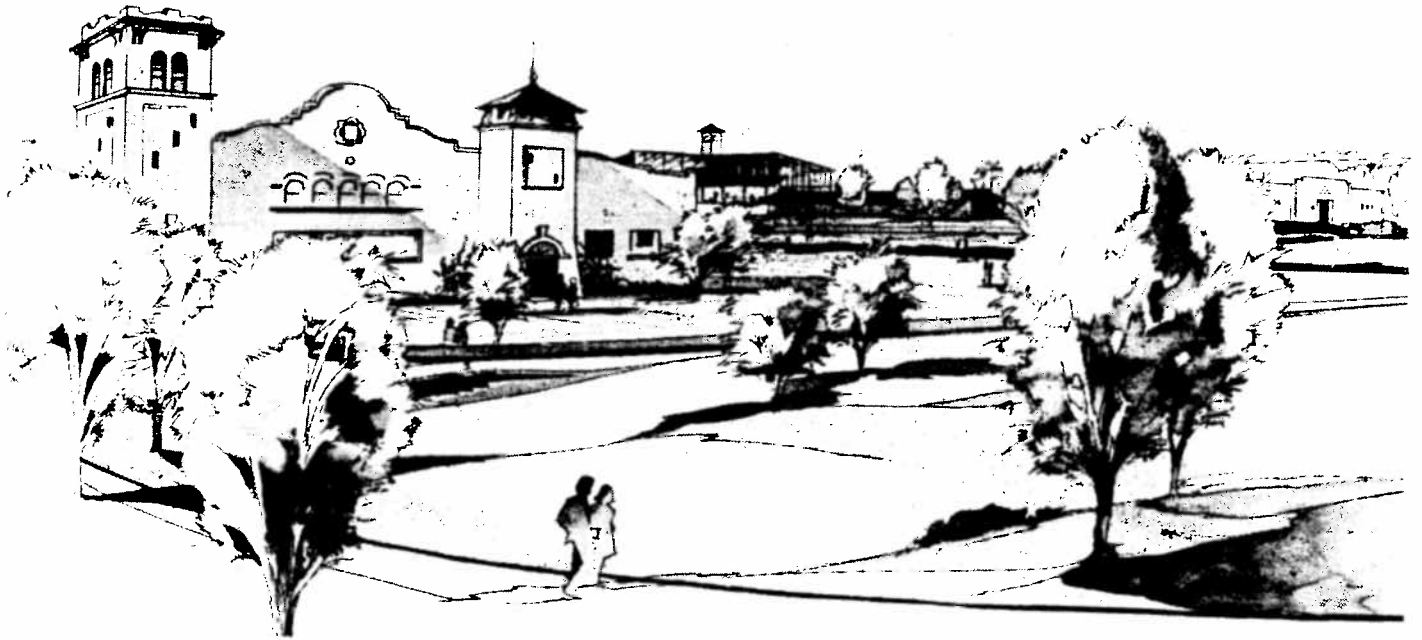
On December 11, 1991 the council also executed a Development and Disposition Agreement (DDA) with the Collier companies to trade 7.5 acres of downtown land for 54 acres of Indian School land. This DDA provides for a 74 acre park and is the basis for the task force work and this master plan. The DDA was amended on December 18, 1992 to allow a four-year delay between the closing of escrow and the transfer of title from the Federal Government to the Collier companies and the City of Phoenix.

Phoenix Indian School Task Force

The Phoenix Indian School Task Force was appointed in July 1991 to develop the physical and financial Master Plan for Phoenix Indian School Park. The task force consisted of an Arizona state representative as chair, Phoenix Parks and Recreation Board members, Native Americans, local business leaders, design professionals, and proponents from the area neighborhoods, the veterans hospitals, and Central High School.

The 1991 task force charge from the mayor states: "The City Council establish an Indian School Task Force that would pursue the maximum parkland and amenities possible on the site. It should explore potential joint use agreements, purchases, or trades with Central High School or the developer, that would bring the total size to that of Encanto Park or larger. The Task Force should explore all avenues for funding additional parkland acquisition and improvements, including federal and state funds, and municipal bond funds. The Task Force will include representatives of the Phoenix Parks and Recreation Board, Central High School, the Central Avenue Association, and the area neighborhoods. Its recommendations should be reviewed by the Parks and Recreation Board and the Indian School Council Subcommittee."

Due to the multiple responsibilities of the task force, it was divided into three subcommittees (park planning, financing, and event planning) to work on their respective tasks.



Master Plan

Through a collaborative effort, the Phoenix Indian School Master Plan balanced Native American traditional design with modern park planning. This plan meets the needs of the Native American peoples while providing meaningful amenities to the surrounding neighborhoods and the city as a whole with the following elements:

Entry Gardens The most public side of the park, more people will see this park view than will use the park on a normal day. While maintaining a view of the historic buildings, the foreground is envisioned as a demonstration and display area of innovative planting and water conservation techniques.

Circle of Life This spiritual heart of the park represents a connection to the earth. Entry to the circle is from the east as in Navajo tradition. The circle is open to the south allowing in a source of light and heat. The west is where learning or understanding originates, so the plan provides a grove of trees for contemplation. The north is reserved for domestic functions so that is where crafts, cooking, and education takes place.

Neighborhood Park Located in the northwest corner of the site are a playground, two basketball courts, two volleyball courts, and more than 100 parking spaces.

Phoenix Green More than 30 acres of rolling terrain and meandering walkways with clusters of trees create large areas of open space. This area is ideal for family picnics and birthday parties. The openness and size the Phoenix Green could accommodate larger special events.

Access into the park is from three points: Indian School Road at the Third Street, Central Avenue at Glenrosa Avenue, and Seventh Street south of the high school football stadium. There is little possibility for traffic cut-through because the streets do not connect. More than 500 at-grade parking spaces will be provided with the potential for shared parking potential in off-site garages in the immediate area.

Water plays an integral part in this plan. Its use is judicious, but it is still visible throughout the park. Emanating from the Grand Canal, water enters the park through a gravity flow canal which collects in a 2.7 acre pond shaped as a hummingbird. The water's edge of the pond is shared by the dance floors of the Grand Ramada in the Neighborhood Park area and Plant Conservatory by the Circle of Life. As it passes through the plaza around the historic buildings, the water's character will change again with the westside hard-edged like a lined canal and the east side meandering like a stream. The water flow ends in a 2 acre reflecting pool outside the Circle of Life.

What follows is a description of what a first time visitor would see at the Phoenix Indian School Park. The Navajo Design team relates their perspective of the park through the thoughts of an ancient Indian Spirit (italicized):

I have visited this place often. In my dreams. It is a place filled with magic and power. It is here that the past and the future can be bridged. It is here we can find ourselves.

At the park's south boundary stand large Territorial-style entry monuments, clearly announcing a change of place. Along the park's entrance, a shady oasis of palms hovers over a four-lane boulevard with parking on either side. The sense of approach is formal and stately.

The children were paraded in military dress down the main path leading to the main dormitories. They marched rank and file to the buildings. This is where they would spend the next four years, learning to speak English, to compete in a white man's world under a stern hand, and to forget their Native American ways.

On the left side is a beautiful garden with unique floral displays of plants not typically seen in the city. Numerous courtyards show different ways to create microclimates to save energy and water resources. To the right beneath the view of the new Veterans Hospital expansion, is a heavily-shaded stand of palm trees opening up to a grid of stone markers, a gentle reminder of the battles fought and the lives given to protect the freedom of this land.

The stones disappear in perspective. Like war, often forced upon us, distorting time and reality.

This formal promenade ends in a 750 foot diameter Circle of Life which cradles the three historic school buildings. Within the circle is a large plaza decorated in a Native American motif which runs up to each building. Trees tower over the plaza as a testimony to the years passed.

Two of the buildings are restored to their original Territorial architecture and finish. Between those buildings, in the circle center is the Monument to the Children which commemorates those who died on this site and

celebrates the Native American future. These statues of children playing and of a mother teaching stand along the water's edge.

The water comes from a canal to the north to feed the ponds and streams. It passes through the Circle of Life like a feather on an arrow with one band straight and rigid and other side irregular and uneven, playing with the paving patterns.

Our ancestors brought the water from the Mountains in the North in ditches. The water is sacred and gives life to the desert. It is good that water comes to the center of this circle. It is good that water marks the memory of the children. Many young ones died here, their spirits still walk here. They are not sad, but wait for a time to give meaning and direction to their walks.

Along the northern half of the circle is a curved canopy 600 feet long, occasionally used to shade arts and crafts demonstrations and sales. To the south between the buildings are platforms creating a stage for ceremonial and performing arts.

The four sacred elements, Earth, Sky, Water, and Fire, all touch this place. Water from the mountains brings us life, and the sky feeds the mountains with its moisture. The earth rises and falls to meet the sky and holds us to mother. We are warmed by the sun and grow beneath its fire.

The historic buildings have been converted into offices, historical museums, restaurants, and an educational and cultural center.

Without our past, we have no future. The future springs from the past and makes a bridge. This bridge is education. Only through knowing our past can we plan for our future. Only through knowing the ways, the old ways and the new ways, will we make our future.

To the north of the Circle of Life is a two-story building with a clock tower which houses a plant conservatory. The conservatory itself is a demonstration of the relationships between the Indian tribes and Arizona's seven climatic zones.

From our mothers we learn that many plants can make us well. Our children need to know these things as well. To know Mother Earth is to know ourselves.

A curved walk bends out and around the historic buildings, it is reminiscent of a rainbow. This walkway springs from the center of the circle and arches east and west without any converging perspective lines.

The rainbow bridge is the way of life. We are born, we grow and stretch, and at the center of life, we feel strong and invincible. But we grow old and wise and look forward to moving north to the next life.

Off the Circle of Life, to the west stands a grove of trees nestled within are traditional lodges and ceremonial circles. It is a quiet and wonderful place. A reverent place.

The stone of the Earth is strong, like the strength of our people. They rise from the beginning of time and climb toward the heavens, toward our future, then back again to the spiral of our birth.

The grove of trees was created by each tribe donating seven trees, and shrubs and grasses from their homeland. It is a varied and rich landscape filled with herbal scents and secrets.

Our people are one, even though we come from many tribes. We are all brothers and sisters and the earth is our mother. It is in this meeting place that we all gather to remember our past and to plan our futures. Here, all things are good and point to a bright tomorrow.

This place has always been, and is now, part of some greater scheme, some greater purpose. Everything seems to tie together and there is a peace about the place. So many different peoples will come together to learn from each other. So much future. People will bring their children and their children's children here to witness the spirit and to feel the hope.

I have visited this place often. In my dreams. It is a place filled with magic and power. It is here that the past and the future can be bridged. It is here we can find ourselves.

Phases and Cost Estimates

These cost estimates done by parks department staff were determined using comparable past construction and maintenance records (*note*: maintenance costs are incremental, not added to the total). The primary goal of constructing the park in phases was to have the it be accessible and usable by the general public as soon as possible. Many of the special elements planned for the park are added later in the development.

Phase I

Demolition and Stabilization

Asbestos removal	800,000
Building demolition	500,000
Plug and gap utilities	64,000
Stabilizing historic structures (3)	80,000
subtotal	<u>\$1,444,000</u>

Design and contingencies (25%)	361,000
Phase I total	<u>\$1,805,000</u>

Phase II

Drives & Irrigation

Clear, grub, removal (74 acres)	102,000
Site grading (74 acres)	205,000
Pond (2.7 acres) with pump	500,000
Irrigation (74 acres)	375,000
Berm irrigation	130,000
Entry monuments	100,000
Drives	
3rd St. with parking	125,000
Glenrosa Ave. with parking	132,000
Overlook	145,000
Lighting for drives	90,000

(Operation and maintenance
at \$304,000/year)

Neighborhood Park

Playground	90,000
Basketball courts (2)	60,000
Volleyball courts (2)	52,000
Grand Ramada	390,000
Dance slab/plaza	50,000
Ramada (3)	40,000
Lighting (6.3 acres)	20,000
subtotal	<u>\$2,606,000</u>

Design and contingencies (25%)	651,500
Phase II total	<u>\$3,257,500</u>

(Operation and maintenance
at \$450,000/year)

Phase III

Circle of Life

Historic building plaza	600,000
Reflecting pool	180,000
Paved squares (2)	400,000
Walls	60,000
Wheel walk	80,000
Lighting	90,000
Information building	100,000
Market pavilion	90,000
Plaques, statues	100,000
Historic building renovation	3,000,000
subtotal	<u>\$4,700,000</u>

Design and contingencies (25%)	1,175,000
Phase III total	<u>\$5,875,000</u>

(Operation and maintenance
at \$610,000/year)

Phase IV

Gardens/Conservatory

Entry gardens/patios	200,000
Conservatory (10,000 sq. ft.)	1,600,000
subtotal	<u>\$1,800,000</u>

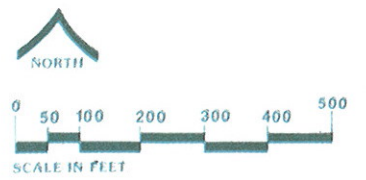
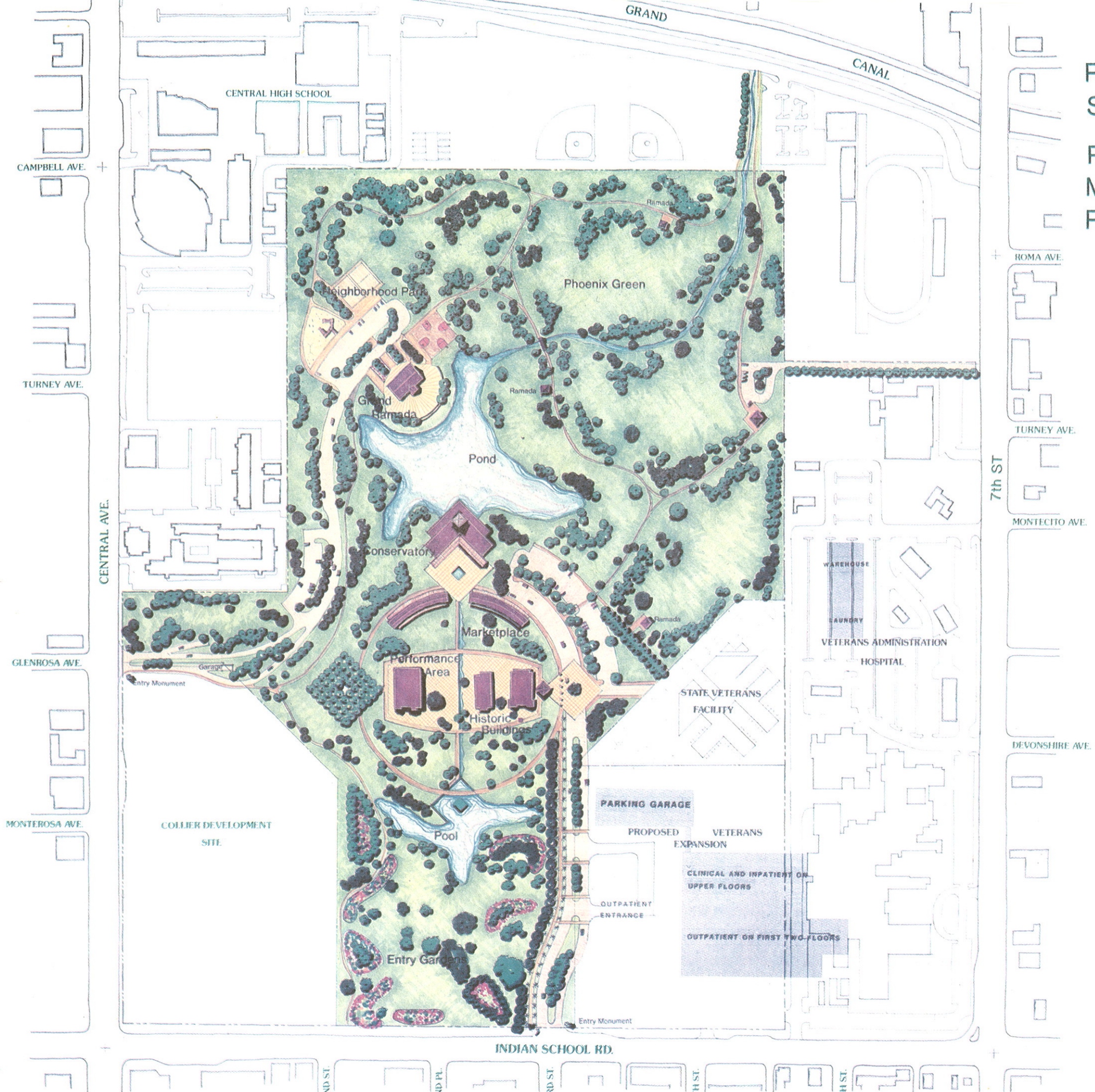
Design and contingencies (25%)	450,000
Phase IV total	<u>\$2,250,000</u>

(Operation and maintenance
at \$820,000/year)

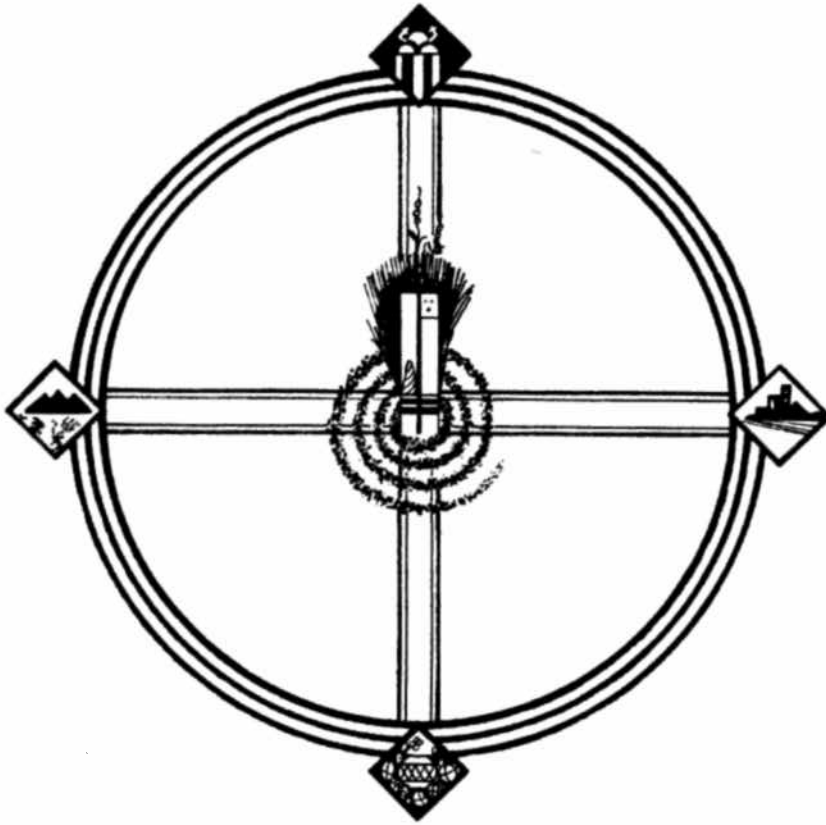
Grand total \$13,087,500

PHOENIX INDIAN SCHOOL PARK

Preliminary Master Plan



PREPARED BY THE
PARKS RECREATION & LIBRARY DEPARTMENT



Phoenix Indian School Park Circle of Life

Life is like a circle, a never ending process. Native Americans symbolize this thought with a Circle of Life. A Circle of Life has been designed in the center of Phoenix Indian School Park. The graphic art for this Executive Summary is a Hopi artist's interpretation of the park's circle:

The inner circle is the earth, the outer circle is the universe. Inside the circle the crossed lines represent the four cardinal directions - east, west, north, and south. Directions from which we migrated, directions from which the students of Phoenix Indian School came. The directions connect so no matter where you are at, you are in the center of life. The mountains where the spirits of our ancestors live are connected to modern Phoenix, the past to the future. The rain cloud is the source of life for the park as the students were a source of life for the school. The water flows through the Circle of Life and is caught and held in a sacred water jar, just as the water for the park is caught and held in ponds. Where the water flows, in the center of the circle and the park, a male/female prayer stick is planted. It is a blessing for the future of the park.