

## ALLIANCE

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bicyclists traveling through the city together. Now, 300 to 400 people participate in that ride.

The first Eugene ride began in September 1993. The rides draw an average of 30 to 50 people in Eugene. The group meets every first Friday and Saturday of the month at East Eighth Avenue and Oak Street. Both rides start at about 5 p.m.

The Alliance has no central leadership and is run by whoever has the desire to help.

Mote said the Alliance provides a forum to discuss transportation issues.

"We take up less space than cars, and we are having more fun," Mote said. "We do not block traffic the majority of the time. But even when we do, for every person that yells at us, three will honk in support."

The name, Alliance for Critical Mass, is based on a scientific principle, Mote said. The principle is: Once something reaches a certain point of reaction, it is impossible to stop.

The Alliance operates in San Francisco; Boulder, Colo.; New York; and Montreal, Canada. Other groups with similar goals operate throughout the United States but are not directly associated with the Alliance for Critical Mass.

"Our society is so addicted to cars," Mote said. "It has gone beyond the cliché of wind in your hair and freedom. The car has become a fort, a castle, a home away from home."

Mote said the Alliance is trying to create a presence in the community. Sometimes this presence causes conflict.

Mote said people have threatened to run him over. On a ride two months ago, someone from the group was hit from behind.

"This guy hit one of the riders with his car," Mote said. "Then he just took off."

Mote said the police were unsympathetic and told the Alliance members that what they were doing was illegal.

"They said we would have to get a parade permit and have a planned route," Mote said. "But that goes against our principles."

Jan Power of the Eugene police department said the department's concern was for the safety of the Alliance members.

"We are concerned about them riding in mass in traffic and at night," Power said. "They are endangering themselves."

Powers said the Alliance could be cited for intending to impede the flow of traffic.

Mote said he has no intention of getting a parade permit.

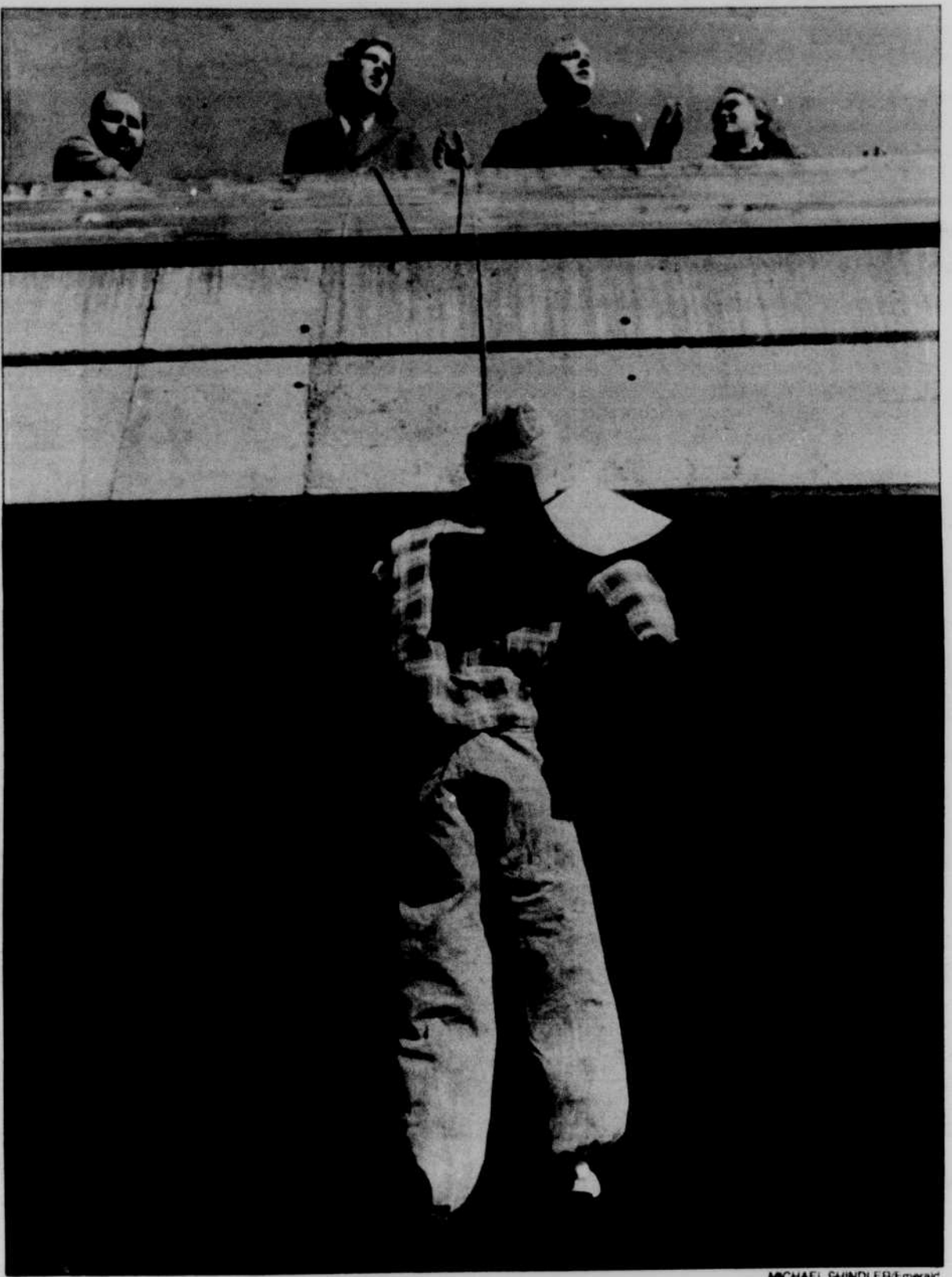
"We are not doing anything to hurt anyone," Mote said.

Mote believes Eugene is a perfect place for the Alliance to make its presence known. He said the flat terrain and mild weather make Eugene especially friendly to bicyclists.

Mote also believes now is the time for bicycles to be considered a serious alternative to driving.

"I think we are doing a positive thing here," Mote said. "Any road in Eugene can hold 50 times more bikes than cars."

## Political protest



Members of Students for Campaign Reform hang a "voter" from the balcony in the EMU Courtyard. The mock hanging was staged Wednesday to increase awareness of a bill that would limit campaign contributions.

## REMAINS

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faced the bodies of dead people. President Clinton provided the money for caskets to rebury these people," Logan said. "But for Native Americans, our remains are taken to museums. This is not right."

Logan, who is a member of the National Sacred Sites Preservation Committee and a Calapooia Indian tribe member, likened these actions to grave robbing.

Yet, Don Dumond, anthropology professor and director of the museum, said he believes there is no issue at stake.

"Four years ago, this would have been an issue," he said, "but now there are laws that govern what we can and cannot do."

Dumond said the anthropology department is only acting in accordance with the Native American Graves Protection and Repatriation Act of 1990.

This act, Dumond said, required the University and all museums in the country receiving federal funds to notify federally recognized tribes of the museum's holdings by November 1993. Dumond said the University has done this.

The University also must offer specific possessions like skeletal remains and sacred objects back to their original tribes by 1995. The museum has two years to

prepare a detailed inventory of human remains, and supply this information to the federal register for publication.

"Anything newly acquired in our excavations has to be given to the tribe," Dumond said. "The tribe then decides whether we can work on these remains. That's been an Oregon law since 1979."

Wilkinson, however, said problems exist with these laws. He said he had questions about the federal definition of sacred objects.

Dumond said the federal law says sacred objects are only necessary for modern people to conduct native religious services.

Western concepts of sacredness are not totally congruous with Indian views, Wilkinson said.

"Certain people have a tradition of burying things with their loved ones," Wilkinson said. "In a contemporary example, what would it be like for me to go digging in Pioneer Cemetery looking for diamond rings?"

Logan agrees with Wilkinson.

"It's a violation of our ancestors," she said. "Our people's belongings are worth a lot of money. It is like legalized grave robbing."

Logan said a skull could be sold for \$5,000 and a pipe could be sold for

### **'In a contemporary example, what would it be like for me to go digging in Pioneer Cemetery looking for diamond rings?'**

— Mitch Wilkinson,  
Native American Student Union  
co-director

\$10,000.

The museum, Dumond said, cannot sell artifacts.

Another major problem with current laws and bureaucracy, Wilkinson said, is federal recognition of Indian tribes. Tribes that had been ancestral enemies were often grouped together when authorities granted federal recognition, Wilkinson said.

These tribes do not always speak with one voice or have one point of view.

"People seem to have this idea that whenever an Indian speaks, he is speaking for the entire tribe," Wilkinson said. "Yet, that is not how it is."

A Native American tribe like the Confederated Tribes of Grand Ronde may be

composed of 15 or more smaller tribes. Some of these smaller tribes may still hold grudges against each other.

"It's divide and conquer," Wilkinson said. "It's working against us."

Another problem within the tribes, Wilkinson said, is the elected officials may not feel as strong on certain issues as some members of the tribe feel.

Yet, Dumond said he can only deal with the people he is told to deal with.

The federal act of 1990 states the fact that it does not affect private collectors. Private collectors may never have to return their artifacts to any tribes.

In 1979, the Oregon Legislature passed a state law similar to the federal act of 1990.

Oregon now has nine federally recognized tribes: the Burns Paiute Tribe; the Confederated Tribes of Coos, Lower Umpqua and Siuslaw Indians; the Confederated Tribes of Grand Ronde; the Confederated Tribes of Siletz; the Confederated Tribes of Warm Springs; the Confederated Tribes of Umatilla Indian Reservation; the Cow Creek Band of the Umpqua Indians; the Klamath Tribe; and the Coquille Tribe.

Over 200 smaller, unrecognized tribes exist in Oregon, Wilkinson said.