



FC III

INDIANS
WELCOME

UNITED STATES
PENITENTIARY

ALCATRAZ ISLAND AREA 12 ACRES

1½ MILES TO TRANSPORT DOCK

ONLY GOVERNMENT BOATS PERMITTED

OTHERS MUST KEEP OFF 200 YARDS

NO ONE ALLOWED ASHORE

WITHOUT A PASS

INDIANS OF ALL TRIBES



BERKELEY
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LETTER FROM THE CHAIR

Hello delegates!

My name is Amber Chen and I will be serving as your Head Chair for the Indians of All Tribes. I am currently a third year, studying Sociology and Ethnic Studies, and I am honored to be returning to chair Fall Conference. Last year, I was the Head Chair of the Salem Witch Trials for FC II and I am excited to return! Academically, I enjoy abolition and intersectional cultural studies, specifically queer, gender, and ethnic studies. Outside of BMUN, I work at UC Berkeley's Multicultural Community Center as a Cross Cultural Student Development intern, engaging in curriculum and pedagogy development, as well as a research mentee for the Social Sciences Research Pathways, exploring political re-entry and policing in San Francisco. In my free time, I love to cook/bake, go to live performances, and play Stardew Valley.

The Occupation of Alcatraz may be a familiar topic to you all but still a fascinating one nonetheless, encapsulating the message of the Red Power Movement in a single moment. One of the most tenacious acts of protest in history, it addressed the American tradition of breaking treaties and demanded Native American sovereignty. Now, fifty-four years later, it continues to inspire organizing and hold an important place in contemporary history. Especially as we discuss and re-enact the Occupation within the Bay Area, I hope this committee will inspire you all to engage in civil history with an intimate perspective and personal touch.

Our committee will begin on November 20th, 1969, a date decided by LaNada War Jack. Head of the Native American Student Organization at UC Berkeley, she and Richard Oakes would be the catalysts to begin the historic occupation and would be joined by hundreds of other Native American activists in order to reclaim Alcatraz Island as part of Sioux land across the 19 month occupation. Throughout the committee, the delegates must balance the promotion of Native American rights and media-coverage all while surviving on an inhospitable island with meager resources.

For any questions, concerns, or funny jokes, email me at achen@bmun.org. Happy researching and can't wait to see you all at FC III!

Best wishes,



Amber Chen

Head Chair of Indians of All Tribes

Email: achen@bmun.org



OCCUPATION OF ALCATRAZ

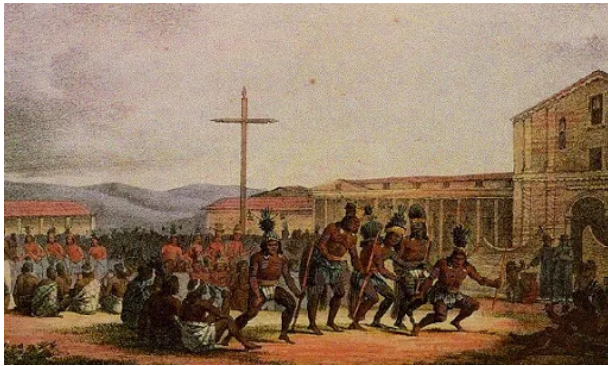
TOPIC BACKGROUND

THE BEGINNINGS OF SETTLER COLONIZATION

Prior to European colonization, the Indigenous communities of California were diverse, healthy and relatively peaceful. The temperate weather and lack of conflict resulted in a flourishing environment, with the Native population being estimated around 300,000 or around 13% of the Indigenous population of North America (LOC). The Chumash were one of the largest communities, having a population of around 20,000 (Gamble 6). California remained one of the last places to be colonized by Europeans, until the Spanish would begin the construction of the mission system in 1769, alongside presidios to create a religious-militaristic regime

in Alta California. Spearheaded by Father Junípero Serra, the construction of the mission system was California's first form of mass incarceration. Native Americans were forced into slavery and religion, being culturally decimated in order to replicate Spanish culture (Madley 17-18). California's ecology suffered from the banishment of Native American ecological practices, influencing climate and food production for the worse. European diseases were introduced to North America for the first time, resulting in mass deaths across Indigenous populations (Madley 19). During the Spanish colonial period, Native Americans were enslaved by the state, forced to build the very missions and presidios that were imprisoning them. California's transition into Mexican territory would ultimately not help the plight of Native Americans, continuing

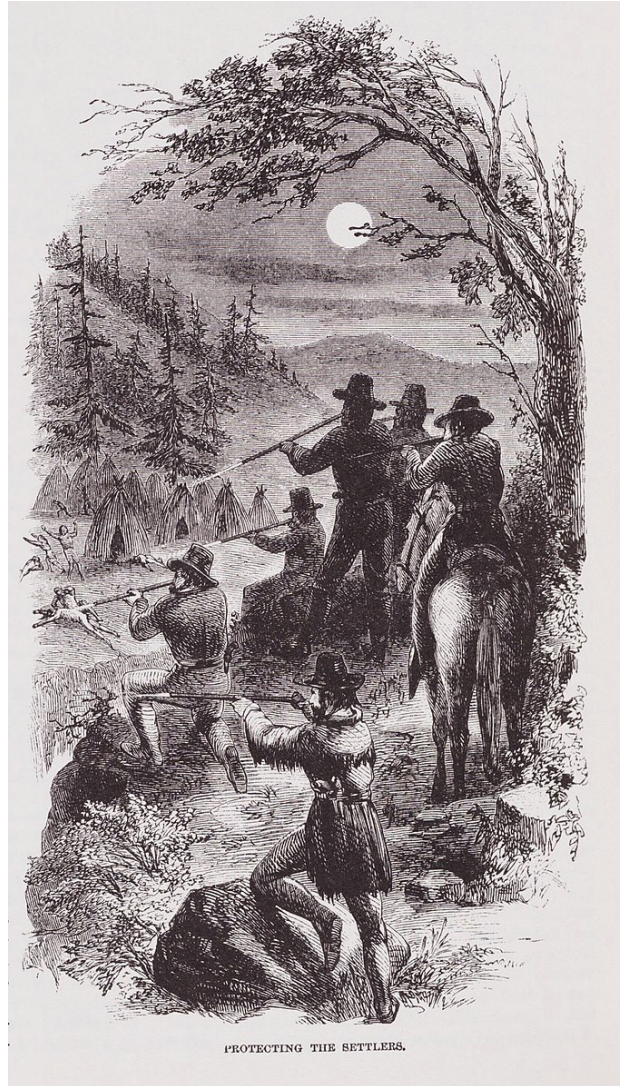
the discriminatory legacy the Spanish left behind. In attempts to redistribute land back to Native Americans who were forcibly moved to missions, communities were given small amounts of barren land by the Mexican government. Regardless, the Native population of California continued to erode due to continued disease and state-sanctioned violence, threatening both the livelihoods and cultures of Indigenous communities (SCU).



1820 painting of European view of supplicating Indians seeking absolution from local priests. Bancroft Library, Berkeley, CA (HN000275a)

Once the Treaty of Guadalupe Hidalgo was signed in 1848, California once again changed hands and became a territory (and later state) of the United States of America. Quickly, the Native population of California became the target of Manifest Destiny, the idea coined in 1845 that White America was divinely destined to conquer North America (Pratt 275-276). By 1846, the California Genocide began and, for the next 27 years, Native American communities across the territory were being massacred (Madely 45). Indigenous weaponry would be no match to European artillery and colonial greed, with casualty estimates ranging up to 100,000 (Castillo). To describe only a specific era in California history as a genocide against Native Americans is difficult, for the fact that imperialism is continually dependant on the cultural and physical destruction of Indigeneity in order to dominate. Indigenous communities were and still are targeted by

food scarcity and impoverishment throughout the history of California. This small period of genocide is in relationship to the mission system that killed 100,000 Native Americans (Castillo), disease that ravaged both the populations and land, as well as the continual violent displacement from their ancestral lands.



BROKEN TREATIES, GENOCIDE, AND ERASURE

By the late 1800s, Native American discrimina-

tion continued through overt and covert systems, notably through assimilationist political oppression. In 1871, the United States of America no longer engaged in treaty making with Native American tribes because they were no longer recognized as sovereign nations, which was a massive blow to the political power Indigenous Americans had (Helfrich et al.). Treaty-making was essential to political autonomy, allowing for Native Americans to confront the United States on a national platform about land rights, sovereignty, and resources. Although the US has had a long history of breaking treaties, one of the most famous being the Treaty of Fort Laramie (which ensured Sioux land rights to the sacred Black Hills that were later confiscated and turned into Mount Rushmore (NARA)), the ability to even make political agreements was an important basis to protecting Indigenous rights. No longer sovereign countries, the United States would exploit Native American tribes' inability to protect their land through the passing of the Dawes Act, which allocated a measly 160 acres of land to federally acknowledged tribes and distributed the rest to settlers. Not only a complete disrespect towards the ancestral lands of Native Americans, the Dawes Act was a move towards cultural assimilation (Black 82). By forcing Indigenous Americans off their land, the state presented an ultimatum: move into meager reservations with little space and resources or abandon your homes for modern urban American cities. Either way, the desecration of sacred, ancestral lands continued to be a mechanism of cultural destruction the United States instituted in order to continue settler colonialism. The Dawes Act continues to be one of the most detrimental policies ever passed, creating the greatest amount of mass land loss for Native Americans in contemporary history.

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IN 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDS ALLOTTED INDIAN LAND AS FOLLOWS:

Location	Acres	Average Price per Acre	Location	Acres	Average Price per Acre
<small>001-002-5-17</small>					

Advertisement. Library of Congress

A 1911 ad offering "allotted Indian land" for sale. Wikimedia Commons Adapted from United States Department of the Interior by Braden208 CC BY-SA 3.0.

At the same time, Native Americans still struggled against state violence through the form of genocide, with the Wounded Knee Massacre occurring on 1890. A year earlier, a spiritual practice of Ghost Dance that was integral to the practices of the Lakota at Pine Ridge Reservation, was banned due to being a perceived threat to the United States federal government. The practice was in hopes of eradicating white settlers from their lands and for the return of buffalo, ultimately hoping for a better future than the present was giving them and praying for the right to land and food that was supposedly protected by previous treaties. Even through the ban and military interference, the Lakota would continue to practice Ghost Dance. On December 29, American troops would take their embrace of culture as a threat to the US empire and would kill almost 300 Lakota people, with most of them being buried in a single unmarked, mass grave (Carter). The Wounded Knee Massacre continues to be one of the most infamous and painful events in American history, being a single moment where the violence of settler colonialism, the aftereffects



WOUNDED YELLOW ROBE



HENRY STANDING BEAR
CHAUNCY YELLOW ROBE

SIoux BOYS AS THEY ENTERED THE SCHOOL IN 1883.

THREE YEARS LATER.

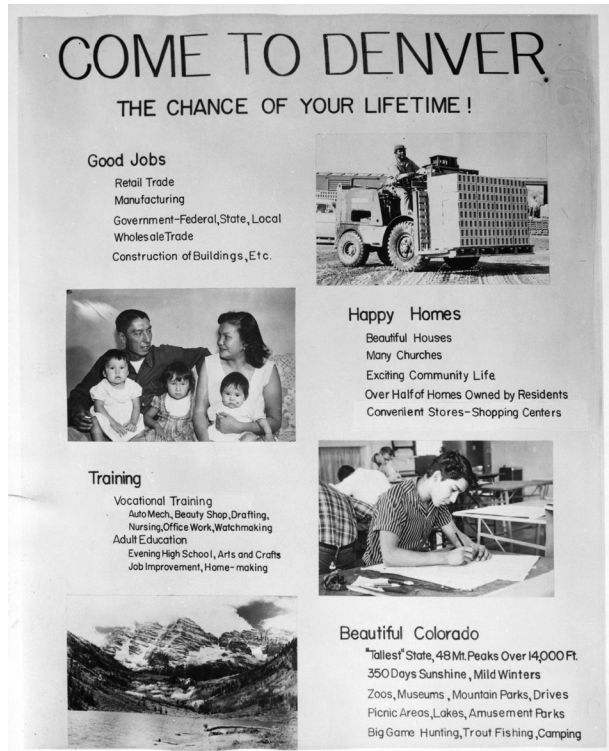
of broken treaties, and the destruction of Indigenous culture is on full display. Throughout the late 1800s and 1900s, the United States government would also create the Indian Boarding Schools, one of the most violent, culturally destructive systems against Indigeneity in American history. Under the slogan “Kill the Indian, Save the Man,” hundreds of thousands of Native American children would be relocated to federal boarding schools to completely strip generations of Indigenous people of their culture. Speaking in their native language, embracing Indigenous aesthetics, and any other engagements in Native American culture were severely punished, essentially being tortured into upholding Western

ideas of etiquette, knowledge, and culture (National Native American Boarding School Healing Coalition). This continued the American government’s mission of assimilating Native Americans into white America by actively destroying cultural lineages, psychologically and culturally colonizing Indigenous peoples.

SOCIETY OF AMERICAN INDIANS AND ASSIMILATIONIST POLITICS

In response to these injustices, Native Americans were active in seeking their own liberation, with the first generation of Indigenous organizing being

created through the Society of American Indians (SAI). Created in 1911, SAI was a progressive group of Native American intellectuals fighting against the high poverty rates and land loss their communities faced (Maroukis 20-21). Most of the founders met during their education in boarding schools, making a large aspect of their politics in opposition to assimilation and towards ideas of self determination and sovereignty for not only their organization but Native politics at large (Maroukis 25). Their main focus was platforming Native American rights, especially with other communities and policy-making, in a way that was never done before. This activism directly led to landmark moments in Native American history, like the publication of “The Problem of Indian Administration” in 1928, which was the first time Native American policies were examined by both the government and Indigenous peoples (NARF). In 1946, the Indian Claims Commission (ICC) was founded, creating a system where Native tribes could file grievances against the federal government specifically for land claims and unresolved treaty matters. Most of the issues were resolved through payments, as the ICC did not have the power to restore land, awarding over \$800 million to tribes over the span of its lifetime (National Archives). Although these were not long term solutions nor addressed the core issues of Native American oppression, they were monumental in acknowledging the lengthy history of displacement, settler colonialism, and impoverishment Indigenous communities have undergone.



A relocation recruitment poster from the 1950s distributed by the Bureau of Indian Affairs. (Courtesy National Archives and Records Administration)

However, the federal acknowledgement of Native American struggle also rose with assimilationist and termination politics in the United States, where Indigenous communities either willingly or unwillingly integrated into urban communities across the United States. In 1954, the United States federal government passed the Klamath Termination Act, which would trigger an era of termination for over 109 tribes. This would not only force tribes to lose federal protection but also their land and resources, with over 1.3 million acres being lost from 1953 to 1964 (BIA). Inexplicably, two years after, the Indian Relocation Act was passed and marketed as a “voluntary urban relocation” program for major hubs across the country, including Minneapolis, Oakland, and Los Angeles. Native Americans who moved from reservations to cities were promised jobs, housing, and opportunity, promises that were

rarely met. Within a generation, many Indigenous relocators would return back to reservations due to the insecure job market, subpar housing, and risk of poverty (BIA). At the same time tribes were being un-recognized and pushed off their land, the government was encouraging Native Americans to further leave their ancestral homelands for false promises. Settler colonialism was still alive and well, now taking form as termination politics.

PAN-INDIANISM AND SELF-DETERMINATION

Through the struggle, though, a sense of community from urban Native Americans were built. The idea of a “pan-Indian” identity was born, as people across all tribes were uniting under the identity of Native American rather than tribe affiliation. This not only led to safe havens for Indigenous people but also political action, swinging the pendulum of Native American politics back to self determination and sovereignty. In 1961, Native Indian Youth Council (NIYC) was founded from the American Indian Chicago Conference, where they drafted a “Declaration of Indian Purpose” to discuss sovereignty and preserving Indigenous communities (NCAI) Similar to SAI, they were a coalition of young, educated Native peoples who critiqued the government’s inability to create beneficial programs for Native Americans as well as work alongside Indigenous communities. One of their most notable

acts of organizing was through the 1964 Fish-Ins, where activists across the Pacific Northwest and beyond protested the arrests of Native fishermen by themselves fishing (Shreve 403). Although typically overlooked, NIYC was deeply influential to 20th century politics by creating tribal coalitions, acknowledging the needs of both urban and rural Native communities, and coining the term “Red Power,” which would be the defining name and slogan for the Native American rights movement. Seven years later, in 1968, the American Indian Movement was founded in Minneapolis, one of the major destinations for the Indian Relocation Act. Their main political focus was on urban communities, who were targeted with police brutality, poverty, and discrimination. One of their first programs was AIM Patrol, where volunteers would limit interaction between communities and police in order to decrease violence. AIM Patrol was a form of community protection, away from the state that has not only targeted Native Americans with police violence but a history of oppression (MNopedia). The politics of AIM helped build the era of self-determination and the Red Power movement for Indigenous peoples, advocating for not only political but social justice through public advocacy and radical organizing. One year later, the most famous act of Native American protest would take place in line with this ideology, fighting against 400+ years of discrimination, colonization, and suppression in the Occupation of Alcatraz.



CURRENT SITUATION: THE OCCUPATION OF ALCATRAZ

On March 8, 1964, a small group of Sioux protestors occupied Alcatraz for four hours. Citing the Treaty of Fort Laramie, Belva Cottier and Richard McKenzie argued that because the Alcatraz Federal Penitentiary was closed and deemed surplus land, the Sioux could claim it. They offered 47¢ per acre for the land, the same amount the federal government initially offered the Sioux to buy their land. Although they left, under the threat of a felony charge, it planted an important activist seed in Native American Bay Area residents. Once the San Francisco Indian Center was lost to a fire in 1969, the Native American community spurred into action once again, symbolically returning to Alcatraz Island to regain space and place for Indigenous Americans to create community on November 9. Fourteen organizers planned on occupying the land, including students from San Francisco University and University of California Berkeley. Foiled by the state again, the activists had to leave, with Richard Oakes telling the Coast Guard that they would never return. LaNada War Jack, a student organizer from UC Berkeley, upset at their failed demonstration, rescheduled the occupation on November 20, which would fully trigger the 19 month long Occupation of Alcatraz.

Throughout these 19 months, organizers will have

to balance both the political and physical survival of over 400 people, including families and students, to successfully advocate for Indigenous rights. Keeping in mind the centuries of state violence and settler colonialism, organizers must realize other forms of community, protection, and unification to advocate for Native American peoples against the federal government as a part of the Red Power movement. Indians of All Tribes was created to stimulate community on Alcatraz but to also advocate for the creation of a Native American cultural center to celebrate Indigeneity. Self-determination was the main political goal for Native American activists across the country, demanding for sovereignty and land back, communicated mainly through television and other forms of media to gain popular support. Gaining allies, resources, and publicity is of the utmost importance, alongside having the necessary food, water, and resources to survive. The United States government in the form of the Coast Guard, General Services Administration, Federal Bureau of Investigation and US Marshals will be actively stifling your right to organize. To fight for Indigenous rights is to fight against the very foundation of the United States federal government. It should not and will not be easy.

MAJOR THEMES

INDIGENEITY VS. COLONIZATION

Ever since the conceptualization of North America, our history has been a battle between Indigeneity, or Indigenous peoples, and European colonization, or the act of domination and control over land and peoples. From the mission system to the California Genocide to relocation, settler colonization has been one of the most foundational systems of growth the United States has utilized for over 400 years. Manifest Destiny, white supremacy, and settler colonialism all attack Indigenous life, not only through overt violence but legal suppression, cultural erasure, and ecological disaster that have killed millions of people. Your role, as activists on Alcatraz, is to remember this history and take it into account as you find solutions to not only the occupation but for Native America. Indigenous existence has been and continues to be in direct opposition to the federal government's desire to increase land and hegemonic power, making your place as an Indigenous activist precarious as you enter talks with the government.

SELF-DETERMINATION

Native American politics tend to swing from assimilationist to self-sovereignty, as the main focuses of Indigenous struggle change by generation and society. By the time the Occupation of Alcatraz occurs, the Era of Self-Determination and Red Power is just beginning, helped by the politics of AIM and the falling out of Indian Relocation. Explicitly against integrating into hegemonic, white society, Native American activists are actively pursuing self-determination, or the ability to decide statehood and existence them-

selves, reclaiming their culture and language to fight against a long history of cultural erasure. The political aim of this moment in Indigenous activism is to confront the United States government and find solutions that are not dependent on the state, rather from Native American communities and coalitions built from self sovereignty. Fighting for Indigenous rights on Alcatraz means not limiting yourself to what has already been done but what can be dreamt of, including land back, statehood, and prosperity.

COMMUNITY & IDENTITY

After the Indian Relocation Act, community building in Indigenous spaces has radically changed. Once recognized through tribal association and location, Native communities now include urban cities and other metropolitan areas that do not necessarily have the same cultural practices and land associations which have morphed communities and identities into "Pan-Indianism," a universal identifier for all Native Americans in opposition to assimilation. In tandem with the rise of self-determination, Native American politics now rely on intercommunity dependence and identity as a political motivator for Indigenous struggle. Indians of All Tribes, the coalition of Native American activists on Alcatraz and the community you will be representing, is a direct result of the Pan-Indian identity, finding power through collective identity and tribal connections. Plans of action during the occupation should reflect these ideas, especially as physical and psychological survival becomes heavily dependent on coalition building, community, and identity for Native Americans across the nation.

TIMELINE

1492: Systemic European settlement begins in North America.

1521: The Settlement of New Spain is established.

1542: Juan Rodriguez Cabrillo sails and creates settlements in Alta California.

1769: The San Diego de Alcalá and Presidio of San Diego were built, establishing the mission system across Alta California. Common practices included the forced conversion and enslavement of Native Americans.

1821: Alta California becomes a territory for the First Mexican Republic.

1846: The California Genocide “begins,” starting 27 year long period of targeted massacres against Indigenous communities across California.

1848: The Treaty of Guadalupe Hidalgo cedes California from Mexico to the United States of America at the conclusion of the Mexican-American War.

1848-1849: Gold is discovered in California and the Gold Rush begins, bringing settlers to Siskiyou County and San Francisco especially. Indigenous communities that were once left alone were now targeted to new diseases and violent displacement.

1850: California is granted statehood. The California Act for the Government and Protection of Indians is passed, legalizing the kidnapping and indentured servitude/enslavement of Native Americans.

1851-1869: California pays bounties for the killing of Native Americans, in order to gain more land and resources.

1871: The United States federal government no longer acknowledges Native American tribes as sovereign countries, therefore voiding the ability to create any future treaties.

1873: The California Genocide “ends.” Between 1846 and 1873, there were at least 31 recorded massacres of Native Americans in California.

Late 1800s-Early 1900s: Native American children are sent to Indian Boarding Schools, in order to forcibly assimilate them into Western society. Most notably is the Carlisle Indian Industrial School in Pennsylvania.

1887: The Dawes Act is passed. The federal government allocates 160 acres of land to recognized Indigenous tribes, leaving the remaining land to be distributed to White settlers.

1890: The Wounded Knee Massacre occurs. Around 300 Lakota were killed by the United States military.

1909: The California Eugenics Record Office is established, advocating for the forced sterilization of people deemed “unfit” to reproduce which included “Black, Latino and Indigenous women who were incarcerated or in state institutions for disabilities.”

1911: The Society of American Indians is founded. They were the first generation of Native Americans to advocate for Indigenous rights through law and policy.

1924: United States citizenship was granted to all Native Americans through the Indian Citizenship Act.

1934: The Alcatraz Federal Penitentiary is opened in Alcatraz Island, off the coast of the San Francisco Bay Area. The original building was built in 1910-1912 as a military prison and was later utilized as a maximum security federal prison.

1946: The Indian Claims Commission is established in order to provide a platform for Native tribes to file grievances against the federal government, specifically about broken treaties. Tribes were often offered cash payments.

1954: The Klamath Termination Act terminates the tribal status of the Klamath tribe, beginning the decade-long termination of tribes across the nation. Federal policies would end relationships between Native Americans and the United States federal government.

1956: The Indian Relocation Act is passed. The federal government incentivizes Native Americans to move away from their reservations and into urban cities across the country, including the Bay Area. Within one generation, many moved back to their ancestral lands due to poor housing and low-paying jobs.

1961: The Native Indian Youth Council is organized. 400 delegates from 65 tribes attend the American Indian Chicago Conference, drafting the Declaration of Indian Purpose.

1963: On March 21, the Alcatraz Federal Penitentiary closed.

1964: The Termination Era ends. 109 tribes were terminated, 1,365,801 acres of land were stolen, and 13,263 tribal members lost status.

1968: The American Indian Movement is formed in Minneapolis, a major urban destination that the Indian

Relocation Act targeted. AIM organized around protecting the urban Native American population from local police.

1969: The Occupation of Alcatraz Island begins.

QUESTIONS TO CONSIDER

1. The popular history of Native Americans tends to end before the 20th century, mainly covering Native American struggle against European colonizers. Why do you think the historiography, or the methods in which history is recorded, tends to focus on this relationship rather than pre-colonial times, Native American activists, and contemporary history? How does this stifle and/or contribute to the fight for Indigenous rights?
2. In what ways does the Red Power movement reflect self-determination, especially in contrast to assimilation? What historical roots does IOAT have when asking for sovereignty?
3. Consider the relationship of destruction and construction in the Red Power movement. With genocide, cultural devastation, and disease haunting the history of Native Americans, can creation be a part of organizing? How can activists participate in the destruction of imperialist systems while constructing a better future for Indigenous peoples?

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