

11-1969

## El Burro, November

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50¢

# el burro

NOVEMBER 1969



MILITANCY

MODERATION

**Blacks at UTEP  
Two Views**





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# Editor's Comments



*This magazine is rated **X**. Positively no admittance unless accompanied by R. W. (Pete) Lee or William J. Hooten.*

It's awfully easy to knock El Paso, especially if you're an out-of-town student or a GI. I've lived here most of my life and used to try and defend this town when visitors would tell me how much greener the grass, taller the trees, and prettier the girls were "back home." But lately, this place is becoming increasingly harder to defend, and I find myself joining the detractors.

The self-righteous idiocy currently permeating El Paso's newspapers regarding "X" rated movies is the most indefensible crap ever put out by this town's mediocre papers. Saint Hooten and the Reverend Mister Lee, editors of the *Times* and *Herald Post*, *KNOW* that the rating codes are self-imposed by the movie studios, and they *KNOW* that if this garbage of banning "X" rated movie ads spreads to any great degree, the movie industry will simply revise its rating system and be less diligent when assigning future ratings. But still, the local editors are content to sit back and cram their editorial pages with letters from various flower club presidents, Sunday school and cub scout leaders, and other "right thinking" people who laud the papers' "courageous stand."

And the clowns at KROD radio aren't much better. A month or so ago they removed 150 records — *believe it? 150 records* — that allegedly made condescending reference to marijuana. *Puff the Magic Dragon* was one of the first to go.

I hope Marlin Haines caught such subtly dangerous tunes as *Green, Green GRASS of Home*, and *Little GRASS Shack*, etc.

Incidentally, I quit school about two weeks ago, and it naturally follows that I quit the *El Burro* at the same time. I started school here in 1965 and had every intention of graduating and getting my degree. But as semesters began to pass, it became increasingly evident to me that college campuses are some of the biggest bullshit centers in the world. The college diploma is NOT a sign of academic achievement, but merely a record of endurance (President Smiley said just the opposite to May graduates, but the BS is still just as deep as ever).

Last spring, I passed freshman math with a C and I still don't know the difference between "union" and "intersection." After the first two weeks of that class I stopped attending and showed up only for the tests, which were multiple choice. I never read the questions on the exams and just hap hazardly checked off A, B, C, or D, and on that basis, I was judged to be "average." I believe it.

At other schools it may be different, but at UTEP, stamina is the degree requirement, not academic achievement.

— Hayward Thompson





*"I just saw God and He was thiiss big!"*

**SLANTED**

**CAMERA**



*"...then I grabbed her right here, see?"*



*"Really, Charlie, I know you're naive, but my God, that's not where you wear a rubber!"*

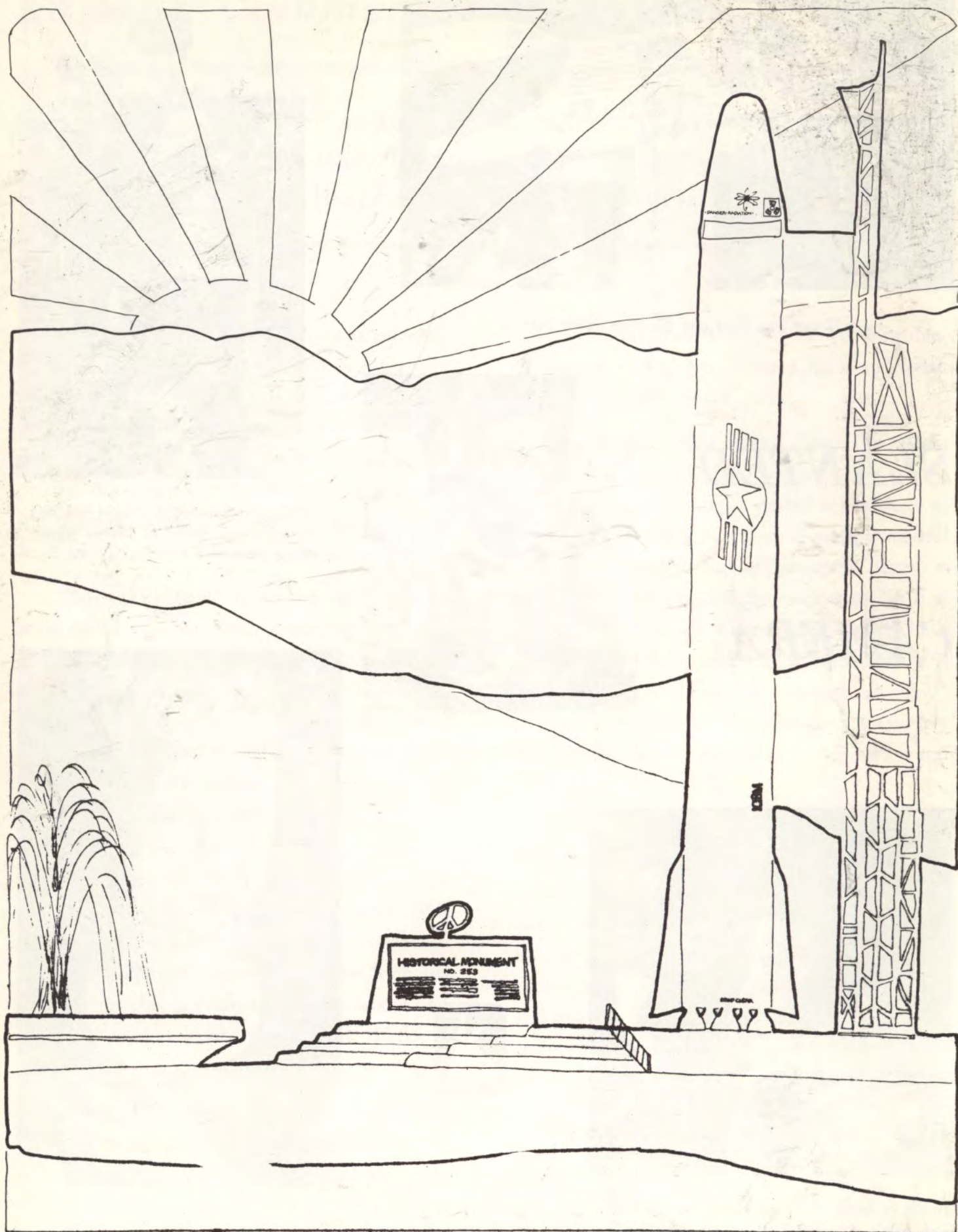


*"Hey, Pepe, Raul! I caught me one of those creeps from El Burro trying to sneak over to Juarez!"*



*"...then he grabbed me right here, see?"*







# BLACK RAP

*It's hard to recall exactly when or where it all started. Was it 1960? '61? Or was it 1963? Harlem? Watts? Detroit? Who knows, and anyway what's the difference?*

*Like television, satellites, and the Bomb, racial violence seems to be something that just naturally IS. It's there — or was there — maybe now it's here.*

*Placid El Paso boasts of its local "civil rights" laws, on the books since the late forties. "Liberal" UTEP boasts of the first black on a white Texas collegiate athletic team — Charlie Brown, basketball. But then, UTEP can also "boast" of probably the nation's first college football boycott. All-Americas*

*Fred Carr and Charlie West led a hushed-up protest of the athletic department's interracial dating policies in 1967.*

*But this is 1969, and a rehash of those incidents would prove nothing. Sports Illustrated blew the whistle on our athletic department last summer, and anyway, a committee was formed to look into black gripes, so it's all settled.*

*But why, then, does a magazine like Uptight, a black protest magazine, suddenly appear in, of all places, El Paso, Texas, a city with a permanent black population of only 2% out of an estimated 350,000 people?*

*Uptight may or may not appear*

*again. But if not, the magazine still made its mark: it left the unmistakable impression of black unhappiness at UTEP, of budding black militancy at UTEP, of possible black violence at UTEP.*

*The following discussion between two blacks, John Nichols and Bert White, approaches the black situation at UTEP from diverse angles; White's attitude is one of moderation and Nichols' one of obvious militancy. If at times the discussion seems to border on incoherency, it is because the interview was transcribed exactly as recorded on tape, with as little editing as possible.*

— Editor





**BURRO:** The flare-up of black violence that has occurred at universities across the country has, so far, bypassed UTEP despite past incidents that were potentially explosive. Do you foresee violent confrontation here in the future? *Uptight* magazine, a publication you once worked for, carried cartoons of blacks walking away from burning buildings and one of them was UTEP's administration building. Was this intended to be a threat?

**NICHOLS:** Basically I feel that if the administration keeps up with the crap they're putting out now when we ask them repeatedly, "Hey, what about the thirteen athletes who got kicked out of school? What about Ollie Ledbetter who had to leave basketball because of a white bitch? What about Phil Harris and what happened to his girl? What about all these professors who have stood behind the black student movement and have constantly had to leave? What about the housing situation the campus said it was going to stand behind, and then not do nothing about? What about the incorporation of black literature and studies in the present curriculum?" The administrators constantly ignore this. So we get an administration that's constantly ignoring black needs and

black existence, even on campus. We even have administrators who fire black men and women who stand up for being black, who recognize, initiate, who push themselves forward and say, "I'm black and I'm proud of it." You know, they really have instances of this happening -- I know of several young ladies who were fired because they wore naturals in the office and they wouldn't kiss ass.

**BURRO:** Who was fired?

**NICHOLS:** Miss Sheryl Mundy and a guy in the library were fired because they didn't kiss ass to their superiors who were Southern whites. But the school constantly stands up for this type of thing. The school does nothing and allows it to exist. Thus the school is saying, "Well, we don't care if it exists -- we are standing with it. We don't mind if this type of trash goes on." I've listed seven or eight things. This is enough to make anybody mad; that's enough to upset anybody. So if something happens, the school says, "Oh, something happened. We had something burned down." Last year someone spiked the track and the year before that someone burned down the shack behind the museum. Last semester someone set a fire in the dormitory. I knew it happened before the Dean knew it

happened, and I wasn't even in town. So the school stands with it. If something happens...

**BURRO:** Are you saying that if these situations are not corrected, the Administration Building, as portrayed in the cartoon, will burn down some day?

**NICHOLS:** Well, let's put it this way. There are enough frustrations at hand that people talk themselves green in the face, but they can't get anything done about it, so they resort to the only thing that they know will get an action or reaction, and that is violence. We know that if you hit whitey in the pocketbook, he's gonna react.

**BURRO:** Then you are a "militant" in the sense that the end justifies the means, no matter what...

**NICHOLS:** I feel that you should accomplish a goal by any means necessary and, if a black man doesn't stand up for his rights in this country and say, "I'm willing to die," he is not a black man; he is not a man. If you don't say, "I'm willing to die for what I believe in," you can just forget about it.

**WHITE:** I will grant that as a black you definitely have a gripe there. But now let's take black studies -- are you asking that black studies be put in

**John Nichols, 23, from South-Central Los Angeles, has been at the University of Texas at El Paso for three years. He is a senior art-education major and a former illustrator for Uptight, a locally published, black orientated magazine. He is currently a student senator and a councilman in the Black Student's Union. His art work, frequently exhibited both on and off campus, concentrates on black people, "how they are—as they exist." Nichols was one of three black students arrested during a protest demonstration at the UTEP - BYU football game, October 25.**





for everybody? In other words, black studies as such for JUST blacks. If it is only going to attract the black students — what good is it going to do us? What I'm saying is that the people we need to educate as to our history and our background, to let them know that we have, let's face it, we have 350 years of history versus 200 years of American history. We need to let them know...

NICHOLS: We have thousands of years of history. If you're with this African history...

WHITE: This is not including African history. This is including only history on this continent. Allright, let's say all Afro-American history — let's put it in that vein — because we have had people here long before the Anglo-Saxon society, as we know it, even got here. This is something that a number of people don't know. Also, there is a lot about our history that even our people don't know. For instance, if you tell the average Negro that during slavery — the time that we were supposed to be tied in with so much oppression — well, hell, there were 4,000 black slaveholders. And during the days of Reconstruction, we started out with them on an even level and then we got the same faction that we probably have here...

NICHOLS: We started out on an even level? I've read about that. I know what you're talking about, but we were never on an equal level...

WHITE: Then we got respect. But, of course, the same thing that no doubt we have here is the fact that there's a minority of people who are actually against us, but it seems that these are the people who are in a position to push us down.

NICHOLS: It just seems that way — Always!

WHITE: To me, what other thing can you say about it? These are the guys that you run into all the time. It's the other people...

NICHOLS: You mentioned the black studies program and if it was only going to be applied to blacks. I just mentioned to him about the course Dr. O'Neill offered last year, the Black Thought. It was a philosophy course in black rhetoric and what was going on in the militant black movement in this country, and if there really were any black philosophers. But the course was offered as a seminar course and it also offered religious history — that's a course offered as a Bible course. These courses were open to all the university students. In fact,

they were very heavily populated with white students, who wanted to know, who had been denied the knowledge of knowing that black people had ever done anything educational or anything intelligent. So white students found out what was happening. They were very upset with the educational bag they were in because it was so biased and so closed-minded. So we're educating whites as well as finding out what's happening with us. So I'm not just saying blacks are going to get all these classes to teach themselves. If we educate him toward what's happening, he won't be on my back saying, "Old Black Joe over there is so ignorant. He don't know no better than to carry water around and shuffle." See, I know we're better than that. And I know we're more intelligent than that. We have a great culture. I know we have a great body of intelligence behind us. But he don't know that. So you're right in that respect. But I also feel that some courses should be for blacks, like Swahili and black cultural courses teaching blacks racial pride, racial dignity and workshop courses teaching blacks how to handle the pressing problems of dealing with administrators, of dealing with politicians, and dealing with the racist American society. I think these classes should be opened ONLY to



Bert A. White, 30, was born in Carthage, Texas and came to the University of Texas at El Paso in September, 1969. He is a freshman, majoring in Accounting. Presently, he is pledging Delta Sigma Pi. He is a member of an interracial marriage and the father of 5 children. He says, "H. Rap Brown — Stokely Carmichael — are not my kind of people."



blacks and set aside like self-defense courses. I think these should be solely black, yes.

BURRO: When we talked to you earlier, you said that there was a black studies program last year, a "token effort" made that was later killed...

NICHOLS: Yes, that's right.

BURRO: What's in store for the future?

NICHOLS: I don't know. The president of the school, Smiley, has said that he and that other dude, Leech, are looking forward to having more incorporation of black studies into the curriculum and so has that head of the Liberal Arts department, Dean Small... He said that he was willing to make black courses accredited and give students credit for them in replacement of other courses. Now this is what he SAID. What has actually happened is that they've done things like this last summer when they taught a course in black history and the professor offered the course with \$30.00 worth of books at seven o'clock in the morning and then he considered people like Marcus Darby and Malcolm X Communists.

This is quoting the professor.

BURRO: Dean Small?

NICHOLS: No, this is a teacher with an M. A. who taught the black history course. This is what he thought about it. He's got some hangups, evidently. But then we get people like Dr. West, and I love to get on him 'cause he's the head of the English Department and knows nothing about black playwrights, black poets, or black novelists. And he admits to this! He admits he knows nothing. He said he had never seen an anthology of American black poets. The next day I brought him the book, *101 Black Poets*, and he just blew it, you know? Plus, he said he didn't know one existed in ready form that he could use economically in the classroom so it would not be that costly. He was thinking of the cost factor to the students? I brought him one that cost ninety-eight cents -- *101 Black Poets*. Like the cat, you know, I knocked him apart in class intellectually. He has a PH. D. in his field, and he don't know nothing. So what do you expect the students who are majoring in English, graduated in English, in that department -- how do you expect them to teach an intellectual course in American literature, American thought in literature, if they don't know the black man has done anything in American history.

BURRO: Well, if there was a black studies major offered at this university, would you major in such a program?

NICHOLS: I'm an artist.

BURRO: Would you minor in black studies?

NICHOLS: Yes.

BURRO: Bert?

WHITE: Yes, I'd be very interested in it. As a matter of fact, there is a lot that I do know about it, and there is a lot that I don't know. But, there is a lot that I would like for the other people -- not only whites but Mexican-Americans -- for everybody else to know about our race. I see this as a cosmopolitan thing. If it is right to have black studies, why not bring in just a little bit more about the Mexican-American studies? Because we are both oppressed people. I look at it from that viewpoint -- there is too much that we don't know about everybody. We don't even know much about the Anglo-Saxon's cotton-picking history -- only what they want to print. We don't know the bad part. They skipped...

NICHOLS: We know the bad part. We know because we know our history.

WHITE: Well, all right. You and I know that because we know it from experience. But where will we find it in the history books?

NICHOLS: You talked about the relevancy of the black studies program. The black studies program is primarily set up to provide intellectuals. Ph. D.'s, or masters, who graduated from black studies programs like those at UCLA, Northwestern, and Harvard, to go to other universities and look at their liberal arts departments and say, "Well, you need so much of this and you need so much of that" and correct the problems we have here. Now, if we had an administrator who was a student in the ethnic educational program, in educational facilities, in what's happened to the black people, the Mexican-American, the Jews throughout this country, we wouldn't have all these problems. But the administrators don't know anything. They are illiterate in these fields. So how can we talk to them? We are educating them. Like in the African history course, we were teaching Reverend Smith what was happening in Africa. Of course, he was learning at the same time we were learning. He was reading the same books we were reading for the first

time; and he was learning right along with us. Of course, he initiated the effort to want to learn. These administrators have to initiate the effort to want to learn.

BURRO: OK. But in some other university where they have black study programs, they want to segregate the course and keep whites out. Do you agree with that?

NICHOLS: Yes, because you can't have whites mastering in a black studies program when the whites need to go to the white community and teach them. Sure, they need to know, to study the black studies program. They need to be taught about blacks and find out about black curriculum and all this other stuff. But the people who graduate in these black study programs are setting up black economic facilities, black educational facilities and black cultural facilities in the black community. And you can't ask a blue-eyed blond to go into the black community and do things for black people 'cause that's a fallacy. You know, that's nutty.

WHITE: Why restrict the course to just blacks? I say give the whites an education. Not necessarily so that they can teach us, because we know, or should know, more about...

NICHOLS: Whites have access to three times as much, four times as much, educational facilities as blacks ever will have. And they'll continue to have that...

WHITE: As long as the status quo exists.

NICHOLS: Yeah as long as the status quo exists and we're not going to break that; we're not going to overthrow Nixon.

WHITE: This is what we have here. We've had too many people who are not interested in changing the status quo. What we should do is get them interested in it.

NICHOLS: What I'm saying is don't.

WHITE: Give them a definite reason for doing it, rather than burning down buildings...

NICHOLS: Don't worry about him. Educate blacks toward educating other blacks to educate whites and let him -- if he wants to -- come in and learn, let him come in and learn. But be concerned with educating blacks first, you know. My primary concern is educating blacks and making sure they know what's happening so that they can deal with the



problems at hand. and if whitey wants to learn, teach him, but make sure when he learns, he goes to the white community — make sure he doesn't try to teach in the black community, because he's valueless there. He can't do anything there.

WHITE: On that point now, I can agree with you. Why should he go into our community? Because in the first place, man's...

NICHOLS: You mean, nine times out of ten he bilks the black community when he gets there.

WHITE: Well, not necessarily so. There are some people who genuinely want to help. However, we automatically reject them because of the latest movement; we automatically reject these people without ever giving them a...

NICHOLS: And it's these same type of people that give you welfare and give you low rent in South El Paso, in Watts and in Harlem and say, "Good, nigger, live here and we'll pay you to live here and we'll hide you here."

WHITE: No, no...

NICHOLS: The same type of people.

WHITE: This is not what I'm advocating. You misunderstand me.

NICHOLS: The administrators, the city politicians find these individuals interested in black people and they say, "Good, we're going to put you over the bracero program, we're going to put you over..."

WHITE: This is what we want to get rid of...

NICHOLS: You see that? They surprise you every time.

WHITE: Now this is what... I can agree with you on that. This is what we want to separate. Now why put us back in a little isolated spot and say, "OK, this is your section of the world — stay here." We're not asking for separatism. If we wanted separatism, then we could find it, we could go off in a little space by ourselves.

NICHOLS: I think we need separatism, we need separatism badly.

WHITE: Well, then how can we learn to function in the overall society, say in the cosmopolitan society — where you have all types of ethnic groups, including the white?

NICHOLS: We can discuss separatism later on. We're talking about housing and I want to get you on that.

WHITE: (laugh) Alright. Well no,



Two cartoons, from Uptight magazine, depicting burning building's, may or may not be a sign of things to come. The burning building (below) is the administration building at UTEP.



I can't see low rent housing. I can't see that for one reason. Of course, the people that they're putting in low rent housing don't need a house, they need a job and food. Really, why lower man's dignity and...

NICHOLS: You know, the reason they do that is they get the black man off the street, they get him out of his hair. Put him there and say, "This is your reservation. Go there. And we'll pay you to be there." They pay him by making his rent low -- they gave him his rent and his income so that

he can just make it to live in that hole, and "we're going to make that slot and you fit right in it" - BOOM!

WHITE: I know; and this is what stands out of it, and this is what I disapprove of... What comes out of it is frustration and the black gets mad and burns the damn thing down and he's got nothing...

NICHOLS: That's it man, that's the administration building right there!

WHITE: But then you've got nothing! Well, how do you justify this?



*"Last year someone set a fire in the dormitory. I knew it happened before the Dean . . . , and I wasn't even in town."*

NICHOLS: But he's had to build a new one and maybe when he's building the new one, he'll hire some blacks to build it.

BURRO: John, don't you think if you educate the white man he may be able to help you out of that hole?

NICHOLS: The black man has been attempting to educate the whites in this society ever since he has existed. The black man has educated him in the field of music; the black man has educated him in the field of arts; the black man has been educating him in the field of physical endeavors ever since he's lived in the United States. Black people have done things in science, in every realm in American history there is. And what has Whitey done? What has the majority of white America done? They've ignored black accomplishments. They've ignored everything the black man has done!

BURRO: Well, we're applying our comments to the black studies program from which you would exclude whites.

NICHOLS: Well, let's face it. If we educate blacks to help blacks, to work with black people, these people are direly needed. Now, I think it's necessary to educate him also, but when he gets his education, when he gets his master's in a black studies program, where is he going to use it? Is he going to Cornell or to Harvard or to some white university and tell the administration how to put black studies into their curriculum?

BURRO: No, but if he has his degree, it seems to me that if he goes in the door for a job and he's talking to some educated whitey who's had the opportunity to take black studies courses.

NICHOLS: They might listen to him.

BURRO: That's right. He'd stand a better chance of getting the job.

NICHOLS: They might listen to him, true. This is one reason, and a very good argument, for keeping a black man there. I know that he's going to get a job as a newsman or whatever

he wants to be because he hasn't got all these hangups. If he doesn't grow a beard and if he doesn't grow long hair, he's going to get the job. All he has to do is conform a bit. Now, he can't conform and I can't conform because we can't wash the stuff off our skins. You dig? I never can conform, you see? We're making jobs for blacks. Just like we say we need more black professors here. We're making jobs for blacks because, when we get our degrees, where are we going to teach? Just like at Southern, Howard, Prairieview, and Texas Southern Universities — where can a black man teach unless they teach at black institutions? Most of the white institutions say, "Well, I have Joe Blow X and Joe Blow Z and Joe Blow Black, well, I don't know about him. He might cause some trouble, the students might look at him and say, "Hmm, you know, that's someone we can look up to."

BURRO: Well, we agree with you on that point, but . . .

NICHOLS: So, we're promoting black economics when we try to get black professors and we say this program's open to blacks only. If a white guy is genuinely interested in helping black people, he can do it by learning what he has to learn, learn about black educational facilities, black studies programs, as much as he can. There are lots of programs open for him to do that. And then he can go into the white community and educate whites. They need it badly.



*"The black woman could always go much farther than the black man."*

BURRO: Segregating these educational facilities — doesn't that reverse the work of people like Martin Luther King and the civil rights advances that they made?

NICHOLS: I'm not integrating any toilet stalls and I'm not desegregating any lunch counters. I believe if I want to eat, and if so-and-so blue-eyed blonde-hair doesn't want me to eat at his lunch counter, I'd rather find myself someplace where a black man has got a business or I'll go without. Because if whitey doesn't want me there, I don't really want to be there. But, if he denies me the right to stop there . . . well, let's say not just me, denied my wife or my girlfriend or a black woman — denied them the right to be there and insults her, THEN I act. I'm not out to desegregate any lunch counter and toilet stall, you dig? But I am out to make sure that black people are not shit upon, that black people are not humiliated by not being able to go where everyone else is ready to go. Because if he doesn't want me there, I don't want to go. But I don't want him treating my women badly. I don't want him -- what's the word? — abusing black women. 'Cause when he does, I've got to get very, very militant! And that's what I think militancy is -- DEFENDING YOUR PEOPLE. That's my definition of militancy -- defending your people by whatever means!

But I'm NOT for this integration bag because integration only leads to this sex syndrome of the white society where the white woman says -BOOM- "that's a black man. I'm going to see how sexy he is." You ignite all your sex effort on the football field, on the basketball court and the white woman wants to see how you are in bed. And you take these integrational movements and you take the white broads out there. The first thing a white broad wants to do is drag the black dude to bed. Dig it and see what happens. See how many integrated marriages come out of this love, this praving bag. 'Cause that's all they're looking for. They have this wonderful sex drive. Wonderful -- that's the only word I can think of. They have this overlaid sex drive.

(Continued on page 27)





"I'm doing this to assert my independence, rebel against my parents, and as a protest against an outdated puritanical morality. Why are you doing it?"

EL BURRO'S

## Serious, Culturally Aesthetic, Sociological Sex Survey

SEX SURVEYS of one kind or another have been popping up on a fairly regular basis in the past few years. Ever since Hugh Hefner opened the doors of his Chicago Playboy Mansion and set loose the "sexual revolution," Gallup, Harris, *Ladies Home Journal*, and assorted other pollsters have kept Americans up-to-date on how much they sleep around. But El Pasoans, politically, geographically, culturally, and up until now, sexually isolated from the rest of the world, have escaped these surveys and have stumbled around totally unaware if they were revolting or not.

*El Burro*, long noted in scientific circles as THE sociological journal of the southwest, recognized El Paso's "crying need" last summer and began this survey which continued through fall registration.

Realizing that the survey required some sort of legitimation, we approached Dr. Winfred Steglich, head of the Department of Sociology, and sought his advice and counsel. Dr. Steglich looked over our questionnaire and said something to the effect that "it will do in a pinch," and with that stamp of approval, we embarked on the survey and proclaimed to all the girls participating that we were working "in conjunction with the Sociology Department."

This con job netted us a shade over 300 completed questionnaires. We threw out the comics like those who claimed to be virginal and then said that they "felt mod-

erate guilt after sexual intercourse, but not enough to prevent further sexual experiences," and those who wrote things like, "RELIGION: none, DO YOU ATTEND REGULARLY, yes." These deletions brought the total number down to an even 300.

Only single coeds were surveyed. Men were excluded because everyone knows that the average male's sex exploits begin at age 10 and continue unabated after that. The overwhelming majority were Liberal Arts majors with an age range between 17 and 24. About 85% were between 18 and 20. There was, however, one questionnaire completed by a woman of 29. She stated that she would "engage in sexual intercourse with anyone to whom she was sexually attracted," and included her name and phone number on the form. Unfortunately, her questionnaire disappeared soon after the survey was completed so her answers were not tabulated.

The survey, for the most part, proved to be distressing to the all-male tabulators. Over a generation ago, the Kinsey Report released figures showing that 27% of single female undergraduates had engaged in sexual intercourse. Today, here at U. T. El Paso, that percentage has not changed greatly. The girls were asked: Have you ever engaged in sexual intercourse? Their answers:

YES..... 34%      NO..... 60%      NO ANSWER... 6%

The participants were then asked if they felt that







there was indeed a "sexual revolution," and if so, did they feel that it was apparent at U. T. El Paso.

#### GIRLS CLAIMING VIRGINITY

Yes, there is a sexual revolution..... 72%  
But not at U. T. El Paso..... 69%

#### GIRLS CLAIMING EXPERIENCE

Yes, there is a sexual revolution..... 80%  
But not at U. T. El Paso..... 62%

In a test of the "double standard," the girls were asked if they would think less of a sexually experienced single man than they would of a man who was totally inexperienced. They were also asked the same question about woman.

#### GIRLS CLAIMING VIRGINITY

Would tend to think less of sexually experienced single men..... 15%  
Would tend to think less of sexually experienced single women..... 61%

#### GIRLS CLAIMING EXPERIENCE

Would tend to think less of sexually experienced single men..... 10%  
Would tend to think less of sexually experienced single women..... 4%

An 18-year-old freshman said something that perhaps many women feel. "I think I'll wait for a husband," she wrote, "and hope that he's experienced."

The participants were then asked if they felt that sexual relations between unmarried, but engaged, couples were permissible. Next, they were asked if, even without marriage plans, did they feel that sexual intercourse between a man and woman was permissible provided there was mutual love.

#### GIRLS CLAIMING VIRGINITY

Sex OK if engaged..... 48%  
Sex taboo even if engaged..... 40%  
Sex OK without marriage plans provided there is mutual love..... 43%

#### GIRLS CLAIMING EXPERIENCE

Sex OK if engaged..... 85%\*  
Sex OK without marriage plans provided there is mutual love..... 83%

(\*This does not indicate that 15% of the sexually experienced single women feel that, even with marriage plans, sex is not alright. Either intentionally or inadvertently, some questions went unanswered thus disallowing complete percentage figures.)

Next, the girls claiming virginity were asked if they felt that pre-marital sex was wrong and, if so, why. 60% of the girls did not answer this question which may or may not be an indication that many, although sexually "pure," simply did not feel that pre-marital sex was wrong. Of those that DO feel that pre-marital sex is wrong, the following reasons were given:

Pre-marital sex is wrong because  
of religious convictions ..... 7%  
Pre-marital sex is wrong because  
of social moral codes..... 5%  
A combination of both religious AND social moral codes  
makes pre-marital sex wrong..... 28%

Next, the girls who claimed sexual experience were asked if they experienced guilt after the sex act.

Experienced extreme guilt, enough to prevent further sexual experiences..... 4%  
Experienced moderate guilt, but not enough to prevent further sexual experiences..... 15%  
Experienced no guilt at all..... 58%

The last question on the survey asked the girls under what conditions would they engage in sexual intercourse.

#### GIRLS CLAIMING VIRGINITY

Only if married..... 9%  
Marriage not required but love necessary..... 83%  
With anyone to whom sexually attracted..... 8%

Of those girls claiming sexual experience an even 50% said that they attended church regularly. Forty-one per cent of these girls were of various Protestant denominations and 26% were Catholic. The rest were either Jewish, Mormon, or had no preference.

The comments of the girls were varied and interesting. Many expressed beliefs similar to the girl who said, "The sexual revolution is really nothing new, it is now just more open. Instead of a revolution, it is more of an evolution."

An Education major who attends church regularly and says she will do "it" with anyone to whom she is sexually attracted claimed, "The average woman, especially at UTEP, is socially condemned even though they say she is equal to the man. Who gets all of the shame for enjoying the same sexual pleasures as the man? The woman!"

A 20-year-old junior math major who also does (and apparently quite often) cynically states, "Love has nothing to do with it."

Many of the virgins seemed to be a little indignant over the survey and said things like, "Sexual intercourse is a personal act of love — NOT A STATISTIC!" and "Sex is a personal thing between two people. Let's keep it that way," or "This is ridiculous!"

Other comments: "Afterwards I was afraid because of the danger which caused some guilt feelings, but once the danger was over I no longer felt guilty and I did it again."

And how about, "Most of these questions depend upon the persons involved." How true, how true.

And then there was the girl who wrote, "I don't feel that sexual intercourses are wrong." We don't either, but what department teaches sexual intercourses?

One more thing: will the 18-year-old freshman virgin who wrote, "Whoopie! I'm tired of waiting," please check with the Burro editor — he's tired of waiting too.



# BED LINES



Dictionaries define a line as a "long, strong cord with a hook or hooks, used in fishing." Of course, this is a literal definition, but it's not so literal that it can't be applied to the UTEP male and some of the "verbal hooks" he uses in trying to snag a bed partner. It makes little difference if the guy is a good fisherman with a successful line or one of those that are always talking about "the one that got away," — either way the girl usually loses.

If his line is good and you go to bed with him, he thinks you're a little "loose." If you don't, you're frigid; and if you're noncommittal, you're a tease. About the only thing a girl gets from all this is a good laugh, because while the UTEP male is busy being a lousy lover, he unwittingly becomes a great comedian. The following examples are some of the more commonly used, and believe me, they are true, and they have been verified.

## INITIAL APPROACH

The initial approach is difficult for him, but he might say something like:

"Hi, I'm a TKE, what's your name?" — (look impressed, girls.)

"I noticed that you were staring at me, so I came right over."

"You look familiar to me, have we ever been familiar?"

"You look like the sporting type."

"Hi, I play for the El Paso Sun Kings, what's your name?" — (look impressed again.)

"I'm only in town for one night." or "I'm going to Viet Nam tomorrow." (both mean he does not waste any time.)

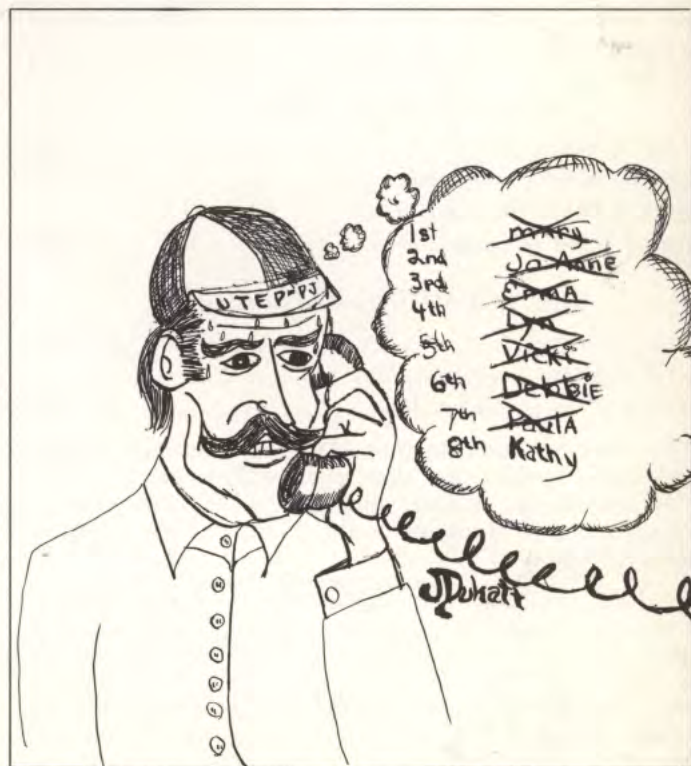
"You look like a movie star I know, but I just can't recall exactly who." — (and he rationalizes in his own mind that you really do look very much like . . . Lassie.)

"Let's have a party." he says, but he lives with his parents and has no place to have a party, and he has no money, either. On the other hand he might invite you to that party that only you and he will attend.

At this point, you may or may not be surprised to hear him say: "Are you going to go to bed with me or not?"

However, instead of the direct approach, he will probably send a friend over to tell you:

"My friend over there (and he is vague about exactly where his friend is and what he looks like), who used to play football for the New York Jets . . ."





## DATING

If you're lucky, he'll ask you for a legitimate date, but most likely he'll say:

"Let's go to the Sands." "Will you be here next week?" or "Let's take a ride to Dell City."

If he asks, "May I call on you sometime?" it does not mean he really wants to see you, he's just sounding you out.

Very often he'll call you up at 6 P. M. Saturday night and explain:

"I'm sorry I waited so long to call you, but I've really been busy . . . this is the only free time I've had all week and I immediately thought of you and wondered if you'd like to go to the game tonight." (This means he's been stood up or he's already called six other girls.)

Or he might ask "Are you going to go to bed with me or not?"

## COURTSHIP

If you're even luckier, he might court you for a few weeks with corny lines like this:

"You've got the smoothest skin."

"How did I ever get along without you?"

"I know you can, but will you?"

"Anything we do is strictly between me and you, I don't gossip."

"You're 18 years old and you're still a virgin!"

"You don't still believe that old fashioned stuff do you?"

"You're just as cute as a bug." (Let's face it, just how cute can a bug be.)

"Did anyone ever tell you that you were beautiful?"— (does not necessarily mean you're beautiful, it just means you're not.)

"I've never met someone quite like you before," and "Gee, you've got pretty eyes." (Both mean that he can't say anything else about you that is complimentary and believable at the same time.)

"Say, they're celebrating Independence Day in Mexico tonight — there's going to be a swinging affair at the Camino Real — it's going to carry on into the wee hours — think you could sign out over the weekend?" or "What time do you have to be home?" or "Did anyone ever tell you you had bedroom eyes?" (all mean he's planning ahead.)

"Don't you drink or smoke, or *anything*?" (It is not so much that he is impressed, the key word is "anything.")

When he discovers that you're a year older than he is, he says, "I like mature women."

If he's said the wrong thing and you're upset, he says "you always take what I say wrong."

And when he stumbles onto a clever line and you ask what he meant by that, he doesn't really know; but it's caught your attention — "take it anyway you like" he says nonchalantly.

Then there are the reverse psychologies:

"That was the last thing on my mind."

"I'm just a rotten no-good bum."

"I don't want to go up to your apartment, I'll just see you to the door."

"Well, if you don't believe in it, I respect your belief."

"I'm willing if you're willing."

And if all else fails . . .

"I thought you were really a swinger."

"I think I'm falling in love with you." (By "thinking," he's not committing himself.)

"I won't ask you to marry me because I'm not good enough for you," or "I don't want to get married just yet because I have nothing to offer you," or "why don't we get married," or "If I asked you to marry me would you?" (all mean he doesn't want to marry you.)

Then there's that old standby:

"Are you going to bed with me or not?"

## SEDUCTION

Finally comes the inevitable seduction and these lines are self-explanatory.

"Most men can't please a woman — all they think about is their own pleasure. But I'm different . . ."

"I'd rather marry a girl who wasn't a virgin."

"It's too frustrating dating you like this."

"You don't have to go all the way, you can have a lot of fun just going halfway."

"Listen, I would be happy just to lie in bed with you with all our clothes off. I wouldn't do anything."

"You have nothing to worry about, I'm sterile."

"Sure I believe you, I went with a girl for five years and we never . . ."

And with an, "Are you going to go to bed with me or not . . ." he'll leave you in a cloud of dust.



*Of course you are the first.*



## BURRO PERSONALITY PROFILE-

Dr. Melvin P. Straus,  
Professor of Political Science

# THE STRAUS THAT ROARED

By George Sedares  
with margin notations  
by Dr. Straus

The admin.  
What? This  
was the burden of my comments?? Next  
time all use of tape recorder.

Fellow pupils, fellow children shake you the shakles from the University of Texas at El Paso high school atmosphere. Heed the cries of your teachers and save them from the Jerkwater Country College relationship they suffer. The Administration craps on us all.

After spending two hours with Dr. Melvin Straus, professor of political science, I was asked by the editor, "What did he have to say?" The above was my interpretation of the interview. For Dr. Straus' comments, I invite you to join us.

Dr. Straus feels that ours is a tame campus. Since his arrival here eight years ago, he has noted a general improvement in students on campus in the areas of preparation for college level studies. He contrasted this by saying students (some) are severely lacking in basic skills such as spelling, reading, and study habits. "Skills are still lacking in these and other areas; however, we are improving," he said. "But I've noticed that graffiti in campus men's rooms is still of the same poor quality."

Dr. Straus pointed out differences he noticed be-

tween the University of Texas at El Paso and other colleges where he has taught.

"At North Dakota, students were awed by merely being in college, though their preparation for it was abysmal. The sincerity and diligence I found there is not exceeded anywhere. I was impressed by their curiosity and capacity for work.

"At the University of Illinois, students were well prepared. They worked hard just to survive. I was disappointed when I arrived as I expected to find it a college for poor boys from Chicago.

"My four years at Austin were pleasant. I had the opportunity to communicate and the general atmosphere was a good one. Originally I expected it to be a University of Illinois of the south, but it wasn't. I was impressed by the courtesy and capacity for work there.

"Lacking any transition, I was totally unprepared for San Jose State. The students shocked me. They were unregrettably rude to me, but because of circumstances this might be a poor comparison.



The graffiti  
are...

no, no, no  
I expect  
to find a  
great long  
University  
of Chicago  
It wasn't  
that intellectual,  
but it had high  
standards

I also  
found the  
greatest  
personal  
loyalty  
I've  
ever  
experienced

No (in 1961  
last 47)

The admin.  
are victims  
too. We  
have passed  
Ray, a  
casualty  
the way  
for academic  
freedom.  
Presidents  
would be  
safer if  
they  
depended  
for their  
tenure on  
the will  
of the  
faculty



"Finally I arrived at UTEP where I find I can participate as an individual more than at any other place. Its proximity to Juarez makes my salary sufficient. I find the Political-Social phenomenon of the community very stimulating."

Dr. Straus explained that the personal satisfaction he realized was measured by the response of students here. "These rewards and compensation are great in spite of my lack of skilled comments," he added.

On the subject of national politics, this dynamic professor of political science said he felt negatively towards Richard Nixon. "I have been a working Democrat since age twelve. Nixon is not my kind of man. I distrust him."

Asked what he thought of the President's civil rights stand, Dr. Straus shot back, "that son-of-a-bitch sold out to the South!"

Shifting gears, our discussion centered on narcotics and the use of marijuana. Straus pulled no punches saying, "Use of drugs is destructive to the individual and society. I lament the conditions which make it attractive to anyone. While I divorce Mary Jane from narcotics and other harmful drugs, I have no use for it either. I never tried it for two reasons: first, because it is a felony, and secondly, because I even loathe to take aspirin. I'd rather cope with my environment. Students, "he said," should proceed with problems and solutions. Work on hard data, not passion and fear. This is not an institution in malarky."

There are other ills which need attention, according to Straus. He wonders regarding capital punishment if the penalty does not exceed the crime of murder. "Isn't alcohol as dangerous as Mary Jane?" he asked. "If this is true, why are alcoholics let off easily?"

In Dr. Straus' reply to a question on his weaknesses he prefaced his comments by indicating his great involvement and personal satisfaction in his work with pressure group activities. "The pleasure of combat without physical contact and the joys of conflict give me the greatest satisfaction," he said. "But getting back to your question, I guess I lack skill in management of time. I'm an easy lay for these and other activities."

What direction is UTEP taking? According to Straus the University has made a tremendous leap "from Siberia to the bush leagues under Dr. Joseph Ray. Dr. Ray accomplished a Herculean task. The jump to the minor leagues will be even more difficult," said Straus. "It will require not only money but, further, being tough with and demanding more of ourselves. By this," Straus explained, "the faculty, myself included, should be required to demand more of ourselves by way of scholarship so we have an increasing number of colleagues recognized nationally in a score of topics."

"Beyond this, the jump to the minor leagues will demand two things: final disposition of the vestiges of a high school atmosphere most often brought into evidence by treatment of students as if they were pupils, adults as children, and also final disposition of those vestiges of the Jerkwater Country College relationship between administration and faculty."

"If we are not a self-governing community of scholars, a body of specialists in group practice; if we do not have an interaction in faculty, then we will never retain those men and women who can alter the school's status. This will become increasingly difficult each year."

Dr. Straus stated that some of his comments should be taken from the standpoint of his activities as a worker in the Democratic party - not exclusively as a professor at the University.

"Sufficient!"  
I didn't say  
that. It makes  
our salaries  
endurable,  
and no more.

Or, approaching the matter with scientific objectivity: President Nixon is forging a new Republican coalition.

← I said that? What does it mean?  
I said that legislatures should proceed rationally, & that most law on ~~the~~ marijuana is based on malarky.  
If we are moving away from treating alcoholism as a crime doesn't this have implications for law on the use of pot?

← No! No! "The sheer animal pleasure of conflict..."  
I am readily induced to give priority to civic endeavor.

Under our new President, Joseph R. Smiley, we have a cultivated and charming gentleman who has, & who has sufficient self-confidence to accept growth of faculty participation in institutional govt. as a virtue and not to react to an assertive faculty out of fear and insecurity.

← "... an interaction that is sincere and continuing, between faculty and administrators; if we do not reach the point at which administrators are primus inter pares, then..."

And we didn't even touch on the

role of the Regents, who are vital to us.



# *The Trip to The Farther Shore*

*by Frank Husband*

*This is the road no man finishes traveling.  
This is the path, winding among the hills,  
And still winding.  
This is the river, so long no voyager finds the sea.  
Lucky is he who through the mists and rain clouds sees,  
Or even believes he dimly sees, the farther shore.*

*Seconds passed and he waited. The seconds swelled to minutes and then eternities and he waited. Nothing.*

*Quiet crawled through the windows and the cracks in the walls and crashed on his ears and then, a million years later, the first sigh, the first sensation appeared — the walls began to breath, to expand and contract, and mirrored his fears.*

*His heart pounded and sounded like a cannon's crash, a potent capsule cannon, exploding in his blood and hurling him light years, billions and thrillions of light years away, above it all.*

*Flashes of blind atomic light slit open his mind, the roof, and then the sky and he soared into space leaving behind (as far as he was concerned) no trace that he ever was.*

*Past it all he flew, past the galaxies and the Quasars, past the Novas the Super Novas and the Pulsars (light was a turtle to him) and at the end he knew that his trip would just begin.*

*Before him appeared an expanding, exploding arc, moving ever outward; one side light, the other side dark. It was the dark side he sought, that dark, blurred line that separated his nothing from oblivion, and from that point in time he would begin his journey all over again.*

*He came to a halt on that floating line, then immediatly turned and began his search for his far place in his farther time.*

*How to start or where to begin; if he sought out his virtue would he find his sin? It made no matter because he had come so far — and really, what was the matter, hadn't he been there before?*

*So past it all again he flew, back past the Pulsars, the Super Novas, the Novas and the Quasars and past the Galaxies, and though blinded when he left, he knew, that the way home was known to but a few — and he was one.*

*He sailed like a meteor into the Earth's night air and floated above a world that looked so fair in the dark but in the light still spewed out dark.*

*And now the cycle was almost complete and the end was almost near; his journey was almost over and that was something he almost feared.*

*The sky closed behind him and his roof sealed shut and he was caught by his mind minus a stagnant rut.*

*Had he found his answer? Well, no one knew. When the cop opened the door and saw the body on the bed, "Goddamned acid-head," was all that he said.*







IF IT'S FUNNY ENOUGH TO TELL, IT'S BEEN TOLD: IF IT HASN'T BEEN TOLD, IT'S TOO CLEAN: AND IF IT'S NEW AND GOOD ENOUGH TO TELL, WE'D GET FIRED IF WE DID, DO SETTLE BACK AND ENJOY  
EL BURRO'S

## STALE, WARMED-OVER JOKES

Famous Quotes: "Kelly Myerick said today that if black living conditions were not improved soon, the black's would resort to pinching tits," (pause) "er, ah, pitching tents on campus."

Jack DeVore, KTSM Television News, September 16, 1969.

\* \* \*

An apprentice mortician was busy one night cleaning the corpses and came across one that, to his astonishment, had a cork in its rectum. For several minutes the young mortician stared at the buttocks with the cork wedged in between them. Finally, overcome with curiosity, he removed the cork and to his surprise heard a chorus start to sing, "Hello Dolly..." He quickly replaced the cork, waited a few moments, then removed the cork again. Once more he heard the chorus sing, "Hello Dolly..." He replaced the cork again and then ran to the phone to call his boss. "Boss, boss, you got to come here quick! There's something you just gotta see!"

"Alright," said the boss, "but it's three in the morning, so it had better be good."

The boss arrived a few minutes later in robe and slippers. "In here, boss," said the excited apprentice mortician. Once again the cork was removed from the rectum of the corpse and once again the tuneful lyrics of "Hello Dolly" came pouring forth. "You mean you called me here at this hour," said the boss, "just to hear some ass-hole sing 'Hello Dolly!'"

\* \* \*

The E. B. staff decided to reform. The first week they cut out smoking. They cut out drinking the second week. They cut out women the third. The fourth week they cut out paper dolls.

A black militant and his wife were going to a masquerade party. The wife had spent all afternoon looking for a costume for her husband and finally brought home a "George Washington" outfit. "I ain't gonna wear this," said the husband, "George Washington wasn't black." So the wife went out again and after a couple of hours came back with a Napoleon outfit. "I told you, said the husband," I want a costume a black man can wear." Tired and frustrated, the wife went to a lumber yard and bought a 2x4 and returned home. "What's this piece of lumber for?" demanded the husband. The wife slammed the board to the floor, glared at her husband and said, "Stick it up your ass and go as a Fudgesicle."

Two drunks walked into a bar and ordered a couple of drinks.

After the drink, one of them collapsed on the floor and passed out. "No more for him," said the other drunk, "he's driving."

\* \* \*

A few minutes later, a woman walked into the same bar with a duck on a string. "Hey, watta ya doin' with that pig?" said the bartender.

"That's not a pig, it's a duck," said the woman.

"I was talkin' to the duck," said the bartender.

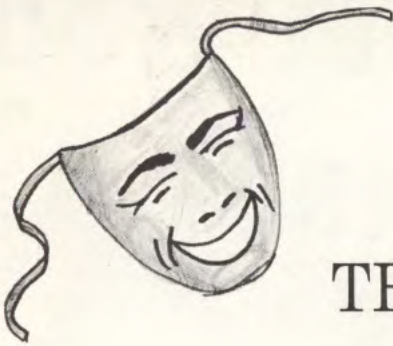
\* \* \*

Then there was the Aggie who drank a Fresca and snowed in his pants.



♪ We shall overcome, We shall overcome... ♪





## VIETNAM: THE LIGHTER SIDE

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Whoever coined the phrase, "war is hell," must have been a sour mother with absolutely no sense of humor. We all know World War II was riotously funny; just look at all the fun Colonel Hogan and his uproarious "heroes" are having at old Stalag No. whatever-it-is.

Vietnam, too, provides its own brand of rampant hilarity, only those idiot, humorless, left-wing, pinko protestors just fail to see it. For example:

*1st Lt. Filbert Numbnuts, after receiving word that his entire platoon had been wiped out in a VC ambush, quipped, "Gee, this doesn't do much for the outfit's morale."*

*After totally destroying a peasant village and everyone in it with napalm, fighter-pilot Fred Bomb chuckled, "I guess that's the last time they'll ever aid the Cong."*

*M/Sgt. Thomas Bates, the only survivor when the rest of his platoon was massacred in a rice paddy, vowed, "I'll get those goddamned bastards if it's the last thing I ever do!"*

*L. Mendel Rivers, noted apologist for conscription, recently visited Vietnam on a fact-finding tour. When interviewed from his office in Saigon's largest bar, he stated, "These South Vietnamese may not do any fighting, but they sure as hell can brew beer."*

*After the Tet offensive last year, where tens of thousands of men were killed in a few short weeks, General William Westmoreland said, "America's presence in South Vietnam is the only thing preventing a blood-bath in this country."*

*South Vietnamese President Thieu, in a speech before ARVN paratroopers said, "Our forces number only a million or so men and the enemy nearly 200,000. But despite these odds," he said, "the courage and determination of the South Vietnamese soldier will prevail."*

*Vice-president Spiro T. Agnew, speaking before a Miami press conference said, "Things are beginning to look up in Viet Nam; last week, only 146 American GI's were killed."*





# Pot, Possession and What To Do if Busted

Having taken to heart the fact that over 1,000 UTEP students are "constant users" of marijuana, according to Sgt. I. L. Garcia of the El Paso Police Department's Burglary and Narcotics Detail, *El Burro* hereby presents to the University's "ten percent crowd" a handy note of advice as to what to do if and when arrested for possession.

Any individual arrested for possession of marijuana, whether at a border crossing or elsewhere within the boundaries of Texas, is protected by the 4th Amendment to the United States Constitution and Article I, Section I of the Texas Constitution. Both these laws guarantee a person's security against unreasonable searches and seizures. However, as with most every law, these have been interpreted to include exceptions. In short, and without going into detail, if ever you should be subject to a search, don't try to resist. The law is almost always in the right.

If the search should prove fruitful to the law enforcement officers and you are placed under arrest, these are the rules you should follow:

1. Ask for counsel. If you are not acquainted with any practicing lawyers, the court will provide you with legal defense. If you are a member of a minority group, it may be preferable to contact any organization available which dedicates itself to aiding members of your group concerning legal matters.
2. Say nothing to anyone. Refrain from conversing with reporters, photographers, cell-mates, etc. But you may, and should, ask to go to the "john" if the need arises.
3. Politely refuse to answer any questions without an attorney present.
4. Sign nothing. Remember, some lawman may be trying to put the screw to you.
5. Keep in mind that you are not obligated by law to appear in a line-up.

*El Burro* takes neither a pro nor con position regarding the use of marijuana. However, with well over 1,000 U. T. El Paso students reportedly using pot (and some estimates are higher), arrests are sure to occur frequently, and a fat mouth on the student's part may mean the difference between a jail term and a suspended sentence.

If it's good, I'll buy it.



I'll buy it.







***JANELL***





If by chance you see a body carefully walking down the halls avoiding cracks, it's the October **EI Burro** girl of the month, Janell Mitchell. Small, blonde, and green-eyed, Janell remembers the old adage, "Step on a crack, you break your mother's back."

She keeps her petite shape by twirling, a profession she has practiced since she was five, and has won many trophies and awards on the national, state, and local level. Janell now teaches twirling to young girls, one of whom she'll soon accompany to St. Paul, Minnesota, for national competition.

When not twirling, Janell finds her time occupied by fun, fun, and more fun. One of her favorite past times is "practicing" with the TKE'S. Her more conventional activities are water skiing at Ascarate







Lake, snow skiing on the slopes of Ruidoso and Cloudcroft and swimming. What does the future hold for Janell after she graduates? "MORE FUN!"

Until then, this 20-yr.-old, native El Pasoan occupies herself with more immediate matters. The times are changing and Janell has never been one to be left behind. "Girls are becoming more liberal," she exclaimed, "everybody's doing it." What about the **El Burro** sex survey revealing only 1 of every 3 single girls here are "doing it." "Not a chance," says this **El Burro** girl. "If two-thirds of the girls polled said they were virgins, then the poll cannot be very valid!"

**El Burro** found this Junior's views on "sex, drugs and booze" to be "Yes, yes, and yes!"

This "only my hair dresser knows for sure" blonde has strong views on the Greek system. For the girls, Janell looks at sororities disdainfully. "If you're popular, you can do it on your own." For the guys, however, "Fraternity guys are O. K. Independent guys don't know how to do anything." But for college guys in general, "they're all so dumb, and they're always trying to play all kinds of 'games'."

Janell was a Physical Education major but changed to European History because she finds "American men boring." Now she is changing her major to Education "so she can graduate."

This ex-stewardess has a positive stand on marriage. "No. There are too many people to see, to many places to go, and too many things to do."



Photos by Richard Smotherman



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by Ricardo Concha

Originally this page was supposed to carry a story I did on the University's graffiti (writing on the bathroom walls in case you're wondering). Anyway, this "swell" story was cut out because it was somehow disgusting, offensive and obscene. Frankly, I always thought that for anything to be "swell" it had to be disgusting, offensive and obscene.

The consequences of running the graffiti story would have been the postponement of the entire magazine, pending the meeting of the Student Publications Board. So, eager readers, in an effort to bring you the November issue of *El Burro* as soon as possible, the graffiti story has been voluntarily scratched (eat your hearts out). However, do not feel completely deprived. In case anyone is interested, you can stop by the office and get disgusted and offended by the story any old time you want. You can even use it to wrap your fish for all I care.

So, as long as there's still a page to be filled, I figured I would use it to "not necessarily represent" my unnecessarily represented ideas.

There's something I want to get off my chest: women's feet. Not that any women go around kicking my boobs or anything; but has anyone noticed, especially in the summer when all the broads here at school go around in sandals, how repulsive a woman's feet can be? Honestly, some of these kids have hooves so bad a satyr would be proud.

I'm sure everyone knows what I'm talking about. Have you ever been sitting in class and glanced down at the feet on the girl next to you? Suddenly you want to up-chuck your Wheaties. There just doesn't seem to be anything attractive about hair on a girl's toes, much less when it's growing through corns and callouses.

And how about the chicks with the dirty toes nails? My God, some of them could supply the concrete for a new dorm with the crud they carry around in there.

Then you have your bunion bunch. Some of these kid's toes are so bunched together you wonder how they can ever clean between them. But then again, judging from the toe nails, no one can really suspect them of cleaning between their toes.

As long as I'm sounding off on trivialities that really grab me, and keeping in mind that an empty can makes the loudest noise, it may be well to mention the students at U. T. El Paso that are still going through puberty. That's right, those with an acne problem. Please don't misunderstand. Everyone has that problem sooner or later and there's nothing really wrong with it.

The problem lies in that some of these people don't have the manners it takes for anyone else to do his pimple poking in private.

For example, one time here at school a guy walked into the john, stood in front of the mirror and started squeezing like mad. The only thing he accomplished, besides leaving little red marks on his face that looked like hickies, was squirt the mirror full of junk.

And this type of thing irritates other people too. Just the other day Bebe from the *Prospector* was telling me about a chunky girl she has in one of her classes. It seems this girl walked into class radiating about as much sex appeal as a toilet seat. She was wearing a pair of tight cut-offs and a sweatshirt that was way overdue for a washing. All well enough until she pulled out her compact and started the bit with her two index fingers heaving and squeezing against a pimple.

Well, now that my furious anxieties have been relieved, and there's enough copy to fill a page, which was the purpose of this story in the first place, it is appropriate that a note of sympathy be expressed to anyone who may have been offended or disgusted. If the Fates are in a benignant mood, hundreds of people with ugly feet and acne problems will come storming into the office demanding some kind of retribution. If anyone is so moved, heed this word of caution: you will be referred to the editor; and by then he will probably be running a bar in the Virgin Islands. So unless you want to follow him there, don't bother coming in.





# "What does that build up to... fires!"

(Continued from page 10)

WHITE: This is not necessarily so. Can't an integrated marriage come about simply because two people happen to see each other and they happen to love each other?

NICHOLS: This may be true. But to me, a brother who does not want a sister, who can't find happiness with a sister is saying, "I can't dig your nappy hair and your wide features -- I'd rather have me an Anglo. She can do more for me, you know? This is what a Negro's saying.

WHITE: Not necessarily so.

NICHOLS: This is the way I feel. You know, to me, a black man with a white wife cannot do anything. He cannot lead in the black community and we need all the men we can get in the black community. We need every single last one because the black community is devoid of any masculine stuff. They're devoid of any men who will stand up and say, "I'm a man and...

WHITE: Isn't this because of the perpetuation of the matriarchal society in the black community?

NICHOLS: Yes, this is the reason that a matriarchal society...

WHITE: Because the black woman could always go so much farther than the black man.

NICHOLS: Why? Because the black man was prostituting himself out there on the field.

WHITE: The black man was out there on the field because he was forced to be out there on the field. The woman was in the house for the same reason that you keep a woman in the house, regardless of whether she was black or white. That doesn't necessarily say that a black brother or a black man does not necessarily love his race or love his women or respect his women simply because he happens to find something...

NICHOLS: Sometimes they work even harder when they do have a white woman because they know they gotta overcome the stigma of having a white woman.

WHITE: Oh, you gotta overcome that because, naturally, there's more cottonpicking... Now, you want to talk about oppression and running into brick walls -- you be a member of an integrated marriage, WHICH I AM...

NICHOLS: I don't want to comment on that.

WHITE: But, I don't necessarily have to work harder just to get by because my wife is white. It doesn't necessarily lessen my respect any. I can't see this from the viewpoint of why the white community doesn't like it. I can't see why the black community doesn't like it either. That's a fact. I would like to know why people feel this way about it.

NICHOLS: I refuse to argue that. I'll talk to you about that later. I'm not going to argue in front of that (pointing to the tape recorder).

WHITE: (laughs) OK.

BURRO: Are you for separatism?

NICHOLS: I'm for black unity, yes. I'm for black unity no matter what it takes. I'm for black people doing their thing with black people for the emancipation and freedom of black people.

WHITE: Yes, but black people are members of the American society.

NICHOLS: Black people were forced to be members of American society.

WHITE: Not all of them. Not everybody who came over in the black...

NICHOLS: The Africans that have immigrated here have predominantly either come into the society, gotten their white bitch and done their thing with American society and tried to mature or have gone back to Africa and are helping their people there.

WHITE: All right. This is all well and good. But still we're on the subject that all blacks were not forced here.

NICHOLS: You were here before the Mayflower?

WHITE: There were a number who were here during the pre-Civil War era who were not forced here.

NICHOLS: True.

WHITE: They came on their own. All right, as far as I'm concerned, my identity is in America.

NICHOLS: But after the Civil War...

WHITE: I have no identity in Africa. I have no identity whatsoever in Af...

NICHOLS: Why?

WHITE: I can't trace my lineage back to Africa anyway.

NICHOLS: Why?

WHITE: I can't. I've tried. We just can't trace it back there.

NICHOLS: Why?

WHITE: I don't know why, John.

NICHOLS: Is it because you've been told so often that you are a Negro that you are a synthetic being of the Americas? Do you know where the Haitians came from, where the Bahamans came from? They all came from the same place. They came from Africa. Are you trying to say that there is no relationship between black folklore, black music, black art forms and African folklore and African art forms?

WHITE: No, I'm not trying to say that there is an absolute separation. I'm trying to say that you cannot...

NICHOLS: Are you saying that you are Negro and you have been evolved in America? A Negro that evolved in America?

WHITE: Anything from my generation like I said, happens to be American as far as I'm concerned. It was American. It's still American. I have no identity in Africa. None whatsoever.

BURRO: Earlier, before we began this interview, you mentioned something about housing discrimination on Schuster Street. You said it's happening now and has happened before. When, last year?



"That's what I think militancy is -- defending your own people."



NICHOLS: Yeah, last year. There were several people who were refused housing. Some of the places were the Diplomat and the Regency, the old Hotel Dieu and the Colony. All these places said "We can't have blacks." And I went to the mayor — which was Williams at the time — I went to the city council, FBI, the U. S. Attorney, city attorney —BOOM— all those people and they all gave me the same old run-a-round. Then I went to City Council and they told me that they would investigate the thing and they turned all those cameras on me and all that crap —BOOM— this is on record. It happened. So, this year, the same thing happened. A girl is given an eviction notice — she's already in an apartment — she's given an eviction notice.

BURRO: Where?

NICHOLS: I don't know exactly. I know it was on Schuster, and it's probably one of the places I just listed. Given an eviction notice — unsigned — saying that you must leave. You must vacate the premises. So, evidently, no one heard what I was talking about last year. No one heard a thing about it. But, all these places I have just mentioned, all are very heavily populated by military personnel. OK? Right. So I told them this last year. You have military personnel everywhere. Just like in Georgia, where we find out people discriminate. This is all I could do. If we find out that hotels, motels and rental lodgings are being discriminatory in their issuing out of a place to live, the military could put these places off limits to military personnel. So we put all this area around the campus off limits to military personnel and we know it can be done 'cause it's been done in other cities. Right? So, we put it off limits. That kills 75% of their rent. Right? That hurts them economically. But this was also suggested to the city — to DeWetter, to Williams, to all these people last year. We gave them the problem, we gave them the recourse, we gave them the frustrations of the black students, saying that we can't rent a place to live. We have something like 10 to 15 black students with no place to live. They're all over the city. That's the reason... most of the black folk live up in the Sunset area, way up in the heights.

BURRO: Have you taken this problem to University officials? Have they done anything about it?

NICHOLS: Oh, wow! The same problem was discussed the same time last year. You know, when I went down-

town. I discussed the problems with Leech at the time. And he was very sympathetic and he said that he could not do anything because the University did not have any say over housing. I asked about a housing list and he said that these places — that the University didn't recommend housing for any students. But they said they would try to get a housing list. The University feels that housing is a totally different problem separate from the student — the student's housing problems are his problems. But last year, I think it was September of 1968, we had a professor in philosophy who had a white wife and he could not find housing all up and down Schuster. He figured out he'd walk back and forth to campus.

BURRO: This was a black professor?

NICHOLS: He's a black professor working on his Ph. D. He was going to work on it here. And he could not find housing around this University. The same thing happened with Juan Lawson. He could not find housing around this University, so he left. Lawson is still here, but this guy left. He went to Canada, and I talked to him before he left. I can't remember his name right now, but this cat left because people were so hard on him. He felt that it was beneath him to get a garage apartment when he was doing the same job as any professor on this campus, if not better. So, we've had a black faculty member leave here because of the same problem. And the University still says it's none of our business. It's none of their business this year, but if the university is going to promote black studies on this University campus, and they should, it should be their business to make sure that black people in this

country get a higher education; if they are going to do that, they should be concerned with this type of thing and not JUST close their eyes to it.

BURRO: John, are they doing anything through U. T. Austin or Arlington on this level, or is it hands off there too?

NICHOLS: Hands off. It's been total hands off there. Because Austin, let's face it, Austin has one of the biggest ghetto areas in the whole state outside of Texarkana. Austin has not just one ghetto, Austin has two. So, Austin hasn't done anything and they're not going to do anything, 'cause they know that they're not going to clean up El Paso before they clean up their own backyard. Of course, this is the history in America, they always clean up somebody else's yard first.

WHITE: This is removing all personal aspects from it. In other words, they go from the theory that they've got their's and you've got yours to get and you do your own...

NICHOLS: Right. This is the way they feel about it. I talked to Smiley this summer. He was telling me that he was going to try to help all these things as much as possible. I outlined to him the same things I just talked about — the Athletic Department, the housing, the jobs, the bigoted teachers, the thing about the blind man who got kicked off his scholarship, Larry Page, the black studies program and the curriculum and all these things. He said that he would look into it and he would do as much as possible, that he wanted to work with the black students. OK. This is what he said. Now, we have a problem of black students getting housing. He promised, "I'll do all these things." What do we get? Zero. So, let's say we have the problems, we have the frustrations, we have closed doors. What does that build up to? You asked about fires.

BURRO: It builds up to fires... OK. Let me ask this of both of you: you have mentioned discrimination in housing—have you encountered it anywhere else in town, such as restaurants and theatres?

WHITE: Never in eating establishments.

NICHOLS: Not in El Paso. Maybe in other parts of Texas, but not in El Paso.

WHITE: Yeah, definitely in other parts of Texas.

NICHOLS: Wow, I've been told to get my tail out of a couple of places...



"The administrators don't know anything. They are illiterate."



ed himself and said, "I am going to stand up for my rights regardless, so the black man is initiating himself. Mexicans, I know, can brace this idea very closely because after all, they have got the same hangup, they've got the same troubles. After us, they do the Mexican thing worse sometimes.

WHITE: That's right. Sometimes they come before us. Especially in the state of Texas. In certain areas the Mexican-American catches all hell. But the Mexican still clings to the idea that eventually the Anglo is going to recognize him as one of them. That we all come from the same entity as far as Caucasian is concerned. They figure that eventually it'll come through and he'll recognize me as his brother.

BURRO: We're going to disagree with this basically, but there are some parts of the country where this is the case.

NICHOLS: Yes, this is true with the Mexican. This is true in quite a few areas. I know of a couple of professors at this university who are living in Coronado — by the name of Miculka and the guy in the Biology Department, Ramirez — who no more think of themselves as a Mexican-American than the man in the moon. But the establishment, — say anything about what's going on in South El Paso, say anything about the atrocities happening to the Mexican-American. Are you kidding?

WHITE: This is a fallacy with the Mexican. I found this to be true. Once they get up on their feet — which is something that's true with also a few blacks — when they get on their feet they forget their people. They forget their people and everybody else.

NICHOLS: This is one reason why the black movement has moved the way it moves. Cause the majority of many blacks do make it and forget their people; but just as many blacks make it and say, "I'm going to make it easier for my brothers." This is the reason the black movement is as strong as it is. 'Cause black people have found that it doesn't do any good to move into suburbia and to look out there and be considered a freak — an intellectual freak — 'cause that's what you are when you get your Ph. D. You're an intellectual freak because they look at you and say, "Wow, let's go talk to that halfbeat over there." They expect you to have all this.

WHITE: I found this too often, simply because I was forced to quit work and

start school. Everybody felt they should come in and patronize me because I happened to be the only black man there. I can't see that. Don't come in and ask me, "Look, man, why did they burn down this ghetto? Look at you. You've got a house. You would not throw trash on your lawn." It's not a matter of me throwing trash on my lawn. Shit. The trash man would come by and pick it up. Whereas, if I lived in the ghetto, the trash man doesn't come down. I mean, you can't get a taxi driver to take you there.

BURRO: Well, I can understand this. I worked nine months in Los Angeles for an insurance company. I was the new man in the office and they assigned me a certain area and they said, "Don't go below 65th Street," or something like that. "You're apt to get yourself into a lot of trouble just walking around minding your own business." Anything else, we've got a special investigative team, independent agency, you know, if you had to go in and find out something.

WHITE: Right. This is one of the things as far as my disagreements with the white society. Before I came to school here I worked for an insurance company in El Paso. Of course, I had no particular territory. But I had an interview with several other insurance companies and they were definitely set on assigning me a territory that would cover at least as much of the black community of El Paso as they could. Of course, fortunately, we're spread all over the place and they can't find any one area for you. Now this I can't see. If I'm working for you, I'm a man, black man, green, yellow, it makes no difference, but I'm still a man. And I'll sell to you, it doesn't make any difference. If you don't want me in your house, to heck with you. Goodbye. That's the way I feel about it. I can't see being segregated. I can't segregate myself, but I can't see being segregated without me deciding to do it myself.

BURRO: Let's get it back on campus. Now about the black relations with Dr. Smiley — before he came down here last April or May, the Colorado newspaper at the university where he was President interviewed him, and said something to the effect that he would have two main problems when he came down here. One was the tremendous growing pains of the school and the other was the black problem. Evidently they got that from the *Sports Illustrated* article. Now when Dr. Smiley came down here, we talked to him last summer and brought this up before him and he

said, "Yes, we do have tremendous growing pains but there is no black problem."

NICHOLS: Oh, God, you're kidding. He did? He really said that?

BURRO: He reportedly said that during an interview last summer after he first arrived here.

NICHOLS: Man, he must be blind, crippled and crazy! He must be! And, please, quote me on saying that!

WHITE: It's a matter of self-imposed blindness. The biggest problem of the black movement or with any movement...

NICHOLS: It's not just the movement, but all of them.

BURRO: Now he was localizing, apparently, when he said there's no particular black problem. He meant here at this University, not throughout the country.

WHITE: Too many people in every community all over the country want to stay too close to the status quo. I mean, why rock the boat? Let it stay like it is. That includes blacks too. I had a number of friends who would no more think of joining a movement than the man on the moon. "No, man. I've got a good job. I don't want to jeopardize it." This is the point. Too often people have gotten to be fat cats by exploiting the fact that there is separatism and they don't want to change that. "Why should I? Then you threaten my little temple that I'm sitting on. You might start chipping at that. You might get back some of what I took from you." This is one of the big problems. But I can't see burning down my pad. Why should I burn down my pad to show whiteness that somebody is forcing me into oppression that I don't want?

NICHOLS: I'd be more than happy to burn down my pad if it was rat infested, roach infested and was such a danger to my family's existence that my children had to worry about rats biting them and garbage being collected, etc. I'd move my family like they did in L. A. I'd move my family out of that rat hole and get them into the street, the YMCA, anyplace possible and burn it.

WHITE: You get right back to this. They're coming in — the government and the bourgeoisie society. It's simply this: there's your matchbox, baby. I'm sitting here on welfare. What do I need with that matchbox? You pay me now and put me in a vocational training class and let me earn a decent



# *“Smiley must be blind, crippled, and crazy! He must be”*

living so that when I walk into that matchbox I can put milk on that cotton picking table.

NICHOLS: Let's say even better than that — what's to keep the government from not just vocational courses, what is to keep the government from taking X number of students and making sure that they get into college. And then increasing the number every year. Let's face it, the black community has very poor schools and Mexican community has very poor schools. Let's make sure those kids can get into college. Black kids can't get into college because they haven't got the education to get into college. I came to college because I was an athlete; I had a healthy body. And I'd never gotten to college otherwise. I guarantee you. I never took an SAT test in my life. I'm a senior now and I'd never gotten to college if it hadn't been for athletics. Never. 'Cause I couldn't pass an SAT test.

WHITE: This is a fault of the community, of the society we live in. Because they know you are going to excel, you're going to put this school's name in the New York Times, not the El Paso Times — all over the country. You've got some potential geniuses in your ghettos. Why not work on developing them? You've got certain people in every society who are going to be nothing but slobs anyway.

BURRO: So a few years ago they should have been looking for the genius and let you swing for yourself?

NICHOLS: No. I had artistic abilities then didn't I? I didn't just cultivate them overnight. Why not cultivate my artistic ability, my intellectual ability, then, and let me come into college as an artist, as a student who can make it on his own and not have to come in as an entertaining animal of the athletic world? I came in as a one man show in athletics. Whereas I could have come here in the academic field in the arts, in the educational field of the university.

BURRO: Is that how you see the athletes, as entertaining animals?

NICHOLS: Yes, I see him as a super-motivated animal. Well, I see the black athlete in the university system

as a super black robot. He's motivated toward one thing — the pro contract. You look at the athletic system as it is and you get people like Lew Alcindor, O. J. Simpson, David Lattin...

BURRO: Freddie Carr?

NICHOLS: Yes, Freddie Carr. Freddie Carr was a good friend of mine. But Freddie Carr is going to make himself money and get himself a Cadillac and go all over the black community and say, "Wow, look at my fine car." And he's going to motivate more kids toward knocking themselves out entertaining people on the athletic field and wasting time when they could be learning something. He's not going to last as long as he thought.

WHITE: This is something that our society has produced. We've done a lot of this ourselves because a lot of kids are motivated from childhood to show that they're good.

NICHOLS: That's because Daddy knows that the schools he's capable of getting into — he can't get the education. Daddy's been brainwashed into believing that if you can't do it intellectually, do it physically. Make it anyway you can. Daddy's been told over and over again that they want athletes, so come on, be a Mickey Mantle...

WHITE: A Willie Mays.

NICHOLS: Willie Mays or Jackie Robinson.

BURRO: We're trying very hard to follow you but we can't look upon Willie Mays as being just a physical animal.

WHITE: Have you talked to Willie Mays? Have you ever had the opportunity to listen to him sometime? I've had the opportunity to actually go into a discussion with him. I mean, the cat's really not that swift.

BURRO: We don't care whether he's swift or not. People should appreciate a man for what he has and what he can do. We get just as much of a thrill watching Mays as Mickey Mantle.

WHITE: Well, now Willie Mays — if he didn't carry the Giants, what would he be?

BURRO: All right, but we're are talking about what he is.

NICHOLS: OK. Let's say he's a fantastic baseball star. What has he done for the blacks? Or is he just doing like the Mexican does, like the many, many Toms do, and make his bundle, get his Cadillac and say, "Look here what I got. Can't I live in Beverly Hills or Hollywood Hills and live nice! Fuck to you people in Watts, in Harlem and all you people in South El Paso! I made mine, you go make yours."

BURRO: This may be Willie Mays or it may not be. How about the others?

NICHOLS: I'm from the canyon. I've seen Willie Mays' home.

BURRO: Yes, but how about the others that have made it.

NICHOLS: Many of them are doing it now. Like Jim Brown and Lew Alcindor, he's in on that. That's one of the beautiful things. The few people that dig what's happening are the black athletes, a few of them. And look at how few are in there.

WHITE: This is the way I feel that the black movement should go.

BURRO: Is there anything else you think we should cover before we...

WHITE: Certain things I agree with John on and certain things we disagree on because...

NICHOLS: Yeah, well, I'm really happy that you brought Bert because he disagrees on enough things and his background is varied from mine enough that we can, you know...

I'm sorry that I'm such a person that I ramble on and on and take up 5 million hours but my background is such that I, ever since I've been in Texas, I've gone through one frustrating goal-seeking experience after another. I was in athletics; I was geared in athletics by my community and my parents who said, "You can get to college through athletics." And I did my thing in athletics until I couldn't be a man anymore. And then I tried to work within the community and got turned off many times in the business community. I saw through athletics how really inhumane the world of



athletics is. So I tried to go through my world in the Speech Department. And I really got turned off in the Speech Department. Well, I really wasn't in the Speech Department; I was around it. Then I went to the world of art but I've also found a great number of the professors, even in the arts, who say, "We know that you are black, but why can't you paint nice landscapes, nice seascapes, nice still lifes?" In other words, ever since I've been in Texas, I've had this constant reminder that, "Hey, why don't you just be Joe Blow 32 and go out there and be another cog in the machine?" Why don't I conform to American racist society and prostitute myself to it, instead of being what I am and being proud of what I am and not running from it?

**BURRO:** Isn't there a little bit of a parallel from here and all college students? Whether they are black or white?

**NICHOLS:** Yes. There is a whole bunch of it. And most college students don't realize it. This is the tragedy of it. This is the reason why those black studies programs don't agree with the white students, 'cause they really don't realize it. Not until things like Berkeley, things like Cornell, they don't realize. Everytime you take rights from a black man, from a Mexican, you are taking the rights from yourself. When they say, "Malcolm X can't speak here, or Cleaver can't speak here or Tijerina can't speak here," you are saying that another white student can't make up his mind, that this man either has a valid viewpoint or a nonvalid viewpoint. You are limiting your scope all the time.

**BURRO:** One more thing before we close. With organizations like SAC and SDS which say they are always pushing for black rights, do you have any kind of identity with them?

**NICHOLS:** I've worked with SAC and I've worked with SDS. I know the guys in SDS and we are very good friends. I feel that they have their own roles to play. Just like I do in the black community. I feel that they are doing their thing and, as long as they don't detriment black people, we'll work together fine.

**BURRO:** It was somewhere either on the east or west coast that blacks said something to the effect, "SDS can go their way, we'll go ours — they're not really for us."

**NICHOLS:** Yeah, well, many times we get into these hangups. Let's face

it, white students have things they feel are important. We wouldn't be in the shape we're in if all whites thought that black issues were important. Constantly black people have to go their own way when they find that the white organizations aren't trying to help. So, evidently, this is what happened. 'Cause like he said, I've worked, even when I was an athlete, I've worked all my life. And I found, especially when I worked at many companies — Ford Motor Company, for example — they always tried once you get any black intelligencia—like my buddy who just graduated from UCLA — they always tried to get one black and shoved him right in the front window, saying, "We got one". Like my father, he's the only black in all of the Los Angeles Water & Power. The only one. They've got black pole climbers, black guys that crawl down on the ground, but he's the only one in the machine shop, the only electrician. He's the only one in the entire facility of the Los Angeles Water & Power.

**BURRO:** Are you criticizing your father for staying at the job? Would you stay at a job like that?

**NICHOLS:** I'm happy he made it. I am really happy he made it. Because before he made it, although he passed the exams a few times, he flunked the orals. You know, 99-plus grade and he flunked the orals. I'm happy he made it. Now he's able to make something for the family and, let's face it, my father isn't one of those crusaders. I don't know if I could be able to stand being flunked three times at an examination when I'd make a 99-plus grade and they say, "Well, you flunked the oral." I don't know if that company would still be existing. But I wouldn't even want to work with that type of people.

**WHITE:** I can't see a man being patronized regardless of who he is. I can't see a man being given excuses. I would rather have a person come right out and tell me, "Look, I don't want you because you are black." Other than beating about the bush with me. If I want to knock myself out, say, even in this school, if I want to knock myself out trying to excel in my chosen field, when I've finished and I go out on the job market, I don't want you to turn me down simply because I've got this. Look at me as a man. This is something that our society just won't do. It's too intent on staying in its little shell. "It's lasted this long. It's been good so far. What are you complaining about?" Or likewise, I don't want to be forced into a

situation that I was forced into during the time when I was working: "If you want this job and nobody else even qualified for it asks for the job, you're just going to have to take less than anybody else. That's all there is to it if you want it." My motivation for coming back to college to finish out my degree was the fact that I had worked for a company for three and one-half years for the same position, the only man in that position, the only man who even knew it, and I asked, "When am I going to reach this upper level of income on this job?" Like everybody else is getting this fabulous pay. "Well, no, man. You don't have a degree and you haven't been here 15 years." What they wanted to come right out and say was, "Look, man. You don't agree with everything I say and you are black and you should agree and if you do, then we will put you up there." I can't see that.

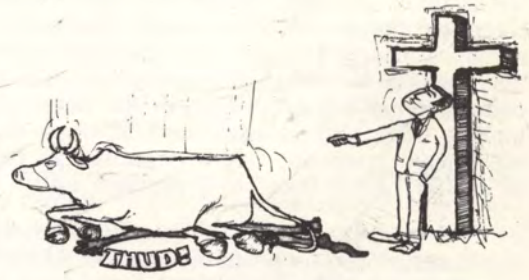
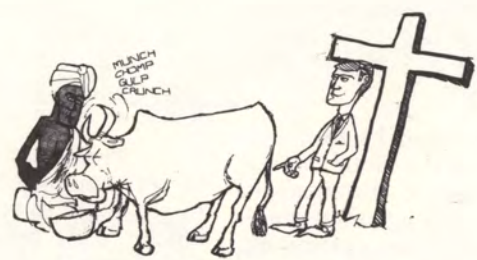
**NICHOLS:** I always feel that, in our society, if they can't dig the long-haired hippie, they're never going to dig the black people. Look at the way they treat the long-haired generation that's coming now. And imagine, for once, whites have just found out an inkling of what it's like to be black, of what it's like to be different in a society. If you multiply that by a thousand, you might find out what it's like to be a black. You just might. But, if white society can't dig them, what are they ever going to do with us?



... "if white society can't dig the hippie, what are they ever going to do with us?"



# THE WHITE COW- ELEPHANT





# The REAL Enemy

by Howard Trusch

A professional student indicts university professors as the primary force preventing educational reform.

AS THE first coordinator of the Free University at the University of Texas at El Paso, I was asked by Student Body President Calvin O'Black to attend the National Student Association congress and to participate in the educational reform workshops at the conference. After some six months of experiencing partial successes and partial failures with our experimental college, I was most anxious to share our UTEP experience, and compare ideas with other delegates and students.

The first general meeting for educational reform was held shortly after the conference began at the Hotel Cortez. After a few opening remarks, Dr. Edgar Z. Friedenberg was introduced as the guest speaker. His opening statements spread much gloom over the large group attending. After 36 years as an educator, Dr. Friedenberg had come to the conclusion that educational reform is a dead issue, and that positive action is an impossibility. Thus swiftly applying a death blow to the proposed subject of the seminar, Dr. Friedenberg made an inept leap of logic to the subject of our "Fascistic" American Society. The subject of the possibilities of educational reform were never again adequately broached in the session.

Leaving the seminar in great frustration and anger, I suddenly saw the real enemy of educational reform--not the college administrators, not the boards of trustees, not the alumni, and not the police who are called in when things get desperate. The enemy is the great mass of faculty members, the professorial elite, the intellectual third estate, who have abdicated their responsibilities as primarily educators (being too caught up in the politics of publishing, tenure, titles and salaries, and allowed the college and university experience to be degraded to its current state of merely "doing time" in a diploma mill.)

I have the good Professor Friedenberg to thank for this conclusion. His position vis-a-vis educational reform--or, rather, his lack of a position (i. e., for a new community) pointed up the real enemy of student unrest. I am not personally attacking Dr. Friedenberg. He, along with people like Paul Goodman (not to be confused with Paul W. Goodman of UTEP's Sociology Department), have contributed many insights into the area of campus educational problems. But Friedenberg and professors like him have, also, over the years abdicated their real power--the power to influence the direction of education--abdicated this power to the businessmen, to the bankers, and to the politicians, to the extent that they have now become the custodians of an inept, outdated and meaningless educational system. And now, after years of this willing abdication, they are crying, "Fascist"!

These good fellows, our beloved professors, dedicated toward the seeking of knowledge and striving after

wisdom, have quietly allowed those with little intellectual insight or sensitivity for important human needs and values to set the tone and style of university life. And, finally, the students have cried out, "enough" But only why blame the heirs of this responsibility for their lack of awareness of student needs? Frankly, it's just not their bag, and shouldn't be. Bankers bank, accountants account and administrator administrate. They should merely be the ones who do the legwork that keeps the wheels turning, not the sculptors of an artful university.

Professors with tenure had, and still have, the power to set minimum standards, to question archaic curricula, to set limits to registration, to do away with exams, to innovate with sub-groups within classes, to institute new techniques, to open themselves to meaningful dialogue, to educate the business community, to refuse complicity with the military-industrial complex, to speak out for tax relief, to fight for lower registration fees, and on and on and on.

And what have they done? They've gotten fat and complacent, taken their annual increases, sucked up tenure for security, taken their sabbaticals and published, published, published. They have, themselves, become a willing part of the Establishment and, more than that, have created their own Establishment within the larger one. They have accepted those values that possess the businessman, the banker and the politician and -- most of all -- they compromise all just to have their contracts renewed!

They, our intellectual leaders, have bought it all -- the whole Establishment bag. They want more money, more benefits (more time for writing, less time for teaching), bigger homes, an extra car, fancy schools for the kids. In a word, they want security; and for it they have sacrificed their identity as a group dedicated toward the examination of university and community values, and have sacrificed the possibility for real excellence in life that can grow out of such examination.

But let's return to the subject at hand: educational reform and, more specifically, is the Free University or experimental college a valid attempt at reforming education? Free Universities have met with considerable success in terms of course content, registration, duration of courses, etc. They have been in operation for some four or five years and have given many unlettered, loving persons the opportunity to lead groups and share their special loves and subject areas. They have pioneered new programs and new techniques. All very good and commendable.

But what disturbs me is that the efforts, the energies and the talents involved in these programs have, in most cases, not made and will not make the necessary impression upon the one group who alone can effect real change in the classrooms: the professors. If anything, the





presentation of Free University courses have, in some cases, alienated some professors and offended others. But remember, the attempt at meaningful reform must come from within the academic community itself, from those who have the power to implement reform, directed albeit subtly, by concerned and sensitive students on campus.

Actually, I see the Free University as one step forward and two steps backward. I say this after some very positive and productive efforts of our own experiment at UTEP. The important thing to remember is that we need educational reform NOW, and that to wait until the Free University receives formal faculty or administration approval or disapproval as a model for future change on campus is to waste valuable time and expend valuable energies. What I would like to see--and these are personal reflections on some twelve to fifteen years as a professional student--is for all students interested in effecting realistic and meaningful reform of contemporary university practices to assume the exciting responsibility of working for educational reform, now, this coming semester in every college, in every department.

How? In every meaningful encounter with a professor, you, the student, should enter into discourse with those professors who seem willing to admit, at least, that there's "something rotten in Denmark". And the direction of your discourse should be a joint, participating venture into the examination of those areas of university life that tend to separate the professor from the student and to destroy the possibility for a meaningful and rewarding learning experience. We all know what the sensitive areas are. We all know that four years is a long time to be spent merely suffering in the pursuit of the parchment.

As coordinator of the Free University at UTEP, I, along with a few other members of the Philosophy Department, made our presence felt by rapping about our needs with the professors with candor and frankness. We were able to effect some changes: elimination of final written exams, and the substitution of final oral exams or papers (options being determined by the student.) We even were able to get a seminar on Black Thought -- FOR CREDIT!

We can't expect to successfully broach these subjects with the businessman, the administrator or the banker. Their motivation is one of dollars and cents. Their real concerns are cost accounting and not making waves. As for the police, let's not expect too much from them either. Obviously, you can't reason with a billy club nor talk ethics to a banker.

But the possibility does exist that the professor, yes, Virginia, even the Establishment professor, might still retain a breath of intellectual honesty and remember the fresh enthusiasm of his younger days. Here is where the start must be made, should be made and can be made. Students *can* relate to professors, if they but try. There must be at least one open-minded, sensitive, alive, concerned professor in every department of every university. Here the sensitive student must begin to participate in open dialogue, with the express intention of making the learning process viable for himself and the teaching experience rewarding for the professor.

All you have to do is buttonhole the professor, follow him around the campus if you must, but spend every opportune moment with him talking about areas where reform is needed. Or march into the faculty cafeteria, drink coffee with the guy, break bread with him, do whatever you have to in order to break down whatever barriers have been erected by the system over the years. The *real* professors, those who are already sensitive to the needs of students, will be found easily enough -- the others will be a challenge. But the task is not an impossible one. *Communication*, or the lack of it, is the real reason behind the problems of educational stagnation. The art of conversation, easy enough between students, has to be implemented in the classroom, or after class with the professor. And a beginning must be made -- now! And a response has to be given -- now! The community of scholars would like to effect a new image once they are addressed directly, and they will have to respond.

It can be done. We have done it at UTEP. And if it can be done here, it can be done anywhere!







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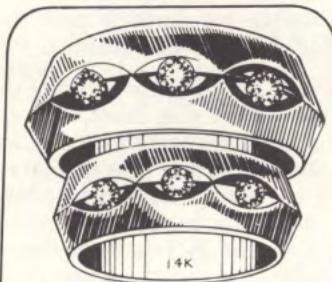
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# THE QUICKEST CORNY HORNY CORNER QUIZ

This quiz has been designed to determine your Neurotic Potential (NP). A few crazy-assed, drunken sociologists have noted that a high degree of NP must be present in an individual, if that individual is to swim in the Mainstream of Society (MSs). In other words (OW), the degree of NP varies directly with the ability to find Happiness in Society. This can be further expressed as a quantitative law:  $NP = k \cdot HS$ , the constant  $k$  being expressed in units of Ignorance (I), which also equals Bliss (B). (period)(P).

## Instructions

1. Spend ten minutes deciding whether or not you will take this quiz.
2. Spend ten minutes deciding whether or not you will write in this lovely magazine.
3. Spend five minutes deciding whether you will use pen or pencil.
1. What is the opposite of bookcase?
2. Pick the word from the following series which does not rhyme with the others: pope hope dope cope mope soap rope shit
3. If there weren't tits, what would hold up a bra?
4. Why does "straight" mean "hip" in Fargo, North Dakota?
5. If a one-humped camel humps a two-humped camel,
  - a. how many humps would the progeny have
  - b. if the progeny has none, would it be called Hubert Humphree?
  - c. What is the opposite of bookcase?
7. What happened to question number six?
8. In this year's race for God, will Stanley Kubrick carry Vermont?
9. Why do all quizzes have ten questions?
10. Why doesn't this test have ten questions?
11. What page are the answers on?

## BONUS QUESTION

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