

PLANNING GRANT PROPOSAL TO DEVELOP  
AN ALL INDIAN UNIVERSITY AND CULTURAL  
COMPLEX ON INDIAN LAND, ALCATRAZ  
FEBRUARY 1970



INDIANS OF ALL TRIBES  
INCORPORATED

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## INTRODUCTION

Indians of All Tribes greet our brothers and sisters of all races and tongues upon our Earth Mother. We here on Indian Land, Alcatraz, represent many tribes of Indians.

We are still holding the Island of Alcatraz in the true names of Freedom, Justice and Equality, because our brothers and sisters of this earth have lent support to our just cause. We reach out our hands and hearts and send spirit messages to all Indians.

Our anger at the many injustices forced upon us since the first whitemen landed on these sacred shores has been transformed into a hope that we be allowed the long-suppressed right of all men to plan and to live their own lives in harmony and cooperation with all fellow creatures and with nature. We have learned that violence breeds only more violence and we therefore have carried on our occupation of Alcatraz in a peaceful manner, hoping that the government will act accordingly.

Be it known, however, that we are quite serious in our demand to be given ownership of this island in the name of Indians of All Tribes. We are here to stay, men, women, and children. We feel that this request is but little to ask from a government which has systematically stolen our lands, destroyed a once-beautiful landscape, killed off the creatures of nature, polluted air and water, ripped open the very bowles of our earth in senseless greed, and instituted a program to annihilate the many Indian Tribes of this land by theft, suppression, prejudice,

termination and so called re-location and assimilation.

We are a proud people! We are Indians! We have observed and rejected much of what so-called civilization offers. We are Indians! We will preserve our traditions and ways of life by educating our own children. We are Indians! We will join hands in a unity never before put into practice. Our Earth Mother awaits our voices. We are Indians of All Tribes!!!

The Bay Area Native American Council is a support group for Alcatraz. They do not speak for Indians on Alcatraz, although we consult with them, and support them in their work to help Indians in the Bay Area.

Our work on Alcatraz is different from BANAC. We are maintaining the Island during the occupation, as a way of promoting the general welfare of all Indian people, which means that our occupation is not strictly Alcatraz but rather for all Indian people. We hope to concern and involve ourselves with national Indian problems as well as planning and building our own Indian University and Cultural Center.

We on Alcatraz formed a non-profit corporation called Indians of All Tribes, Inc. WE represent who we are, and we are Indians of All Tribes.

We don't speak for Indians all over the country. The Indians all over the country speak for themselves.

When Indian people come to see what Alcatraz is all about and to see what they can do for the Alcatraz movement, then they speak for themselves. We have a radio station that broadcasts live from the Island where they speak about their reservations and it draws attention to their particular problems. We have a newsletter as well. Anyone is welcome to write what they have to say.

Before we took Alcatraz, people in San Francisco didn't even know that Indians were alive, and if that's a sample of what the local people knew, considering that this is the main relocation

point for Indians through the Bureau of Indian Affairs, then there are people across the nation who never even knew that Indians were alive or ever even knew our problems. They never knew anything about our suicide rate that is ten times the national average, or our education level that is to the fifth grade. Alcatraz focused on the Indian people. Now the Indian people have a chance for the first time to say what they have to say and to make decisions about themselves, which has never happened before.

The decision we want to make is in governing ourselves and our own people, without interference from non-Indians. Naturally we don't have all the tools that we need in order to make decisions on the engineering or structural engineering on Alcatraz or the planning of the Island, so we would need non-Indians advice as well. We need everyone's advice who has something to contribute.

Our main concern is with Indian people everywhere. One of the reasons we took Alcatraz was because the students were having problems in the universities and colleges they were attending. This was the first time that Indian people had ever had the chance to get into a university or college because relocation was all vocation oriented and it was not until 1968 and 1969 that Indians started getting into the universities and colleges. So, when this happened, we all realized that we didn't want to go through the university machinery coming out white-orientated like the few Indian people before us, or like the non-Indian people who were running our government, our Indian government, or our Indian affairs. We didn't want

to alienate ourselves from the non-Indian people because we were learning from everyone else as well, but we also wished to retain our own identity, within the whole conglomeration of everybody... We didn't want to melt with the melting pot, which was the object of federal relocation programs. We wanted to remain Indians. That's why native American studies became a prime issue, and when we had a big confrontation with the administration, we could see that we weren't going to fool ourselves about the university; we could see that we could never get everything through it. They would make small concessions, but still didn't give us what we needed. It was just a token of what we actually wanted and we didn't want to be used like that.

This was one of the reasons why we wanted our own Indian university, so that they would stop whitewashing Indians, which was happening, not only on the university level, but in the Indian boarding schools and summer home programs for Indians and just everything that the government had to do with Indians.

We were also concerned about our own lives and our children and what was happening on the reservations as well, because while we were physically away, we still had our own families and people in our hearts and on our minds, the problems that they were facing, and the frustration of not being able to help them because we were trying to get the necessary tools so we could return to our reservations some day. In the meantime, there were all types of road blocks. We needed attention brought to our people, and we needed a place to get together in the city so that we didn't become victims

of assimilation. It finally all came to a point and we decided we would just go liberate our own land since all of our other lands had been taken away and the cities were so crowded and we had no where to go together for Indian dances or pow-wows or anything, or even to have our own religious ceremonies. We'd get arrested if we practiced our own religion and had peyote in our home. In 1964 a Sioux landing party had taken Alcatraz which was federal surplus land that, according to the Sioux treaty, should revert back to the Indians after use. The Sioux wanted the government to live up to their treaty and they landed on Alcatraz and staked their claim. They were rejected and turned away, so we followed it through, when all of the proposals came out from Hunt, Treshman and other millionaires.

What we want to do in the long range view is to get some type of help for our people all across the nation. We must look at the problem back on the reservation, where it all begins, with the Bureau of Indian Affairs. There's going to have to be some changes made within our own government structure. We often thought of ourselves as a sovereign nation within a nation, but through the years, this has fallen apart, because the state has beaten us on jurisdiction rights on different reservations, and the termination of the Indian people is close in sight. We all can see those things that are coming on and we want to avoid having our life taken away from us. What few lands we do have left on the reservations, we want to keep. We have no government for our own people and we live under what is really a colonial system because we do not select the people who govern us, like the Commissioner of Indian Affairs, who is appointed by the

Secretary of the Interior, who is appointed by the President, and the Superintendent on every reservation, who is appointed by the Commissioner. We must somehow make up our own plan of government for ourselves and for our people, rather than have someone else decide or plan what is ahead for us. We must must make up those plans and decisions for ourselves.

Alcatraz is a beginning, because we are doing that on Alcatraz now. We are making up our own plans.

We want to have our own Indian university because we need to develop things from our own culture that are being lost, like our own language. It is hard for us to go to the universities and have them tell us that we must learn a foreign language, when we know that English is the foreign language and we have some native speakers of our own tribal languages. The tribal languages will eventually die out, and we don't want to see it happen. So we need an area of tribal languages, where we could pass these things on to our children. We need legal study too. We live under Federal law and the state has partial jurisdiction as well, and local city laws apply to us when we are off the reservation in the nearby towns. We never know what laws they're going to apply on us next, because they manipulate the laws and do whatever they feel they need to do with us. We've got to understand those laws and the mentality behind them to help us deal with them. We've got to go back to the reservation and start fighting for our people back there. The fighting isn't new, but we need the "tools" to fight. Many Indian men are in prisons now and a few years from now, there will be even more there. The percentage is very high, and it's wiping out our race. It's wiping out our race

because Indian men are in prisons, or else they have no jobs and they become alcoholics or else they just kill themselves. It's not only the men, but the Indian women as well. Our suicide rate is high because of the conditions that we're living under and the dictatorship that exists. We'd like to change laws, which are not made for us. Even the Constitution of the United States, which says that all men are created equal, was made for white men at the time it was written, and didn't include any "3rd world" people. The Constitution has not included us, as history will bear out. It's hard for us to look around and see all the destruction that has happened to our country and feel good about it. Every day that we go over on the boat, we can see all that garbage and junk that's in the water, and it makes us sad. The air that is being polluted around us covers the sun and the sun is our giver of life and without the sun, there will be no life on this earth. Part of us is being taken away by this destruction of nature. If you destroy everything around us, then you are destroying us. Maybe other people who are living in this country will have more respect and pride for the home that they are living in if we bring this to their attention.

We want to establish a center on ecology, as part of our cultural complex. The cultural complex also involves the tradition of our religion. The base of anything we do is our religion. We must have a place for our spiritual leaders and our medicine men to come. We also plan to have our own library and archives to help us document the wrongs which have been done in this country and the wisdom that has been lost. Also, we plan to have a place where we can prac-

tice our own dances and songs and music and drums, where we can teach our children and not let this die, as its dying on the reservation today.

Our parents were forbidden to speak their own language, or dance their own dances, and they were pushed into government boarding schools that were trying to teach them how to be "civilized," which meant losing their own identity. We have been forced to fit into a pattern which had been thought out a long time ago, not by us, but by the government that was over us. When there's no employment on the reservation, the only jobs that you would get were with the Bureau of Indian Affairs or the government and in this way, they can continue to indoctrinate the Indian people on the reservation by holding money in front of their faces. Because the non-Indians live in another world where they have cars and clothes and food to eat, they can always use that as a lure to get our people to want the same things and by doing this, then they can brainwash our people the way they want them to be so that they would eventually work against their own Indian people. This is what has been happening when the Bureau of Indian Affairs set up the mock tribal governments on reservations. Since the Civil Rights law has passed, it hasn't affected the Indian that much because they've only taken down the signs that say "No Dogs and Indians Allowed." The feeling is still there.

We feel that the Island is the only bargaining power that we have with the Federal government. It is the only way we have to get them to notice us or even want to deal with us. We are going to maintain our occupation, until the Island which is rightfully ours is formally granted to us. Otherwise, they will forget us, the way they

they always have, but we will not be forgotten.

Alcatraz isn't any different from the reservations or the ghettos that we were living in. Sure, we don't have that much water, but there are reservations that don't have any water, and their water has to be brought over as well. But, now that we are here, we would like to try to make our lives on Alcatraz as pleasant as possible, with some of the facilities that other people have ordinarily and wouldn't even think about. Naturally, we'd like to have electricity and heat because of our children.

Running an Island operation for 100 people is like trying to run an entire village. We need a boat which can commute back and forth to the mainland and enable the students who are still in school to keep on with their classes, and enable us to keep in touch with the outside world. We don't want to isolate ourselves entirely. We'll need a water barge too eventually because the last time the government official was here, he said our water barge had only two or three more trips to make and after that, there was no other barge on the west coast. We'll need generators to hook up our electricity on the Island. We need stoves. We need furniture. We need supplies to fix up the Island with as best we can. The Island was in bad shape when we got here. The government really did a lousy job of getting rid of their garbage -- they just dumped it over the cliff and all over the Island, so we have to clean that up as well as trying to make our living quarters as best as we can. It's very difficult to without the necessary equipment and tools. We need a

good pickup or jeep on the island to carry garbage and we'd like to have a garbage scow come to the Island because we're not going to dump it in the Bay the way everyone else has. And we need food supplies. Most of the food that we have are C-rations and we need fresh fruits and vegetables, meat and fresh milk and things like this. And, we need medical supplies for our clinic. For our nursery we would like to have things for our children, like a playground set. We don't need everything for them because the things they seem to enjoy the most are the little things, like boxes or pots and pans, just simple things. But, for the children and for the school, we'll need books and paints because our children love to paint, and blackboards, and for our arts and crafts, we could use materials that we can make our Indian outfits out of. We can't hunt any more...

The Alcatraz encampment is governed by all the residents. The residents select seven Indian brothers and sisters to serve on the Council, which oversees everything that the Island is doing. It's a big job, and it's hard to do when maybe you've never had that type of experience before, but it's also educational. It's learning the operation and the functions of a whole new government and city. Each Council member has ninety days as their term in office and if the general membership should elect them back, then they will be back there for another ninety days, but it's not the type of situation where people will remain on the Council forever unless their people want them to be there and figure that they could handle the situation.

The present members of the Council are: Al Miller, a student at San Francisco State, is Seminole from Oklahoma. Stella Leach, a nurse, is Sioux, originally from Washington. Judy Scraper is a Shawnee from Oklahoma. Charles Dana, past secretary of the San Francisco American Indian Center, is Choctaw, from Oklahoma. John Trudell, a student, is Sioux, originally from Nebraska. Vernon Conway is a native California Indian. La Nada Means, a student at the University of California, is Hannock from Idaho.

We'll probably have three advisory boards on the national level, a national advisory board composed of Indians to provide advice on general policy, an advisory board of Indian educators, to focus on the university and cultural complex, and an advisory board of lawyers, to focus on our legal problems and plans.

Our people want to start a university for Indians, a cultural center, an Indian bill of rights, and a vocational training and rehabilitation program, which will involve major reforms in the way this country deals with the Indians. These are very big tasks. They require a lot of planning.

We think the planning phase will take a year. It can be broken down into three phases. During the first phase of four months, we will recruit outside volunteers and consultants. We want the best people in the country to help us and other Indians throughout the country plan for the Indians' future. What educational experiences can we develop for our children? What should we do with the Bureau of Indian Affairs? Should Indians have separate laws, which should apply only to us? What about our religion? Dances? Our culture and heritage long suppressed? We want to answer these questions ourselves. We want to meet with our people and decide for ourselves what we should do.

At the end of four months, we want a gathering of all tribes on Alcatraz and have representation from different tribes throughout the U.S. to talk, to review the preliminary plan which has been developed, to ask questions, to outline the plans for the future. If the tribes should care to stay longer, that would be good too. If Indian people feel like it's much too formal to sit around a table and discuss things and they would rather be in a more relaxed atmosphere, then maybe later on, after the day is over, we can sit around in a very informal type atmosphere and talk about what's happening on the reservation and sing Indian songs and really get the feel of Alcatraz, the people that are there and the people that have come in from different reservations and discuss our long range views as to what types of things we would like to see happen.

The final eight months, after working with our consultants, we will prepare detailed plans for our university, our cultural center, our bill of rights - a beginning, one beginning, of the answer to the question: What Are We To Become? Make no mistake about this. The day is over when non-Indians can answer this question. Now, after Alcatraz, we, and the countless other Indians in this country, will decide our future.

## PROGRAM

The Alcatraz Council is the governing body of Indians of All Tribes Incorporated, which consists of seven council members.

The Council will be responsible for coordinating the efforts of three major component groups which are: (a) Service; (b) Planning; and (c) Organizing.

Three Council members will work in Service, three in Planning and one Council member in Organizing. They will receive the same minimal stipends as the people who are working in the major component groups, excluding professional staff personnel. All persons working for Alcatraz will report to the governing Council, who, in return, reports to the people of Alcatraz and their constituency.

A. Service. This will involve one hundred (100) Alcatraz residents who will receive minimal stipends for maintaining Island operations. These jobs will involve Indian people and provide service for: (1) Nursery; (2) Pre-school; (3) School; (4) Adult Education; (5) Medical Clinic; (6) Motor Pool; (7) Legal Workshop; (8) General Maintenance; (9) Kitchen; and (10) Security.

B. Planning. Planning will be conducted over a one year period and has three phases. Phase I of four months will involve preliminary planning. We will recruit personnel, staff and consultants, including Indian educators; select advisory boards; research and develop major components; collect pertinent data; schedule programming for Indian workshop; and produce a preliminary budget for the uses of Alcatraz. Phase II of one week will be a workshop on Alcatraz for Indians of

different tribes from all over the United States in which they will express their ideas and compile their plans together with their professional Indian and non-Indian resource people. Phase III -- eight months: the processes of Phases I and II will merge and actually develop into an extensive and specific proposal for the uses of the Island during this time.

This year of planning will include five areas of development: (1) higher education and curriculum development; (2) cultural complex, including museum and archives; (3) ecology center; (4) plan for Indian legal rights; and (5) vocational training and rehabilitation programs.

C. Administration and Organizing. Community organizing is necessary in order to promote the general welfare of all Indian people. Alcatraz Indians working in this area will establish a national advisory board; contact reservations and other Indian people to keep communications open with Alcatraz; handle public relations to the outside world; consult with other Indian and non-Indian groups; and manage the finances of the corporation.

### BUDGETARY PRINCIPALS

- 1) Island residents who are employed are called "staff." Outsiders, whether full or part time are called "consultants."
- 2) All Island residents who are staff will make the same salary, whether or not they are on the Council and whatever the job they do.
- 3) Where both husband and wife are employed, an adjustment will be made by the Council, so no family is paid beyond their needs.
- 4) Food and lodging will be provided for residents, and need not be paid out of individual salaries.
- 5) In addition to salaries, travel and work expenses will be paid for staff members, when needed for Alcatraz business only.
- 6) To the greatest extent possible, outside help will be secured on a volunteer basis, but, where volunteer help is not available, experts will be paid as consultants.
- 7) The number of paid consultants will not be estimated in the budget. Rather, the amount of money needed for consultants in various areas will be set forth.
- 8) All property acquired by the corporation of Indians of All Tribes will become the property of the corporation.
- 9) Travel funds will be provided for the mid-year conference, to enable non-Island Indians to journey to the Island.

BUDGET

A. PLANNING:

HIGHER EDUCATION AND CURRICULUM  
DEVELOPMENT  
CULTURAL COMPLEX  
ECOLOGY CENTER  
INDIAN LEGAL RIGHTS  
VOCATIONAL TRAINING AND  
REHABILITATION PROGRAM

Consultant fees for non-Indian  
volunteers, including travel  
and living costs. \$20,000

Consultant fees for Indian  
consultants, including  
travel and living costs. 22,000

TOTAL

\$42,000

B. SERVICES:

Nursery and Pre-school:

Playground and recreational  
equipment 1,500  
Educational materials 2,500 \$ 4,000

School:

Student recreational equipment 1,500  
Educational materials 2,500 4,000

Adult Education:

Recreational equipment 2,500  
Educational materials 2,500  
4 Conference tables - \$150  
each 600  
50 folding chairs - \$15 each 750 6,350

Library:

2,500

Clinic:

Standard clinic supplies  
and portable emergency  
equipment 7,500

Legal Workshop:

Miscellaneous supplies 1,000

B.

SERVICES: (cont'd)

General Island maintenance:  
Maintenance supplies and  
equipment 5,000  
Portable sanitary equipment 2,000  
Emergency service not sup-  
plied by volunteer trades-  
men (plumbers, electricians,  
etc.) 2,000 9,000

Kitchen:  
Equipment - 2 refrigerators,  
2 freezers, 2 stoves,  
restaurant size 6,000  
Utensils 1,500  
4 tables and benches 1,000  
Maintenance supplies 1,500 10,000

Security:  
Equipment and supplies 1,500 1,500

Motor Pool:  
Maintenance tools and equip-  
ment for 3 pick-up trucks 1,500  
Gas and oil 1,500 3,000

Boat:  
For travel between Island and  
mainland - cost, including  
maintenance and fuel 15,000

Island Resident's Salaries:  
100 Island residents - \$25  
per week each. \$2500 per  
week x 52 weeks. 130,000

TOTAL

184,850

C.

ADMINISTRATION & ORGANIZING:

Administrative offices: 4,200  
Rental of dockside space - \$350 mo.

Office machines, furniture and  
fixtures:

8 IBM Selectric typewriters  
- \$460 each 3,744  
1 Monroe printing calculator 625

C. ADMINISTRATIVE & ORGANIZING: (cont'd)

1 A.B. Dick Stencil Cutter	995	
1 A.B. Dick Mimeograph machine	450	
2 Stenorette Dictating/Transcribing machines - \$250 each	500	
16 Filing cabinets, 4-drawer, legal size - \$75 each	1,200	
8 Typewriter stands - \$15 each	120	
8 Desks and Chairs - \$90 each	720	
8 Side folding chairs - \$15 each	120	
Miscellaneous accessories	500	
Rental of #914 Xerox machine \$150 month	<u>1,800</u>	10,774
Consumable Supplies:		
Stationery and office supplies	2,500	
Postage	<u>3,000</u>	5,500
Telephone - installation and monthly service:		6,500
Insurance:		2,500
Auditing and Financial Services:		800
Newspaper Publication:		
Paper and printing supplies and equipment for 8,000 circulation issued semi-monthly	15,000	
2 Tape recorders, 1 portable, 1 stationary, and supplies	750	
Postage	<u>7,000</u>	22,750
Miscellaneous:		5,000
Travel expense for 3 individuals, local and out-of-state travel	4,500	
Photographic equipment and supplies	750	
2 portable tape recorders - \$150 each	<u>300</u>	<u>5,550</u>
	<b>TOTAL</b>	<u>63,574</u>
	<b>GRAND TOTAL</b>	<u>\$299,424</u>