

white society than he can among his own Indian society. Because, the reason I say that, because well the Indian youth today. Well, all he'll do--I have friends that live back home. All they'll do is just live there all their life. Without leaving the hometown, the state as long as they live there. I mean they'll work there and they'll have little jobs which aren't very stable. And you can't tell anything about the job. Maybe working for a real high salary one day and the next day working for the low minimum wage.

INDIAN AMBITION

(Well why don't we--Wallace, perhaps you can give me this answer. Why don't we have more Indian doctors and Indian lawyers and Indian pharmacists and Indian professional people; why don't we have them?)

That's a good question. If you give me the money to go to law school, I'll go to law school. That's what they need. Of course, there's Indians that have ambitions. Many have real--real ambitions. I mean they gotta be really ambitious to get--

(In other words, you're telling me--)

They give up several years of their life. They give up several years of their life to earn money to go to something. To become somebody. Not as only an example to other Indians but to something within themselves.

Respect among themselves. Respect, in themselves. For themselves.

Among others, not only among their own Indian friends, but also among the white race that the Indian can be something, you know. Well, that's the way I feel about it. If I had the money to go to college, I might go to college and finish. Then I'd want to keep on going to college if I had the available funds. (Interruption.) But after four years are over, that's it, you know. You can only go to college four years on this Indian educational grant. But then, after that, where does your funds come from?