

Campus YWCA tutorial program in fifth year

"Mark never associated with other children; he stayed by himself most of the time. His tutor filled the need for social contact and he is now a more well-rounded individual."

These are a teacher's comments about one of her pupils and how his Campus YWCA tutor helped him.

The ASUNR - Campus Y Tutorial Program is in its fifth year. There are now 51 tutors, 46 are UNR students. The program tutors students in grades one through 12 who have been referred by teachers, school psychologists or parents.

Academically slow children and those with social adjustment problems are helped by the program, according to Dorothy Pharis, Campus Y director. "Some children just need someone to talk to," she said.

Pharis attributes the success of the program to the fact that emphasis is placed on personal relationships. The

tutors are encouraged to take trips with the children — to take them swimming, to a movie, to the park or the library.

The program directors suggest that the tutors have the children discuss and write about their experiences and keep a scrapbook of the places they've been. "This makes learning fun," Pharis said.

A tutor has to be the type of person who can accept the tutee as an individual and be concerned. Since they are working with children who are having academic or social problems, or a combination of the two, tutors must relate to the child to be successful.

Before beginning, tutors meet the parents of the tutee. This reassures the parents that a concerned and capable person is working with their child.

Some tutors work with the child in his home or at his school. If the tutoring is done at school, the teacher dismisses the child from class. "To hear his name over

the school intercom is something special to a child," Pharis said.

The children participating in the program come from 15 schools in the Reno area. Although most of the children are from elementary schools, there are some from the junior high and high school level.

Pharis explained that the Campus Y doesn't expect long-range commitments from the volunteer tutors. "We just want them to give a few hours a week for 16 weeks. It's just important that they are there when the child needs them most," she said.

The tutorial program has an annual budget of \$9,500. The United Way provides \$4,500, ASUN contributes \$1,400, the Trinity Nevada Relief Shop gives \$0,200 and the rest is donated by private citizens.

There are no other tutoring programs in Reno, and there is a waiting list of students who want to participate in the

Campus Y program. The program needs more tutors and more money if it is going to expand.

Pharis believes that since tutoring is just an "extension of schooling," parents shouldn't have to pay to have their child tutored. "Parents pay enough taxes that they shouldn't be charged for this service," she said.

More volunteers are needed to meet the demand for tutors. The Campus Y recently had a recruiting campaign on the campus to interest university students in joining the program.

"Tutors get a sense of usefulness and accomplishment when they break learning barriers and raise a child's self-concept," Pharis said.

If the Campus Y Tutorial Program can recruit more volunteers, they will be able to achieve more success stories like Mark's, who was taken from a feeling of little self-esteem to a state of self-worth.

Sagebrush

Volume 49,

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UNR women honored in Monday ceremony

by LINDA NAGY

UNR's modified version of the Academy Awards was held Monday at the Center when over 100 women were honored at the annual AWS Women's Night of Honor. The ceremony was held to name new members to various women's service organizations and to honor outstanding women.

One of the most coveted awards, the AAUW Outstanding Senior Award, was claimed by Laurie Albright, who has been active in student government for four years and has also worked with the Upward Bound program.

The Gamma Phi Beta Outstanding Greek Woman Award went to Judy Smith, president of the Panhellenic Council. Smith, a member of the Phi Beta Phi sorority, was acknowledged for her outstanding participation in the fall rush.

Outstanding Residence Hall Women were: Anne Morgan, Manzanita Hall, Laurie Albright, White Pine Hall, and Ann Ashton, Nye Hall. Those women were selected for their enthusiasm and work with resident hall activities.

Nevada's Ten Outstanding Women, selected for their leadership and participation in campus activities during their college careers were: Terry Audrain, Debbie Boyden, Charlene Baker, Mary Ellen Cain, Judy Evans, Joanne Gezelin, Carol Miller, Cindy Pyzel, Sheila Twitshell, and Judy White.

Cap and Scroll, an honorary organization which invites outstanding junior women who have been active in campus organizations and who possess leadership qualities, selected the following new members: Vida Dietz, Barb

Gallagher, Kathy Pappas, Betsy Small, Sherry Straine and Barbara Raymond.

Aside from tapping 25 members, the Spurs, an honorary organization of sophomore women with GPA's of 2.5 or better, selected Heidi Robken as this year's outstanding member.

Those women selected for Spur membership include: Vickie Sawyers, Bonnie Sharani, Lisa Landing, Teri Weaver, Sue Zubetz, Kixie Keating, Jackie McEven, Holly Irwin, Nita Iratchabel, Robin O'Blennis, Debbie Smith, Tammy Jobe, Leslie Gray, Felice Arriandi, Michelle Marvel, Anne Wallace, Karen Catron, Ginny Land, Margaret Hall, Kathy Luetzinger, Sue Pollard, Connie Young, Connie Kling, Tillie Walker and Kathy Yup.

Sagens, UNR's only upperclass women's honorary service organization also selected new members who include the following: Jamie Landaburu, Heidi Robken, Sylvia Rockwood, Ann Zappettini, Marilyn Meiser, Stacia Bletcher, Ardelle Johnson, Sandy Little, Patti Allyn, Becky Saunder, Lynn Volpi, Cindy Fleming, Kathy Kirch, Pauline Anderson, Nancy Kass, Rene Campbell, Tina Rosenthal, Marie Jo Howard, Cindy Johnson, Cindy Kurtz, Mimi Nelson, Nancy Liverato, Ann Frank, Janet Dorking, Nancy Metzger and Sallie Moore.

An ROTC honor guard made an arch of sabres for new members to walk through as Joanne Gezelin announced the new Colonel's Coeds: Gail Ramasco, Florence Chaves, Kixie Keating, Robin O'Blennis, Connie Baker, Nancy Heinen, Valli Cassaza, DeSha Dioron, Tammy Jobe, Leslie Schmidt, Barb Basso, Stacia



Laurie Albright received Outstanding Senior Award from AAUW

Bletcher, Jill Wissel, Debbie Azevedo, Sally More and Cathy Baciocco.

Dean Cecilia St. John awarded the Panhellenic Scholarship Awards. The Panhellenic Pledge Cup, given to the pledge class with the highest GPA went to Kappa Alpha Theta, whose pledges earned a 2.93. Kappa Alpha Theta sorority also won the active pledge cup for the highest

GPA with a 3.12 average.

Juniper Hall won the cup for the most improved GPA from the Fall of 1971 to the fall of 1972, which went from a 2.24 to a 2.63.

Kappa Alpha Theta also won the honor of having the highest GPA for all grades combined which was a 3.06.

Opinion

Representative legislature

Wouldn't it be delightful if elections occurred immediately after legislative sessions rather than before they began? Perhaps the voters would take notice of the many legislators absent on close votes on important issues . . . But then again it might increase this year's record rate of killing bills in committees before the public gets an honest look at the voting stand of the representatives.

Yes, it's been a delightful session. We have absolutely no guidelines for abortion control. A bill that would have provided some was introduced by Assemblyman Bob Barengo and promptly killed in committee last week. The righteous committeemen felt the Supreme Court ruling wouldn't affect Nevadans despite the pleas from Attorney General Robert List and Reno District Attorney Bob Rose to the contrary. As Rose put it, "anyone can now perform an

abortion without legal reaction."

There have been other highlights this session. They killed a bill that would grant 18-year-olds full adult rights, because "we" didn't want to become the first state in the area to allow drinking. The real reason lay hidden on the Strip or Virginia Street, and somehow the clubs apparently didn't have the time or money to buy off both houses so settled on the Senate.

That pseudo-rationale for the denial also appeared questionable when the legislators, caught by the excitement of the acupuncture circus, became the first state to approve the ancient art. They even went so far as to exclude any M.D.'s from the review board. Aren't they afraid that the state will become a haven for pin addicts. People may come from all over and somehow mysteriously affect the gaming industry!

There's another interesting point about that acupuncture decision. I don't doubt the treatment's

validity, just the legislators method of acceptance. They made most of their decisions on the basis of personal treatment and the glowing reports of feeling great after treatment. Now I wouldn't know first hand, but many people tell me that marijuana and those other hippy drugs make a person feel just great. Suppose we might round up some pushers and be able to stage a demonstration in the capitol? If they get them changing laws with pin holes think what a little grass might do for progressive legislation.

My final compliment goes to the drafters of the reams of anti-pornography, anti-dirty book store, anti-massage parlor and anti-etc. bills. If we aren't saved by these zealous attempts toward clean livin' soon, we may just destroy Nevada's image as a tourist center. Then who would patronize the legal bars, and gaming casinos, and gun stores, and the land offices and red-light guest ranches?

Letters

Bach Mai advice

Editor:

On March 14, the ASUN Finance Control Board was presented with a request for a donation to the Vietnam Hospital Relief Fund (representing two hospitals, Bach Mai in North Vietnam and Quang Nai in South Vietnam). During the meeting, most members expressed reluctance to spend student funds without having a sample of the feelings of ASUN students.

The Board tabled this request until an informal poll can be taken. If you have feelings on this matter, would you please contact any member of the board. Mark

Burrell (323-2680); Norie Neddenriep (323-0781); Thom Collins (323-5810); Peggy Kent (784-4442); or Rick Elmore (784-6589); Terry Reynolds (784-6589); Vida Dietz (784-6589), and let them know your feelings. You may also leave a message for any of these students at the ASUN Office in the Student Union or by calling 784-6589.

If you have any questions about the hospitals or the Hospital Relief Fund, you may contact Brian Fry (323-1302) or Paul Goldman (784-6647). Information is also available in the ASUN Office (see Peggy).

Laurie Albright
Vice-President of Finance

More P.O.W.'s

Editor:

Once again Prof. Metz seems to have missed the point. Perhaps he remembers South Vietnamese General Loan shooting an unarmed "suspected" Viet Cong in downtown Saigon. That was an extreme example of the brutality of the Thieu government to be sure but the "tiger cages" on Con Son Island and elsewhere in South Vietnam are still in existence and have been built by American construction companies using our tax monies.

Currently there are at least 200,000 political prisoners in South Vietnamese jails, most of whom are members of the non-Communist opposition to the Thieu regime whose only "crime" was working for the same type of peace that representatives of

the U.S., the Thieu government, the Provisional Revolutionary Government of South Vietnam and the Democratic Republic of Vietnam signed two months ago. Why is Prof. Metz so much more concerned for a few hundred American pilots (who were personally responsible for the loss of thousands of lives and untold property damage) and so little concerned with the Vietnamese who have been bombed, shot at, and imprisoned by the Thieu and Nixon regimes?

P.S. Tom Hayden, Jane Fonda, Ramsey Clark and Ben Spock aren't feeling too well these days. They are worried about the fate of Thieu's 200,000 political prisoners.

Paul Goldman
Lecturer in Sociology

Bookstore complaints?

Editor:

The bookstore advisory panel has been formed.

Students should submit questions and complaints regarding the bookstore and book prices. Questions regarding the faculty ordering and use of books as well as the total cost for books per class are also requested.

You may send your questions and-or complaints to the ASUN office through the Page 2, April 10, 1973, UNR Sagebrush

campus mail or take them there.

Those questions with names and addresses will be answered personally. All others will be answered in the Sagebrush.

Mary Hartley
ASUN Administrative Assistant

Against the grain



by Dennis Myers

ATA
YOUNG REPUBLICANS
MEETING

All right, boys and girls, instead of starting our music hour with "Four More Years," as we usually do, today we're going to sing an oldie (but goodie). Most of you probably don't remember this one, because it dates from before most of you got involved—before the draft ended. It's called "Nixon's the One," and it was written in 1968 by a man named Raymond J. Meuer. If we all sing it with enough mechanical enthusiasm the way we did "Four More Years" at the convention, maybe we'll be able to skip nap time today. An' a one, An' a two . . .

Who can make the day seem brighter?

(In 1970, Standard Oil of Ohio paid no federal taxes on an income of \$66 million. And it got a 10 per cent tax credit against future taxes.)

Who can make the load seem lighter?

(Census Department officials have revealed that the federal tax rate for \$50,000 a year families is the same as for \$5,000 a year families.)

Richard Nixon is the one who can.

(In 1970, the 19 largest oil companies paid an average tax of 8.7 per cent on the combined earnings of almost \$9 billion; corporations are supposed to pay 48 per cent. This tax deal cost taxpayers more than \$3 billion.)

Who's the one who can excite us?

"Envoys Gave Funds to Nixon"—S.F. Examiner headline

ANNOUNCER: And now, it's time for **Let's Make a Deal!** And now here's the star of the show . . . the Big Dealer himself . . . Monte Milhous! (enter Monte jaunting down stairs)

AUDIENCE: (shouting) Pick me, Monte! Oh pick me! Pick me!

MONTY: (smiling) Good Evening. And is everybody ready to make those big deals?!

AUDIENCE: (drooling) Pick me, Monty! Oh pick me! Pick me!

MONTY: Let me be candid, (frowns) I do not have a New Deal; I do not have a Fair Deal. But make no mistake about this: I do have Big Deals!!

AUDIENCE: Yay!

MONTY: Now, who wants to make a deal?

AUDIENCE: Pick me, Monty! Oh pick me! Pick me!

MONTY: (spotting money) Ah! Here's a gentleman with cash to trade!

CONTESTANT: (anxiously) Oh yeah, Monty! Cash! See? Cash! See??

MONTY: Candidly, that is splendid! Now what is your name and how much money do you have to deal with? And let me say this about that: You don't have to answer my question in that order! ha-ha!

CONTESTANT: My name is Shelby Davis and I have \$50,000!

MONTY: Well, Mr. \$50,000, you can trade away that money for what's in this box or you can have what's behind that curtain. Now which do you want?

CONTESTANT: (nervously undecided) Oh. Uh, uh, I'll take uh, uh, I'll take the uh, oh no! Uh, uh, I'll take (closes his eyes and frantically points) I'll take the box! The box! I'll take the box!

MONTY: (smiling) Splendid! And I'll take your money! (grabs \$50,000 from contestant's hands) Now, let's see what's in the box, (opens box). Why it's a certificate of appointment as Ambassador to Switzerland!!

CONTESTANT: (happily) Huzzah! Thank you, Monty!

MONTY: And now on with the deals! (walks down aisle) Sir, what's your name and what do you have to trade?

CONTESTANT: Monty, I'm Kingdon Gould, Jr., and I have \$30,000 and my ambassadorship to Luxembourg to trade.

MONTY: Wonderful! I'll take your money and ambassadorship (grabs them from contestant's hands) and I'll be right back to trade with you. (walks across aisle) And who are you madam?

CONTESTANT: I'm Ruth L. Farkas and I have \$300,000, Monty.

MONTY: (drooling) Well, Mrs. \$300,000, you can have the ambassadorship to Luxembourg which I've just received or what's behind the curtain.

CONTESTANT: Oh, uh, uh, (slobber) oh, uh, I'll take the uh, uh . . . Luxembourg! I'll take Luxembourg!

MONTY: All right, here's Luxembourg, and I'll take the \$300,000! (walks back across aisle). Now sir, you've given up your ambassadorship to Mrs. \$300,000 who didn't want the curtain. Do you want the curtain?

CONTESTANT: Oh yes, Monty! Yes, yes! Now more than ever!

MONTY: Well, let's open the curtain and see what you've won. (cur-

(In 1970, 394 persons with incomes over \$100,000 paid no income tax.)

Who's the one who can unite us?

(In 1970, United States Steel, with profits of \$154 million, paid no income tax.)

Richard Nixon is the one who can.

(The Gulf Oil Corporation earned \$992 million in 1969 and paid 0.5 per cent in taxes; in 1970 it earned \$990 million and its taxes were up to a staggering one per cent.)

Who can lead us all the way?

(In 1970, 112 persons with incomes of more than \$200,000 paid no federal income tax.)

Who can unite the U.S.A.?

(The U.S. Treasury Department estimates that such tax loophole use—or abuse—costs the American people \$57 billion annually. The average cost to each family in the U.S. is \$907.)

Richard Nixon is the one who can.

(Richard Nixon has no tax reform program to correct any of these tax abuses. In fact, he favors making some of them—such as the oil depletion allowance—even worse. Speaking before an audience of oil millionaires at John Connally's ranch during the 1972 campaign, Nixon said, "I strongly favor not only the present depreciation rate but even going further than that.")

tain opens) The ambassadorship to the Netherlands!!

CONTESTANT: (drools) Oh goody! Goody!

MONTY: Let's move on now. (jaunts down aisle) Who do we have here?

CONTESTANT: L. Patrick Gray, Mr. Milhous. I'd like to trade my acting FBI directorship.

MONTY: Great! And now, what do you want: The letter I have here under my armpit, or what's behind that curtain over there?

CONTESTANT: (wide-eyed) Uh, uh, uh, the curtain! I want the curtain!

MONTY: (frowns) Oh I am sorry. As you see (opens letter) the letter under my armpit would have made you permanent FBI director. So, let's open the curtain and see what you've won. (curtain opens) Yes, you have won a farm in Monkeypaw, West Virginia, where you are consigned to stay for the next three years and nine months!

CONTESTANT: (crestfallen) Aw shucks. Goddamn show. (bitterly) I'll never come on here again.

MONTY: (Candidly) You certainly won't. (smiles) And now let's go to a commercial message before the big deal of the day! (fade out)

—ITT COMMERCIAL—

MONTY: (fade in. Monty caught unawares accepting payola from ITT Vice Presidents) Uh! Are we back already?!! (Aside to ITT VP's:) Get lost for a minute will you? (Exeunt. VP's) Well, (sheepishly) uh, (regains composure) And now! The big deal of the day!

AUDIENCE: Pick me, Monty! Oh pick me! Pick me!

MONTY: Let's bring up our two contestants for the big deal: Spiro Agnew and John Connally!

AUDIENCE: Yay!

MONTY: (frowns) Now let me make one thing perfectly clear: There are three doors. And make no mistake about this, you may choose only one.

SPIRO: Uh, uh, uh, uh, uh, door number uh, uh, three! Yes, yes, door number three!

CONNALLY: Uh, uh, uh, uh, uh, door number uh, uh, two! Yes, yes, door number two!

MONTY: Let's see what's behind door number three (door opens) Oh, I am sorry Spiro. You have just won car-fare back to Baltimore.

SPIRO: (dejected) Aw gee! I picked the wrong door. Can I pick again? Huh, can I?

MONTY: No Spiro. Candidly, you may not. Now beat it, you bother me. (exit Spiro) And now, let's see what's behind door number two! (door opens) Yes! It's the Presidency of the United States!

CONNALLY: Hot diggety! I won! I won!

MONTY: (frowns) Of course, you know this is incumbent upon your becoming a Republican and swearing the oath of allegiance to ITT.

CONNALLY: (overjoyed) Oh I will! I will!

MONTY: Wonderful! Well I guess that about wraps it up. Good night! And may all your deals be arranged with the White House! (fade out)

MONTY: (looking around) And now, some quick deals. For \$50 does anyone here have a money clip?

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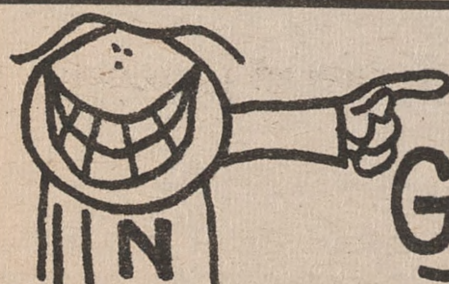
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Brochures are available at the
college placement office.*



Advertise In The Sagebrush
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Announcements

Today

- 10 a.m.—Karate demonstrations. Student Union.
- 11 a.m.-2 p.m.—Chinese food sale. Student Union.
- Noon—Nevada Friendly Hebrews. Sierra Room, Student Union.
- 2 p.m.—Panel discussion on war-time internment of Japanese-Americans. Student Union.
- 3 p.m.—Christian Science Organization. Sierra Room, Student Union.
- 4:30 p.m.—Activities Board. Ingersoll Room, Student Union.
- 6 p.m.—Spurs. Hardy Room, Student Union.
- 7 p.m.—Movie: "Seven Samurai." Room 1, Lecture Building. Students with ID free.
- 7 p.m.—Washoe County Young Democrats. Pioneer Inn.
- 7 p.m.—Alpha Zeta Career Information Day. Room 214, Fleischmann Agriculture.
- 8 p.m.—U.S. Air Force Band: "Singing Sargent." Pioneer Theatre Auditorium.

Wednesday

- 10 a.m.-5 p.m.—Latin American Student Organization arts and crafts display and film. Student Union.
- 4 p.m.—Finance Control Board. Ingersoll Room, Student Union.
- 6 p.m.—Latin American Student Organization talent show. Student Union.
- 7 p.m.—ASUN Senate. Travis Lounge, Student Union.
- 7 p.m.—Latin American Student Organization speakers and panel discussion. Room 3, Lecture Building.
- 7 p.m.—Ananda Marga Yoga Society. Orvis School of Nursing.
- 7:30 p.m.—Alumni Association. Anderson Medical Building.
- 8:15 p.m.—Community Concert: Dallas Symphony. Pioneer Theatre Auditorium.

Thursday

- All day—High school speech and drama festival. Church Fine Arts.
- 9 a.m.-p.m.—Book sale. Getchell Library.
- Noon—Western Regional Interfraternity Council. Travis Lounge, Student Union.
- 7 p.m.—Art Department film: "Destry Rides Again." Room 101, Scrugham Engineering Building.

Alpha Mu Gamma, National Foreign Language Honor Society, will hold a combination auction and dinner Saturday, May 5. All types of salable merchandise are needed. Please call the following numbers to have merchandise picked up: 972-7179, 322-2896, 358-0163.

A duplicate book sale will be held Thursday in the lobby of the library. Purchases will be limited to the amount of books that can be carried in a person's arms.

Filing is now open for the positions of Sagebrush and Artemisia editors and business managers. Filing will close on Tuesday, April 11 1973, at 5 p.m. Applicants must be student and have a 2.0 cumulative GPA. Apply in the ASUN office.

Crest

The Life and Times of Judge Roy Bean, 1:30, 5:46, 10:20
J. W. Coop, 3:46, 8:02

Reno-Sparks Cinema

Schlock, 1:30, 3:40, 5:45, 7:50, 9:50
Legend, 2:55, 5:09, 7:12, 9:15

Majestic

The Godfather, 2:50, 8:00
The Gang That Couldn't Shoot Straight, 1:00, 6:05, 11:00

What's playing

Granada

Five Fingers of Death, 1:00, 4:45, 8:10
The Castle of Fu Man Chu, 2:55, 6:30, 10:05

Cinema I

Butterflies Are Free, 1:00, 4:40, 8:20
Bless the Beasts and the Children, 2:55, 6:35, 10:00

Cinema II

The Long Goodbye, 1:00, 4:50, 8:40
The Hospital, 3:00, 6:55, 10:40

Century 21

The Heartbreak Kid, 7:00, 10:30
The Hot Rock, 8:50

Century 22

Sounder, 7:30, 9:55
Bear Country, 7:00, 9:30

Midway I

Black Mama White Mama, opens at 6:45
Lee J. Cobb
Mafia

Midway II

Cabaret, opens at 6:45
Lady Sings the Blues

Keystone Cinema

Prison Girls in 3-D Optivision, 7:00, 10:25
Swedish Fly Girls, 8:30

Jobs

Parking lot attendant, downtown. Days. Flexible hours: swing and graveyard. Wage: \$15-shift plus tips. No. 783.

Cashier in restaurant. Days: flexible. Hours: swing shift. Wage: \$19-\$23-shift plus meals. No. 784.

Summer promotional representative for Master Charge cards. Days: Monday-Friday. Hours: 9-5:30 p.m. Wage: \$450-month. No. 775.

Need 20 score setters for gun club. Days and hours flexible. Wage: \$2.25-hour. No. 751.

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that do not show their love."

William Shakespeare

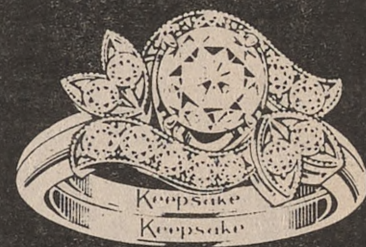
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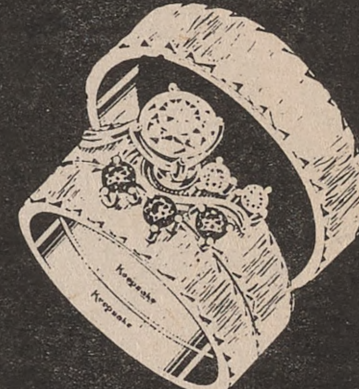
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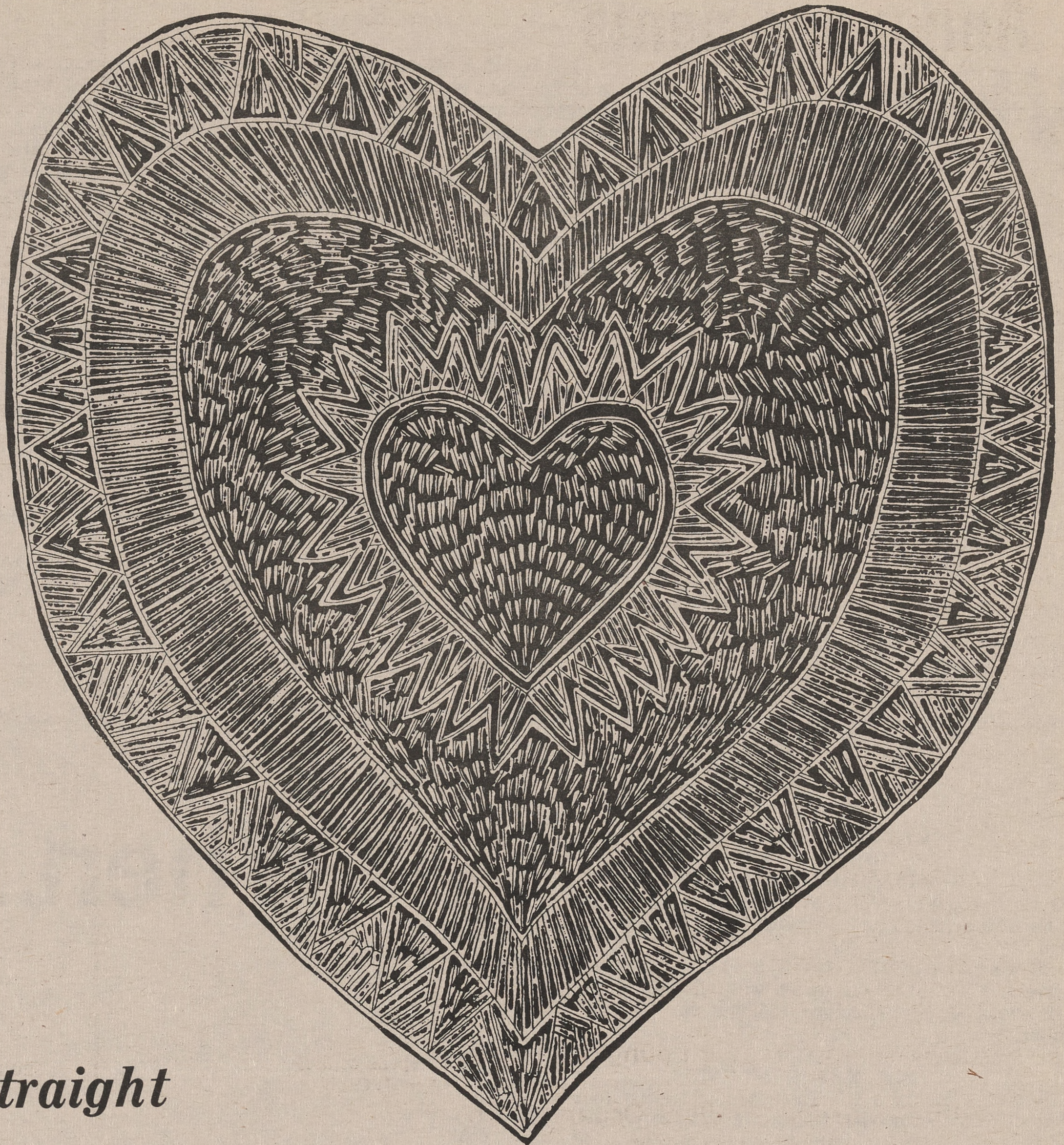
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KEEPSAKE DIAMOND RINGS, BOX 90, SYRACUSE, N. Y. 13201

Sagebrush

Ethnic

Ethnic Supplement Tuesday, April 10, 1973



“You Must Speak Straight

So That Your Words May Go As Sunlight to Our Hearts”

Cochise

Contributors:

Ben Aleck is a Paiute; he is a graduate of the California College of Arts and Crafts.

John P. Jones, a former Senator of Nevada is represented here by a speech he delivered in the U.S. Senate in 1882.

John Lefeather, a Cherokee killed in an automobile accident in 1971.

Joann Miyamoto works with the Chicano and Asian communities in New York.

Maria Elena Sanchez is an Art student at the University of Nevada.

Bob Shaw is the current editor of The Native Nevadan; Shaw is a Paiute.

Ed Scott is the Director of The Reno Race Relations Center; Scott has served as past president of the Reno NAACP for six years.

Floyd Young Horse is a Sioux Indian whose ancestors fought Custer at the Little Big Horn.

Malcolm X was assassinated in 1965.

Credits and Thanks:

Henry Brown, Abelardo Delgado, Margie Eng, Larry Poye, Adriana Sanchez, American Indian Museum, Emergence of the New Chicano, Soul on Ice, Rodan, Roots: An

Asian American Reader, Zapata and the Mexican Revolution.

Supplement Editor: Kelsie Harder

Why...

For no other reason than the color of skin, certain peoples have remained outside the material, educational and judicial benefits enjoyed by the white majority in this country. It is no secret that at one time or another in the history of this nation, the minority ethnics have suffered prejudices, bondages, ghettos (be they urban or reservation), reprisals and deaths. Racism has been a poison in the veins of this country for over 400 years. America's minority ethnics have suffered a long time and if you don't think that they have suffered a lot then somewhere along the line you have or you are benefiting from the present system of institutionalized racism.

It is difficult to imagine that conditions will improve when nearly every national leader of moral and political merit over the past ten years is either in prison or a premature grave.

Still, with all the tragedy this country has initiated and absorbed, it does have something most countries don't—we have an opportunity to live within the boundaries of one nation with a multitude of colored peoples and to make the relationship work in a spirit of cooperation, good faith and peace.

Others piously suggest that they could handle this situation. It is easy to provide solutions when you don't have the situation. We do. All we have to have is the strength of heart to make it work.

If only we could succeed with the same effectiveness with which we have failed thus far.

This issue of the Sagebrush is intended to provide a bit of exposure to minorities. You may learn a little something about this fragile species called the human race.

Ethnic study courses at UNR derived from the unrest that swept campuses through the country in 1968. Plans for the first courses were developed by faculty and students who came together unofficially as the Human Relations Action Council. The first official ethnic study course was offered, as are many experimental classes, by the Honors of Student Board. This course was taught by Warren D'Azevedo, Stanley Lymann, and Paul Adamian.

How...

Joint requests by the Black Student Union and the Human Relations Action Council soon led to the constitution by President Miller of an official Ethnic Study Committee under the chairmanship of Richard Siegel (Political Science). The committee was formed from representatives of interested departments and students from the organized ethnic groups and from student government.

This committee determined that it would concentrate on the experiences in the United States of the Black, Native American, Spanish-American and Asian-American peoples. It also determined that the program should reach both minority and majority students.

Despite a minimum of special funding the committee has convinced eight departments in the humanities and social sciences to offer approximately 15 new courses on the experiences of ethnic minorities. These courses cover such topics as the literature, language and politics of the American Indians; Asian-American history and identity issues; Spanish-American history and culture; and Black history, literature and politics.

A major breakthrough for the program came in April 1972 with the hiring of Michael Coray as Ethnic Study program director and instructor for courses in African and Afro-American history. A major goal of the present Ethnic Study Commission is to recruit additional faculty with strong personal orientations to ethnic study.

At present the strongest advocate of Ethnic Study courses include the organized Native American and Asian-American students. They have influenced the committee to plan several new courses for 1973-74 in their areas of interest. These plans hinge upon the University administration's ability to accept the Commission's request for \$10,000 in funds for the coming year.

The courses that have been offered thus far have been greatly successful from a student interest standpoint, averaging well over 30 students per class. It is felt by the Commission that even greater interest will soon be evident from prospective and present teachers in the wake of State Board of Education action to emphasize teacher orientation to racial relations.

As to course standards, chairman Siegel insists that no compromise has been made with overall university criteria. Regular department faculty have taught most of the courses and grades have followed the patterns for other courses.

Ethnic Study courses are subjected to more regular and intensive evaluation than most. Student criticism is constantly solicited and frequently offered, particularly by minority students. As a result, meetings have been held between students and department faculties and have brought the courses closer to the desires of students. Extensive student involvement in planning and teaching of courses has also contributed to the viability of the program.

Nonetheless, the Ethnic Study Commission feels that it is only beginning the development of an appropriate program of study about it in the interest of ethnic minorities. The Commission needs more instructors with ethnic experiences and the resources to meet the highest standards of scholarship. Ethnic study at UNR is still a pioneering venture.

ETHNIC WEEK ACTIVITIES

TUESDAY, APRIL 10

ASIAN AMERICAN ALLIANCE

- Karate Clinic—10 a.m.—Jot Travis Student Union Lounge.
- Asian Food Sale—11 to 2 p.m.—Student Union and outside the Student Union.
- Film Showing—2 p.m.—Jot Travis Student Union Lounge—Title: "Subversion"—A panel discussion will follow the film.
- Film Showing—7 p.m.—Lecture Building No. 3—Title: "Seventh Samuari."

BLACK STUDENT UNION

- Film Showing—"Malcolm X"—Thompson Education Room 107—Film will be showing continuously from 8 a.m. to 5 p.m.

WEDNESDAY, APRIL 11

LATIN AMERICAN STUDENT ORGANIZATION

- Arts and Crafts Display—Opens 10 a.m.—Jot Travis Student Union Lounge—Will close at 5 p.m.
- Speaker—Mr. Larry Luna—10:30 a.m.—Jot Travis Student Union Lounge.
- Chicano Food Sale—11 a.m. to 2 p.m.—Student Union and outside the Student Union—Chicano music will be heard on tapes.
- Speaker—Mr. Jose Garcia—1 p.m.—Jot Travis Student Union Lounge.
- Film Showing—2 p.m.—Jot Travis Student Union Lounge—Title: "Tijerina."
- Speakers—Mr. Larry Luna and Mr. Trueba Torres—3 p.m.—Jot Travis Student Union Lounge—A panel discussion will follow on the "Guadalupe Treaty."
- Film Showing—4:30 p.m.—Jot Travis Student Union Lounge—"Grand Assumption" and "Look me in the eye, boy."
- Talent Show—6 p.m.—Lecture Building No. 3.
- Film Showing—7:15 p.m.—Lecture Building No. 3—Title: "Chicano."
- Speakers—Alberto Ortiz and Oscar Gonzalez—8:30 to 10 p.m.—Lecture Building No. 3.

THURSDAY, APRIL 12

BLACK STUDENT UNION

- Film Showing—"Malcolm X"—Thompson Education Room 107—Film will be showing continuously from 8 a.m. to 5 p.m.

When...

Where...

Asian American Alliance	825-5432
Black Student Union	747-4446
Latin American Student Organization	784-4516
American Indian Organization	784-6044
Race Relations Center	329-6521

Asian Women As Leaders

American society is broken up into different levels based on economic income, education, politics, color and sex. Each level has a prescribed set of rules for action and interplay—roles that are enforced by the levels above. At the bottom of these varying gradations are women of color. Third World women face domination by both racism and sexism (discrimination based on sex). Both racism and sexism are means by which American society controls and oppresses everyone. Everyone is forced to conform to the values and roles established by the dominant group in order to "succeed." For the Asian movement to progress, it must have a clear understanding of sexism, racism and imperialism; and deal with them simultaneously.

For Asian women in general, the stereotypes or roles have been of two major kinds: either docile, submissive Oriental dolls who will cater to the whims of any man; or the Suzie Wong, sex-pot, exotic bitch-body. Between these two are the efficient secretary, sexy stewardess, the good housekeeper and domestic, the girl any guy would like to marry.

Women in the Asian movement find that these stereotypes are still hovering over their heads. Not only these but new stereotypes, too: i.e., Asian men have tried to define for "their women" what it means to be "heavy." Men in the Asian movement also find themselves tied down to stereotypes. Perhaps they may feel that to be a MAN one must have authority and responsibility. In the same light, they will frown on women who take on a lot of responsibility (and the authority that goes along with it), labelling them as "unfeminine." Women then tend to fear this loss of "femininity" and so they do the clerical work and the cleaning up, activities for which intellect is not essential or expected. Women may also fulfill these jobs because they do them best: And why do they do them the best? Because women are never encouraged to do anything else; women's potential abilities as a leader are left untapped and undeveloped. She loses her confidence in being able to handle such responsibility.

The sisters who have achieved a position of authority in the movement are a minority and are still trapped by the stereotypes that society has created. It is a struggle for women to attain the top leadership positions. Women who "make it" into such positions have had to reject the stereotypes already imposed upon them. But because the new definition of "the Asian woman" has not yet evolved, women find themselves in a "limbo." Some find themselves being labelled as Bitches—women who speak out loudly and strongly; who are authoritarian, who boss people around, and command some form of respect. Some must resort to being overly diligent and efficient to prove themselves as worthy of the same leadership positions as men. Others gain respect by appearing to accomplish work in a multitude of projects but actually only completing a few tasks. And still others attain their leadership positions as token gestures. Some women can gain respect only by putting up with put-downs on other women, i.e., "you're not one of those bird-brained little girls," or "You're as strong as a man!"

Once women do get into leadership positions, they find that their ideas are usurped by the men, who then take credit for the idea as being their own. Women are often heard but not listened to. Many times, the woman must play her old role in order to get things done: "Oh, please, can you help me carry this. It's much too heavy for little old me . . ."

How can these problems be solved? People must recognize that women are half of the working force in the movement against oppression, exploitation and imperialism. They are half of the working force in creating the new revolutionary lifestyle. Men and women in the movement must therefore begin to live the ideals and goals they are working for. To do this, they must not let chauvinist acts slide by. People cannot work together effectively if there are hidden tensions or if people let little annoyances build up inside themselves. They must deal with racism or imperialism. They must be able to develop as human beings, not subject to categorizations and stereotypes. Developing as people confident in themselves, in their ideas, they will not be afraid of criticism; they will see the need for criticism, self-criticism in order to move forward. The struggle is not men against women nor women against men, but it is a united front striving for a new society, a new way of life.

If I go forward,
Follow me.
Push me if I fall behind.
If I betray you,
If they take me,
Avenge me then in kind.

Rodan

Wounded Knee

In view of the current events at Wounded Knee, South Dakota, the following account is presented to illustrate the historical connections with the last major armed battle between Indians and whites in 1890 at that site and the continuing Indian frustration in America.

By 1890, tribal elders of the Sioux people realized their traditional way of life was doomed: the United States was unwilling and unable to enforce its own treaties to protect Indian land, food sources and human rights. The Ghost Dance religion was widely practiced by the Sioux who were taught by religious prophets that a Messiah would reappear to restore their lands and drive out the invaders. Whites feared that violence would result from the enthusiastic practice of this religion.

The annihilation of the troops led by General Custer in 1876 gave the 7th Regiment replacements their excuse for the brutal slaughter that followed.

On December 15, 1890, the famous leader of the Hunkpapa Sioux, Sitting Bull, had been shot during a dispute over his arrest for "forming a disturbance" as a Ghost Dance leader. Big Foot took his place and led a band of approximately 350 men, women, and children, attempting to find sanctuary in Canada; they were delayed at Wounded Knee due to his contracting pneumonia. The pursuing soldiers were ordered to disarm the Indians. Resistance set off the massacre of

100 men, and about 200 women and children. Thus, on December 29, the last major conflict between the Indians and whites had occurred.

It settled nothing, and the distrust, misunderstanding, and mistreatment continued to the present day. Dr. Frederick J. Dockstader, Director of the Museum of the American Indian, comments: "The Ghost Dance was basically the result of whites not living up to treaties, the Indian frustration at seeing land disappear, women and children starving, and the indignity of younger Indians to a defiance partially strengthened by the suicidal feeling that it would be better to be dead than to continue such a life. The younger militant Indians of today feel the same frustration which is now increased by the fact that many have come into urban life and found the inflexible demands and discriminations far more serious than anticipated. They have been unable or unwilling for a variety of reasons to go back to the reservations, where social disadvantages are of equal magnitude. The continuing refusal of many whites to seriously consider their problems is arousing much of the same bitter frustration among today's Indian youth which their grandfathers felt."

AMERICAN INDIAN MUSEUM

NOTE: after the Wounded Knee Massacre 18 cavalrymen received Congressional Medals of Honor for "gallantry", "Bravery" and "conspicuous heroism in action."



Maggie Bizartie, who cannot read or write and doesn't know how old she is, told federal officials that she doesn't know how much she pays for food.

All she knows, she said through an interpreter, is that the trader from whom she buys her food takes her welfare check every month and tells her that she always owes him money.

Bizartie, testifying before Federal Trade Commission and Bureau of Indian Affairs (BIA) of officials, said she gets

\$110 a month from the government but the check goes directly to the trading post where she buys her food. The traders, she said, will not cash it for her.

Instead, she said she is required to thumbprint it—often a form of endorsement on the reservation—in the trader's presence, and he tells her it just about covers what she spent for groceries last month. She said he never lets her have any cash—he will only give her credit for the rugs she sells him.

Chicano

Chicano is a new word, not yet in the dictionary. Who is he? How many are there? The U.S. Census (1970) has estimated there are five and a half million, while a former director of the President's White House Committee on Mexican American Affairs has estimated eight to 12 million. The Chicano is born of contrary forces in our history; he is conqueror and conquered, gachupin and indigena, patron and peon, "Aztec Prince and Christian Christ." He has internalized all of them. "In our hearts Cortez still tortures Cuauhtemoc," says a Chicano writer; and Rodolfo "Corky" Gonzales, in his epic of modern Chicanismo "I Am Joaquin," says, "I ride with Revolutionists—against myself." The word Chicano is born of these contradictions. Some of the older generation object to the term for they say it derived from chicaneria (chicanery). Some say it referred to the lowest of the low, the street people of the burro alleys and goat hills. Some say it originated in barrio slang for a mexicano from Chihuahua—thus, a Chi-cano. Some have dignified it with ancient origins, saying it comes from the Nahuatl word Mexicanoob, referring to the god Quetzalcoatl, in which the x was pronounced sh, and mispronounced by the Spaniard: Meshicano became Mexicano, and finally shicano became chicano. The young Chicano Guillermo Fuenfrios eschews the semantic game and says simply that he is a "pluralistic man" who stands on "the bridge of history" and who defines himself by what he has become and is becoming.

GUILLEMO FUENFRIOS

Malcolm X Speaks

Americans

"I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner . . . Being here in American doesn't make you an American."

Freedom

"You get your freedom by letting your

enemy know that you'll do anything to get your freedom; then you'll get it. It's the only way you'll get it."

Black Power

"I'm the man you think you are . . . if you want to know what I'll do, figure out what you'll do. I'll do the same thing—only more of it."



Painting: Pierre Bonnard

Young Horse

"The white man covers everything with dead stone."

"Washington is a place that is all buildings and no people—no real people.

"People here work 50 weeks a year for two week's vacation. They don't know how to live. I work about two weeks a year and do what I want to the rest of the year.

"People—the white man here and in other big cities—try to take one degree from a complete circle but make a life from it. But there are 360 degrees in a circle.

"The white man covers everything with dead stone. When I was hitchhiking not long ago, I noticed that the very big trucks rolled across the pavement and did not leave a track on it.

"But as I walked I could see where a tiny blade of grass could grow up in the edges of it through the cracks.

"There are about 350 people in my village. I am a Minnecoujou Sioux. Our village is at Cherry Creek in South Dakota.

My real name, which came from my father's vision is Young Horse That Comes to the Water and Makes a Ripple with Its Hoof. But people just call me Young Horse."

YOUNG HORSE said he joined other Indians protesting at the Bureau of Indian Affairs after he read about the planned caravan to Washington.

"I was in the jail at Rapid City, S.C., when I happened to pick up a newspaper and read about it. They had arrested me and charged me with being drunk. But I wasn't drunk. I don't drink. They really arrested me for being an Indian."

Young Horse hitchhiked part of the way to Washington, but caught a ride most of the way with some Indians in an "Indian car."

"What is an Indian car: Well, it is a car with so many things wrong with it that it shouldn't be running, but somehow it runs anyway," he said.

Young Horse, discussing a wide variety of topics ranging from legendary Indian valor to horsemanship, said a young Sioux returned from World War II with many medals. "He asked the medicine man to designate him a Sioux warrior and the medicine man asked him if he had touched (live) enemy with his rifle. When he said no, the medicine man refused to honor him."

Young Horse explained that "counting coup" by striking or touching the enemy instead of killing him was the height of bravery in the ancient Indian raking of warriors.

How did those Indian horsemen circle the wagon train out of sight of pioneer marksmen?

"Indians can still do this today. The grab onto the mane and then brace on the thigh of their horse with one leg, the other leg hooked over the horse's back.

"The leg on the thigh pumps back and forth as the leg moves. We have contests still to see who can do this best."

What is his ambition?
"I want to be a medicine man, but I don't know yet whether I can," he said.

"I must have my vision first. Before I get married I must have my vision. But if I must die here with my people I will. When they say they were not afraid to die they meant it. It would be another Wounded Knee or Little Big Horn."

"BACK HOME I ride my horse almost every day and I hunt. I hunt with a bow or a rifle. I make my own bows out of ash wood and then put wet strips of rawhide on the back and then wrap around, rubbing them with brains—a kind of waxy finish.

"When it dries it is ready to use. I have never killed a buffalo but I want to someday. I have never eaten buffalo meat, but I eat deer meat all the time.

"I did not eat at all yesterday or the day before that. The reason is that I was giving myself to the Great Spirit. When the white man gives to the Great Spirit he gives money. I don't have any money so I give of myself. Other Indians, too. They give of themselves."

He laughed a deep and throaty laugh as he pointed out that he must get a special license to hunt buffalo on special preserves. But he said he didn't think much of standing 200 yards away and killing the animal with a scope-sighted rifle.

He said he would rather run buffalo as in the old days, from horseback, and twang an arrow fletching deep into the animal's side.

Even today, when he does use a rifle to hunt, he said, he uses only a .22, depending on stealth and hunting ability to get close enough to fire a lethal shot. He has nothing but disdain for fancy equipment. He said Indians hunt for food, even today, and ask the Great Spirit to help in a quest for food.

On this subject of the church, he said Christianity is taught Indians from an early age "And there are some things I like about it—especially doing good things. But there is no Lakota word for evil. There

is no evil or punishment in the Indian religion," he said.

Did Indians learn to fast during those times when buffalo were scarce?

Young Horse laughed heartily at this and said white men were very funny without knowing why, adding, "Could the buffalo be more scarce than now?"

THIS BROUGHT HIM to the subject of Indian humor and he described the Hollywood director shooting a U.S. Cavalry-Indian movie using Indian extras on horseback.

"The Indians would not fall off their horses," he said because they didn't like to appear beaten by the cavalry. "So the director said some of the Indians should pretend to be shot and fall off their horses and those who did would earn an extra \$20.

"So, when they filmed the scene again, on the first shot every Indian fell off his horse."

Young Horse said a pet peeve is the tourists who take pictures of the Indians. "They take our picture like we are bears or animals. I always ask them to give me the camera and I take their pictures, too."

"There are things I cannot tell you in English. I would have to tell you in Lakota, my language. I think in Lakota and I dream in Lakota. But I like English. It is the best thing the white man does for us because, for the first time, all the tribes have a second language and they can speak to each other."

"THERE ARE MANY stories about Custer, but I will tell you what my people told me. My relatives on my mother's and my father's side, Bear Floats Over the Water and Little Eagles, were at the Little Big Horn.

"They said Custer tried to cross the water and was ahead of his men on his horse when we trapped him. They said he couldn't go back because of his men behind him and he couldn't come forward because of the warriors. So they said he shot himself."

Young Horse said that is the story passed down in the Sioux villages—a story very different from the idealized one of Gen. George Armstrong Custer fighting gallantly until the bitter end.

What are Indian schools like?
"They are very bad. They teach us

how to make a budget and manage money, but we have no money. They teach us jobs, but there are no jobs. The most money I ever had—not counting government money I got when I was 18—was \$150. I never have any money.

"But what do I want money for? To buy a car? I don't want a car. That is the difference between the Indian and the white man."

He motioned toward the 5 o'clock traffic as he spoke.

"Look at all those people who own all of those things. All I have are a few feathers. But I have the Great Spirit and I will get a pipe next year."

What is the significance of the feather he wears in his black hair?

"Some things have a sacred meaning. This is one of them. It is not for ornament. I have a headdress I wear for ornament. This I would rather not talk about. It is sacred."

Does he feel the white man has lied to the Indians over the years and broken treaties as charged by the Indian demonstrators?

"I don't think he's lied. He just doesn't know what he is saying. He doesn't know what he means by what he says."

Young Horse said, "I am very thankful that Indians have not been hit by drugs. That is one thing about being poor. We are too poor to buy drugs."

Is there a pecking order or a degree of status among his people?

"I'll answer that this way. All men have four lives. They have a spiritual life, a social life, a physical life and a mental life.

"The white man usually puts the social life or the physical things first. Indians put the spiritual life first. The spiritual life is last with the white man."

"WHITE MEN have all the answers but no questions. They feel they are the answer to our problems. There is no bureau of Black or Chinese or American affairs. But there is a Bureau of Indian Affairs because the white man has all the answers but no questions."

Young Horse said things have become so bad on his reservation that the government has been bringing in deer from Wyoming for the Indians to hunt. He said that is a supreme irony—the U.S. government trapping deer in Wyoming to take to the Sioux reservation in South Dakota.



Mexican - American students neglected

(UPI) — Mexican-American students in the Southwest are "practically ignored" by their teachers and schools in comparison to their Anglo classmates, a report from the U.S. Commission on Civil Rights said yesterday.

The commission said the failure of teachers to involve Chicano students as active participants in the classroom is "likely to hinder seriously the educational opportunities and achievement of Chicano pupils."

The report was the fifth in a series on Mexican-American education and was released here by Commissioner Manuel Ruiz Jr., a Los Angeles attorney. The findings were based on observations in 430 classrooms in 52 elementary and high schools in California, New Mexico and Texas.

The report found that teachers praised Anglo students 36 per cent more often than Mexican-American students, used the ideas of Anglo students 40 per cent more often, responded positively to Anglo students 40 per cent more and directed questions to Anglos 20 per cent more often.

"It is the schools and teachers of the Southwest, not the students, who are failing," the report said. It called for basic changes in educational programs and the training and evaluation of teachers.

"The way a teacher interacts with the student is a major determinant of the quality of education the child receives and is particularly crucial to the education of minority students," the report said. "The pattern of teacher-student interaction only mirrors the educational neglect of Mexican-American students found throughout the educational system."

Soul food on ice

"You hear a lot of jazz about Soul Food. Take chitterlings: the ghetto blacks eat them from necessity while the black bourgeoisie has turned it into a mocking slogan. Now that they have the price of a steak, here they come prattling about Soul Food. The people in the ghetto want steaks. Beef Steaks. I wish I had the power to see to it that the bourgeoisie really did have to make it on Soul Food."

The emphasis on Soul Food is counter-revolutionary black bourgeois ideology. The main reason Elijah Muhammad outlawed pork for Negroes had nothing to do with dietary laws. The point is that when you get all those blacks cooped up in the ghetto with beef steaks on their minds — with the weight of religious fervor behind the desire to chuck — then something's got to give. The system has made allowances for the ghettoites to obtain a little pig, but there are no provisions for the elite to give up any beef. The walls come tumbling down."

Eldridge Cleaver

BSU

The Black Student Union was first organized here on the campus of the University of Nevada in 1966. However, it was not until 1971 that the organization was fully recognized.

The purpose of the BSU at that time and today is two-fold:

- 1) To give Black students on this campus some way to unit, promote self-pride, and create and promote social interaction.
- 2) To put the main focus on academic achievement and to unit together in an effort to help students graduate from the University of Nevada.

Currently the BSU is planning a tutorial program for Trainer Junior High and Glenn Duncan in northeast Reno. Also BSU members are working on obtaining more Ethnic Study classes for next fall.

The Black Student Union maintains an office in the basement of Morrill Hall and holds meetings every other Monday in the Jot Travis Student Union. For more information contact Co-chairmen Billy Hartwell and Vincent Thompson.

The Writing on the Blackboard
i am
a chicano
one of that lovely race
a race bred on love but fed hate
i am

Michael Sanchez, age 15
Los Angeles

SUPPORT YOUR FAVORITE BASKETBALL TEAM

Vice President Agnew, visiting in Roswell, N.M. late last fall, was handed a dollar bill by two Navajo students as he got off the plane. He wanted to know why they were giving him the money. "So we can take a picture of a real live Greek to show to our relatives back home," they replied.

"We didn't land on Plymouth

Third World



Michael Narango, Deer Spirit, bronze, 1971. Narango was born in Santa Fe, New Mexico, and was raised in Santa Clara Pueblo. A sculptor, he was blinded in Vietnam, but has continued his work, which has been exhibited in shows in Washington, D.C., Santa Fe and Albuquerque.

when I was young
kids used to ask me
what are you?
I'd tell them what my mom told me
I'm an American
chin chin Chinaman
you're a Jap!
flashing hot inside
I'd go home
my mom would say
don't worry
he who walks alone
walks faster

people kept asking me
what are you?
and I would always answer
I'm an American
they'd say
no, what nationality?
I'm an American
that's where I was born
flashing hot inside
and when I'd tell them what they wanted to know
Japanese . . .
Oh I've been to Japan

I'd get it over with
so they could catalogue and file me
pigeon-hole me
so they'd know just how
to think of me
priding themselves
they could guess the difference
between Japanese and Chinese
they had me wishing I was what I'd
been seeing in movies and on T.V.
on billboards and in magazines

and I tried
while they were making laws in California
against us owning land
we were trying to be American
and laws against us intermarrying with white people
we were trying to be American
when they put us in concentration camps
we were trying to be American
our people volunteered to fight against their own country
trying to be American
when they dropped the atom bomb on Hiroshima and Nagasaki
we were still trying.

finally we made it
most of our parents
fiercely dedicated to give us
a good education
to give us everything they never had
we made it
now they use us as an example
to the blacks and browns
how we made it
how we overcame.

but there was always
someone asking me
what are you?
now I answer
I'm an Asian
and they say
why do you want to separate yourselves
now I say
I'm Japanese
and they say
don't you know this is the greatest country in the world
now I say in America
I'm part of the third world people
and they say
if you don't like it here
why don't you go back.

Joann Miyamoto

h Rock, it landed on us."

Malcolm X

(AP) — British scientists are testing an anti-riot weapon that uses sound and light waves to induce nausea and epileptic fits to break up mobs, the New Scientist magazine reported yesterday.

The magazine said in its description of the weapon: "A large group of protesters reaches police lines. Suddenly five per cent of the group has epileptic fits. Although they see and hear nothing strange, the rest feel a throbbing in the ears and a flashing in their eyes, and possibly one-quarter become sick. The group panics and disperses."

The New Scientist said the weapon is a modification of the technique of flashing strobe lights used in discotheques, but using invisible infra-red light rays instead.

These are combined with ultrasonic sound waves almost inaudible to the human ear.

"It has been known for many years that rapidly flashing lights will trigger attacks not only in known epileptics but in about four per cent of apparently normal people as well," New Scientist said. "Studies have also shown that strobes make about one-quarter of the population feel 'strange,' with experiences including giddiness, nausea, speed difficulties and even fainting."

The light wave aspect of the weapon, known as a photic driver, can be used only at night. It is the brainchild of Charles Bovill, chief engineer of a company producing security and anti-burglary devices. Bovill claims it is a "non-violent" weapon less dangerous than night sticks or riot gas.

S.F. Chronicle 3-31-73

1) Who is the reigning Miss Indian America?

2) In what year was the original BIA Indian preference hiring law enacted?

3) What Southwest Indian singer recorded the album "Two Worlds"?

4) What was the first hydroelectric dam constructed in Indian country?

5) Who is president of the Indian Tribal Court Judges Association?

6) How many acres comprise the whole of Indian country in 1973?

7) What young Cheyenne poet authored the collection "Keeper of Arrows"?

8) How many federal Indian reservations are there today in the U.S.?

9) Who is widely regarded as the "father of Indian law" in the 20th century?

10) What is the Indian equivalent of the phrase "racial integration"?

ANSWERS: (1) Shoshone-Bannock Louise Edmo, 18; (2) Wheeler-Howard Act of 1934; (3) Mescalero Apache Singer Paul Ortega; (4) Wisconsin's Chip-pewa Dam in the 1920's; (5) Navajo Nation Chief Judge Virgil Kirk Sr.; (6) About 90 million acres; (7) Lance Henson of Chickasha, Okla.; (8) The BIA says 290 federal reservations; (9) Felix S. Cohen (1907-1953); (10) Assimilation.

Chicana is my Name; Pancho Villa was one of my Ancestors.

Most of the time I like to be called by my original name, not Cisco, not Pancho but Chicana. Instead, I am hidden between gueros. — My name is anglosized by many teachers, "best" friends and by Society.

Maria Elena Sanchez

Indian Is

Indian is . . . Having a choice of thirty different Indian organizations to join.

Indian is . . . Still being called Indian 500 years after Columbus thought he landed in India.

Indian is . . . Having whites be surprised at your European surname that your friendly neighborhood missionary gave us as a gift.

Indian is . . . Noticing how whites tame the "wild" prairie and the "wild" forests, and wishing he could tame the cities instead.

Indian is . . . Having people ask where your head-dress and feathers are, when you can only afford to wear jeans and a plaid shirt.

Indian is . . . Knowing all about the white man's culture and society, but knowing he knows nothing about yours.

Indian is . . . Being a minority big enough to notice and small enough to ignore.

BIA Tourism Effort

Discover America Travel Organization has been awarded an \$88,000 contract to extend its tourism marketing services to American Indian tribes, Louis R. Bruce, Commissioner of the Department of the Interior's Bureau of Indian Affairs, announced today.

"The main problem that a Chicano faces today, is DECULTURALIZATION. It has been very effective throughout the southwest. The Spanish-speaking has had to assimilate into the mainstream of this so called "society" in order to survive. The educational system has also prevented a higher education of the Chicano, and the educational media still is aimed at and for the advantage of the anglo—it's all very unrealistic."

Adriana Sanchez

"This is the first time in my experience with the Nevada legislature that I've seen guns openly worn in the halls of our state legislature. And this is the first time in my experience with the legislature that the lawmakers have sought to bar persons for of the public from the chambers simply because those people were lobbying for unpopular causes such as civil rights and welfare! The lobbyists with the money get in, but just watch the poor people try to get in."

Ed Scott

Indians Reclaim America

(AP) Russell Means, a leader of the American Indian Movement which led the occupation of Wounded Knee, said Monday that all the demands issued by the Indians during the siege have now boiled down to one involving an 1868 treaty.

Means said the treaty promised Sioux Indians all the land west of the Missouri River in Dakota Territory, an area which includes North Dakota, South Dakota, Nebraska, Wyoming and Montana.

"Now we want it," Means said.

"Yes, there have been Indian orators in the past, excellent ones, but they faced an almost insurmountable obstacle—an obstacle that has been the tragedy of the Indian and the shame of the white man—NOBODY LISTENED!"

Gorton Covington

*"My heart is on the ground . . .
a cold wind blew across the prairie
when the last buffalo fell . . .
a death-wind for my people."*

Chief Sitting Bull

"I Speak To You"

by BOB SHAW

I speak to you on behalf of all the American Indian people and I hope you will read further as I will try to put into words the feeling of my people.

EMPLOYMENT

Sixty per cent of our urban and rural American Indians are unemployed; while thirty per cent are under employed.

MEDICAL ATTENTION

Medical attention for the first Americans is either unavailable or woefully inadequate.

HOUSING

Our urban population is forced to live in housing that has been condemned by public housing officials. Our people's rural housing can only be described huts—hovels or abandoned cars or trucks.

SCHOOLING

Only one-quarter of one per cent of our youth attend college or universities—only a small per cent graduate from high school. Our illiteracy rate is the highest in the nation.

OTHER PROBLEMS

By local ordinances many states bar our people from receiving welfare payments.

Drug problems are beginning to surface and threaten the vigor and the vitality of our youth.

Many of our rural and urban first Americans suffer from malnutrition and near starvation.

Our suicide rate is the highest in the nation of any group.

The first Americans are the paupers of the paupers, the impoverished of the impoverished, the desperate of the desperate.

It is clear that our present day problems are but an extension of our past tragic history. True, we no longer fear nocturnal raids by our camps lead by demented U.S. Army Officers: As General Custer once did. True, we no longer fear small-pox infested blankets handed to us as payment for our stolen lands. We do not fear these past truths.

Our fear today is of a different nature. We fear that we will be forced to leave our present grim and bitter reality as a legacy to our children. We fear that the present government will be unwilling to underwrite the necessary solutions that would eliminate our culture of poverty. We fear that the many promises recently made to us will not be honored, just as our past treaties have not been honored. These are our new fears, and will continue to be unless some type of Federal legislation is enacted.

Nevertheless, we have not lost our faith in the future. As a people we have survived 400 years of forbidding dour treatment at the hands of past U.S. Governments. We know that, if necessary, we can survive another 400 years. We feel, however, that today is a new day, not only for us, but for all those other minorities that are struggling for a better life in this nation. Recently Black Americans have started to take their rightful place in this society. Our BROTHERS TO THE SOUTH, THE CHICANO AMERICANS, ARE ALSO GETTING THEIR FAIR SHARE OF THE MATERIAL BOUNTY FOR THIS COUNTRY. The Asian Americans have recently made GREAT

STRIDES FORWARD.

...WE, HOWEVER, THE ORIGINAL AMERICANS, HAVE BEEN LEFT BEHIND, WE, WHO WERE IN AMERICA LONG BEFORE THE ARRIVAL OF OTHER PEOPLE, HAVE NOT BEEN GRANTED THE SAME RIGHTS AND PRIVILEGES AS THOSE WHO HAVE RECENTLY MADE OUR SHORES THEIR HOME!!!

We need appropriate funding which would allow AMERICANS of Indian heritage to live with honor and dignity. We need the funding of programs that we, ourselves would administer on behalf of our people. We do not ask for another Bureau of Indian Affairs, no for any other programs that would be administered by any group other than ourselves.

Self-determination is our goal!!! Self determination is a necessity!!!

We demand a total commitment from you. We demand total dedication from you. We demand total concentration from you on behalf of our people. Our goals are man-free quality education for all first Americans—free quality health care for all first Americans—full employment for all first Americans—quality housing for all first Americans. These are some of our goals and goals that should be yours, also.

The preservation of the reservation system is also among our goals. The return of lands to rural first Americans is also the want and the need of our people.

We demand nothing else than a full restoration of our human dignity, and honor. We deserve nothing less!!!

AMERICAN PEOPLE

Ecology has recently become one of your prime concerns. The preservation of mountain lions, eagles, hawks and hundreds of endangered species both on the land and in the sea, has become a national goal. The preservation of redwood trees and other flora and fauna has preoccupied many diverse groups. All of this is as it should be. We, the American Indians, the first ecologists, salute you for these necessary efforts!!!

We now ask you to exert the same effort on behalf of native Americans. We ask for your help and assistance to make the senate and other arms of the government to be responsive to our desperate wants and needs.

You, who have underwritten the Marshall Plan; you who have fed the hungry of the world; you, who have rebuilt the destroyed economics of Germany and Japan: to you we appeal—

You have it within your power to make your government listen to you. We appeal to you to make this government listen to our just and necessary needs.

We need your support. We need your assistance. We need your tears. We need your compassion.

We know that if we mobilize your support, we can begin to take the first step on the long awaited trail that ends in peace, prosperity, dignity and honor. We know that you, the American people, will not disappoint us.

Until our wants, needs and demands are met, your lofty ideals, your proud words on your constitution are nothing else than words lost in the wind. We are a conquered and colonized people but defeated: NEVER!!

AIO on campus

The American Indian Organization is a recognized organization within the ASUN at UNR. Begun in 1967, the AIO has grown in membership and now involves about two-thirds of the Indian students on campus. Multiple goals have been set by the organization and many are being accomplished at the present time.

When the AIO was first organized there were only about ten American Indian students on campus. Enrollment has increased until today when there are sixty students, that identify their Indian decent, enrolled in school. This year the students from WNCC are also involved in the AIO to a certain degree. Since there is presently no organization of American Indian students at the community college level they are encouraged to participate in the activities of the AIO here on the UNR campus. By using these methods more students will want to attend school from the junior college level where they can make the transition to university level work without going on probation the first couple of semesters. This will allow more students to complete their education and show Indian students that they can succeed in their endeavors to continue their education.

The purposes of the AIO are fourfold. The first goal is to recruit Indian students to attend either WNCC or UNR, depending upon their educational background. This will allow the AIO to grow and become stronger due to number of students involved and the quality of leadership. The second goal is to give the student attending the university an organization to identify with and to act as a social organization for the same students. By this means the students will not become "lost" while in school.

Additional goals involve making students aware of the problems encountered while attending school here. One of these problems is the lack of Native

American Studies and by making the Indian Students aware, the AIO hopes to correct this. Hopefully, the AIO will have sufficient resources in the coming years to begin several new programs. One of these would be the initiation of an Indian center for the students attending school. This would give the students a place to meet at any time and many of the organizations activities would be based upon this facility.

The AIO also hopes to create an awareness of the University of Nevada, Reno in the Indian students attending school here in Nevada. This was mentioned before along with recruitment but today many of the students in Nevada are thinking of attending school here rather than going out of state. Once the University of Nevada system has some relevant Indian courses almost all students graduating from Nevada high schools will attend some branch of the University of Nevada system and hopefully UNR.

The AIO has begun this year to have some activities that will hopefully bring some of these students to UNR. The first was a basketball team composed of Indian students that played in several tournaments throughout Nevada and California. The AIO sponsored their first men's and women's basketball tournaments here on campus this year. Both were successful and next year the tourneys are planned to be held again. Also next year the AIO will have a woman's basketball team that will compete on the same basis as the men's team does.

Other activities scheduled for the remainder of this semester include first of all an educational workshop to be held the first weekend of May. The AIO will also participate in Mackay week here at UNR. Rounding out the semester will be a club barbecue for all members of the AIO and surrounding Indian communities.

Legislative outlook bleak

The 1973 session of the Nevada Legislature has dealt with several issues which have a significant impact on racial minorities.

Although welfare is not, as many believe, primarily a program for blacks, it certainly affects Blacks and other minorities, more than most areas of legislation. The 1970-72 period saw a purge of welfare recipients in Nevada, many of whom were removed illegally according to federal district courts.

The present legislature is moving in both positive and negative directions on welfare. The largest program, Aid to Dependent Children, is being improved by raising the average grant level to at least \$42 from the present \$35 rate. Hope also exists for improvements in medical indigency eligibility levels and the addition of a program for the "totally" disabled. At present Nevada is the only state in the union with no state program for the "totally" disabled.

However, a bill has been proposed for the imposition of forced public service jobs for welfare recipients. This bill has been put forward despite the fact that Nevada's welfare recipients have the highest projection of employed recipients in the nation.

A bill to ensure minority group access to Nevada's medical school has been turned down by the Senate, though this bill could possibly lead to scholarship

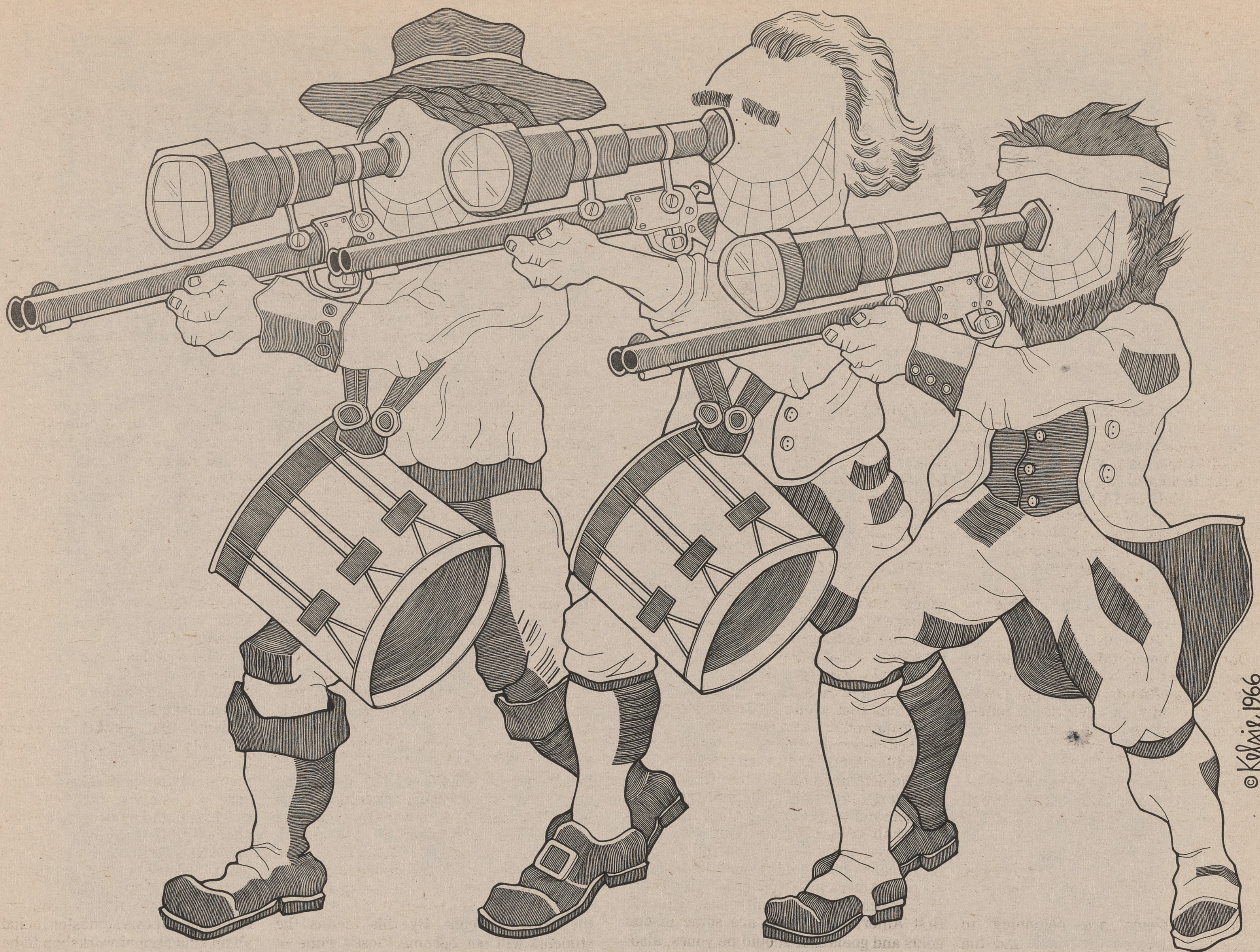
assistance for minorities.

The reduction of the powers of the State Board of Education through new legislation, coupled with endorsement of restrictions on bussing, leaves the fight against school segregation without major tools. It will now be up to the county school boards and individual law suits to begin to stem the patterns of segregation building in northeast Reno and other Nevada communities.

Hopefully all minorities will be aided by the higher level of spending contemplated in the forthcoming budgets for the county and university educational programs. The contemplated expansion of the Community College could be the program with the most value to the state's ethnic minorities.

Finally, the problem created by severe cutbacks in federal social programs is being faced by the Legislature. A request has been made for \$1 million in state funding for the destroyed Economic Opportunity Program. Hope is not great for such aid from the state and local agencies who are not eager to fill the slack. The Washoe County Economic Opportunity Board is in deep trouble and will may not survive the summer.

The overall assessment is one of balanced progress and retrogression. The Nevada's ethnic minorities and poor are still marking time.



Reno Race Relations Center

The Race Relations Center has been successful in serving the community's needs as a clearing house for information, referral, and action. This was made possible by various businesses and individuals who supported the Center through generous contributions and other types of support. The object of the Center is to develop an atmosphere of balance in the total community with a minimal amount of racial tension, frustration and community disruption. The following represents some of the accomplishments and activities for the past year within the more pressing areas of need in our community.

EMPLOYMENT: The Race Relations Center assists any individual seeking employment or who has a complaint regarding his or her job. The people most often asking our help are the hard-core unemployed and during 1970 we placed many of these people in jobs. We are working to set up a pool of applicants and also employers' in order to match skills with positions. We have been disseminating job information to the various Black churches of the Reno-Sparks area. We have established training programs for certain people needing training.

NATIONAL BLACK HISTORY WEEK: The Race Relations Center initiated a highly successful first-time school and community wide experimental program during National Black History Week, Feb. 8-12, 1971. The Center brought prominent Blacks to our community for this entire week. A program of daily school visits in Washoe and neighboring counties was set up; also the speakers met with various business clubs, employee groups, service clubs and other community groups. This project involved participation of a broad segment of the community, including at least 40 businesses, such as banks, utilities, the Chamber of Commerce, etc., with good news media coverage. A conservative estimate of the number of people the speakers met with during this week of rap sessions, lectures and appearances is 10,000. It has been widely expressed that this has been the most successful and far reaching program of this type ever sponsored for our community.

YOUTH CULTURE EXCHANGE: The center staff acts as advisor to two integrated youth groups, organized following Black History Week, for the purpose of exchanging ideas and information between young people from different areas and life styles. Both groups are oriented towards entertainment and cultural education.

POLICE-COMMUNITY RELATIONS: The Race Relations Center has continued working to improve police-community relations by being available to both individuals and police officials where there are potential racial tensions developing between police and the community.

HOUSING: We have had numerous complaints of housing discrimination. Our investigations have revealed that many were valid, and some were not. Also, in the midst of the serious housing shortage in this community, we have been able to assist and also make referrals for people in finding places to live.

PRISON PAROLE PROGRAMS: We receive a great number of requests for aid and assistance from persons becoming eligible for parole, to help them in setting up a work program. Due to the success we have had assisting and placing parolees, demand for this type of service is increasing so rapidly that our limited staff is unable to handle all the requests we are receiving.

LEGISLATIVE ACTIVITIES: At each legislative session since 1959 Eddie Scott has assisted the Senators and Assemblymen with legislation concerning minorities state-wide. Since the beginning years, there has been a change in the atmosphere from one-time almost constant demonstrations by minorities in this state, to a smooth working relationship with the legislators.

STUDENT COMPLAINTS: We have received requests for assistance from students and parents who complain of discrimination and other problems involving the school system. Because of our close working relationship with the administration and the principals of the schools, most of the complaints have been settled with involvement of a minimum number of people.

SCHOOL LUNCHESES: We assisted families who contacted us whose children were eligible for school free lunch programs, and made them aware of the proper people to contact in the school system and the proper forms to complete to get their children on the program. This relieved many families of the unnecessary hardship of paying for school lunches.

DRUG ABUSE: The Race Relations Center has made inquiries both locally through the Public Defender's office, and nationally through the Young Lawyer's Association, and other organizations, regarding drug abuse information, in order to broaden our base of service to agencies and individuals in the community.

These are a few activities and accomplishments of the Race Relations Center. There is a need and a growing demand for these types of services within the community. At this time, the Center is seeking support through funding to continue serving these needs.



“A Current of Barbarians”

Is this superior race of ours afraid of the competition with this inferior Chinese race? The main objection to the incoming of the Chinese cannot be brought against Europeans of our own race and nearly related to us . . . Their God is our God. They are inherently lovers of liberty. When and where did the Chinese race ever make a simple declaration for liberty? When and where did they strike one single blow for freedom or free institution? What, then, I ask, has been the contribution from China? Oppression, barbarism, degradation. A civilization purely material, nothing spiritual about, everything commutable in money . . .

The wealth of a country does not consist in the bushels of wheat, in the tons of coal and iron . . . no wealth is possible without intelligence. Let a white man go with a mountain of gold into the center of Africa and Asia and has he any considerable wealth? . . . none whatsoever. He has got to import intelligence there, without which no important accumulation of wealth can possibly be effected. Does anybody tell me that you can introduce a lower order of people into a country without affecting the higher orders? Can a current of barbarians be permitted

to flow into this country without affecting its white people for the worse? You may lift up the barbarous people above their dull, dead insanity but do you not drag us down correspondingly? . . .

Look at the dearth in our Patent Office of names from the Southern States. Why was it? Because a servile race was performing the labor of those states, making it dishonorable there; and, because few or none of the laborers of that region belonged to this great creative race, who alone could have given the stimulus to the national development of the Southern States . . .

The Negro possesses, in a marked degree, all the human and affectionate sympathies. He easily becomes attached to those with whom he lives and is loyal to them. He adopts our customs and is proud to imitate them instead of taking a pride, as the Chinaman does, in adhering to his own national habits. To the extent of his capacity for improvement he has a willingness and even ambition to improve himself, instead of shutting himself up as the Chinaman does, with an indomitable self-conceit within the limit of present attainments . . .

JOHN P. JONES

Asian-American Alliance

The Asian-American Alliance (AAA) was created in 1971 at UNR and has since strived to fulfill its proposed goals. AAA has regular meetings and rap sessions and has sponsored an Asian New Year's Celebration and a self-awareness encounter group. AAA has succeeded in obtaining an office space where students can obtain Asian newspapers and reading materials. This office also serves as a central location for Asian students socially and politically. Also, AAA has succeeded in designing and implementing a class: Asian American

Experience. It deals with how the white America views the Asian and how the Asian views himself. Most important, AAA has brought many Asians together and has thus created the opportunity for developing friendship.

The purpose of the Asian-American Alliance:

1) To open new channels of communication among the students on campus through meetings, rap sessions, personal encounters and social interchange . . . all in an effort to create an atmosphere of unity, pride and friendship.

2) To make people on the campus and in the community aware of the Asian's experience in America . . . first by creating a positive Asian identity and then exposing others to our cultural past and present.

3) To do whatever is necessary to better the Asian situation politically, economically and socially by providing an opportunity for Asians to unite and take an effective stand for or against issues that directly affect them.

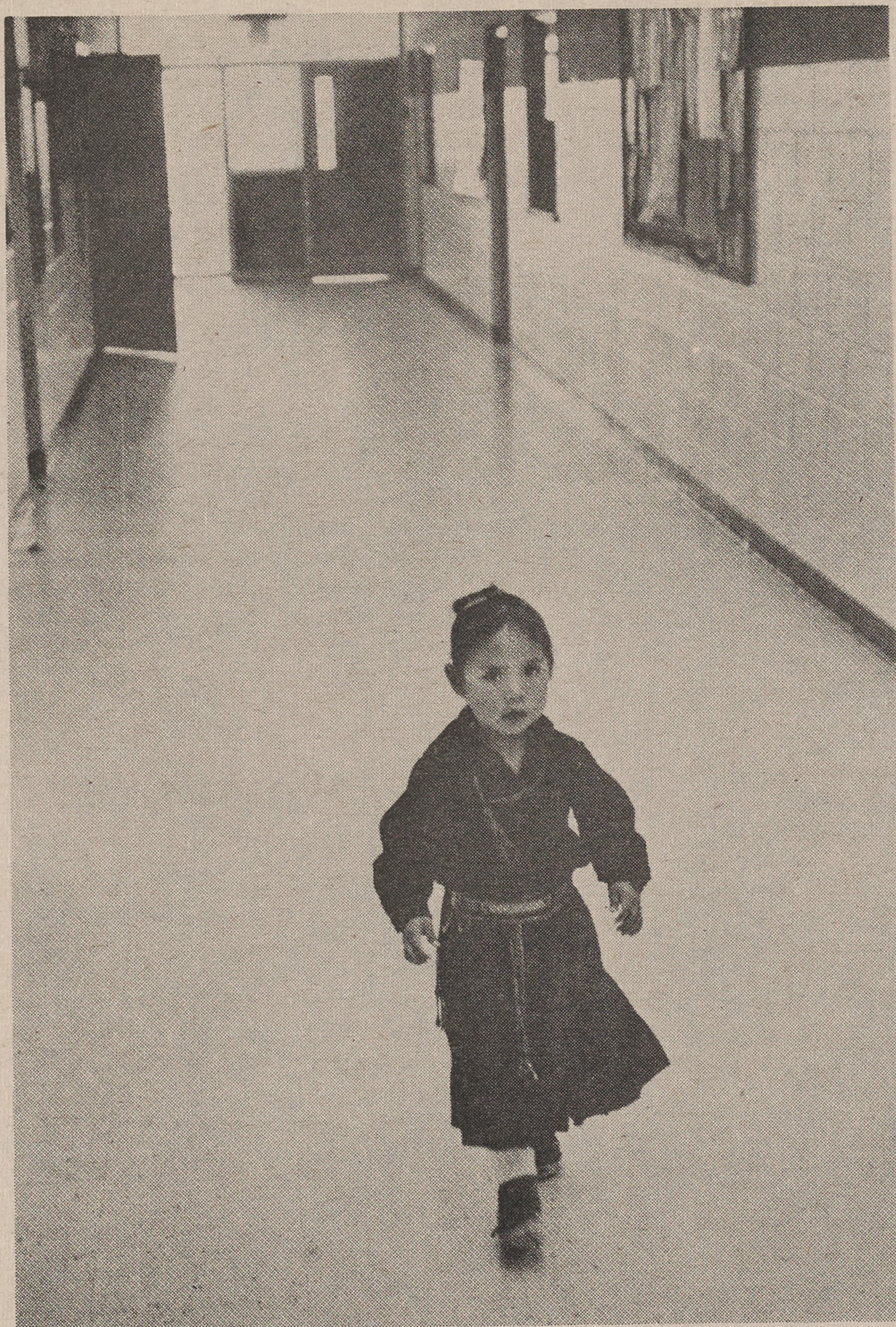


Photo: Camilla H. Smith

**The Only Reason You Are
WHITE
Today Is Because Your
Ancestors Believed & Practiced
SEGREGATION**

U.S.A. United Klans of America. Card. 1971

If you'd like a further look . . .

Suggested Ethnic Readings

I. General

Roger Daniels and Spencer C. Olin, Jr., *Racism in California; A Reader in the History of Oppression* (Macmillan).
Frantz Fanon, *The Wretched of the Earth* (Grove).
Thomas Gosset, *Race: The History of an Idea in America* (Schocken).
Paul Jacobs and Saul Landau, *To Serve the Devil*, Vol. I and II (Random House, Vintage).
Eleanor Leacock, *The Culture of Poverty: A Critique* (Simon and Shuster).

II. Asian-American

Stanford Lyman, *The Asian in the West* (Desert Research Institute Publication).
William Peterson, *Japanese Americans* (Random House).
Jacobus Tenbroek, et. al., *War, Prejudice and the Constitution* (University of California Press).
Dorothy S. Thomas and Richard Nishimoto, *The Spoilage: Japanese-American Evacuation and Resettlement During World War II* (University of California Press).

III. Blacks

Robert Allen, *Black Awakening in Capitalist America* (Anchor).

Hi Paleface!

Let's swop our reservations
About reservations. Sitting on my Noble Savage
Butt, eye to eye with you, Paleface (How!
Brother, let's pow-wow) I needa nemblem
Fur my noo nashun—Coke bottle full of Jack?
Lift it baby! Lift our hearts and minds
(Don't forget our minds) to the Great Spirit
Who's full of it up there, heap big heap of it—
What do you do when your Father's crooked? Old Spirit
Up there got lotsa bread—let fall
That power-station manna

Father, I got beads,

I got wampum, I got uranium maybe—
What you got white man?
I got blankets, I got crafts—O man
Do I have crafts (I'm a basket case)
I'll trade you. Geronimo
For Kit Carson: Buffalo Bill—Sitting Bull; Crazy Horse
For three LoneRangers and one Stu U.
Injun woman heap good screw—where's
Your gregorypecker? White man, I gave you one thing
I'm proud of—

Where's my vision, white man? I ain't got one. You

Smogged me up and put me on TV—I'll sell
Anything (Need a theater scalper?) Walk
Injun file in the sky, build you big steel wigwam. Cigars?
You got yourself a wooden Indian
In neon land

I see the land lightin' up. I'm standin'

Wooden as hell, one foot in Manhattan, the other in
Burbank—and the land's all lightin' up
Puddles of light—Cleveland, Chicago, Atlanta. That's my country.
From up here it don't look so bad, smokin' my big cigar
(An' if I weren't wooden I'd cough). I'm ten miles high—
Little white man in your light puddles
You got everythin' and nuttin'. I got TB in my wooden lung
My wooden bones are kind of rotten. I got no feelin's left—
Got to relieve myself—you think that's the Mississippi?
White man, how come your kids look more like me?
Man, my wooden head is splittin'—that's because
You're in my mental reservation

But I'm not stayin' up here—

I'm comin' down. Watch out! I'm goin' to rape your wagon
Trail woman on TV, scalp the Pulitzer jury. Goin' into the liquor business
Maybe. Sell dope, become Commissioner of the BIA, get in big
With the Smithsonian. But right now I gotta go to Anthology
Jailhouse. But don't change, white man, I'll be back
Sap's risin', ole wooden Indian's burstin' out with leaves
And the birds are goin' to be singin' in my wooden lung—
I'll be back. But right now
I'm doin' time, doin' time.

John Lefeather

Claude Brown, *Manchild in the Promised Land* (Little, Brown).
Kerner Commission, *The National Advisory Commission on Civil Disorders* (Bantam).
Kenneth Stamp, *The Peculiar Institution* (Vintage).

IV. Chicano

Leo Grebler, et. al., *The Mexican American People: The Nation's Second Largest Minority* (Free Press).
Peter Mathiessen, *Sal si Puedas (Escape if You Can): Cesar Chavez and the New American Revolution* (Dell).
Matt S. Meier and Feliciano Rivera, *The Chicanos: A History of Mexican Americans* (Hilland Wang).
John Womack, Jr., *Zapata, and the Mexican Revolution* (Knopf).

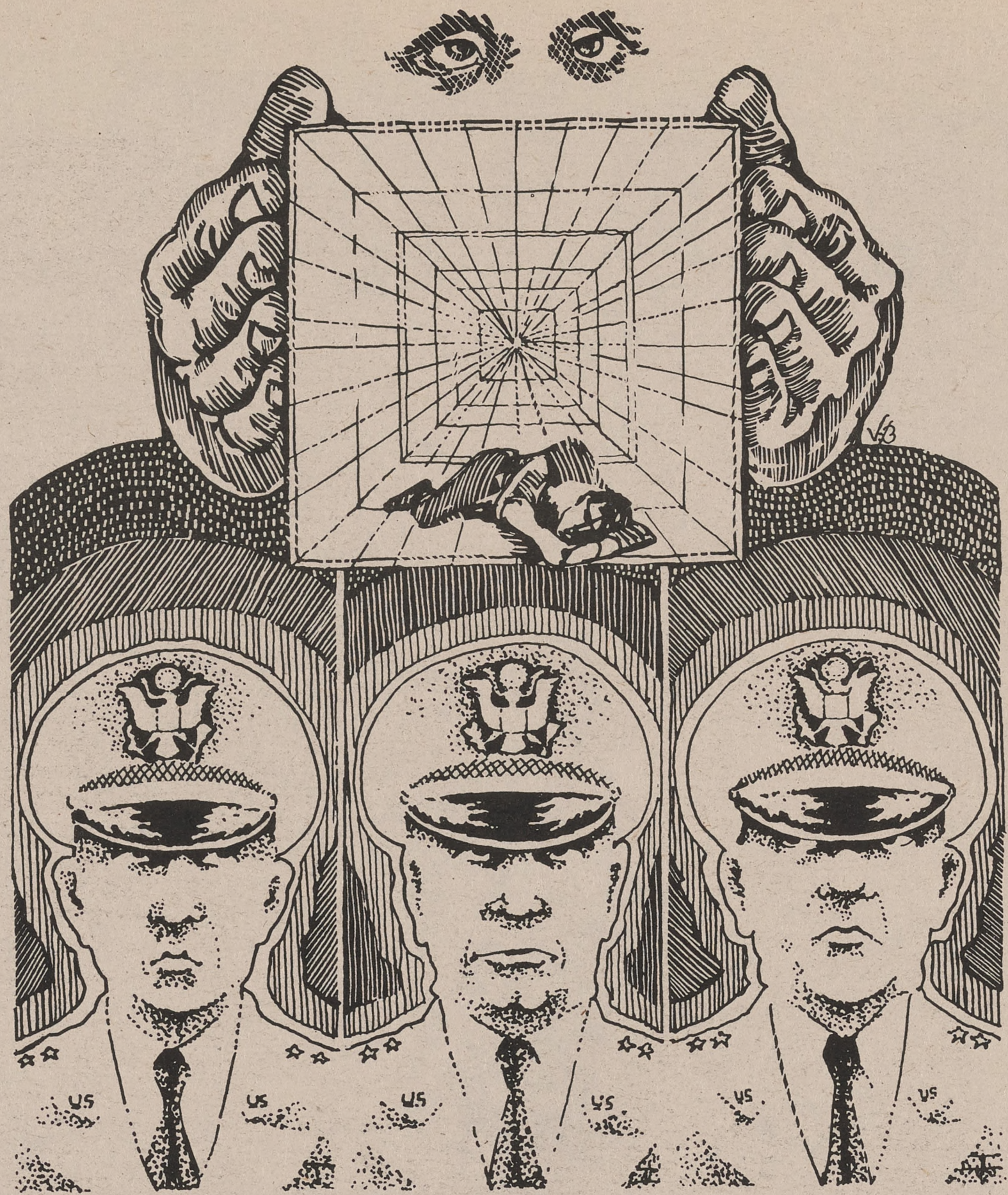
V. Indians

Howard M. Bahr, et. al., *Native Americans Today: Sociological Perspectives* (Harper and Row).
Dee Brown, *Bury My Heart at Wounded Knee* (Bantam).
Vine Deloria, Jr., *Custer Died for Your Sins: An Indian Manifesto* (Macmillan).
Frank Waters, *Book of the Hopi* (Viking Press).
William Meyer, *Native Americans: The New Indian Resistance* (International Publishers).

A New Cross

CHRIST, your cross sure ain't impressing nobody no more
 Get a new one, run, don't walk, to your nearest store.
 But before let me suggest a few new models
 How about one made out of three H-bombs
 You sure could convey the idea of power,
 Or one made out of petrified dollar bills
 You always looked well in green,
 Maybe one of cemented birth control pills
 To signify your power over life,
 Better yet one made of solid gold
 That's the "in" thing with nations
 If you care to reach the masses
 Your cross would have to be
 N.B.C., C.B.S. and A.B.C.
 You always did go for the poor
 So maybe we can find
 A slum shaped like a cross
 To fit you on,
 What about the turned-on generation
 Maybe flowers could appeal,
 Or a psychedelic one with neons
 And sound effects
 Or one with acid running through,
 Man, I can't begin to exhaust
 The possibilities,
 But let's face it,
 A wooden cross leaves us cold,
 Would you believe one
 With hot and cold running blood
 For war makers and soldiers?
 Personally, I prefer one twice as brilliant as the gun,
 Made of love; if you find it, buy that one.

Abelardo Delgado



Drawing: V. Berger

Blacks and Chicanos are fifteen percent of the American population. Thirty percent of the combat troops and forty-five percent of the casualties in Vietnam were either Black or Chicano.

G.E. and voodoo

(CPS)—General Electric has come up with a novel approach to solving assembly line problems.

According to a labor news service, GE in its Singapore plant, called in witch doctors and mystics to burn incense and sprinkle magic water around its assembly lines to halt what was described as "an outbreak of mass hysteria" by women employees.

One labor organizer said he wasn't surprised GE believed in "black magic" and ruefully added, "GE's attitudes toward workers are enough to make anyone hysterical."

News notes

and other absurdities

Be a Fed!

A federal career information night will be held tonight from 7 to 10 p.m. in the Fleischmann Agriculture Building, Room 214. The evening is sponsored by Alpha Zeta, honorary agriculture fraternity.

Ken Achurra, Alpha Zeta president, said the purpose of the event is to provide information for students in the college concerning careers in agriculture on the federal level.

Carl Bonstead, representing the Civil Service office in Reno will discuss career opportunities in general, explain how one must apply and the fringe benefits included in working for federal agencies.

Charles Kroll, representing the Soil Conservation Service, will address students in regards to career opportunities with the U.S. Department of Agriculture.

Jack Edwards, a resource economist with the Bureau of Land Management, has come from Denver and will speak about career opportunities in the U.S. Department of Interior.

The event is open to all university students. The social chairman for the evening is Judi Edwards.

Vegas gives 5 to 1

(CPS-ZNS)—What are the chances of a nuclear weapon accidentally exploding in the United States?

This question was put to a team of nuclear experts at the Mershon Center for Education in National Security in Ohio back in 1969. They proceeded to tally the number of weapons stored in the United States, the miles covered per year transporting them, and the crash rates of weapons carriers.

In 1969, the Center estimated that the chances of a nuclear explosion inside the United States within the next 10 years was one in a hundred. Since then, however, the number of nuclear weapons have more than doubled—and they have become more powerful. What are the chances today?

BSA on puberty

(CPS)—The following is a direct quote from a boy scout manual of the mid-1940's:

In this chapter much has been said of the active measures which a boys should take in order to become strong and well. We should be equally concerned in saving and storing up the natural forces which we already have. In the body of every boy in his 'teens, a very important fluid is produced. This fluid is important to the whole body. Some parts of it find their way into the blood, and through the blood give tone to the muscles, power to the brain, and strength to the nerves. This is the sex fluid and is formed by the testicles. When it appears in a boy's body, it works a wonderful change. His chest deepens, his shoulders broaden, his voice changes, and his ideals are changed and enlarged.

When a boy reaches the age of 15, 16 or 17 (though it may be earlier, or later) this fluid is occasionally discharged from the sex organ in the night. This discharge is called a seminal or nocturnal emission. It may be accompanied by a dream. It is a perfectly normal experience. It may come several times a month, or only once in two or three months. A few boys and young men never have emissions. Boys need not and should not worry about these experiences. They are natural, but no steps should be taken to excite seminal emissions. What is masturbation. It's a bad habit. It should be fought against. It's something to keep away from. Keep control in sex matters. It's manly to do so. It's important for one's life, happiness, efficiency and the whole human race as well. Keep in training. A cold hip bath will help (water temperature 56 to 60 degrees f., sitting in a tub, feet out, 15 minutes at night before going to bed).

Seek advice from wise, clean, strong men. If you feel you need special help you should talk the matter over frankly with your family physician or with you father.

Earthshakers

An article describing Nevada's microearthquakes and their use in determining related seismic characteristics has been published by the Academy of Sciences of the USSR, according to Alan Ryall, director of the UNR Seismological Laboratory.

Co-authored by Bruce M. Douglas of the Department of Civil Engineering, and graduate students Stephen Malone and William U. Savage, the paper was originally presented orally in 1971 at the International Union of Geodesy and Geophysics in Moscow.

Entitled "Use of Microearthquakes for the Determination of Mechanisms of Faulting, Stresses, and Other Characteristics of Sources in Nevada," the article was translated into Russian for publication in the December 1972 issue of "Physics of the Earth," official journal of the Russian Academy of Sciences.

Free posters

Want some free color posters dealing with ecology? If you do, contact Jean Stoess in Room 5, Mackay Social Sciences Building sometime in the mornings.

Besides the series of six Environmental Protection Agency posters, there are also bumper-stickers, decals and booklets available.

Stoess became the local distributor for EPA posters after attending an environmental conference last year in Reno.

Since the EPA does not have an office in the area, she wrote to the Las Vegas office and requested the materials last March. When she received the materials she set up an exhibit in the Washoe County Library which ran for six weeks.

This year's supply of posters will be given away only as long as the supply lasts.

Free peeks

Moon-watchers and planet-lovers who want a closer look can get it at the Physics Department's weekly astronomical observation sessions.

The program, sponsored by the UNR Alumni Association, is being held Wednesday evenings from 7 to 10 p.m. in the observatory atop the new Physics Building.

Physics Department chairman Dr. E. Neal Moore said the initial March 14th session drew 100 people. "The response has been enthusiastic," he noted. "People are really interested in this sort of thing."

Moore said the Alumni Association funds the program by paying the salary of a graduate student to run the department's 16-inch reflecting telescope. The \$10,000 telescope replaces the Blair Observatory facility, which was torn down, in preparation for the gymnasium.

The Wednesday night session will run at least until June, according to Moore.

Interested star-gazers can reach the observatory by taking the elevator in the south end of the Physics Building, following the signs, walking up one flight of stairs. The entire public is invited.

Homing pills

Research scientists at John Hopk University have discovered that narcotic drugs attach themselves to specific sites in brain tissues to produce their effects on the mind. The researchers also discovered that narcotic "antagonists"—drugs that block narcotic effect—vie for the same tissues.

A statement by the National Institute of Mental Health called the research findings "a major advance toward understanding and treating narcotic addiction."

Using brain tissues from such animals as rats, mice and guinea pigs, the scientists injected tiny doses of radioactive trace material to follow the drug's journey. They discovered, among other things, that the known potency of a narcotic paralleled its tendency to bind to receptor sites in the brain tissue.

They also found that pain killers such as codeine, despite their close chemical relation to opiates, have far less affinity to bind to the receptor sites.

Martha's mad

(UPI)—Martha Mitchell, claiming it is "a damned lie" that her husband was involved in any way in the Watergate bugging affair, accused the administration late Saturday of trying to make him the scapegoat in desperation.

The wife of former Attorney General John N. Mitchell said, "I think this administration has turned completely against my husband," she said. "In other words, they're desperate and I will not under any circumstances permit them to pin it on my husband."

Pyramid plants

The growth of algae in Pyramid Lake will be Jim Hendrix's topic at the Sierra Club's meeting on Thursday. His talk, entitled "Cause and Concern of Beautification," will begin at 8 p.m. at the Stein on Center Street and is open to the public.

Hendrix, an Assistant Professor of Chemical Engineering, plans to show slides and discuss the problems of algae growth in the Desert Lake.

Algae growth is often a sign of pollutants in water. Hendrix's studies are important to the future of Pyramid Lake.

Drug drivers

(CPS)—Taking a toke may be better than downing a shot before operating a vehicle, a California study claims.

Herbert Moskowitz, of UCLA's Institute of Transportation and Traffic Engineering told a group of automotive engineers in "Motor City" that pot and alcohol have different effects on a driver's ability to handle his or her car.

Speaking before the Society of Automotive Engineers (SAE), Moskowitz said marijuana, unlike alcohol, does not affect a driver's ability to process data received from observing road conditions, the environment and the feel of the car. Pot may cause "brief dropouts of attention," he warned.

But the evil weed does not result in an "information overload" whereby the driver is overwhelmed by the amount of information to be processed and the necessity to divide his attention between different tasks required to safely operate an automobile. It is just such an overload which results in frequent accidents by drunken drivers.

Moskowitz cautioned his conclusions are "tentative in view of the lack of knowledge about the nature of marijuana action and due to the difficulty of determining if marijuana is present in above average frequency among those people involved in traffic accidents."

He noted that the "victims" in a two-car collision who are declared to not be at fault for the accident often have an above average blood alcohol level. Moskowitz speculated that the use of alcohol results in these driver's ignoring sources of information which would have prevented the collision. In effect, the drunken drivers set themselves up for the accident.

European cycling offered

Cycle in seven European cities this summer; earn one to four credits in physical education; and bring home a 10-speed Peugeot bike. "Scandinavia: Field Studies in physical Education" will be offered at UNR this summer.

From June 19 to July 18, students will pedal through the Olympic facilities in Munich; see the Student Prison in Heidelberg; visit Elsinore Castle in Copenhagen; and visit Sigtuna, the oldest town in Sweden.

Bikes will be transported from city to city and then flown back to the United States as part of the tour cost.

A motor excursion from Oslo, will take the group to Frognersetem, one of Norway's most magnificent ski areas. Optional tours are planned to explore fjords.

Included on the itinerary is a trip to Bygday, location of Viking ships and the Vigeland sculptures. In Amsterdam, the canaled-capital of the Netherlands, students will see Rembrandt's works in the Rijksmuseum.

The month-long field study ends in

London with visits to Picadilly Circus, Westminster Abby, the Tower of London; Buckingham Palace; Trafalgar Square; and Windsor Castle. An optional trip to Stonehenge is planned.

The cost of the field study is \$1,350, a considerable bargain since the devaluation of the dollar. It includes the 10-speed Peugeot bike; all travel and hotel accommodations; tuition; and two meals a day. Past experience has shown that students are engaged in activities away from accommodations during the lunch hour and prefer to purchase a light inexpensive meal in a local restaurant, rather than returning to the hotel.

The Consortium for International Education is coordinating the itinerary.

Field study director, Robert Laughter, said, "We believe that students will obtain a much better feel for the culture and the people of each country by cycling through important historical areas. Northern Europe is known as the cradle of physical education."

A limited number of auditors will be accepted.



Robert Laughter will direct summer bicycling course

Senate appoints new president in final meeting

A lackadaisical Student Senate approved more than \$51,000 for next year's ASUN classified employees Wednesday. The approval was the last official action by the body which will be replaced next Tuesday when new officers take office.

Most of the senate's action was performed as a committee of the whole because the body lacked a quorum for the majority of the meeting.

Sen. Paul J. Farrens suggested the

senators make a recommendation to the new senate asking that Sen. Ken Achurra be considered as that group's president. Farrens said Achurra be considered as that group's president. Farrens said Achurra should be considered for the position because all senators next year except Achurra, will be freshmen. After little debate, the recommendation was approved.

Sen. Steve Moss objected to the

proposed recommendation contending that "someone just as qualified" as Achurra may be interested and "we shouldn't force the new senate into anything. I think we should let them make their own decisions."

It should be kept in mind that someone with experience is important to allow this body to function effectively," said Sen. Bill Heise. He said because Achurra would be the only senator with previous experience,

he supported Farrens' recommendation.

Moss believed that because the senators would be working with a new constitution next year, it would matter little if someone with previous experience served in the senate president capacity.

Achurra did not comment during the discussion and he also abstained from voting when the question was called. Nevertheless, a show of hands by the senators indicated that a small majority approved the recommendation.

Physical education shifting toward recreation

by Pat O'Driscoll

The advent of career training for recreation is just around the corner. That's the word from Robert Laughter, chairman of the physical Education (P.E.) Department.

"There's a good possibility of having a recreation minor by next fall," he said. "Our greatest department emphasis right now is on the development of the recreation major and minor programs."

Laughter's comments came on the heels of the provisional approval of the P.E. Department's new bylaws by the Dean of Arts and Sciences. The P.E. Department faculty originally approved the new governing rules Feb. 21 by an 8-2 vote. Besides streamlining the departments operations, the bylaws will provide a base for building the long-awaited recreation program.

Why a recreation major? Laughter offered this explanation: "Many states including Nevada need people trained in the recreation field. Some are hired by cities and state governments, and others by private commercial interests like bowling alleys and ski resorts. And we just haven't placed many P.E. majors in jobs at all. The recreation program is a critical need.

"We've had to turn down a lot of students who want recreation majors and minors. Now, if our plans are approved, we can start with the latest thinking in the recreation field."

What is the "latest thinking" in recreation? Art Broten of the P.E. Department says it involves six major areas of recreation training: municipal, industrial, school, armed forces, park supervision, and therapeutic (handicapped

work). Broten, who recently attended a national recreation conference in New Orleans, has worked in the recreation field for several years.

"The two categories we're aiming at right now are the municipal and school recreation branches," he commented. "I'm very hopeful that the program will attract many students. We are in such an ideal location with summer and winter outdoor sports. And there can be practical field experience for students with the Reno Recreation Department, the YMCA and other organizations."

According to Laughter the recreation minor will be offered through the College of Education, and the major through the College of Arts and Sciences. Broten and a special committee are working on the specifics of the planned recreation major and minor programs.

"We're making every attempt to plan an interdisciplinary system of curriculum scheduling for the recreation division," said Broten. "Instead of adding more new courses, we will use certain courses in sociology, psychology, business administration and other fields." He added that the P.E. Department will add one new course and redesign two others for the recreation program.

Laughter said he hopes to add a recreation specialist post to the staff to organize and develop the program. The university, budget however, will not allow it for at least another year. He said every staff member will teach an extra class this fall to help bolster the department's student-faculty ration, a prime consideration in getting additional staff.

The department's new bylaws—

separate from those which govern the independent Athletic Department—contain several major changes besides the addition of the recreation program. Both the directors of men's and women's physical education, and three departmental committees (personnel, budget, and scheduling committees) will be eliminated. In their place will be five Divisional Directors, each assigned a specific branch of the physical education program.

The Professional Program Director will be in charge of undergraduate P.E. majors and minors, curriculum, scheduling and advisement. The Graduate and Research Program Director will do the same for graduate students, while the skills Program Director will be in charge of service classes and activities—tennis, bowling, golf and so on. The Recreation Program Director will oversee all aspects of the new recreation division, plus intramural sports. The fifth administrator, the Facilities, Buildings and Equipment Director, will handle scheduling, maintenance and inventory of department equipment and rooms.

Other significant changes include shortening the department chairman's term of office from four to two years, the removing the general separation between the men's and women's P.E. Departments.

"Separate men's and women's departments went out with high-button shoes," comments Laughter. "It doesn't make sense. We have already eliminated most of the 'Men only' and 'women only' courses. It will bring us closer to a unified physical education department."

The women's intercollegiate athletic program, presently part of the P.E. Department, will probably remain attached to the department, according to Laughter. He said a sixth Director—that of Women's Athletics—might possibly be added to the bylaws. We're also hoping to get three part-time coaches to help handle women's athletics," he added.

The five Divisional Directors will be appointed by department chairman Laughter. "We sent out a questionnaire to the department faculty to get an input from the whole staff on what the job entail," he said.

Department faculty opinion on the new bylaws and recreation program is mixed but generally optimistic. "With any kind of change, certain aspects might need reworking," said Broten. "But the feeling is that we should give this system a try."

Luella Lilly, Director of Women's Athletics, said she hopes the physical education program will not become a "minor thing" with the emphasis shifted to recreation. But she added, "I'm in favor of anything that will unify the group. The people, not the mechanics, will determine the success or failure."

Ski coach Mark Magney said he is "optimistic" about the greater involvement of the staff in department workings. "I don't know yet whether the new bylaws are going to help us," he commented. "It remains to be seen whether numbers (in new committees) will be a problem, but I'm satisfied with the other aspects of the bylaws. The people in the department can make them work. It's just going to take more good hard work."

Drill teams try for perfection in western meets

by Deborah Johnson

Shortly after sunrise the members of UNR's drill teams hear the old cliché: "practice makes perfect." And perfection is what brings home trophies.

Two teams—the Sierra Guard and the Caissons—have been getting up since last fall. That practice was for three drill meets: the Southern California Invitational, the Governor of Arizona's Drill and the Nevada Invitational.

The teams attended their first meet two weeks ago in Anaheim. Sierra Guard won second place for the regulation drill sequence and third place overall. The Caissons received third place in inspection.

Last week both teams traveled to Arizona for the Tempe Meet. On April 28, they will host the largest meet in the nation—the "Reno '73", held at the Centennial Coliseum.

The Caissons were formed in September 1971, continuing the tradition of the Nevada Blue Peppers, an active group during the World War II years.

The Sierra Guardsmen are the namesake of a famous vigilante group which operated in Nevada during the 1880's.

Drill meets are held throughout the country. There are seven zones in the United States; each team may enter as many meets as it wants within its zone. The Western Zone includes Arizona, California, Idaho, Montana, Oregon, Utah, Washington and Nevada. The prominent meets are in Anaheim, Phoenix, Reno and

Spokane.

Drill teams base their performance on military field manuals. All marching is done in a very strict manner with military bearing and no pep team "dancing" is included. Teams are usually oriented to the school's ROTC program. Men's teams mainly consist of members from this program; girls are all volunteers.

A meet consists of three phases. The first is inspection when each team is strictly inspected for unity, smartness, bearing, posture and precision. Each member is also inspected for polished brass, uniform neatness, hygiene and individual responses to drill questions. The judges watch for anything that could constitute a "gig." At one inspection, a judge found an insect that had alighted on a girl's uniform and she was penalized.

The second phase of competition is regulation drill. The sequence of movements is at the same for all teams. Three penalty points are assessed the team for each movement added, omitted or out-of-sequence. The entire sequence must be completed within a time limit or penalty points will be given.

The third phase is exhibition drill. This is the most exciting to perform as well as to watch. The movements often seem impossible to execute because of their intricacy.

As a final, the Sierra Guard forms in the shape of a slot machine and at the command "Jackpot" pennies that were kept in the chamber of their rifles are dropped to the ground.



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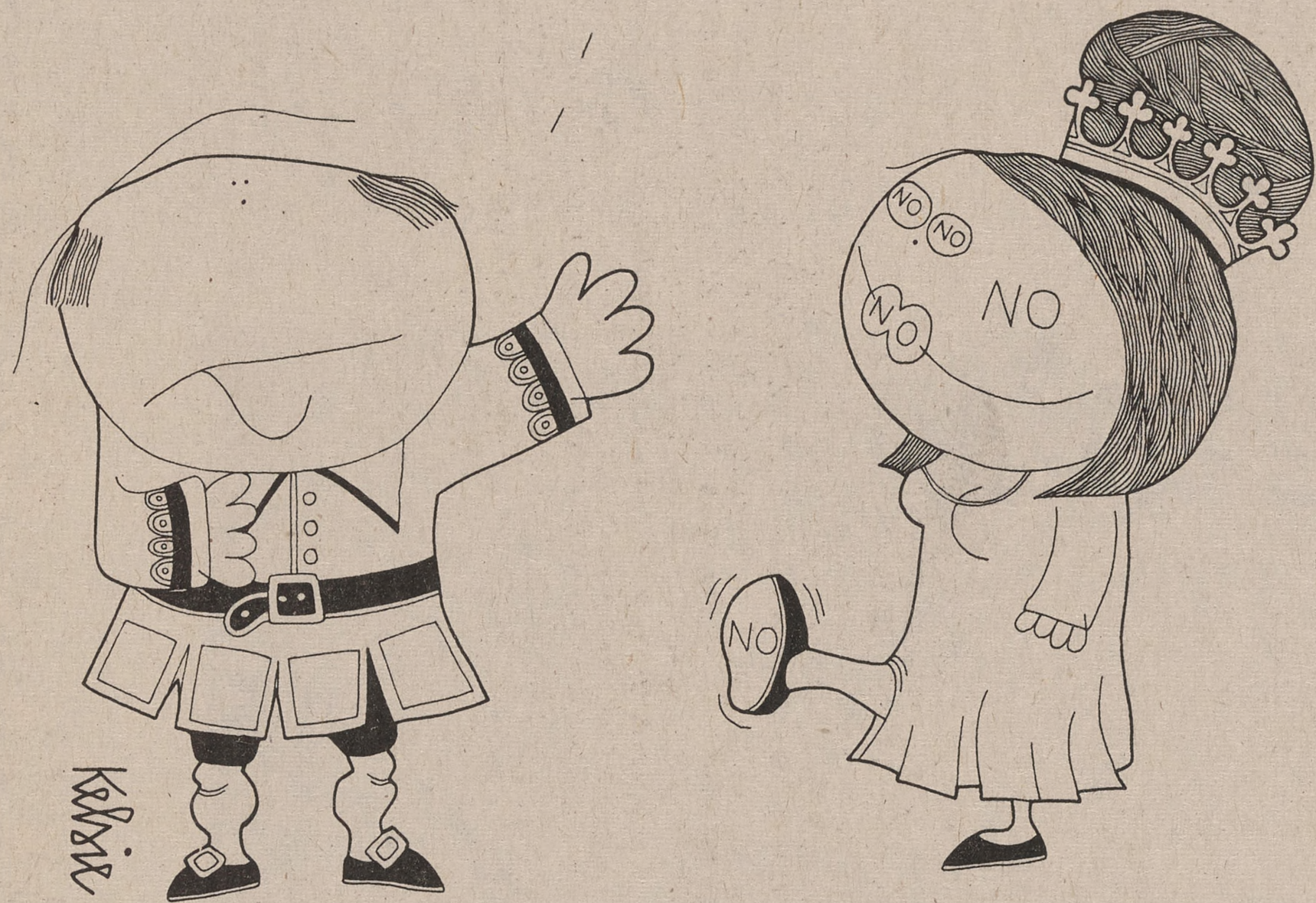
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