

Wounded Knee . . .

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Picotte: "Any people who are oppressed need bodies to help them fight for their cause. Now, we don't have a press so that we could put out leaflets. We don't have the people to man the tables, or to go out and do all the things we need to do — gathering money for legal defense, or sending clothes to those people at Wounded Knee."

"If someone wants to help us, then I support them. If I can't do it myself then I appreciate someone else at least sympathizing with me. Now, I mean just on the issue of Wounded Knee, not on anything else."

Tividad: "Personally I think the Coalition had no business getting into support of Wounded Knee. If they wanted to support Wounded Knee why didn't they get in touch with some of the Native American Organizations, and say 'Look, we've got

go into school they were 14 and 15 years old and in the third grade. So automatically they stand out."

LaRoche: "Most of the BIA schools are sub-standard. And if the Indians have so much money, how come their schooling is sub-standard? That's a good question."

Tividad: "Yeah, man, all these Indians are supposed to be so rich. Oil wells and all that. They say an Indian will buy a new Cadillac, drive it around till the tires wear off, and then buy another Cadillac. I was down at the reservation last November, and the newest car I saw was a damned '60."

Sitting around a table in a formica and pressboard room on the third floor of the Center Building at Lane Community College on a spring afternoon, groping for something.

way we want it to evolve, using the good things of our culture that can still be used in present day materialistic society. But we want that self-determination, we want our own identities, we want our own language. We want to save as much of the past as is valid to us.

"See, what we're saying is, we know we can't go back to the buffalo days. The buffalo are gone. We can't go back and take down all the fences. We can't go back and purify our waters. All of those things . . . but what we want now is self-determination — the freedom to live our lives as Indians, as we remember, as we want to."

Tividad: "I went to this big pow-wow a few years ago in Maryville, and some of the Iroquois were down there. And one of the old medicine men got out there and spoke. And what he said — the only possible chance

Arts abroad program has applications now

Anyone interested in graduate study or research or professional training in the creative and performing arts abroad, may obtain information and application forms from Kenneth Ghent, Fulbright Program Advisor at the University.

The applications are being sought by the Institute of International Education, which is expected to have available some 550 awards to 46 countries for 1974-75.

The grants, whose purpose is to increase mutual understanding between the people of the U.S. and other countries through the exchange of persons, knowledge and skills, are provided under the terms of the Mutual Educational and Exchange Act of 1961 (Fulbright-Hays Act) and by foreign governments, universities and private donors.

Applications are due October 20, 1973. Ghent's office is located

at 208 Emerald Hall and his office hours are 1:30 to 5 p.m., Monday through Friday.

Applicants must be U.S. citizens at the time of application who will hold a bachelor's degree or its equivalent before the beginning date of the grant and, in most cases, be proficient in the language of the host country. Except for certain specific awards, candidates may not hold the Ph.D. at the time of application.

Creative and performing artists need not have a bachelor's degree, but must have four years of professional study or equivalent experience.

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"... the only possible chance
he saw for us to continue as
a race of Indians and not
to become white was to get
back to the old ways..."

facilities and equipment to put out necessary information to the news media."

"But never mind this bullshit about 'Hey, Native Americans are an oppressed people just like the rest of the third world,' and all this crap, because it's different."

Schools

Tividad: "I lived on the San Carlos reservation for a while when I was a kid, and it wasn't even until 1956 that they allowed Indian children to go into the city of Globe, Arizona, and go to school."

Emerald: "But do you want Indian kids to go to a white kid's school?"

Tividad: "That's not the point I'm trying to make. We were being taught at BIA schools, and we're way behind all the other kids. So when they let Indian kids

Somewhere a telephone rings. Outside on the hillside it's like there's two shades of grey — darker, the fir trees, and lighter, the deciduous, coming into their own for another season. The clouds are low and wet and broken. The sun shines down in warm patches. Oregon . . . In the middle of the table sits the tape recorder, a sullen barrier, quietly and flawlessly recording.

Self-determination

Picotte: "Culture was never a static thing. I'm sure it developed many times before the Europeans came to this continent. But what we're talking about is self-determination."

"We don't want to go the way mainstream white middle class society is going, because that's not the type of thing we want. We want our culture to evolve the

he saw for us to continue as a race of Indians and not become white was to get back into the old ways — and to learn the old ways — and to get back in harmony as an older brother to every other small animal around us, and to worship the Great Spirit. And that was the only way, because as long as we went against that — what we were natural with — then we were no longer Indians."

"Last year I was invited to attend a Hopi celebration, and I didn't make it. This year I'm going to make it. A seven day purification rite . . . you lose your ego . . ."

"But I'm one individual. I'd like to see every other tribe — I'd like to see my tribe and every other tribe — never mind this bullshit about being Sioux or Apache, or Comanche, or Yaki or whatever — let's be Indians. Let's all get together as one big tribe, because we need to exist."

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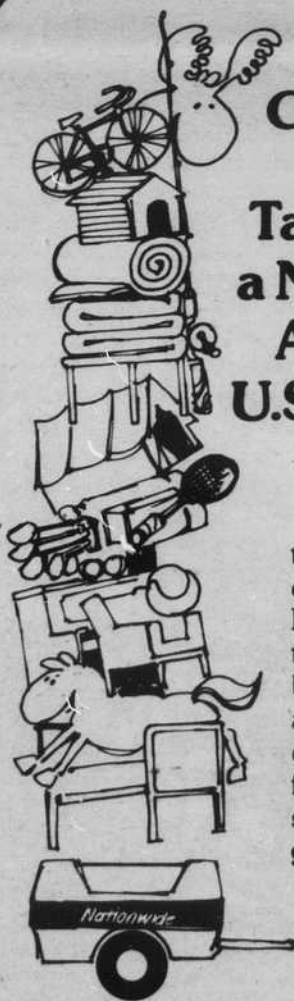
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