



Pastiche

March 17, 1969



Children of Beech Court & Carrigan Lane unite . . .

...to educate some naive broads over NRT. Crayons, and noise, and clay, and noise, and potato chips, and noise, and noise, and noise..."Wow! Here comes the big yellow submarine bus!"..."We've already got 25 kids in this bug. Sure! We can take one more!"..."All right! That's enough clay on the ceiling"..."Refrigerators aren't trees. Get down!"..."Can I go to the basement?" - "The what?"...

Photos: Peter Ryersbach and Vera Neumann



CUBAN DANCE

When the National Theatre of Cuba was founded by the Revolutionary Government in 1959, a department of modern dance was included in the new organization. A group of dancers was called together for training in this field of the dance. The founder, Ramiro Guerra, created the first works danced by the group: *Mulato*, *Mambi*, *The Miracle of Anaquillé*, *Rhythms*, *La Rebambaramba* and *Suite Yoruba*.

In 1961 the Cuban Institute of Cinema Art (ICAIC) made the documentary *Story of a Ballet* (based on *Suite Yoruba*). This film won a number of film festival awards in Europe. The same year, the modern dance group represented Cuba at the Festival of Nations in Paris and scored a resounding success with critics and public alike.

After Paris, the group went on to tour the Soviet Union, Poland, the German Democratic Republic, where they were received just as enthusiastically as in the French capital.

In 1962 when the National Theatre of Cuba was absorbed into the newly founded National Council of Culture, the department became the National Company of Modern Dance. The new works presented in 1962 were *Octeto Amoroso*, by Manuel Hiram, *Strange Fruit* and *Peasant Suite*, both by Lorna Burdsall, and the new choreographic works of Ramiro Guerra: *Liborio and Hope*, *Arrow*, *Invention for Five*, *Black Impromptu*, *Baroque Interlude* and *Chant for Killing a Snake*. Elena Noriega, the Mexican modern dance choreographer, was also invited to direct her work, *Land*, which was presented in 1963.

After Elena Noriega joined the group great strides were made in improving technique through the courses she gave here which resulted in the work *Technique of a Dancer*, presented to the public on several occasions. Elena stayed on in Cuba and also presented *Three Preludes* and *Huapango*. For the preparation of *Huapango* teachers were brought from Mexico to instruct the National Company's dancers in the folk dancing of that fraternal nation.

Beginning in 1963, the National Company of Modern Dance began performing at work centers. This work was broadened in 1964 with two seasons of modern dance during the year and didactic performances for scholarship students. The company also made three nationwide tours — in 1960, 1962 and 1963, and in 1966 it began to give performances in remote zones during the months of the sugar harvest. Last year they continued this work.

In 1966 the task of training instructors in modern dance was begun, and beginning in 1967 teachers were provided for the National and Provincial School of Modern Dance.

The present organization of the Company includes the artistic direction team headed by Ramiro Guerra, Elena Noriega, Lorna Burdsall and Manuel Hiram, choreographers; Eduardo Arrocha, set designer; and a group of dancers who take part in performances from the Company's repertoire of 20 works throughout the year.

Aesthetically this Company is attempting to build up both a contemporary national and international repertoire within the framework of modern dance forms. The technical development is being broadened through a fusion of varying tendencies which now prevail in the world of modern dance. Thus the Company is not only developing the techniques of the Martha Graham school but is also including the contributions of the Humphrey-Widman school (The latter method is now being taught by Miriam Pandor, guest instructor in the Company, formerly a soloist in the José Limon Company). Moreover, the Company is also drawing on primitive sources of the black-Antillean and Latin American folklore traditions. Another aspect of the Company is its complete racial integration, not just as an accidental grouping of its members, but also as a planned team of human beings in search of a cultural synthesis based on the realities of our nation.

from
"Granma"

Weekly Review of the Official Organ
of the Central Committee of
the Communist Party of
Cuba

The Longest Night

T.D. Lingo, Director
Adventure Trails Survival School
Black Hawk, Colorado

Photo: Liberation News Service

The winter is the testing of those qualified to live with the blessing of life; to reproduce with full sperm-energy of life. The Vernal Equinox of March 21 is the most blessed moment for those attuned to the living knowledge of soil and sky and seed.

The fundamental ritual of life occurs at sunrise of the transition day. Go to primal nature the day before. We go to the crest of Laughing Coyote Mountain to begin the ritual in the center of the 50,000 square mile earth circle view of the entire Great Divide to the west and the entire Great Creation Plains to the east.

Wherever your primordial spot, take with you one or more material things which hindered/helped you survive the cold winter of your soul's testing: an outworn jacket, the picture of outgrown lover. These are the tangible reminders that objects unclean in spirit pollute the precious growth of your brain and infect your precious spirit with the entropy rot which forever tugs toward the terminal act of death. Hence, your supreme ritual will be to burn these objects at the moment Dawn Boy births

out of the great creation east; to cut off from memory the umbilical of past negatives; to herald in the new cycle of clean seed life.

The night is spent in long slow campfire talk. No food. A bit of hot snow water for sipping. Talk only of past hardships, bitter experiences, learned cautions. For the children must so learn of the pain and lie of society falsely covering over and smothering the true view of reality.

As the wind freshens during false dawn of blue-up, as first purple-red glow bulges horizon pregnancy, strip. Burn your winter clothes. Cast out all laughably quaint puritan-Christian filths that body is unbeautiful, that child is born in sin, that Universe is not beneficent. Suck in the healing truth that you are beautiful, that your friend is beautiful, that child is born in love, that universe is total consciousness.

Cast your death-reminder objects on the fire. Destroy death, and thereby embrace life fully. Do what comes naturally from then on: total silence, or arms upraised in chant-prayer, or song of greeting; alone or together; tears or laughter. Keep staring until the whole body emerges.

Now feast! The Feast of the Vernal Equinox should be the most sumptuous imaginable, prepared long in advance. The breaking of the fast should be of such power and voltage that the child, and the child each man and woman once was, is inspired to laughing, singing, dancing, talking and loving of such creativity as to the stagger the imagination for a whole year - until the next Vernal Equinox.



LOVE

begins at Chase Manhattan



NEW YORK(LNS) - "Love starts at Chase Manhattan," said the psychedelic lettering on the plastic shopping bags given to the girls attending New York's first Bridal Fair at Madison Square Garden on Valentine's Day weekend.

In a back stairwell, house dicks, rented cops, some of the city red squad and independent heavies had isolated 10 radical women who were disrupting the day's slave trade and were busy throwing them down the steps, slamming them up against concrete walls, twisting their arms and screaming, "You're sick, you're sick, you're sick."

"The best things in life are free. But it's the little extras that run into money. For the best things in life that aren't free, start a savings plan with your friend at Chase Manhattan." Planted among birds and flowers, this suggestion decorated bigger-than-life posters covering the Garden's Felt Forum.

Brides Showcase International's press kit proclaimed:

°The average bride spends over \$3,000 to furnish her new home and \$500 for apparel.

°Brides spend an estimated \$5 billion annually.

°Each year brides outspend the other "big spenders" (girls 19-25) by more than 14 to one.

°Wedding dresses alone are estimated to have a \$50 million market potential and the trousseau market is put at \$162 million.

The bridal fair, sponsored by Modern Bride Photographers, Sachs Quality Stores, New York Blue Cross/Blue Shield, Northeast Airlines, Ramal-Vincent Orchestras, Maxim Freeze-Dried Coffee, the Chase Manhattan Bank, Brides' Magazine, Aeronaves de Maxico, Bahamas Tourism, International Coffee, Inc., and Radio WMCA, was New York's first.

Beribboned, miniskirted girls by thousands pushed and poked to grab the hand-outs in the bridal booths, stuff raffle tickets into their respective slots, consider Florida honeymoons via Northeast Airlines, Dial-A-Decorator from Sachs to plan their decorating needs, negotiate low-cost loans from you-know=who, hire a band, and fill out Modern Bride's bridal books purchased at \$2.50 a copy.

God was out in force too. Marble Protestant Church's booth displayed such pamphlets as "Are You Fun to Live With" and "Christian Guide Lines for Sex, Love, and Marriage."

WMCA's Good Guy Dan Daniel finally got the girls into their seats by assuring them, "Ladies, you have two more chances before we let you out of here today to visit the booths."

He then introduced WMCA's Chuck Browning, "The Chucker," who took the mike long enough to apologize for the WITCH (Women's Terrorist Conspiracy from Hell) demonstration and to speculate that the WITCHes were "teed off because nobody ever proposed to them."

The morning's panel discussion consisted of a male doctor, a male clergyman, a male banker, a male dial-a-decorator and a lady from Brides' Magazine. She (Barbara Donovan) explained that being a wife today is overwhelming. You have to be a "lover, mother, friend, helpmate, gourmet cook and contribute to community affairs as well," so that "planning is important."

Dial-a-Decorator told girls not to skimp on the "essentials." "You know you need a bed, bedding, a comfortable sofa, chairs, storage cabinets, quality curtains and proper lighting fixtures. These are absolute musts. Make color work for you. Remember, painting is the wonder drug of home furnishing."

Man-doctor said, "Whether you use pills or some other birth control device, work out good lasting health habits through a frank and open talk with your family doctor."

Dan Daniel Good Guy announced intermission before the fashion show. We decided to leave and exited through the glass door just in time to see the rent-a-fuzzslap a demonstrator in the face and shove her out of the Garden.

SIGNIFICANT GAINS TO SAN FRANCISCO STATE STRIKERS

Meggan Bierman, Bennington freshman from San Francisco, participated in the S.F. State strike during NRT.

On January 6, 1969, students and teachers of San Francisco State College joined together in a fight to maintain freedom in higher education for California's state colleges.

Approximately 250 teachers, members of the local AFT (American Federation of Teachers) went out on strike, and many more refused to cross their picket line surrounding the school, but continued to teach their classes off-campus.

FACULTY DEMANDS

The teachers had four main strike issues. The first was a demand for an improved grievance procedure at the College, which would take the final decision made on teacher's grievances out of the hands of the College president, and put it in the hands of the faculty. The second demand was for a 9-unit teaching load instead of the 12-unit load existing at S.F. State.

The third teacher demand was that 125 teachers that the College was planning to fire because of a so-called lack of finances, not be laid off. The fourth was that the 15 demands of the striking students be implemented before the striking teachers would return to their classes.

The teachers continued to strike for two months, maintaining picket lines 24 hours a day. The strike received labor strike sanction, which meant that all other employees belonging to labor unions were not supposed to cross the picket lines.

STRIKE 80% EFFECTIVE

At the height of the strike, only 50% of the faculty was teaching classes on campus, and these classes were only half full. The school cafeteria and library were essentially closed down, because their workers refused to cross the picket line. So, the strike was estimated at being 80% effective in closing the school down.

During this period, the negotiators for the striking teachers were working on settling the strike 18 to 20 hours each day.

They met with the College president, S.I. Hiyakawa, with the trustees, striking students, with lawyers,

the Mayor, and community leaders, trying to reach some sort of a settlement. The College trustees were totally uncooperative until the last week of the strike, and the same held for President Hiyakawa.

RECALCITRANT TRUSTEES

The uncooperative attitude of the trustees was one of the reasons teachers had gone on strike. Many of San Francisco State College trustees are residents of Southern California, and some have never even been on the campus.

They know nothing of the nature of the College, and cannot possibly deal adequately with the problems that arise on that campus. The striking teachers demanded autonomy for the school, meaning that the trustees of such a large institution should be members of the Bay Area community. They should be available when on-the-spot decisions must be made.

The strike was amazingly peaceful during the two months of the teachers' strike. There was no violence on campus, or on the picket lines.

Teacher and student strikers didn't break windows, throw rocks, enter and interrupt continuing classes, and still hundreds of arrests were made. Warrants were put out for student strike leaders, and they were arrested on the picket line. 400 people were arrested one afternoon for holding an illegal rally on campus. (President Hiyakawa had declared public meetings on campus illegal).

TEACHERS WIN CONCESSIONS

In the last week in February, the trustees finally agreed to a teacher settlement, giving the teachers an improved grievance procedure, a lighter teaching load, independent budgeting for a Black studies program, and promising not to fire the 125 teachers who were to be laid off. The main demand that wasn't filled at this point was the implementation of student demands. This made the teachers hesitant to return to classes, because if the student strike was not settled they felt that there wasn't much point in returning to work.

The teachers debated whether to go back or not, and finally decided to return to teaching, because the President declared that anyone who did not return to teaching their classes by March 3 would be fired and not rehired.

The teachers were all running out of money, having lost \$500,000 in salaries while on strike, and decided that at that point they would be more effective working from the inside. So, on March 3 the teachers returned to their classes, but continued to work for a student settlement.

STUDENT STRIKE NEARS SETTLEMENT

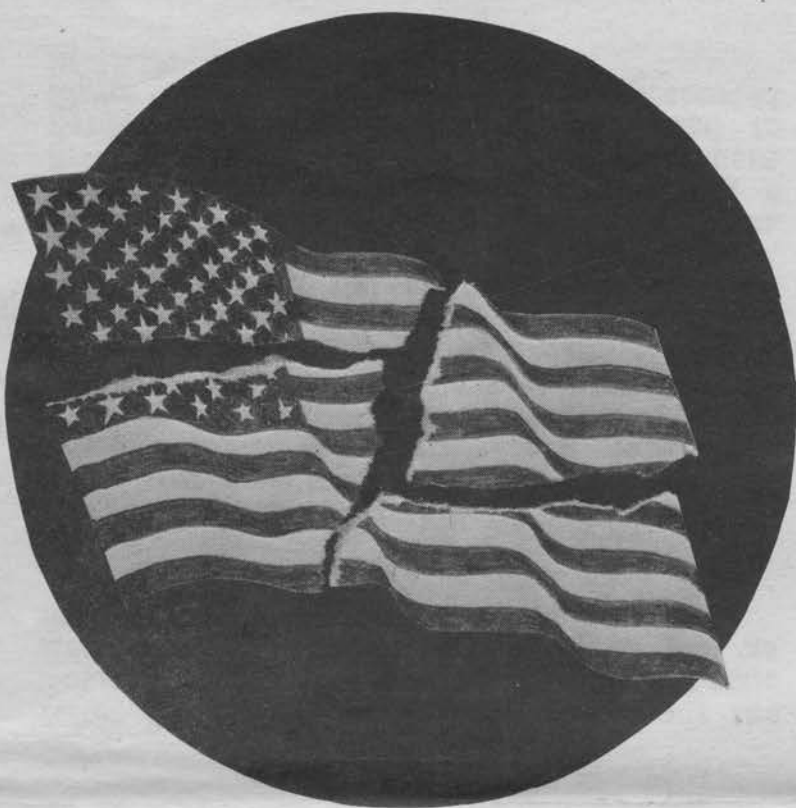
The Black Students Union, and the Third World Liberation Front are the two groups leading the student strike. TWLF is composed of Mexican American, Japanese, Filipino, and Chinese students. They are nearing a settlement, which will probably include amnesty for all students arrested for nonviolent acts, including the 400 arrested for illegal assembly on campus.

They are fighting for a school of ethnic studies, which for them would make education much more relevant to their lives and their community. In this school, they would be able to decide who would be employed as teachers, and all Black and Third World students who applied for admittance to the school would be accepted.

It has been a long and difficult strike. The political atmosphere is repressive, and it will be a long time until the strikers get all of their demands. The kind of courage and conviction shown at San Francisco State will be the salvation of higher education in California.

By Meggan Bierman

The style of confrontation



Style is always important, particularly at Bennington, where it is so important that there is sometimes little else. The style of the radicals, of course, is confrontation. We are all sick about what happened last year; the question we are all asking ourselves is, where do we go from here? After New Hampshire, after Kennedy, King, Kennedy, after McCarthy and LBJ, after Czechoslovakia and the Mideast, after Chicago, what?

I certainly do not, and many of us do not, consider ourselves social thinkers or activists. Poetry is what moves me; but then, poetry is a lot of things. Once we find ourselves thrust toward a sphere of action, on whatever level and in whatever sense, there arises this question of style.

I think many of us find ourselves caught unhappily in a tangle of considerations concerning responsibility and action. There is a strong and often helpless identification with our generation and the need to be radical. This disturbs me particularly in regard to what is happening at Bennington. We seem curiously vulnerable here to a sort of soft-headed attraction to whatever is radical, cool, and new.

Style has to do with taste, and taste, whether or not the egalitarians like it, has to do with discrimination.

Still, we've had it with the blue meanies, with what one Columbia student called the biggees, with the war: fuck yourself, Mr. Jones. We found out with McCarthy that working within the system isn't enough. And I think we found out in Chicago that going into the streets isn't enough either.

We were driven to confrontation because we were angry, legitimately angry, and also desperate. We still feel that way, but I do not think we can any longer afford the politics of confrontation.

The style is at variance with our positive values; the content is destructive, breeding violence; and it cannot get for us those things that we really want. If we lose by way of it, we get our heads busted in the streets; if we win, we sit in the president's chair and smoke his cigars. That is not where it's at.

The essential thing in politics, it seems to me, is getting the most people on your side. What seems to happen most often in the politics of confrontation is that, first, the people who are against you harden their positions, and second, the people who are for you weaken in theirs. Third: you lose. Politics, whatever the similarities, is not war; you do not win by brutalizing the opposition.

Many of us find ourselves in this position: feeling that politics either within the system or in the streets is unacceptable. Neither can we accept dropping out. Faced with this problem, I found myself re-examining the possibilities of pacifist politics.

Pacifism does not consist merely in going limp. It provokes confrontation in the true sense, and it seeks to avoid the pointless violence that has been so much a part of our experience.

It is not necessary to love every human morsel to commit oneself to the pacifist position; I think one can turn to pacifism because one is angry.

It demands the kind of honesty, toughness, energy and integrity that has been characteristic of the activists of our generation. The commitment to such a philosophy could put to best political use the willingness of many of us to suffer the punishment of clubs and/or courts, and it could temper the recklessness of those who act with more energy than openmindedness.

I think that a special brand of non-violent politics could work in this country: tough, intelligent, honest, gutsy. I do not think that this has really been tried; it seems to me that we are the ones who could do it.

I hope we are not beyond considering that now, that we are not too disgusted to care about our responsibility to action.

We are faced with the statement of Victor Gollancz: "There is and ought to be only one hope for our race, namely that all who feel an impulse, however transitory and dim, to work for some aspect of righteousness should do so." It seems to me that the politics of non-violence, applied by us here and now, is a possibility to be considered.

By R.A. Basile

STAFF OPENINGS

The future of Pastiche depends on several factors: money, talent, and community interest.

Money: Pastiche is printed at the Pennysaver and costs \$90-100 per issue. Last term we received \$300 from Leg, \$300 from the Student Fund, some gifts from trustees, and a negligible income from advertising. Right now, we have enough money left to put out 3 or 4 more issues. We can probably raise enough money to sustain the publication on a bi-weekly basis for the rest of the term. Question: where should fund-raising priorities lie - subscriptions, advertising, gifts...?

Talent: Pastiche is a big job. Judy and Felicity can't continue to devote big chunks of time to it. We need a trainee staff interested in working hard on the paper this term and taking it over completely next year. Say that I appropriate the title of managing editor for myself. We need an editorial editor to head a team of writers and be responsible for the content of the paper. We need a trainee-art director.

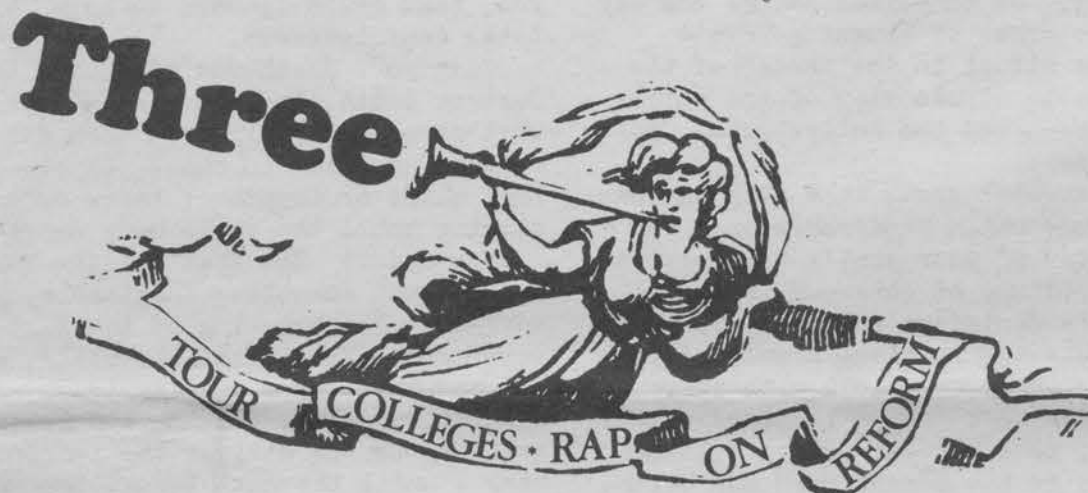
People to take care of money and advertising are very important. Paste-up, reporting, and typing demand somewhat less time, but are essential.

Point: "underclassmen" are definitely encouraged to work on the paper.

Community interest: If the community thinks of Pastiche as a gratuitous hand-out or ego-trip for a small clique, then that's really bad. Example: maybe this issue has too much political stuff for your taste. Or not enough. Maybe you want more coverage of departmental activities, or of what's happening at (to) this college. Solution: criticize and assist.

If Pastiche succeeds this term, the money situation will probably ease up, and we may be able to get course credit or some kind of compensation for the staff. If you're interested in the paper, or especially if you want to join the staff, come to Leigh House tonight, March 17, at 7:00 p.m.

Sylvia Fischbach



Bennington seniors Carole Bolsey, Christine Graham, and Becky Mitchell visited and spoke at 16 American colleges and universities on behalf of Bennington during NRT. The tour, funded by the trustees and alumnae, was a continuation of Self-Study: by visiting other schools, the girls hoped to bring a new perspective to our own problems and successes.

The girls visited Haverford College, American University, Georgetown University, John Hopkins School for Advanced International Studies, Villanova University, University of Pennsylvania, Kenyon College, Ohio Wesleyan, University of Chicago, Lake Forest College, Notre Dame University, Adelphi University, Stoneybrook, University of Rochester, Yale and Harvard.

Meetings to which students, faculty and administration were invited were held at all the schools. The girls spoke briefly of Bennington and explained the purpose of the NRT Tour. The initial response was often hostile: "They assumed that Bennington was racist, isolated, elitist, and financially inaccessible to most students; they felt that the Bennington education is...irrelevant to current problems." Apparently, most of the hostility dissipated in the course of further discussion.

The fruits of the NRT Tour come to us in the form of proposals. Here are a few of them:

CURRICULUM. More flexibility. More democratic selection. Attention to social relevance. Option of a General Studies major. Stronger Black studies. Organization of regular non-credit courses ("Free University").

GRADES. Abolition thereof.

FACULTY. Greater student responsibility in hiring process.

ADMISSIONS. A summer "Upward Bound"-type program, presumably to recruit low-income students.

INTER-COLLEGE STUDENT AND FACULTY EXCHANGE. Sarah Lawrence, Vassar, Haverford, Williams, Wheaton, Trinity already have some such program.

The girls noted a trend to fragmentation at the colleges and universities they visited. "At practically all schools we visited, notably Notre Dame, Villanova, and Ohio Wesleyan, there was a desperate dearth of dialogue..." The schools are plagued by student/administration hostilities, departmental rivalry, and student in-fighting. At Bennington, the apparatus for dialogue is creaky, but it still works. The girls are optimistic about our ability to effect change here.