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San Jose State University Department of Anthropology
San Jose Experiences of American Indians in the Urban Relocation Project

Date of Interview: 1/19/16

Interviewer: Assistant Professor A.J. Faas

Interviewee: Al Cross

I: Excellent. Okay, well, we are here with Al Cross today, January 19th, 2016. Al, as you know, we spoke outside a little bit, this whole project is about documenting the histories of the Indians involved in the Urban Relocation Program in the 1950s-1960s and we're doing our best to learn about the lived experiences of those who resettled as part of this program which is why we invited you here today. What I would like to do is that I'm going to begin with what I call a grand tour question; to just open it up for you to tell your story and your experiences in just a moment. I'm going to leave it to you to steer the story in whichever way you feel is most important to you and to focus on the things that are most significant to you in your recollection. I do have some follow up questions I may use to sort of get you to elaborate on things. I'm going to trust most of this note taking to be done by the camera so I won't write often but if you do notice me writing it's just a note to self: "Remember to ask this later. This sounds important" kind of stuff. So I hope my note taking won't be too distracting. Having said that, we ready to get started?

A: The grand question. (laughing)

I: So beginning with how you first became involved, can you tell me the story of your experiences relocating from your reservation to San Jose as a part of the Indian Urban Relocation Program? As you tell the story, if you could please describe the concerns you had at different stages along the way and perhaps how it was you dealt with those concerns.

A: Yeah, it began a long, a long while ago. I had been in an Indian school in Kansas, Haskell Institute then, took training there, took training as a bricklayer, became a bricklayer- a bricklayer mason. And after that I tried to get into the union there in Kansas but I couldn't do that. They wouldn't accept me because they said I was an "out of stater." So then I followed the woman I was in love with to New Mexico. I stayed there for that summer a bit but then I came to New Mexico probably mid summer of that year of 1950... it would be 1957. And I thought, well, I'll find work in New Mexico. And I was right, I found some work. But I couldn't- they had no unions there actually in Albuquerque so I got to work in some housing developments around there and housing, be what it is, you know, they go up and they go down. So, it kind of turned out that I was working maybe once or twice a week not making it too well. So, somehow- and I was trying to think the other night- how I found out about the relocation program. I must have known something about it going on in the country. My sister had come to California. Both my younger sisters had come to California preceding me about maybe a year I think. And one of them came on relocation and one came on her own. So I had two sisters out here and then also there were some other Haskell graduates, friends of mine, whom had come out here to find work and make a life. So I knew they were here. So I went to a little substation bearer, BIA substation in Albuquerque and they had a substation there and I signed up there and convinced my wife to make the trip. So I was in New Mexico just a little over kind of a long year, a little over one year. I got to know some parts of New Mexico. She- my wife- was a pueblo Indian and she lives up north of Santa Fe, about thirty miles, one of the pueblos North of Santa Fe: San Juan. And she had training also at Haskell, I met her at Haskell, which is kind of one of the points of a lot of reunions between different tribes: Haskell, the Indian boarding schools made for that. So, anyway, we ended up coming on relocation here to San Jose. And I knew nothing about California (laughing). I had no fantasies about California, you know, all that stuff, none of that! So, just the fact that I knew some people had come here like most migrants, they had relatives or friends who then came. So that was sort of an anchor point. We had a little green Chevy then. That thing was packed, just like one of the Jode (?) vehicles coming across the desert there from Albuquerque. And, I think the bureau paid part of my transportation out here from Albuquerque. I think they helped with that. And I came into San Jose in July 1960 in summer- hot, hot times. And, again, was very unaware about what San Jose was. And in fact, (laughing) when I came- I bypassed- I came up 101 and I didn't take the exit, I didn't know you had to take an exit to get off to San Jose, I thought we would run right into it, right through it. We didn't apparently. I ended up in San Francisco. So I just went back across the bay and my sister then was working over at Oakland Army Terminal. So I went over and visited her and told her I was in town and

then came back down to San Jose on this side of the bay and eventually found the office that we would report to here. It used to be right on Santa Clara Street, East Santa- West Santa Clara street there. Found that, reported in, and I had two years of training there as a bricklayer in Kansas in Lawrence in Haskell and my idea was to get into the bricklayers union here in California in San Jose. And I thought, well those will maybe cover for a couple years of internship, you know, to get me in. But I couldn't get into the union. It was just too tough. At that particular time I think there was a certain group of, kind of like, the union was kind of like family. You had to have relatives, or somebody, and they gave you the entrée into the union. Anyway, that didn't happen so I found a job, my first job in the urban area, or in the city, was working in a plant- a soap plant of all places. I had no idea, again, of what plant work was. I think I worked there because I wanted to get a job bad, and I felt I needed to work (coughs). Then I took that job. I didn't know what was available then. That is one of the drawbacks of going to a city that you don't know what is there. (coughs) Excuse me, I need some water.

I: Can we pause a moment?

[roll paused at 7:54 for the interviewer to get some water]

I: Okay, so where we left off, you began working in a soap plant and you mentioned that you needed to work but you didn't really know what was available. So, we could pick up there.

A: You know, that was one of the drawbacks for relocates, particularly for Indian people was that they didn't have work experience that allowed them to figure out what work was there and what was available and how to get to it. It was different with some of the Indians because those in Oklahoma particularly who had been out in the economy, they got pushed out into the economy back right around the turn of the century (coughs). When Oklahoma became a state, they disbanded all the reservations in Oklahoma so they in turn just let them go. You know, they didn't have that. So, in that aspect they were able to get into the labor market earlier. So they knew what good jobs were and what to look for and how to do it. But for most of the (coughs) Indians, including myself, from the Northern Plains, you know, we didn't have that background. You know, the bearer had people working with councilors. And I remember the guy working with me. His name was Walking Stick. He was an Oklahoma man. And I think later he was up on the reservation I came from. I think he was up there also at some point. San Jose relocation office had just opened up about two years when I got here. And it opened in 1958. It was sort of one of the more recent ones they opened. And so they staffed it with people from within a bearer. and a lot of the people in the bureau didn't know any more about San Jose than I did. So they were at wit's end too. And I told them, you know, "I went to school two years for training. I want to be a bricklayer. That's my goal; to be a bricklayer." It paid well then, you know, the wages were good. And I enjoyed and wanted to do that, but I couldn't do that. So I worked at this soap plant, which was an experience in itself. They made mostly detergents, you know, mostly for commercial facilities like hospitals and schools and stuff like that; very little product for selling. But, that period I spent in that school- probably eight years- was eight years too long. I realized this wasn't going to happen, you know, this job wasn't going to work. But I still, I didn't know how to make the next step, you know. And I started then taking night classes over at City College (coughs). And there were a bunch of things happening then in the 60. The big change was starting to take effect in the 1960s. And some of the schools now opened up their doors a little wider. And I thought, well, I should try to do something neat, some sort of preparation. So I start taking night classes and I got several of the basics out of the way, Berkeley was starting a Native American program then: a Native American program. They didn't call them Native Americans then. I forgot what they called it. They didn't call them Native Americans then. I just think they called them American Indian program. They had a group of different ethnicities: there was Indians, and there was Chinese, the Black, and Mexican people that we had in one department there that we worked. So they were recruiting for that so I was able to get into Berkeley, thank goodness. So that was an experience in itself. So I spent- let's see- I think I spent five years up there. And I commuted from San Jose, you know because I had, in 1964, my son was born. I had a son that was born in 1964. And then two years later, in 1966, my daughter was born. So we had two children. And I didn't want to take them up to move up to Berkeley and then come back down here. So, we had just got our first house- we had bought our first house- in San Jose in 1967 I think. Right after Patricia our daughter was one year old. So there was a lot of change going on in the world then. Particularly in California with the 60s. And Berkeley was very exciting and there was a lot of stuff going on. You know, you could just stay up there and a lot of crazy stuff. But it also had some good instruction.

Berkeley is not really an undergraduate school, you know. It's more so a graduate school where people come for graduate studies. But there were some good classes. I took some good classes there. And I majored in Sociology. I still didn't know which way to go. It was then I started looking at the movement of Indians into the city and urban sociology and what was happening. I was concerned- I was not concerned- I was curious about what was happening to Indians now that they are moving to the cities. And it was quite a lot of them in that period, in that decade. We had an urban population here in San Jose, we had one in Oakland and then one in San Francisco. So, in the Bay area there was a fairly large amount of Indians that had come in that period in the 60s. And of course Alcatraz happened then during the 60s and then of course we had following that, we had Wounded Knee. So, Indians sort of got on the screen in that particular period. Individually, it was a big change I think in terms of you see yourself as an Indian. Cause most of the previous ways we were seen was not that good. You know, we did not have that much attention and were sort of seen as much of the myth or the things go about Indians. And thus, we had never really seen ourselves as that particular ethnicity. The 1960s, and starting in the 50s actually, was a big push by the government to move Indians out into the cities and that followed right in pattern with assimilation. You know, to assimilate the Indians into the world. They felt that was the way for them to go. And that goes way back to Thomas Jefferson, you know: to assimilate the Indians into American society. And I think, as I said that, when we were talking the other day, was that Indians really are a creature of policy if you look at us. If you look at the policy that has taken place over the years then you can see that out of that emerges the Indian. So you can take specific eras and look at what policies were then towards Indians. But constant in that was always the movement to get Indians assimilated into the larger culture. Well, in policy that sounds good but in reality that did not work out. You know, they were not ready for it then. But I found my sister, I had my sister, who I said early was working up in Oakland at the Oakland Army base there. And then my younger sister that was also up there got her job and she came on relocation, and she was working over in San Francisco. So she was commuting from Oakland over to San Francisco. And I was talking with her this Christmas when I was visiting them down in Albuquerque- she lives in Albuquerque now- about that experience of her coming. And her and her friend, when they left Haskell at the end of school they would set you up right with the beau rue to work with relocation, and work to relocate you directly right from when you finished the school there to whatever city you wish to go to. One of the studies at the school was... what did they call it? It was like a clerical study. I can't think of the name of it. But she was in that. So she got a job working over in San Francisco at social security. But she had gone home first to North Dakota which is my original home and then she took a train, her and her friend took a train from there to Oakland. But in school, getting back, when I was in school I was thinking about Indians moving out here. I think I may have done a paper or two about that particular issue at some point. I think I don't have them anymore. But talking about this junction that took place when the Indians hit the cities and how that played out. I have a friend, or a brother-in-law in fact from Montana. He's a Blackfeet man and he said to me, he said, "You know, Al, when they moved the Indians to the city, they thought that they would lose their Indianness," he said, "And it worked just the opposite. Once they came to the cities, they became more Indian; much more aware of their Indianness." And so it just reversed on the idea of them just losing their identity. Because they were here now in a society- a mass society- where it became more and more important as to who they were. And, as I said, earlier in the 60s, now there was sort of a recognition of Indians, given some of the events that had taken place. You know, a lot of stuff was going on then. And the one thing we needed to do was to try to figure out how to kind of get us together. We need organization. In a city here in San Jose particularly we started to do some organizing events. Way back, probably in the mid 60s, the government now was kind of more aware of Indians in the cities and there was some- I think it was under Johnson's program, President Johnson's programs, that he had more programs going into the cities; direct programs, he was good at domestic programs. And he...

I: (phone chiming) Hold on one second

I: Okay, so back to the 1960s and Berkeley and the urban experience sort of like a new self emergence of Indian identity at this time.

A: Yeah, there was so much happening it is hard to recall. I don't know how much people know about the 60s now; it's become mythology like other parts of our history, you know, with what's going on there and things that happened. But it was good. It was a good time to be here in California. I am getting to know California a little better, you know, kind of integrating into it. And I think I had mentioned when we met

earlier that I had sort of two urban buffer zones that I came through before I came to California. So it wasn't as difficult for me to sort of get used to people- other people. I had been in the army. After I finished high school I went into the army and served three years. Then I got out and I went to the Indian school in Kansas and spent another couple years there. And that was a very good experience in Kansas cause it was a national Indian school. It had Indians from all over the country. And I got to meet many, many different groups that I was totally unaware of. You know, because growing up in the Dakotas and the Western part of the Dakotas the only reservation I knew was mine and there was one across the Montana line there- Fort Peck- where Vernon is from- Vernon Medicine Cloud- he's from the Fort Peck Reservation. That was kind of my extent of my Indian world. So, when I got to Kansas, to Haskell, then there were all these Indians from all over the country. A good portion of them at Haskell were Oklahoma kids cause we're by the proximity, right close to Oklahoma. And it was good in a sense that I made friends there, lifelong friends, kept in touch with them and got to know, you know, some more things that were going around in the Indian world around America. It certainly was good learning all about the different Indians. There were even Eastern Indians. There were some Seminole's from Florida, Eastern Cherokees from Carolina, and some further up the coast there that I had no idea they lived there or who they were: some Delaware's and Nanticokes and people I never knew existed. So now the Indian world, for me, it was opening up. And when I came to the city in San Jose it was a variety of people here, primarily Indians from the Western part of the United States. They came from Dakota southwards down the Great Plains this way, you know? Some of the Great Plain's people went to Chicago, which was another relocation site. But Chicago relocation site took mostly the Minnesotans, the Michigans, the Iowa people, those people on that side. And again, just because of proximity. I know I was coming through Chicago once when I discharged and I had a friend that lived in Chicago so I went and stayed with him for a couple days there and his dad was telling me about the Indians now in the city there in Chicago, living down on State street. But I didn't go down there and see them at all. Chicago is another one of the real old relocation sites. But we started to organize. And one of the programs that Johnson had set in the cities was a program called Community Action Programs (CAP's). Very effective and good organizing for they wanted the people in the cities, in this case in San Jose, mostly the large population was Mexican American so they had a program that was operating out there. And we started to work with them first and then we got our own Indian center. And we spun off of that program, off the CAP program, and started our own Indian center here in San Jose. We are right downtown on second street. On south second street there. In fact, I walked by it today coming down here. They've got kind of like a fancy... what have they got in there?... a fancy restaurant in there now. But that was one of the first kind of Indian organizations here in Santa Clara county in San Jose. And it took a while to get that going because the difficult thing with organizing with Indians was that you sort of had a lot of different tribes that sat down at the table. And a lot of them, prior to this experience, had never talked to each other and had a different history between each other. So it was kind of touchy. So that took probably a good decade to get that kind of worked out. And then of course we started an education program, we started a job program and we started a health program built into that center. But it was sort of a focal point for people in the city to come see other Indians and kind of get along and find out what's going on in the city. One of the policies of the bureau at the time was not to, you know, when you knew that there was someone here from your tribe that was in the city but they wouldn't reveal their address to you. They didn't want you to get in touch with the, For what reasons, I don't know. But that was one of the things. But then one of the informal places that just opened up as a center of information was the bars. There was a couple Indian bars (laughing). And there is one that still exists up on San Fernando street. You have probably seen in.

I: Which one is that?

A: Not Sapphire. That's in Oakland. This was, um... I just walked past it! Cinebar! Yes, the Cinebar.

I: Oh, Cinebar.

A: Yeah, that's still going. That was sort of a collect point for Indians so if you went there and talked to somebody you could find out who was here and who wasn't here and what was going on. So, they played that part. In fact, when I was teaching a class here in San Jose State, way back in the 80s, I took my class one evening out and we went out and visited Cinebar and we visited another bar in town (laughing) that were Indian hangouts, you know? As kind of a tour. So those places, the getting in this together and the organizing, and in the mean time, I was going to school. I finished school in Berkeley, came back to

San Jose and got me a job at county as a social worker. I became a social worker. And that was a good experience too. I enjoyed working for the county. And then I got to know the Indian community much more better as a social worker. And I had a real good boss that could let me do a lot of organizing back then, even when I was on the job. You know, outside of the regular work. She understood that, and that was good I think. It helped us a lot because we were doing a lot of things in the city and helping people try and figure out things and what not to do. I enjoyed that very much. So that was my day job most of the time with the city but did a lot of work. And then we started a health center. We broke the health center off and we spun it off from the Indian center and had a separate entity for the health center. And I was involved in that. So that was good too but that took politicking. And most of the politicking we did was with the federal government back in D.C. We would go back and work with them. You know, they were more amenable to helping us than local politics here in San Jose and Santa Clara County. Which we now have, we have some contacts in them. So that's good. But we never developed them. We were at that stage where we developed contact with the local governments. But overall, you know, coming to San Jose and living here, initially I didn't like it. I was a little wary of living in the city, of living here and getting used to it. There was a lot of difficulties in living- when we bought our house- we lived in a suburb. And there was people all around you. And I was used to Dakotas where it was wide open up there. And this seemed like someone was watching you all the time, you know? (laughing). From the front, the back or the side. But eventually got used to it. And then my wife decided she didn't like it, you know? And she was gonna go back. So, that was always kind of a constant. But, my kids were growing up. They both went to school here. They both went to school in San Jose. That was another issue that for Indians it was difficult for them to get their kids to school; to let them go to school cause they heard all the stories about bad schools in urban areas and the cities and all the stuff going on and that was out there. Some of them in fact would send their children back to the reservation to have them live with a relative: an aunty or an uncle or somebody. And go to school back on the reservation where they knew and felt safe with their children. So that was a big problem. And then also with some of the health care problems, they would go back, all the way back to the reservations, wherever they came from, and get healthcare there then come back here because they knew how to navigate the system back there. The Indians have a separate program called the Indian Health Services that services just the Indians on reservations. But again, it was just a matter of them feeling comfortable and being able to access the services. So, my generation now, there's probably, I would say a dozen to maybe twenty people here in San Jose that are still here and are still around and I know some of them that I see at different events and different programs we have going. But then there's also some who just don't take part in that. Once they came to the city they sort of just stayed away from all of the Indian stuff going on (laughing). For some reason, we never did figure that out, you know. I'll bump into them now and then at the streets or at some place and tell them about our programs and the things that we have going and try to invite them there but they don't take part. They may be just that way, that just that there own behavior they don't do that. But it was so difficult to get what we call the "Indian Community" because there was just such a small amount of Indians in a large city like San Jose there was no particular area that we could make an enclave in. Or we didn't have enough population to make an enclave, which protected other minorities when they came, or other immigrants when they came to the cities. When I was studying immigrants and migrations, I looked primarily at the Italian folks- they had a lot of writing on that. And of course the Irish immigration and there was writings on that and how they assimilated into the cities and some of the things that they did. But there was good, just like any group, there was people that did well and some people who didn't do well. You know, kind of that thing. I always think that there were like three groups of Indians that came. And I may have said this before. Was one group they came here, they took a look at what was going on, they liked it, they made a commitment, so they were successful, whatever they ran up against. They were able to sustain. And of course one of the main factors in that was finding a job, a fairly decent job. That was a primary factor. Then there was a second group that came, and they came and they settled down and wherever- in the cities, either here or up in Oakland or in San Francisco. And they were here for two weeks to two months and they decided "no," this wasn't for them. So they just backed up and went home. And then there was that third group in the middle that couldn't quite make up their minds whether they liked it or didn't like it, which is fairly common amongst people. And they're the ones that, you know, would go back to the reservation now and then and then come back again. Go back and forth. Initially, they went back on their own and then they would have to come on their own. But that caused a lot of problems if they had a job or if they had other things going on her. So that movement between the reservations- from here to Arizona, from here to South Dakota, from here to Montana- took place with that middle bunch. And that was the bunch that I knew the best when I was social working because they were always coming back and having

to find, you know, housing, jobs, get their kids in school, all that stuff that was going on with them. So I got to know them very well. Made good friends with all the people I worked with and learned something about their lives, you know, how they see themselves.

My kids grew up in San Jose but very aware of their Indianness, very aware of being Indian, you know. And that came, I suppose, from myself and my wife- their mother being an Indian, they knew that. My son, who was the older, didn't really take part in Indian stuff. He sort of stayed back. He was like that guys that stayed back. He was very, very shy and very quiet. Anyway, so he never took part. But my daughter was very vocal and very- she took part in a lot the Indian activities and things that were going on. And we had a club that we built in the bottom- in the basement- of that house- I mean that place- on South Second Street: 92 South Second Street, our Indian Center- where we formed a Haskell club; ex-Haskell club of all the people who had gone to Haskell. We got together and we made a club that was mostly a family club. We had activities for the kids when it was Easter, you know, the regular Christmas stuff and Thanksgiving stuff. And so that was part of the integration into the city. I was going to contend that the Haskell group was one of the first middle class group of Indians in the city. They sort of took the middle class trail. And probably amongst them was one of the first ones to buy a house. House buying was such a brand new experience, and they had no idea how to buy a house. And on the reservations you don't buy houses, you have a house, you have land. You don't pay rent. So all of those experiences for people living in the city was kind of jarring and hard for them to assimilate to. Yeah, I lived on the east side in the first house we had, lived there for about a dozen years I think. And then when my kids got to high school we moved over to near the James Lick High School up on Alum Rock Avenue, all the way up there. Made that switch from that house to the second house. And that is where my daughter graduated from high school. My son didn't finish high school but he went on to college after. But I think that the ex-Haskell people had a little better because they had some training and then they had that buffer there at Haskell that provided them with kind of a little edge when they came out here to the city. Later in the program, the bureau started to give training when someone would come. They would give them training. And then had some training facilities here they contracted within the city. Primarily, I think they had some welding schools, they had auto mechanic schools, some like that but they were still focusing on those. That was later on in the program. So there's both good sides and bad sides to the relocation program. And I think I told you the story of the movements of Indians. There were three large movements of Indians. The first one being in 1830 when they had, again, the policy, the Removal Act or law. The government passed a law moving all the Indians east of the Mississippi to the West. And that was all kinds of upheavals and that's when the Indian territory was formed and the idea of the government then was to put all the Indians into that particular territory. And that went sort of well until they ran into the Indians up in the northern plains and then it was it a different story up there. You know, they couldn't get them to move. So that was a change in that policy. But that was the first big movement of Indians en mass. They moved them sometimes by gunpoint and other times with the army escorts of course. That's how all the Southern Indians, all the Southeastern Indians, got to be Oklahomans. So they carried a whole new different experience into Oklahoma. So the second one was the second world war when a lot of American Indians went into the army- both men and women. Probably about 40 thousand soldiers, you know, were American Indians in the second world war. And they located them, or they situated them, right with regular troops. They didn't segregate them. So they fought right alongside with the white soldiers in all the battles. And then during the war they also had, on the West Coast and in different parts of the country, they had war industries going on and building ships and airplanes and other things. So a lot of Indian women went out to work in the war industries during that period, particularly here in California and the West Coast. Starting down in Los Angeles and up to Vancouver, Washington, they had shipbuilding. That caused another big shift. And there would be kids, I noticed, back on the Indian school on the reservation, and they would just disappear. And all the sudden their parents would move to some place up there. And after the war they came back. It was interesting because just that little piece of absence changed them to some degree (laughing). They had to kind of fit back in again to the society. Very different. Then the third one, of course, was this one: The Urban Relocation Program. And estimates on numbers vary. The bureau says a very modest number and of course they say so many stayed but they never tell you how many went back, so that's always a guess how many actually left and went back. Probably, of the actual people that they brought, the bureau brought, up to about I would say 60% of them went back. But in the meantime there was always other people coming and were the ones that stayed, who joined their family members or their cousins or their relatives out here in the city. California got the largest amount of Indians, starting with Los Angeles, which still has the largest American Indian population- urban Indian

population. And the Bay Area as a second, you know? But Los Angeles was one of the original sites of relocation. And the relocation originally started with the Navajo tribe. They started moving people to Denver, to Phoenix and to Los Angeles. That was kind of a trial run, I guess you call it. Back, way way back. What was interesting was that the man, in the 50s, and again I mention that the 50s was a difficult period because it was very aggressive for Indians at least and Indian policy. We had Eisenhower in the presidency. And in the Interior, where the Indians are located- they are located in the department of the Interior. We got a man by the name of Dylan S. Myer. And I really think, he's the one who was very an ardent relocation person. Dylan Myer had some experience because he was also the man who set up the internment camps for the Japanese in California. So he was not new to the game. But of course if you read the books, they would say, "no, he wasn't that much." But he really was. And we had a crazy thing going on in the 50s. And a lot of the legal course that took place and changed things- we had a program called the termination program. It was to terminate relationships between the federal government and the Indians. So many of our programs are tied to treaty. And they have a trust status with us, they call it a "trust status" and they are required to provide us with health care and education, primarily the two that they are still tied with. And even the land we live on, on the reservations, is still under trust to the government. And that has consequences. It has been a long and difficult relationship, but I think in the long run, I think we did better than the Oklahoma Indians that were pushed out or the Eastern Indians who lost their land period and were stuck without a land base. And that gave them the only option of sort of them mixing into the crowd. And they mixed in, of course, at the very marginalized elevations. I had an instructor in Haskell, at the Indian school, that I always like to tell this story about. He was a bricklayer and he was an Eastern Cherokee from Carolina. His name was George Washington (laughing). Yes, very true. George Washington was his name. Or he picked that up in some boarding school. It was very common. Because what they would do, when Indians went to boarding school, they couldn't pronounce their names. You know, the instructors or the teachers. So they would just take the history book and open it up and assign named. On our reservation, we have Washington, we have Standish, we have Ailes. We can just name it all down from that experience at old boarding schools, you know, where they couldn't pronounce the Indian's names, so they just assigned them names right out of the history book. But George Washington was my instructor, and I got along very good with him, very good. He was a very good man I enjoyed. But people think I'm telling them a story when- and I am telling a story- George Washington was my instructor.

I: Not everyone can say that.

A: Not everyone, true. In a city now, in San Jose, we probably have third generation families. And that's tricky, how to find them and, you know, they have assimilated or acculturated, whichever you wish to call it, to certain points now. We see some of them at some of the events we have. But generally, we are missing a bunch. And that's the young bunch. They have gone out into a different world. And I have always wondered how they see themselves or how they identify themselves. What is their own internal idea of who they are, you know? They gotta be somebody. Do they see themselves in the city? And most of them catch onto that about the time they are finishing school- high school- and if they get to that point then they look at the identity of who they are. We have always had a lot of intermarriage with Indian people because we are such a small group that usually the surrounding population that we mix with. We intermarry. Yeah, parents intermarry. Yeah, my mother was white; my dad was Indian. My mother married my dad in 1928 and she came back and lived on the reservation with us the rest of our lives. And I never knew- it's funny- she was non-Indian or white until about third or fourth grade before that realization came to be. And it never made a big difference really. I never did make a big difference. I never got to know her side of the family because of that. You know, her parents' side, her side. Because I think they shut her off, you know. So we had, in our home, we had language. We had the English language at the beginning, which gave us a big edge in the Indian schools cause, again, teachers are biased and they like kids that can... respond (laughs). That's a reality. But she was Scandinavian, Norwegian primarily. And I have often wondered her moving onto the reservation and how that took place and how she felt about it. It's those questions you never ask but you wish you know, so you make conjecture, you sort of figure out things.

We all have our different stories, my sisters and brothers and sisters, how that happened. And they see it different outside. Yeah, outside people see it differently. I think it's changed now. Some back on the reservations, how the outside people see us. But it's a long ways away. I have been in a city now 2/3 of my life, and on the reservation the first third. Or maybe even more- I think it's even more- than that cause

I was there until I was 19 years old when I left and then the rest of the time I spent around on the road or finally ending up in California. And now I like California very much, I'm very assimilated to it. It's hard for me to go back. I like to go back, but it's harder. The valley I grew up in, the government put a dam in it in the 1950s- Eisenhower period. They flooded that whole valley where we lived. So, that was one of the big pushes. That kind of got me off the reservation. And I often wonder, I think probably I would have left anyway. I would have made my way off anyway. But that was the initial push. Everybody was relocated. That was the first of my experiences of relocation was people relocating back up onto the plains. And it's tough to live on the plains in Dakotas during the winter. And the Indians lived down in this valley that was there by the Missouri River, which is very comfortable and it had good water. They were farmers. You know, they raised crops. But that was the period of the 50s. 1954 was when Eisenhower was in North Dakota and they closed the gates on the dam and that was the end. After I got back from the army, I was gone, I went to the edge of the dam, and sat up on this big cliff, and had a hard time just trying to figure that out. What was down there? All that water that was in there where I grew up. So, that's another reason that I think it was easier for me to stay away from Dakotas after the reservation was that there is no home there. What did the woman say, the writer? There's no Oakland in Oakland? Or something like that (laughs). I can't think of her name. Gertrude Stein? No. Anyway, it's hard because there was no home anymore. So that sort of facilitated my moving to the city or at least going outside. And the army was the same way. I got to meet a lot of- it was just an exciting time, or an adventurous time. Luckily I was in right after the Korean war so I didn't have to fight. I got to know different people then. I got to know people. And that was kind of the start of my Sociology: figuring out these different groups that I ran into in different parts of the country. I was in Missouri for a while; mostly in the South: Missouri and then I went over to Arkansas for a while. That was not a good experience. And then from there to Kentucky. I like Kentucky. I like the Southern- in the blue hills area. But I got to know some of the Southern boys- the Southern men- down there then. And that was a different... they had a whole different take on the world from their perspective (laughing). So learning, all these times learning different things going on, and trying to figure it out what it was.

And then coming up into the city again. The hardest thing for me to get used to was the concrete. We had a load of concrete. You walked on concrete all the time, you know? And that's still hard for me. Everything is concreted and there is less open space. The freeways threw me. There were not too many freeways then, I think Highway 17 wasn't here yet; the one from Oakland over to Santa Cruz. That was there. That was the only kind of freeway yet. They had done the rest of them. 101 was just a kind of main artery going through the valley.

No, I think almost all of the families modernized- if you wish to call it modernity (laughing). And I'm not sure if it's good or bad, you know? One thing you lose obviously is you lose your own culture and fitting in because 70% of the day, 80, 90% of the day you're out amongst other people, whatever aspects work. And that changes a person. One of the sweetest stories my sister told me was that when they left the reservation, her and her friend, the relocation officer took her to the train station and he got the conductor to come and he told him, "These two women are going to Oakland, California." He said, "And they don't have any money. And they're traveling on the government" (laughing). And she said that was the last time they see the conductor (laughing). They knew that he knew that they didn't have money to pay for services. But he seen them down and gave a bit of a lecture to the conductor about taking care of these two young women all the way to San Francisco. Each one of them got different stories of their trip here- their migration to the city; some of them are hilarious, and some are very serious about how they took. I can still remember families coming in that just felt they just don't belong; they just don't fit here. You know, they came in here and they were trying to fit into San Jose. And they were running into, of course, all of the obstacles: learning to ride buses, clockwise, all the things that were there that had a difficult time for them. But mainly, if they got a decent job, if they got a job that was fairly well paying, you know, reasonable, then they could make it. I think that was a big factor in them being able to make a go of it. Make it or not make it, you know. And that's true with, I think, with most other populations. If they can get themselves economically settled, then things are a lot better.

I: Now, I wonder if I could probe you a little bit on that. I find it fascinating after about- and you're telling your story after about roughly 1967 that a story of Al's experience kind of is taken over by your- you know, you've got the sociologists' sort of vision of this and you start thinking about the people: What was the experience of the people relocating and migrating? And there's a couple of themes I notice in here when you talk about your own experience. And I wonder if just for a moment I can ask you about that. Particularly as I mentioned the other day, in terms of the risks that anyone encounters when moving or

relocating, I wonder if American Indians, and particularly you personally, migrating as a part of this program, if there were any particular vulnerabilities. And some of the common ones are, are you were hinted at some of them already: Leaving a place where you automatically had land- that, as you pointed out, was flooded by the Eisenhower administration, presumably for hydroelectric energy (AI nods). But there's no longer this personal property or the collective property of the reservation. And so, you've got this landlessness, you've got potential housing insecurity, homelessness, joblessness- and you talked about some of your job and career transitions along the way. Along with that could be health issues, food insecurity, right? And so, how did you encounter- and to what extent did you- experience those kinds of risks and how were you able to manage that whereas others were not?

AI: That's a good question. Looking at it from that way,

AI: Most of the things that you...we came with was that we found an apartment, with the help of the Bureau. They found us an apartment...For housing, housing was of course the main thing. One of the main things. You had to get housing. Well first of all they put us in a little motel up on El Camino, going off Santa Clara before they changed the road there, that used to go up there. But there was a nice little motel there. That was fun, because they had a swimming pool. And then all my friends- the people I knew when I got there- we'd have swimming parties. But they kept us there for a couple of weeks, I think, at that motel. But eventually they got us out of there and put us in an apartment. And again, apartment living was a new thing. Brand new. And we moved into an apartment house, and...It didn't pose a big problem in a sense that I assumed that was how it was, you know. I didn't think...I think we paid a very minimal amount for that. It was a nice apartment. But, it wasn't too much. The main thing on my head then was trying to get a job, you know, finding a job. And I wanted it related to bricklaying because I thought that was a good trade. I wanted to get into it. And they couldn't- the Bureau couldn't- the relocation office didn't have any answers to that one. They took me to first, one time, they sent me to- there's a plant in Santa Clara County called Owen's Corn and Fiberglass. I don't know if you're familiar with it. Still there's a huge plant. Just, one of those regular nightmare plants where you got the big smoke stack billowing out, and it was inside the same thing. So that was an experience. You know, Hank LaBeau worked there, I think. But that was one of their locations for getting people a job. I worked there one week. Awful job. And then you switch shifts. You went from a day shift, you went to a graveyard shift, and then you went to swing and you just made that circle. I said I'm not gonna work here at night. You know, that's crazy. So I quit. I said I'm just not meant for that place, you know. And the BIA man came out and he asks me how come I left such a great job and I asked him "Well, did you ever work there?" Well, of course not he didn't, but he thought it was a substantial job. There, they sent me there, and then they sent me down the 101 South towards Gilroy. There was a plant out there that was building...United Technologies. I think they're still around. They're developing solid fuel for rocketry. They had a big convector back up in the hills, someplace up there. But again, that was commuting, and I didn't want any part of that. So I didn't do that. Then they thought they could get me a job in Monterey. Now, this is what I wish I would have taken. Get me a job down in Monterey. But they wanted me to work for, there was a brick- masonry company down there. But I would work not as a bricklayer, but as a hod carrier. I don't know if you're familiar with a hod carrier, but he's the guy who lugs all of the concrete and the blocks and the things up to the workers. So it was really a tough job. I said no, I'm not that. I wanted to be a bricklayer. I'm a bricklayer. Trained to be a bricklayer. I'd done a couple years of apprenticeship. So that didn't go. Thinking back, it would've been nice to live along the coast there. It's one of my wishes. I wish I'd lived somewhere along that coast up there. From Monterey up to Santa Cruz.

Interviewer: So I was struck by the fact that you're a...By 1967 you're a homeowner. But you're not just a homeowner. You're a homeowner who then goes off to college, who's able to go off to university and commute back and forth with two young children, as you said. So was it your urban buffers, that you've mentioned before? Was it the army? Was it Haskell? Was it New Mexico that sort of gave you, perhaps, skills and educational, cultural capital that perhaps others didn't have? What was it that sort of made you there, and didn't break you along the way?

AI: Well, I don't know. There certainly was a lot of apprehension, going to Berkeley of all places. Once I got there, there was a group of Indians there already. And they had this little studies department- Indian Studies department- which was the one that you could fit in, so I felt comfortable doing that. But learning in school and all the systems of the school, of course, was a big challenge. At the time, I was able to do it.

It's one of those things where you gotta do something, you get up, and you do it. And afterward you wonder why you didn't do it or what...The obstacle that was there, you can get past it. It's like most experiences like that. But also, it was very...what would you call it....growing. Giving new expansion to yourself. Who you were and what you were and how to make yourself better and do things, you know. So all of that was gonna fit into that. My wife, then, was working. She'd found a job because she had trained also in what they call commercial courses in the school, at the Indian school. So she was working there, so we had some income. It wasn't just totally going off into the deep end. And then there were grants that were available. There were different grants that you could get, and as you went along, you learned how to get those. And I still had couple years of my GI bill left. So I used that as one of the things. And it was tough because my kids were just starting school then. And I can remember going, walking them down to the corner. We went to the elementary school, letting them go...And so my hours were different. I was commuting from San Jose, and that was tough. Driving up to Berkeley and back. And eventually BART opened up. By the time I was there, about two years there. Then BART opened up, and that saved my life. I'd ride BART into Berkeley. It'd take me about an hour and one half to get from my house to the campus. So it was really beneficial. And again, at Berkeley I met so many different people, and that was another big, I think, ability to help me fit in. Very good people. Particularly in graduate school, you know. I went to the School of Social Welfare. And this is where I met the first large group of Jewish people. Lot of Jewish people working in the school. Made excellent friends with one professor, and eventually he became the dean. But it was just an experience that was so, at one point, I guess, enlightening and learning. To me there was always something to learn and go on. There's a lot of stuff at Berkeley that I wish I had been able to take part in. But being a commuter, I'd come back at night and not take part in them. The other activities. I was somebody there that, in one of the schools, that was doing some lecturing and doing things that was good. But we made it through, and I got out of there in 1967...'67? No, 1974. '74 I finished there.

Interviewer: So I wonder, and you painted a vivid portrait, coming out of the army and going up to the reservation and seeing that the village was all flooded...I wondered, was that a lasting impression that sort of stuck with you, that perhaps there was nothing to go back to, so there was nowhere to go but forward here?

Al: I would guess so. You know, people talk about going home, and you read stories and go to movies about going home, and some of the things there, but that for me was gone. Just gone. And I never...There are certain parts of it I miss. Very much. I still have memories of certain parts of the reservation, and...But the physical things certainly are just gone. I did a little piece of digital storytelling about that experience, and I thought I would be able to relieve- I mean, reveal some things in that to myself, but that didn't work. (pauses) Yeah, North Dakota's so far now that the reservation is just so far away from me. I used to go fairly frequently to visit. My sister- I have a sister there, and two brothers, and yet...Now I realize I go much less. My two children live now- My kids, now, and their adult children, they live down in New Mexico. In Albuquerque. So I go there more often, more frequent now.

Al: And then there's Lat, my ex wife. We divorced in 19...around the '80s sometime. That's a fuzzy period. But she's a New Mexican. She's a Pueblo Indian from New Mexico. So my kids are a part...In fact, my kids are more Indian than I am. Their mother's Indian, and then I was half Indian, so they got more Indian blood. If you look at it that way. Indians, again..The definition of Indian is something that is a tough one. How do you define an Indian? The government defines you one way. You define it- Your tribe defines you one way. Then the outside people define you another way. There's all kinds of different methods for defining what an Indian is. (pauses) And I still say Indians because, as I mentioned before, I'm an elder. I'm an older Indian, and that still is the term I use. And it's not...Indians themselves don't find it derogatory at all. It's a very welcome name. But, in the name change, with all the name changes going on, sometimes I think it loses something. Even though that guy made a big mistake when he came this way and thought he was in India, we had that misnomer going way back to- what? Five, six hundred years ago. It has stuck. And if you look at, almost all the stuff, they still refer to them as American Indians. Go to anywhere in the country- in the world. They have an idea who American Indians are. They don't know Native Americans, but they know Indians, who Indians are. I was in China for a while. Visited China, and they knew about Indians. They had Indians in their history, in their mind, and they had questions to ask about the history of Indians here in America. They all know about land, the loss of land. And I was in Germany a couple times. The first time it was West Germany, before the wall fell. And Germans love

Indians. They have this crazy thing about Indians. Sort of, if you're an Indian in Germany, you can just get along real good no matter what. They like to have you around. The Europeans are still...They have different ideas of Indians, of course, but I think on a whole they're genuine. Maybe more genuine about their feelings about an Indian.

Interviewer: Now, is there anything you carried with you? Physically. That you brought with you from home, from back on reservation, before coming to San Jose?

Al: No, no physical. I have a little...like a totem, for me. It's a little piece of flint...and I keep it on my mantle. And, where the old villages are, where my people grew up, my people were the old villages...There's a little river called Flint River that comes down through the hills and at the back of that river, it comes into the Missouri. At the back of that river, there's a flint quarry. And way back then, of course that was valuable, of course, because Indians used all that flint for their arrowheads, for their knives, their spears, and a lot of their tools. So they commanded that little piece there. I keep that as a reminder of where I came from. The old villages, you know. It preceded...Long before Lewis and Clark. Lewis and Clark came through there, back in the early part of 1800s, and they stayed around that area at that time. But, yeah, physically myself is about the only thing I brought with me. I was thinking, when I was in the army, it was a good time to be in the army, because you...I caught myself, I was...

Al: You had one bag that you carried around. And that was all your world's possessions in that one bag. A duffel bag. No matter where they shipped you that was it, you know. You didn't have anything else.

Interviewer: So is that experience for you, then, that buffer between the physical world and the reservation and later the cities?

Al: Yeah. So, as you get older, you accumulate stuff. Take a different idea what they are, what it is. The one thing I'd have back, if I could, would be the cottonwood trees that grew along the river. Cottonwood trees and, of course, then the red willows that lined the river. They're the two things I miss. But pretty much, I've gotten over that. Over the dam, the loss of the dam. It made me much much aware of the US government and their dealings. It made me much aware of how they dealt with that, how they used that. Because the dam wasn't hydroelectric. It was to protect those people further down towards Omaha and on that way from floods. And so the barges that ran up and down the Missouri would have enough water. That was really the bottom end of politics on that one.

Interviewer: Now, that's an interesting thing, because I've been waiting for an opportunity to ask you about this. I suppose now is as good as any. You seem...You tell the story about the unfavorable time periods under the Eisenhower administration in the 1950s. You talk about the three great movements of American Indians. You talk about the Urban Relocation Program as, the way you said it before, a way to make the Indian disappear. You say the effect was the opposite, right? That the Indians sort of rediscovered themselves. One of the things that I find striking about the way that you tell those stories is you seem to tell it without any sense of bitterness whatsoever. You don't...If you are mad about it, it doesn't come through. At least in your disposition. So, could you tell me sort of why it is that you tell the story the way you do, where you don't betray any, sort of, acidic vitriol?

Al: It was, before, a certain way...It was there. I think I've learned, as you do, as you get older. It doesn't, you know...Carrying it with you only hurts yourself. One part of the program- We're doing a program now with diabetes prevention in the city, here, with people that are just on the edge of- cusp of catching diabetes. We're trying to prevent it. And we're using, as a thing- we're using historical trauma as a vehicle to see if that can help them to change some of their behaviors. It's brand new. It's the first time, I think, we've in America...And the Indians have delved into the aspect of historical trauma. And I've looked at different program. There's the Rwandan people, who went through terrible things. The Jewish people, through the Holocaust. Other people and how they dealt with it. The Japanese, particularly here in San Jose, that were interned. It took them a long time to kind of come to terms with that and be able to talk about it. And I think my experience with loss was the same way. It took me a long time to get past that, and it probably was...Probably had some aspects of, a lot of my life, all through that period, and particularly a lot of activities towards organizing and trying to get things back in place. And I think those go on with most people. You know, America is just really...Everybody came from someplace else. And, if

you look back, perhaps not too far back, they came from some place in Europe, particularly. Yeah, the letting go of that, I think, was good for me, at a period. And that didn't occur for me until I was 50 years old before it was finally able to come to some end. And I don't think it's a complete cleansing of it, I think it's being able to not let it be any kind of turmoil to my personal life. I've always had a lot of push to go outward and to do things progressive things that worked not only for myself but for family and for other people, so I think that also took off some of those rough edges off of that experience. In our own tribe during 1837 epidemics, smallpox epidemics, it almost wiped out Mandan tribe, I am part of the mandans. It eliminated them down to about 100 people. And a lot of the scholars will still say the mandans are extinct and there are Manadan and they existed. There's a lot of trauma in the background of things that have happened, in South Africa with that Apartheid and they have different ways of dealing with it, they've tried reconciliation counsel, they've tried different things. And there are still some Indians that feel that they were wrong and they were wronged but it disrupts their lives. Alcoholism, I think was a big factor was one of the reasons for the dislocation particularly and for all the stuff that took place, alcoholism was a sedative that took care of it for a lot of Indians until it developed into a means for kind of for a way of life for people, and that was not good obviously. My father died of alcoholism when he was 57 years old, he was a young man. I don't know what the demons were but it probably goes back into that history. But I came from a large family and the supportiveness of my my brother's and sister's family particularly were definitely helpful in dealing with a lot of those issues. There was such a deep loyalty to ourselves in our family that it carried us through a lot of the rough parts. It wasn't good for the Indians back home for the culture when they put the damn in, it just broke the society. But it took them a whole generation until they could get back to a stable life, that's not good stuff it was bad stuff. I was gone then, my way of dealing with it was through exile you know, to get out of there.

Interviewer: And so now we're getting near the end of a long interview, and I feel that you shared your perspective quite well and I wonder if we could squeeze in just a couple more questions before we wrap up. The first one is obvious and it has come out and bits and pieces, but I wonder if we can ask a quick focused question on it, at the end here you said you were from the Mandan tribe, right? So where were you born because I don't think we've mentioned that here, so where was home originally?

Al: Home was on the reservation, and I was born at home with my Auntie as a midwife. The reservation is Fort Berthold Indian reservation in North Dakota, Western North Dakota. Most of the reservations have Fort names most of the names have come after Army generals that were there before, when they were fighting the Indians. Our reservation name comes from an old French trader who was there way back, and then the Army took over his trading post and made it Fort Berthold. I took a name when I came to San Jose, another urban Indian name, I call it and it's a Luke Warmwater. (Laughing)

Interviewer. Care to elaborate?

Al: That was kind of a joke that I always told my students, that was my Indian name was Luke Warmwater, and they never knew whether to laugh or what to do. (Laughing from both)

Interviewer: (Laughing) I had a feeling there was a punchline, but not sure. I think the best way to wrap up would be around the notion of cultural survival and cultural preservation, and so I'm curious on the one hand what for you, and your family, has been important in terms of cultural traditions, language, has been important for you to preserve. You've mentioned the creative impact that urban relocation has had on Indian relocation and I'm wondering also what other traditions may have emerged? What is been created since then?

Al: Yeah I think to me, the Indian identity is still the main thing for Indians to maintain an identity. That of course is taking a lot of pressure in the cities, where they are how do they do that? I am not sure how that is maintained, in my family, I have a large family, and we pretty much keep an idea of what's going on in the Indian world, not just amongst ourselves, but in a larger sense, so we are very aware what the issues are and I think that keeps us in touch with that. Each Indian would have a different view of how much that means to them. The cultural aspects, it's hard to maintain any of that in the city, yet because they have Powwows now, which I'm not sure how you define those, they're dancing and a social get together, people get together and have a good time. You see old friends and other groups do the same thing you know they have things, they have them. I think Stanford's Powwow is the biggest Powwow on the West

Coast, and they have it in May. So it's a good experience to see and of course now we have tons of vendors up there and they sell all kinds of stuff. But it means getting together again of people getting together and having some kind of resemblance of who they are, an idea. But individually, again that's like anything else, it's tough to kind of keep a hold of how do they do it. That's what I was interested in, my kids are very aware of them being Indian even though they were born in the city. And the next-generation, now the third-generation, how would they see themselves, or define themselves, that would be the question and that's yet to be discovered, how that is. I know a lot of families in the city, here, a lot of Indians family, and I watch them as they mature, grew up, and as their kids went to school. I can see different aspects of it, the culture comes out different and different people. Some have a way and have no problem, and they know that they're Indian and they know who they are and they're going to be that way that's just the way it is. And other people it's different, and I am particularly interested about the young kids, and how they see themselves. Living in a big city and going to school where there's no other Indian kids. The things that were there when I grew up, were just there all the time in the community, so you didn't have to learn them, because they were just present and you took of me and you took them in there with it and whatever method they were there. So you didn't have to learn about them, so you could learn about other things. But it was such a different world back then in the 1940-50s. The divide between Indians and non-Indians, who was the big guy and who was a little guy. That, I think, to some degree has a lessened, it varies depending on what reservation you're on.

Interviewer: It probably helps that F Troop is no longer on the air?

AI: (Laughing) I've seen one of the cutest little scenes, one time I was having a sandwich over at the Rose Garden, I stopped and got a sandwich and I was out there. And there was a little group of kids all dressed up and running around like Indians, but they were not Indian. They were up on the little ledge dancing, oh and I thought that was so nice, it didn't bother me that they were playing Indian. There's other things that get you upset when you see them, things that are happening, you know, by my age, I'm pretty much past that, who's doing what, we have so much crazy stuff going on now. And one of the problems of being an Indian in the city, is that people think you're an expert. That doesn't work because I know my reservations, just a little bit of the culture that was there, but then we run up against pathology, run up against a lot of things that aren't real, and how do you tell them that's not real, because they learned differently. So it's not good to be in that kind of position, on the seat all the time and talk about what being Indian is, because it's hard to define depending on who you talk to. As I said earlier, I like to have people that are progressive and move forward and are liberal. Pretty much defines my stance and of course in getting there, you wish a lot of times, getting things done making things happen. For the Indian community, I think we got some of the basics down, that helped that first generation to make that transition, to living in a city. I think there were elements of the programs that we had social groups, things that helped them transform into a libel life here in the city. San Jose is still one of those cities, struggling to define themselves and who they are and what they do. They've never had a significant identity, but I think most generally Indians are doing well in the city, my experience and of course, there are some that didn't do well, but that's true in any population. But San Jose is a good city and a good community to live in, Santa Clara county is a good community. I think urban Indian community one of the problems we are having is getting more younger people involved. In leadership and getting them to run the game, and that's tough because they're not into that the way they see the world now. So I don't know what that's going to mean 20 years 30 years advanced.

Interviewer. AI, I want to thank you for such a tremendous and informative interview today, I think that you've given us quite the grand tour that we have been asking for. Before we do wrap up for today, I wonder if there's anything else that is particularly sticking out to you, that you would like to share or make sure that we understand before interviewing others that you would like to call our attention to. And I don't mean to put you on the spot, you just finished explaining how it's hard to be called upon to be the expert all the time, I mean you could always email or call if you come up with any ideas but is there anything that comes to your mind today?

AI: Well it's always been a quest to me, to try and find out how Indians are doing here in the city. We don't have any statistics that are good, we glean some of it out of the Santa Clara County Census, but it doesn't really tell us how many families have homes, how many families have medical care, how many families have good jobs, how many families are graduating kinds from high school, all those facts you know that make up our community. So it's hard to know what makes up an Indian in our society and we

all know the higher up we go on that the better off your family is healthwise, economic wise, every way. We don't have those data, so that's a drawback and I think, most of the families that I referred her and have you make contact with, I think would be able to tell you their story without a lot of difficulty, I think they work cooperative. There's other Indians I would like to talk to you and have them take part. I still have to approach them and see if they're willing to be a respondent to the program and I just love hearing their stories there's some wonderful stories

Interviewer: I can't wait

AI: And the Indian history is really what makes up a person, the ethno-history of a person to somebody. And I'm always interested when I run into somebody and find out where they're from, and who their parents were, before I kind of used to shine them on sometimes, but I am interested in all the people, no matter where they came from or how they got to be in San Jose and what that mean, what do they see in the city here that mean something to them. So it's pretty much the same I think of all Indians, hopefully we can get some of those good stories out. I've told my two people that I talk with to send me their stories, these are people who aren't here in San Jose, to send me a short story about their experience and maybe we can include it in the program somehow. But everyone's got a different story about their experience of leaving from wherever it was, and coming into San Jose. Usually the came in by bus or train and started their life here. But I am very grateful that we're doing the exhibit now, I'm grateful to Amy and those guys, so it will be less scattered through and having this particular time to do so because, to me, I think it's a very important part of Indian history, very important part that takes place. Somehow is not see, because Indians are in the city, they aren't seen as Indians anymore, that's one of the dilemmas, that they're in the city because we're so Reservation oriented. Same thing happened to the government in Washington, look at the reservations rather than the large urban populations, with well over majority now in cities. And I can see their point in not recognizing Indians in the cities, because they wanted to get rid of us, but I think it's at a good point now. It's been a good ride, it's been a good ride.

Interviewer: AI, thank you so much for your performance today, it's been terrific.
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