

**Oral History Interview of  
Richard Hancock**

**Interviewed by: David Marshall  
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## Transcript Overview:

This interview features Richard and Nancy Hancock, as Richard recounts his time spent working with the Peace Corps in El Salvador. Richard discusses his role in the organization, working with Outward Bound, and how his position at Outward Bound brought him to Oklahoma University.

**Length of Interview:** 01:43:58

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### Keywords

Peace Corps, Mexican communities, Agriculture

**David Marshall (DM):**

The date is October 17, 2017. This is David Marshall interview Richard Hancock and Nancy Hancock here at their home in Norman, Oklahoma. Tai Kreidler is sitting in as well. So Richard, let's start with you. I wondered if you could tell us a little bit about the Aftosa Program.

**Richard Hancock (RH):**

Well, I guess that one of the things that impressed me immediately about the Aftosa Program was the other workers who I met. We went to Mexico City. I and another guy from New Mexico State joined together. We were college boys, college graduates, and most of these other people were ranch foreman. It was pretty good pay for a ranch worker. We were surprised that—it seemed like these employees were looking for the old world of ranching. They were just people that you don't often see. And many of them had worked in Mexico and spoke fluent Spanish. It was sort of an amusing as I think about it. I worked with the Peace Corps. We gave the Peace Corps the best training we could get. The *fiebre aftosa, the commission*, they just advertised for Spanish speaking cowboys. They got no training, just come in there and they didn't inquire—made no test of Spanish ability or anything else. We worked with the Mexican counterparts and I got the worst counterpart possible. He was a political appointee. The Commission was largely funded by the United States. They're plenty of good people in Mexico, ranch workers, that could've been hired but no, they hired sons of politicians. This damn guy, I was—he was the laziest guy I ever encountered. The only time he got moving was when he was going to try to seduce some girl. He's just a sorry bastard. They knew that but they kept him because he was a political appointee. Finally we just—I went into the Commission and spoke to the American. They had counterparts, Mexican-American, and I said, "I just like—I don't want to work with Jorge anymore. He's just too damn sorry to be around." And I assumed they would keep that private. That Monday morning Jorge came out—his father was a rancher and he was a big time roper and all this—he came riding up along with his rope down and said, "I hear you reported me to the Commission. We're going to settle that." I said, "Get off your horse and we damn sure will." I said, "Let's go to the Commission right now." So, I got in our truck, we went up there and I told them, these Mexicans came out, I said, "I tried to get along—I like Mexicans but this guy, I've had enough of it." So, I got a new counterpart and he was a nice guy. We got along.

DM:

It didn't come to fisticuffs, huh?

RH:

No. That damn guy, he was just a—we got a call from people in the neighboring area. We were stationed in—I was stationed in \_\_\_\_\_ [0:04:55]. There was another town that had another couple of guys. We would go out and inspect the cattle. I never did get into the fighting or an outbreak. We were just inspecting herds to see if anything was wrong. We would ride out to—we had a Dodge Power Wagon, we had a rack on it and we had horses. We would ride out in the



Power Wagon and had two horsebacks to see these different ranches. It was very interesting. They had a local despot who always wondered about the revolution. They fought for land division. Those revolutionists that wanted land for everybody, as soon as they got enough money they became big *hacendados* [**Landowners**]. This was a major. He was in the—I can't remember the place—he had reestablished, and redeveloped a *hacienda* [**Estate**]. He had a great four-story high building. He was very friendly and polite when you talked to him personally. We were driving out of his *hacienda* one day and there was a young, blonde woman on a big thoroughbred horse. She was riding along, we were riding along in our car and I stopped to speak to her. This ole boy, Joey Jorge, just got extremely agitated. I finally said, "Okay, well goodbye," and pulled the car on. I said, "What in the hell is the matter," and he says—well, the major has funny things. Well, his funny thing is he'd see some girl he'd like, he'd grab her and take her away. They tried to kill him while we were there. They had these stone fences everywhere. The major was coming along with his driver in his jeep, they shot at him from behind this fence, killed his driver and wounded him. Well, from the next six week or two months, there were cavalry patrols everywhere. You'd see them riding big black horses, running around over the territory. We were having lunch one day. We were horseback and we were standing with our horses tied eating at a little outdoor taco outfit and here comes the cavalry, a row of them on each side of street and the lieutenant in the middle of them. I said, "Good morning, *mi teniente* [**My Lieutenant**]." If he was a military man, you call him *mi teniente*, *mi capitán* [**My Captain**], my lieutenant. He says, "Search those men." The guy comes over and I happened to have a .22 pistol, a high standard, in my saddle pack. This guy searched us and he started to get into the saddle pack. I said, "Wait a minute, that's not—we don't have any pistols. That's what you were asked to do. You're going beyond that. You get the hell out of there. I'm not going to allow you to search my personal benefits—things." So, he backed off. They'd have taken my pistol. They had this deep pistolization campaign. This big guy had this ranch. His business was raising oxen to sell or rent to the little guys who were farming. He had—what is it—Tequila Mountain. I was riding across the mountain from Tequila. The Tequila Mountain was about nine-thousand feet, I think. It's a pretty big peak. This guy owned probably half of the mountain, it was his pasture. There was an elderly dairyman that would pasture his cattle—they kind of had the \_\_\_\_\_ [0:10:54] common pasture so he was pasturing his cattle. I was out in a *hacienda* that was right at the edge of this thing. We were inspecting cattle. We found that there was a meeting of the—what do they call them? What's the head of the *hacienda*—I mean of the town, the mayor?

DM:

*Gobernador?*

RH:

No. Well anyway, the guy was there and he had ten, twelve other people and they were talking about—this dairyman had been up there and countered the major and the group of his people. This major carried a sword, army sword. So, he just beat this old man with the sword. They were

talking about this. I was quite outraged, not very smart and not very mature. I said, "That son of a bitch beat that old man with that," and everybody just fell silent. My co-partner—this is the one I got along well with—he said, "The major, he's getting better." I said, "That son of a bitch will get better when he's in the graveyard," and everybody got up and left. The mayor would've gone too but it was his house. [laughter]

DM:

You just didn't talk about the major, huh?

RH:

And we would meet people. José, was my new partner. We talked with these people and he'd say, "Well, that was one of the major's *Pistoleros* [**Gunmen**]." We found that there was a lot of spooky stories about everywhere. You'd go somewhere and they'd talk about some ghost appearing or something. So, I was assuming that José was hearing this the same way that I was. It's just kind of a bunch of bologna.

DM:

Now, José was your partner?

RH:

Yeah.

DM:

Okay.

RH:

And José said, "Well, I lived in a haunted house Torreón." He said, "It really wasn't bad except when that spirit breathed on you and made you feel awful." [Laughter]

**Nancy Hancock (NH):**

And I suppose it would.

DM:

Well, you mentioned that you learned a lot about Mexican culture while you were down there. What an experience.

RH:

I became bicultural as well as bilingual.

DM:

So you developed fluency while you were down there as well?

RH:

Well yeah. I was fairly fluent and I had studied Spanish by then so I knew better. Yeah, I got completely fluent down there. I had no English-speaking companions. I just got along very well.

DM:

Did you see any severe cases of hoof and mouth?

RH:

No, no, I never saw any hoof and mouth. The Mexicans were wondering why were so upset by hoof and mouth because they had other diseases like—hell, I don't know—that were more menacing than hoof and mouth. But of course, hoof and mouth was menacing to us so that's why we wanted to—and it still is.

DM:

When did that outbreak occur?

RH:

Let's see, I think it occurred probably right at the end of World War II. I think I put the date in there in my book.

DM:

Was there a hotspot, a place where it was most concentrated.

RH:

Well, it was in thirteen states, I think. They had a line around the area that was—but they had people working for the hoof and mouth in almost every state. Even on the—I had a friend graduate from college and his brother was camped down there in the boot hill of New Mexico. There's nothing down there. He lived in a tent checking on—and he's working for the Hoof and Mouth Commission.

DM:

Were these thirteen states quarantined, no beef going out?

RH:

Yeah. If you went in there, you had to walk through a—you're on the bus and you had to walk through a trap that had a disinfectant. It'd be a terrible thing to get foot and mouth in the United States. In Mexico, it was just another disease because they didn't have any feed industry and they



didn't have—well they had some dairies but all their cattle were thin. Hoof and mouth is not often mortal, it just makes the animal ineffective for a while. If you got a feed lock, you got a hundred and fifty dollars per head in feed, feeding those cattle and you get hoof and mouth, you just lost it.

DM:

The reason the U.S. was so involved in this was because it's so highly contagious?

RH:

Yeah.

NH:

And I remember that along the border in Arizona, they had marksman whose job was to kill deer because all cloven hoof animals carry it. They killed deer that were coming across.

RH:

They had a foot and mouth outbreak a long time ago in California and they killed everything. They killed all the cattle, killed all the deer, all the wildlife that's susceptible to—foot and mouth attacks only cloven hoofed animals. They just killed everything. And that was what the United States wanted to do. The Mexicans almost were on the point of revolt. The Mexican president told them, "We can't go forward with this killing of cattle," and that's how they developed the vaccination. It was very successful.

DM:

But now, there was some slaughter of cattle, wasn't there?

RH:

Oh yeah. They killed quite a few. They paid the people well, and immediately. You have a peasant's oxen and that's like killing his brother. They don't—I remember one time a guy was trying to round up his oxen and we were out horseback. We rounded them up in wild cowboy style and he resented it. He just barely could speak to us. He was angry about that. He didn't need our help, and the help he got was not he wanted.

DM:

Well, the vaccination part of it, was it pretty much over when you came along?

RH:

Yeah.

DM:

You were making sure there were no more outbreaks.

RH:

Yeah that's right. I think they're still doing that to some extent because—well, they really watched that and they should, of course.

DM:

Let me get you to move to another subject then. Was there anything else you wanted to add on that?

RH:

Well, I wrote in my book about my travel across the Tequila Mountain to go to town with another—we spent the—all of us that could spent the weekends in Guadalajara. We were about seventy miles from Guadalajara. The guy in Tequila said, "Why don't you ride over to me and we'll go in together. I thought, That's a good idea. It was about this time of year and the rainy season was about over. The rainy season, you don't want to get out in it. And so I said, "I'll give that—I'll do that." I started riding across the Tequila Mountains and all of a sudden it clouded up and started raining. I couldn't see anything. I saw a *hacienda* down there and I just rode down there. It was about six o'clock and it just got dark. The guy said—I said, "I'm going to Tequila," and he says, "You better wait until tomorrow. You don't want to ride in there at night." I being young and dumb, I said, "No, I'm going to ride in." I looked out there and see water shining in the trail. That looks pretty good. I said, "I can just follow that trail," so I started following that trail. The rain stopped and there's no water in the trail. All of a sudden my horse stopped. I spurred him and whooped him and he wouldn't move. I thought, What the hell? I got off of the horse, looked out front and couldn't see anything so I picked up a rock, threw it out there and I just heard it bounding down the cliff. So, I went back, got on that horse [coughs] and finally got into Tequila. I met a guy when I first started out and he said, "Do you have a flashlight?" I said, "I'm a cowboy, what do I need a flashlight for?" Well, I found out. I was coming in and just kept on riding all night. About three o'clock in the morning I looked up and saw a fantastic working of lights. I got to thinking, Maybe these superstitious people are not wrong. This is really strange. About that time, I heard a train whistle. "This is the lights of a train on a cliff." I got in at four o'clock in the morning, found a place to stay, slept the rest of the night and went on the Guadalajara. That was an exciting ride. It really is a dumb thing to do but that's what happened.

DM:

Well, we all understand what it was like at that age. Let me get you to talk about the Peace Corps a bit. As part of that, talk a little bit about Outward Bound because that was tied in, right?

RH:

Yeah. Outward Bound is—I first encountered Outward Bound—Nancy and I were hired to train Peace Corps—Who's that, Jenny? Nancy and I were hired to train Peace Corps at New Mexico State. I was working for the Farm Bureau. I was the co-director and she was the language instructor. We had a group Peace Corps and we trained them in, I guess, eight weeks. We liked the idea of Peace Corps so we decided we'd like to go with them and that's how we went to El Salvador. What impressed me with the Peace Corps is that the quality of the volunteers. I've trained also—what is the domestic Peace Corps, American—

NH:

AmeriCorps-something.

RH:

AmeriCorps or something of the sort. They're not nearly the quality of the Peace Corps. The Peace Corps had some high quality young people. The problem from being an employee of the peace corps is that there's a limit of five years on how long you can work for them. That means—basically assumes you go to work for the Peace Corps. You start thinking about another job. But we had a really great experience with the Peace Corps. I went overseas as a New Mexico State employee. There was another guy or two that was hoping to get this job and I got it. They kind of ruined my reputation at New Mexico State. They pulled out and I was left unemployed but still the Peace Corps director. They had a guy there that was appointed. He was married to the daughter of the governor of Puerto Rico. He was appointed director of the Peace Corps in El Salvador. He was really a poor guy. He was a reporter. He just seemed like he enjoyed insulting people and the volunteers were complaining about having to have this guy as their boss. So, I think that's one reason that they let me go over there because we like the volunteers and they liked us. We went over there and they had a training session at the local Ag [agriculture] school. This guy asked me to write a report on that. I just have felt like he shouldn't have been the director of the Peace Corps. He just wasn't the type. So, the training was different agricultural specialists would come and talk to us. Basically, they'd give kind of the same speech. It was a poor training deal. So, he asked me to write a report on that. What was that guy's name, the guy that was the Peace Corps director that—

NH:

Musola [?] [0:29:03].

RH:

Musola, Art Musola [?]. He asked me to report on it and I wrote a report very critical of the training. I said, "Yeah I've got the report and here it is." He said, "You've given me the shiv, you bastard." I said, "Well, I'm just stating it like it is," and they pulled him out.

NH:

He had already sent it to Washington before he gave it to Art. [laughter] They pulled him out. They sent him a message to come to Washington immediately.

DM:

Wonder what happened.

NH:

Two days later someone came in from Washington to pack his effects. I don't know where they sent him but they sent him away.

DM:

It was effective.

NH:

That was back in the beginning of Peace Corps when everything was wide-open. Dick had one little book of procedures. We went to see one of our ex-volunteers who was a director in Honduras. She had one wall of her office procedures. It was absolutely, "You go in and do what you have to do."

DM:

Right, right. These were experimental days.

NH:

Sargent Shriver was the head of the Peace Corps. Of course, he was Kennedy's brother-in-law so he could do whatever he wanted—and he was active. Nothing was ever heard of Art Musola [?] [0:30:54] again. He just disappeared from the face of the Earth.

DM:

Y'all had some personal communication with Sargent Shriver didn't you?

NH:

Um-hm.

RH:

He came to visit us.

DM:

What was he like?

RH:

He was a great guy. Running the Peace Corps in El Salvador, I did whatever I wanted to do. The Embassy administrator, he said, "Boy, you guys got power." He absolutely trusted us to—I ran the Peace Corps like it my own business, did whatever I needed to do. We were fortunate that the ambassador was very favorable towards the Peace Corps. This was Ambassador Murat Williams. He came from a long line of ambassadors. His great-great-grandfather was ambassador under George Washington.

NH:

He was the Secretary of State.

RH:

He was the Secretary of State, yeah. But he was a great guy. He used to go out and visit the volunteers with us. On one occasion—you didn't go.

NH:

I wasn't there that day.

RH:

I was out there with the ambassador and his wife and the British ambassador and his wife. I had a large Jeep outfit so we were driving along, a policeman hailed me down and he says, "Can I have a ride?" Well, turns out he was a little drunk and he was talking about just running on—there were fourteen families that owned El Salvador. This came from a Times article in which they wrote about these guys. He was complaining about the fourteen families and he was just running on. We drove him to where he wanted to go. He got out and he said, "By the way, who are these people here?" I said, "Well, the people in the middle seat, that's the ambassador of the United States and his wife and the people in the back seat, that's the ambassador of Great Britain and his wife." He looked at me like, "Bullshit." [laughter]

DM:

And they all know those fourteen families, huh? Teach him to rattle off.

RH:

We visited El Salvador several times since then and we didn't—El Salvador had a benign dictator. They had a big guy. He was a general. His name was Julio Rivera. He was a benign dictator. He was a general but he came from a middle-class family. He was really a good man. It's a little astounding, I went in to get a telephone from my office and the guy that was running the telephone system was a military officer. I went in, he had a Thompson submachine gun sitting on his desk. Then another time I was out traveling with the head of the extension, agricultural extension, which most of our volunteers worked in that. They were all Ag graduates.



We were going to ferry across the river and the head of the agency reached into his sack, pulled out his pistol and put it on the seat. We went through there, had no problem. Just a couple of guys on the ferry. Went through there and I said, "Did you feel you need your pistol," and he said, "You never know." [laughter]

DM:

Okay. So there was a little unrest while y'all were there.

NH:

Well, our volunteers were perfectly safe. They were spread all over the country and Dick saw every one of them in their village every month. But El Salvador's a tiny country. It's a hundred and fifty miles long and fifty miles wide. It's just a tiny country with a very, very large population, second only to Haiti in the Western Hemisphere. But people were very kind. You never felt unsafe at all. The only thing was our Peace Corps doctor. He volunteered one day a week at the social security hospital. He said, "You simply have no idea what a bad mix it is to have men with sharp machetes and access to cane liquor. The trauma in that hospital—I've never seen anything like it. They're just chopping each other up. They get drunk and they just—you know."

DM:

These were community squabbles or family squabbles, huh?

NH:

Or just, "I don't like the way you look," squabbles.

RH:

One thing that was interesting, we had—when we were training with this group, we had a [Salvadorian] graduate student that was helping us in the training. Some of the volunteers came to me and said—they always called me Doc and they said, "Doc, so-and-so says that if you hit a—if you're driving and hit a pedestrian that you shouldn't stop, you should just keep on driving. What do you think about that," and I said, "Well, I think I wouldn't do that." I can't imagine that I would hit a pedestrian, drive off and leave him. But this alerted me to seeing what—focusing on that little bit and I read—they had two newspapers and I read both of them every day. During the time that we were there, there were three drivers that stopped to give aid and they were killed by machete wielding peons.

DM:

Kinsman of whoever was—

RH:

Who knows. There's this kind of resentment that you hit somebody with a car and you're rich enough to drive a car. In every case, these were people of authority. One of them was a judge and another was some kind of a police officer but it didn't make any difference, they killed one of their men. The guys got their machetes, they'd have it in hand, and they just killed him. I had an experience. We had a *hacienda* in OU [Oklahoma University], had a *hacienda* in Colima, Mexico. I was over—I had a group meeting between the Episcopal Diocese of Nicaragua and the Episcopal Diocese of Oklahoma. We had those people getting together in the *hacienda*. I was overseeing—went over to the chief's place of that village—that's the village of *Hacienda Ilopango* [?] [0:39:46]. It's the village of Ilopango [0:39:48]. I went over there to see the leader about getting in contact with someone; I forget what. But we were on the slope of the volcano and we hear a truck coming in and the exhaust is just going, "Pop, pop, pop, pop." You think, Well, they've lost their brakes. Then we heard a great crash. I and the leader of the village got up, started out and he stopped right in the door and he says, "Daughter, bring me my pistol." I told the group about that. Luckily, nothing happened. They didn't kill any locals. They wounded some but they didn't kill them. They crashed into a house and so on. We were talking about this in our meeting and our director of the *hacienda*, the manager of the *hacienda* is a guy by the name of Angel Lara [?] [0:41:02]. He was born in Jalisco, near to that *hacienda* that we had. He said, "Well, a pistol is a necessity for the Mexican first aid kit." [laughter] And absolutely. That guy feared there would be some violence and he wanted to have a pistol to quell it.

DM:

So it was a similar situation as what you saw in El Salvador, in the Colima area?

RH:

Yeah. It's somewhat—El Salvador—the Colima people were—Jalisco and Colima are pretty European types. In other words, many Mexican states in El Salvador, there's an Indian prevalence of Indian types. They were a good deal of resentments among the Indians towards the conquerors. Colima had a bunch of cane workers come in from southern Mexico, I believe, Guerrero or somewhere down there. They thought these people were pretty bad. I was there—you'd hear them at night. There was a guy that did business. He had a radio and loudspeaker. He'd go up there and play music for them. I heard him playing that music. I was there with the *hacienda* and Angel's [00:43:07] father was there. He was a real native kind of a guy. I said, "I wonder what's going on up there." He said, "Well, let's go up there and see." We went up there and this guy was playing music and people were paying him to play music. I said, "What would you charge if I asked for an hour of silence," and he gave me a price. But it was kind of spooky those guys. There were several hundred of them. They were standing around with—some of them with machetes in hand. You just felt like, "This is not a safe place to be."

NH:

They're quite scary looking because they burn the cane because they—

RH:

And they were all black.

NH:

It's so sharp, the leaves are so sharp, that they burn the cane. So when they work all day, they're absolutely black and they don't bathe. So, they're really—their clothes are all blackened and their faces and eyes just show out of that. They're spooking looking, these coal-black hands and they're eating. They're really kind of scary.

RH:

And the Colimans—

NH:

And they mean to be.

RH:

The native Colimans didn't like them. They said, "These people are not our kind of people." This brings me to another thought. I don't know if you mind if I wander a little.

DM:

No, that's fine.

RH:

My first experience really in Mexico, I went to a summer session in 1948 to Saltillo, Mexico. That was the first real—and we stayed with a family there and participated in training. It was pretty good. But one guy had a car—we didn't have a car. We went down there by train. We would go out to places, different towns. We drove to Durango, the capital state of Durango. We were just driving along and stopped at a corner there. There were some girls there and we spoke to them. They said, "Why don't you come visit with us," so we went to visit with them and we just kind of became part of that community. We kept going back to Durango every other weekend. It's pretty far but not that far. We heard them talking about the Western Sierra Madre and how rugged it was and so on. We said, "We ought to go home that way." We just experienced this Western Sierra Madre. The guy, he got somebody else to drive his car. We sent our baggage by airplane to—what's the town, the coastal town in—

NH:

Culiacán?

RH:

No. That's not—

DM:

Los Mochis, where the train comes in?

RH:

No. It's the port. Culiacán is not a port. But anyway, we sent it to that place. We just set out to drive to—to go by land to this port on the West Coast. We got there and there was an American in charge of some forest deal. We contacted him and said, "How do we get out there," and he said, "Well you ride this train as far as you can." We rode this little ole toonerville trolley about, something that would've been in the 1880s in the United States. We rode out there, inquired around. They said, "You take this bus to another town," so we got on this bus. It's a good bus. It's a new Ford bus. But they had big logs that were planed off. They'd come to a place that was so steep that the bus couldn't make it up, so they would get these chinks out, the guy would get out behind, the driver would race his motor, slip his clutch, he'd jump off eight or ten feet, he'd chink him again, get up. So, we got to this little town and stayed there, got a place to stay. Everybody said, "You can get horses," and we said, "We'd like to rent some horses to go to whatever the town is." I know you know about it. It's a famous tourist center now.

DM:

Are you talking about on the coast?

RH:

Yeah.

DM:

Topolobampo? Is it Topolobampo?

RH:

No, it's further down. But anyway, a young man, his father had a lumber business up there. He was driving around and he said, "While you got some time here, I'll take you out and show you some things to see." He took us out in his lumber truck, he stopped with his truck across the road and we got out. We were looking—we were probably seventy-five hundred or eight-thousand feet in elevation. We just looked down and the world had fallen off. I mean, it was just—clouds were rising up. There'd be green spots down there and you'd say, "What are those?", "That's palm trees." And it was cool where we were. You had to have a coat. While we were looking at this beautiful site, along come two trucks. This guy had them blocked. We said, "Where are you going?", "We're going to wherever that town is." I said, "Could we get a ride," and he said, "No,



these are dynamite trucks. It'd be dangerous." Our host those spoke and said, "These guys would probably have a pretty good tip for you if you'd take them. Well, we just got on one of those dynamite trucks, one in the lead, and just took off. Just going around corners, four-thousand foot drops. Getting along and all of a sudden, we stopped. There was a big boulder rolled down in the road. They said, "We got to do something here." They had all this dynamite but they had only one cap so they put a stack of dynamite, about half a bushel basket, on the top of that thing, put clay over it, blew it up and it just—nothing. It was a big triangular boulder and the guy says, "I think we can"—it was sloped in so he says, "I think we can pull that and get it." They got into tandem in one on one corner of the boulder, turned it and it slid in a little, kept sliding in. He said, "I think I can get by on that one," so we got in and we were astride the sideboards so we could bail out. As I went by, there was a peasant looking at our wheels and just—I said, "How'd we do," and he said, "Rocks were falling from under your feet, under your tires, to the bottom of the"—and I told the guy—I knew it was close—I said, "Why don't you let us walk up this hill and we can get on up there." He said, "No, I can't stop. I've got to keep going." So, we just went on just went through all of that, stopped at a place called Concordia. I don't remember why I remember that and don't remember the other place. We spent the night there and the next day got up and bussed into the other town where a guy said—I know an MSU [**Michigan State University**] student. His father owned that hotel and he was there so we went and contacted him. We were talking with him and I'd heard stories about that hotel. My uncle had been a salesman and he'd been to Mexico. He said he stopped at that hotel once and he had a toothache. He said he didn't want to have it worked on in Mexico, he wanted to get back to El Paso to go to the dentist. So he went into the bar to have a shot of tequila to ease his toothache. He was standing there with his tequila and he said, "Turn around." He says he saw a huge boa constrictor come crawling into the hotel into the bar. He sprang up on the bar and everybody laughed. They thought that was funny. That damn boa constrictor—they keep boa constrictors often in El Salvador and anywhere in Central America. They'll keep boa constrictors in their houses up in the ceilings to control mice. This boa constrictor was there to control mice. I asked the guy about it, he said, "Yeah, that was a strange animal." He said, "We have boa constrictors in our warehouses now but they're very shy." He said, "This one wasn't." He was a pet in the hotel. The bellhops would put him in somebody's bed and all kinds of things. I've heard other people talk about that boa constrictor in that hotel. It was quite strange.

DM:

Were you on the verge—on the edge of Tarahumara country during some of this or was that further off?

RH:

No.



DM:

Because I'm thinking Copper Canyon from your description.

RH:

That's down in—what's the other—the Zacatecas and—what are those Indians?

NH:

Huichol.

RH:

Huichol. Tarahumaras, they're a tribe—they say they're seventy-five thousand to a hundred and fifty thousand of them then they run into the—

NH:

Tepehuanes.

RH:

—Tepehuanes, which are in Durango but come over into the South America.

NH:

But they're basically in Chihuahua.

DM:

Southern Chihuahua. I was just trying to place where you were geographically. You were in Huichol country, Tepic and that area.

RH:

We were down in—this trip across the Sierra Madre was in Durango. I think it's Sinaloa. But then after we got to our town there—I'm surprised I can't remember it—but anyway, we decided, "Well, we go by railroad but why can't we go by sea?" We asked about—we went down to the docks and said, "Is it possible we can get a ride on any ship?" He said, "There's a tanker from Pemex out there. The captain is a good guy. You might just go out there and ask him." Well, we got a boat, rented it, went out there to that tanker, climbed up the ladder, got onboard, see the captain, the captain came out and we said, "Could we ride with you to Guaymas?" He said, "This is your home." He said, "I apologize. I'll have to charge you fifty cents a day for the meals." We lived with the officers and paid fifty cents a day for meals. It was three days. We went up the coast to Guaymas and got off. Then we said, "We'll travel by land across the Sierra Madre up here." We hired a taxi. I know damn well he knew he couldn't get us there but he just took us out there and said, "This is as far as I can go." He dropped us off there. We were staying with a guy for three days to catch a bus and all I remember was that the flies

were terrible. When we would eat, the women had big cloths and they were around scaring the flies off. Then we caught this bus and went to a town that had a railroad track and we got on the railroad.

DM:

That's the Chihuahua al Pacifico, that one that goes—

RH:

No, no, this is—

DM:

It's a different one, huh?

RH:

This is a mining—it goes into—what's the Arizona town along the border there?

NH:

Bisbee.

RH:

The one place that has the big hotel.

NH:

Douglas.

RH:

Douglas, goes into Douglas. It's across from Agua Prieta. I went from there to Agua Prieta then had a guy with me. I guess there was three of us. One guy was from Las Cruces. His name was Peter Gallagher but he was from a mixed family; father was an American, his mother was a Mexican. He was born in Sonora—his father was. He was very fluent in Spanish. He was kind of a enterprising guy. We were riding this train and we saw a drunk guy was harassing a middle-aged woman. He was going to throw her baggage out the door—out the window. We were looking around, "Why won't these Mexicans do something?" So finally, my friend got up and challenged him. They were about to start a fist fight and there was a sudden jerk in the train and this damn guy fell fifty feet and hit his head on a seat. It was just amazing that in that deal, that an American would be the only one that'd be brave enough to start one. You think about it, in Mexico you don't know who's armed. You just have to assume that maybe everyone's armed. You just might get killed and those people know that, of course, but there was this old lady just fighting with this damn drunk.

DM:

And everybody's sitting and watching.

RH:

Peter Gallagher got up and stopped him. A policeman came and talked to us and said—just wanted to know what happened. I guess the guy may have been pretty bad hurt. I don't know. He got up and was rubbing his head. He'd lost all his fight. We got to Agua Prieta and went to the States. That was a fun deal, interesting.

DM:

Really got around Mexico. On this Peace Corps thing—

RH:

You were wanting to talk about Outward Bound.

DM:

Yes. I wanted you to tell me a little bit about that but before you mention that, with this, how did the Peace Corps volunteers deal with this very different culture. I mean, y'all had been in Mexico before but surely, some of these Peace Corps volunteers had not, I mean down in El Salvador.

RH:

Actually, we had only one guy that spoke Spanish and he was from Puerto Rico and the rest of us—

NH:

But they had training in Puerto Rico.

RH:

They had the Outward Bound training.

NH:

They were in a rural area in Puerto Rico for six weeks.

DM:

And that was good?

NH:

And that was very helpful to them. Then that was where they had their Outward Bound, was in Puerto Rico.

DM:

Did they go from there to Mexico or right on to El Salvador?

NH:

They went from Puerto Rico then they came to New Mexico State and we pounded Spanish into them six hours a day.

DM:

And then also some training, some kind of agricultural training?

NH:

Yeah. They were all from agricultural backgrounds. The only Peace Corps group that was agricultural. They never ever got another group.

RH:

They tried to.

DM:

But they did good, they got down there and they fit in okay?

NH:

They really did and they were absolutely revered. Not long ago, one of the volunteers, Russ Studebaker who lives in Tulsa, he went back. He stayed in touch people and he has brought kids up, kids that he worked with in 4-H. he has brought them up and paid for their university education and things like that. A number of the volunteers have done that. And Russ went back to—what was his town, San Pedro Nonualco”

RH:

I believe that's right.

NH:

They were having big celebration. They gave him a pamphlet about this celebration and it listed six outstanding citizens of that town. There were three priests, two military men and Russ, a twenty-one year old kid. [laughs]

RH:

All these severe looking guys and here was this nineteen-year-old.

DM:

What an honor.

NH:

Actually, that cactus right back there—when he went down there, he brought back some leaves of a cactus down there.

RH:

He's a horticulture man.

NH:

He's a horticulturist and he brought it back wrapped in his dirty underwear because they frown on you bringing stuff in.

DM:

They're not going to mess with dirty underwear.

NH:

So he brought that back and he gave me several leaves of it. I planted it, put it outside for the summer and of course the squirrels decimated it.

RH:

It doesn't have thorns.

NH:

But there were bits of leaves and some little leaves, I stuck them back in the ground and they're growing again.

RH:

I've got that pamphlet in the Peace Corps file. That's amazing to see all these severe looking old men and here's a nineteen-year-old American.

DM:

I just love to hear that they took to it.

NH:

They absolutely did. They did very well.

RH:

The thing is—we went down there several weeks before the volunteers arrived. We went to embassy parties and people really cornered me and said, "You're not putting volunteers out in [Salvadorian] villages, are you?" I said, "Yes of course." They said, "Have you ever been in



[Salvadorian] village,” and I said, “No, but I’ve been in a Mexican village.” I said, “Can’t be too different.” They were just—I don’t know, maybe it undermined their—they were well-paid, lived high.

DM:

They wouldn’t go in those villages for anything.

RH:

The [Salvadorians] were the same. We had volunteers with an extension agent and the extension didn’t live in the village. “Why?” Because he wanted to have his children go to school in a good school. He’d live in San Salvador and commute out to the village, which he could. It was not too bad. So, the village—very boring life in a village. Having an American young man or young woman out there is very interesting. [David laughs]

NH:

They were really nice to our volunteers. They absolutely treated them—

RH:

I took out a guy from Denmark. The embassy asked me to take him out. He was going to be a Peace Corps director for Peace Corps people from Denmark. I don’t know whether that actually happened or not but they asked me to take him out. We were talking beforehand about this. He was telling me our volunteers—if we’re going to agriculture, we’re going to have farmers, farm owners are going to go out there and dairyman. I was thinking, Boy, they’re going to do good stuff. We went out to a meeting with the Puerto Rican Juan Reyes Soto. Juan Reyes Soto was an extension agent in Puerto Rico. Boy, he was good. He was organizing—we were going to have a—what was that group that—

NH:

The Health Brigades?

RH:

The Health Brigades. He was organizing the village to accept this. He was a very—absolutely fluent in Spanish, of course, but he had—he looked much younger than he was. I think he was twenty-eight but he looked kind of young, and maybe innocent looking. I don’t know if he did this purposefully but he made people feel like, “We need to help him, that poor boy.” He just handled this meeting. On the way back, this guy from Denmark said, “We’ll never have anybody that’s as effective as that guy.” [laughter]

DM:

How did Outward Bound tie in and also, how did this get you to OU?

RH:

Outward Bound—I was asked to go visit the Peace Corps training camp in Puerto Rico. They had a zip wire—you visited and they required you to participate in the Outward Bound training. For example, they were jogging each morning so we jogged with them. But they had a zip wire and it was, I'd say, eighty feet tall. It was just a pole going up there. You had to climb that pole and they had a little platform. You had to get on that pole and you had a kind of a loop that you would hold. They had a safety rope around you but you weren't very conscious of that. You wondered, "Will my hands hold," because they'd fix that zip wire where you'd drop about eight feet before you—and it was scary. There was a girl going before me. She was up there forty-five minutes and came down without doing it. So, I got up there and I said, "Will my hands hold when I jump off of this platform?" I had a—I wasn't aware that they had a safety loop there but I just had to say, "The hell with it," and I jumped. It was no problem, just went down, but it was really scary to start. You were way up there. We were in the Rocky Mountain National Park and they had a zip line there. The young people and my son—he's fifty-five but he went off on it—but it was solid. You could feel that you had support. And that one was you just threw yourself off into nothing.

DM:

What was the purpose then and how did it tie into Peace Corps?

RH:

It's to give you confidence. I'm a great supporter of Outward Bound. There's no way to bluff your way through that, you've got to do it. If you're going to climb a cliff, you've got to do it and there's no way to—so many people really haven't—they're used to talking their way or negotiating. Climbing a cliff and rappelling a cliff, there's no way to do it, you just got to do it. To me, I would say—we had to—we did Outward Bound here at OU. We just did it along with our training. [Coughs] When I got to OU, we were having a group coming in and there was a guy came to see me. He said—he was an ex-marine sergeant. He came to see me and he said—I worked in the Puerto Rican Outward Bound camp—and he says, "I'd be happy to run Outward Bound for you. I know a whole lot." I thought, Well, a marine sergeant, I don't know. But anyway, I went to see the guy that's in charge of our physical training. I said, "What do you think about this," and he said, "Well, we've had pretty successful political training. I think we better continue with what we're doing," which was exercises in the morning and so on. But anyway, we had a national Peace Corps meeting here. OU has a Kellogg Center, which is a nice facility for bringing in people from the outside to train. We had a nice—we had this Peace Corps meeting, and I was introduced to our training officer, they hired by the Peace Corps, who was a professor at Baylor University. He said—I talked with him a little bit and he said, "We have a—we're going to have a lot of time to talk about your training but for now I'd like to ask you, can

you do Outward Bound training?” I said, “Oh yes we can.” [laughter] I called—what was his name?

NH:

Jim Mahieu.

RH:

Jim Mahieu, called him up and said, “Yeah we’re going to do Outward Bound.” Well, he did a good job. We just started teaching people about knots, climbing commands and so on. We rappel people off of the stadium, that was scary. Just as an aside, I had my son with me. He was five, five years old. These people were all rappelling off the stadium and ole Jim Mahieu looks at my son Jim and said, “Hey Jimbo, you want to rappel,” and Jimbo says, “Yeah.” Mahieu rappelled off with him where he could reach him but he rappelled no problem. Volunteers said, “Wasn’t that a dangerous thing,” and I said, “No, as long as he had that safety rope on, it’s safer than he’d be all day.” But it’s scary. You have to overcome that fear.

NH:

But the whole concept of the Peace Corps—of Outward Bound training is that you can do things you don’t think you can and that—

DM:

These volunteers are about to step into a strange culture. This tells them—

NH:

Exactly. They were going to do something that they were not at all sure they could. That whole Outward Bound training was really valuable for them. Some of it seemed kind of silly but it’s a tremendous confidence builder. You realize that you can do it if you want to.

RH:

As a part of that Outward Bound was really reasonable. They taught your drownproofing. This was a thing—it’s not an unusual thing. I talked to the guy that invented that training. He says, “You’re in a body of water and your head weighs about twenty-five pounds, that’s what pushes you down. So, you keep your head under, you breathe, then you put your head down again.” He says, “Fear is what causes people to drown.” He says, “You don’t drown if you’re not afraid.” He says, “We have”—his institution where he worked was the University—I forget which—“We had people in the swimming pool for eight hours, just drownproofing,” then they taught them how to move. They ended up tying their hands together and their feet together and still, “It don’t make any difference. You can still exchange breaths.” At the end of it, the thing required to do—and they didn’t require you to do anything. They required you to try as best you could. I was doing the Outward Bound with him. Jim Mahieu says, “If the boss doesn’t get involved and

participate, the people will think these things are abusive.” So, everything they did I did too. That was the hardest thing I ever did. We had to swim underwater—a swimming pool, a standard-sized swimming pool—swim underwater on way and then turn around and swim back without coming up or taking a breath. That was a hard job but I did it. It’s the hardest thing I’ve ever done.

DM:

I’m hearing a lot of parallels with Boy Scouts. You were involved with Boy Scouts. Same kind of heavy aquatic training that you have to do things like that and it’s a real confidence—

RH:

It’s a—it teaches you to just stand physical problems. We can go out to the Wichita Wildlife for a few—I imagine you all when you had your meeting at Wichita Falls you had a group go out there and see that. The Wichita Wildlife Refuge is a great place for Outward Bound because it had a lot of cliffs, about a hundred feet high that’s the length of a safety rope.

DM:

That’s the first place I ever rappelled. I came up from Hardin-Simmons and went up there.

NH:

Dick established that.

DM:

Is that right?

NH:

He did that with the Peace Corps They had never had that before. He went down and talked to them and they were sort of doubtful. They said, “Go ahead and try it.” Now they rappel a lot down there.

RH:

There’s a state park down there now. A farmer had a peak that rose out of his land and he gave it to the state. You can drive right to the foot of that peak. Maybe that’s the one you rappelled on.

DM:

I wish I remembered. I was seventeen or eighteen, I don’t know.

RH:

But anyway, it is a—it requires you to have a reality. I’ve talked to people that said the

drownproofing, they saved their lives. They were caught in the stream or something and they just went into drownproofing mode and had no problem getting out.

DM:

I really see the application for that self-confidence and preparation to go into a foreign country, a foreign culture.

NH:

And it's not arrogant, it's just knowing that if you stick to it you can do it and you can do a lot of things that you never thought you could do. Nobody fails. All you have to do is your best. It's very carefully conceived.

RH:

The Peace Corps, we gave them—we bought some military blankets and a poncho—we gave them a military blanket and a poncho to sleep on or sleep under. I had a—the Peace Corps, they just accepted that—I had an AmeriCorps training group, a fellow asked me to take them out to the Wichita's and I did. It rained and they just complained like hell and said, "Why won't they send us a truck out here and get us." I said, "Hell, you don't give orders to the U.S. Army, that's Fort Sill." I said, "Let's build a bonfire and we'll—" they didn't go along with that. The Peace Corps, they just accepted it.

DM:

Maybe it's not too surprising because you have these volunteers that are willing to volunteer for a foreign assignment and others that would not be willing to.

RH:

I had an experience. I attended embassy meetings, one meeting a week. There was a guy—I forget what his—he was some position in the embassy—and he was asking me—he'd like to meet with the Peace Corps. I suspected that this was not a good thing to do. He heard that the Peace Corps was meeting and at this meeting he said, "I'd like to go talk to your volunteers." There was a military officer there and he said, "Would you like to come?" He was a major. So, I was kind of trapped and I said, "Okay, you so that." Well, they went out there and this guy asked the volunteers to report suspicious behavior. They didn't like that much. And then as the major and he talked of the volunteers beginning to bring out abuses of the Army. These guys, they should've just said, "Of course. We're in a different country and you have those things. The U.S. government doesn't support them but at the same time we can't do much about them. We don't run the country." But they began to defend and they got into quite a hot argument. I thought, I ought to stop this but then I said, "These damn guys in the military and in the diplomatic corps, these are young Americans. They ought to be able to talk to them." So I just let them go on. These guys got very resentful. As they left, they were quite angry. This guy went to the



ambassador and the ambassador called me in. I'd just been at a Peace Corps meeting with Shriver in Panama. The ambassador said, "What's this? I'm being told that you don't support the—" what is the thing? They had a thing for improvement.

NH:

USAID [**United States Agency for International Development**].

RH:

Not USAID but they called it something like—well anyway, it was a campaign under Kennedy to improve things throughout Latin America. "What is this, you're not supporting the government program?" I said, "Shriver, we just had a meeting with Shriver and he said, 'The Peace Corps performs best by not being associated with the U.S. government.'" I told him, "That's what Shriver said." He said, "All right, I'll check this." He checked it, called the Secretary of State or some assistant to the Secretary of State, called me in and said, "You're right. That's what the policy is." Then this guy comes to me and said, "Hey Dick, will you get the ambassador off my back?" [laughter] I said, "No, I'm sorry."

NH:

"Good luck with that."

RH:

I'll tell you, if the U.S. Ambassador hadn't been behind Peace Corps, we'd have hell because all these people, they were—some of these guys in USAID, they have quite a bunch of New Mexicans because they all spoke Spanish. Some of those guys were not—they didn't know the culture of—in Spanish, you have a familiar form and a formal form. You don't speak to a head of a national department in the *tu* form.

DM:

Were they only using the familiar form then?

NH:

Um-hm.

RH:

Yeah. In New Mexico, they use the *tu* form all the time.

NH:

But you could just see these people, you could just see them straighten up. They had no idea that they were insulting them, just no idea. And they should have.

RH:

Nancy and I went to eat in a place in Northern New Mexico—

NH:

*Tres Ritos*, I think.

RH:

No. It's *Ojo Caliente*. We went to a restaurant and were the only non-Hispanics in there. We listened to the discussions, and they used the *tu* form. You almost—in Spanish, you never use the *tu* form in plural; *vosotros*, you don't use that. The *tu* form is insulting. My mother said she was in South Texas, spoke to the maid in the *tu* form and the maid was insulted because that's your—you use to teach—to speak to children and inferiors. But these people were speaking like—if you read the Bible in Spanish and it has the *tu* form. God speaks *vosotros*, *sois*. These people were speaking that language,

NH:

They were speaking sixteenth century Spanish. Most amazing thing. I'd never heard it.

RH:

They were absolutely—

NH:

And they were just chatting. Those little pockets in Northern New Mexico still use colonial Spanish. They've been studied. I've read about them in graduate school that these little enclaves in Northern New Mexico still do that, but I'd never heard it. I could not keep from listening because they were talking from table to table, they were all friends, and I'd never heard that in my life; studied it but they use it.

RH:

And you'd never heard that in Latin America. Never, never.

NH:

Absolutely never. It's a dead form. It's an archaic form.

DM:

Something similar happened in the Appalachians with English. There was an old-fashioned English being spoken in pockets while the nation expanded westward, there were still these people speaking in this archaic—

NH:

It's the same thing. But I didn't realize it was still going on because I studied that sixty years ago.

DM:

"Surely not. Am I hearing what I'm hearing?"

NH:

I just dropped out of the conversation at our table because I was listening to everybody else. I can't believe that that still goes on. And these were people that were middle-aged people. Somebody told us, "This is a good place to go since you can speak Spanish. Go there." We went there and the food was really good. But these people, I would say they were in their fifties and sixties but this was the way they spoke Spanish.

RH:

It'd be like going to an ambassador and they were saying, "Glad to meet you, buddy." [Laughter] That's not the way to go.

DM:

How did this—how did Peace Corps bring you to OU? OU had a program.

RH:

They were training a group. We had the Education Brigades. These Education Brigades were going to OU to train with the Peace Corps group that was going to come down. There was a guy that'd been active—they had trained several Peace Corps groups. This was Holland—

NH:

Gene Holland.

RH:

Gene Holland. He came down there and asked me if I'd like to work in OU as the Director of International Training. "Sure," because Peace Corps, you have to find another job. They do that to keep from having a bureaucracy. That's a good job. It has its disadvantages. So I said, "Yes," and Gene Holland said, "Well, I was going to ask the director of the Costa Rican Peace Corps about this too but I won't ask him. I'll just get you the job." That's how I got up there. It was interesting. I went up there, went to the Brigade people—to start, I'll give you an example of how USAID is. I went to this woman that's in charge of transportation and I said, "I'm going to have the Brigade members going to Oklahoma to train and they're going to leave on a certain day after six weeks. She said, "They'll have to get the call forward from the FBI." I said, "I know the director of this program. He's a responsible person. I know he's not going to be

sending up any people that are up to no good to the United States. These people are going to be all right." She said, "We got to get the call forward." I said, "How in the hell can the FBI come down here and evaluate these people? They don't know. The guy that sends them, the leader, he can. He's already evaluated them." I went there about mid-week and said, "We've scheduled to send these people to Oklahoma on Monday." I have plane reservations. We all right on this—and she just—she was blonde—she just blinked her eyes and said, "I'm sorry, sir, you'll have to cancel that reservation." I said, "Like hell I will." I called the ambassador and we got on the plane. [Laughter] They'd have just harassed us if we hadn't had the support of the ambassador.

DM:

Speaking of bureaucracy.

NH:

The Peace Corps was very threatening to these professionals in USAID and so forth because they were out there talking to people, which these guys never did. They talked to people's bosses. This was very threatening to them and they didn't like it. They resented it. They were people who were in this position because they spoke Spanish. They were not well educated. They were not well trained. Their wives were not very good representatives of the United States. They really took to the privilege involved.

RH:

They had good salaries and they had good home allowances.

NH:

Beautiful homes and they had their kids in boarding school in the United States. They were living the good life.

RH:

I knew these people from New Mexico. They couldn't possibly get a job like that in the United States. They just, they were there.

NH:

They were really living the life. The Peace Corps, living out in the villages and doing stuff like that, was very off putting to them. They really didn't care for it. When their kids came home from boarding school, they were not comfortable with them being around the Peace Corps volunteers. They just didn't like it.

DM:

Wasn't their class.

RH:

It's interesting, the Peace Corps of—when Salvador came down—when Strat—who was the guy that was the Peace Corps director?

NH:

The brother-in-law, El Cuñado. Yeah, that guy.

RH:

I have trouble remembering things. I need to get my autobiography here so I can look these things up. But anyway, he came. The ambassador said, "We're going to have people of the fourteen families—we're going to have a meeting so that the brother-in-law can impress them" I was sitting there with him. We went to the embassy party and I was sitting with a woman who looked like a middle-aged, middle-class American woman. We were talking. I was just trying to have a conversation with her. I got to talking about the Bracero program. I said, "I ran this program for seven or eight years. We had as many as ten-thousand people, workers." I said, "I've been into every kind of a jam that a worker can be with. I've been with him and tried to help him out." She says, "Yes, I know. We have five-thousand workers on our farms." I told the man about that and he was surprised.

NH:

The ambassador's idea of it, this was a regular state dinner. We had never participated in one of those before, nor have we since. But he said, "If you can engage these people, they have the money to do it." He said, "If we can get them interested, they can do things." They were somewhat interested. They were interested. They were kind of fascinated by the volunteers. They would invite them to their homes but just because they didn't understand how they ticked.

RH:

The volunteers didn't—there was one girl that was very interested in the Peace Corps but still the volunteers couldn't—they didn't relate well with her because she had a totally different vision of the world from what they had. You'd have a meeting with one of these high up people and you'd say—if you're meeting in Oklahoma with somebody and you'd say, "Here so-and-so, she's from Lawton." The individual would say, "Lawton? I've never been there, being in Oklahoma." Those damn people talk about London, Paris, Miami, New York and yet they hadn't been to a town in their own—

DM:

They weren't rubbing shoulders.

NH:

Not at all.



RH:

In my training, we hired one woman from El Salvador who was very good. She was of a low-class background. I had another woman who was a wife of a doctor or something. I talked to her about working and I said, "We need to tell people what life is like in El Salvador." I said, "For example, we need to let them know that 80 of the children are born from fatherless families. She said, "That's not true." I found out that she'd gone to a Catholic school and she didn't know anything about what was going on.

DM:

They were insulated from that.

RH:

The woman would have a child and the father would maybe go off somewhere. If it was a boy, he'd come back and get the boy at the age of fourteen and take him away to help him in whatever he was doing.

NH:

If they were married so they women didn't want to marry. It's a matriarchal society. That goes back to their Indian background. It's the maternal line that's important. Women didn't marry because if they didn't, the child was theirs.

DM:

Um-hm. Interesting. Wow. Well, I've exhausted my questions. Do y'all have anything else that you want to add?

NH:

I would just say that being married to Dick is a high adventure.

DM:

It has been an adventure, hasn't it? Wow. The guy's into everything.

NH:

Yeah. I figured out very early in our married life that I had two choices: I could stay at home or I could go. [Laughter]

DM:

That's great. I'll go ahead and turn this off.

*[End of Recording]*