

calendar

THURSDAY 21st

moon in sagittarius
(3rd quarter)
harvest roots & fruits; trim to retard growth

MEETING: zpg & ecology action general meeting. phil harry, candidate for county supvsr. will speak, baobab room, mer-rill college, ucsc, 8pm.

FLICKS: 'the left handed gun', & 'bandwagon', nat sci 3, 8pm \$1

CONCERT: jazz at cabrillo col. theater building rm. 204, noon free

DRAMA: 'romeo & juliet' at harbor high little theater, tick. 75¢ to \$1 8pm

FRIDAY 22st

moon in capricorn, 11:14pm
*plant potatoes & tubers; trim to retard growth***

CONFERENCE: 'bread & roses' women's liberation conference see below

DANCE: rhythm dukes & struggle mtn. boys at brookdale lodge on hwy 9 9pm-1am \$2 tickets at the door

CHORAL CONCERT: cabrillo chorale, chamber singers & recorder ensemble; works by milhaud, brahms, monteverdi, cabrillo col. theater 8:30pm free

CANDIDATES' MEETING: cand. for sheriff, da, county clerk cabrillo col forum building rm. 454 7:30pm

DRAMA: 'romeo & juliet' see the 21st.

SATURDAY 23rd

DRAMA: 'women in congress' by aristophanes; 2 interpretations at ucsc upper quarry amphitheater at 4pm & 6:30pm gen.--\$1.50/one, 2/both stud--\$1/ one, 1.25/both

FLICKS: 3rd annual underground freakout festival: works by kuchar, stewart & others midnight at the nickelodeon \$1.50

CONFERENCE: 'bread & roses' women's liberation conference see below



SUNDAY 24th

BRING US TOGETHER DAY at cabrillo college info below

GOOD PICKIN' & SINGIN': at crown college dining hall, ucsc, with the red mtn. boys 8-11pm \$1.25

TRAGEDY: 'romeo & juliet' at harbor high little theater 2:30pm ticks 75¢ to \$1

DRAMA: 'women in congress' see the 23rd.

FLICKS: 'public enemy' at nat sci 3, ucsc, 8pm 75¢

MONDAY 25th

moon in aquarius, 1:26am
harvest roots; trim to retard growth

CANDIDATES' MEETING: cand. for seaside supvsr. (3rd dist) at westlake school, 7:30pm

WEDNESDAY 27th

moon in pisces, 3:59am
fourth quarter
irrigate, fertilize (org.)

Isadora duncan born 1878
hubert humphrey born 1911

READING: richard brautigan & lou welch will read from their works at stevenson din. hall, ucsc, 8pm, 50¢

DANCE: modern dance concert 'dance NOW' at cabrillo col. theater, 2:30pm & 8pm stud--\$1 gen--\$1.50

FRIDAY 29th

moon in aries, 7:27am
*harvest: cultivate; pull weeds***

EXPERIMENTAL THEATER: cabrillo players present short plays with a modern twist, theater 8:30pm \$1

SATURDAY 30th

FLICKS: 'cape fear' with rob. mitchum, midnight at the nickelodeon \$1.50

SUNDAY 31st

moon in taurus, 12:04pm

TUESDAY 2nd

moon in gemini, 6:10pm
*harvest; pull weeds; trim to retard growth***

white richard's 1920 theatrical production co. presents at the minskee palace on the corner of california & walnut 20 different, new, exciting acts. doors close 7:31pm, 99¢-general, \$1.25-runway seats

PUBLIC NOTICE

Notice is hereby given that a primary election is to be held in the County of Santa Cruz on the 2nd day of June, 1970

BREAD & ROSES

a conference for women

friday may 22nd 7pm

&
saturday may 23rd 9am

speakers
workshops
theater
films

at stevenson dining hall, ucsc

child care info: 426-3095

info: 4233156

"Bring us together" Day

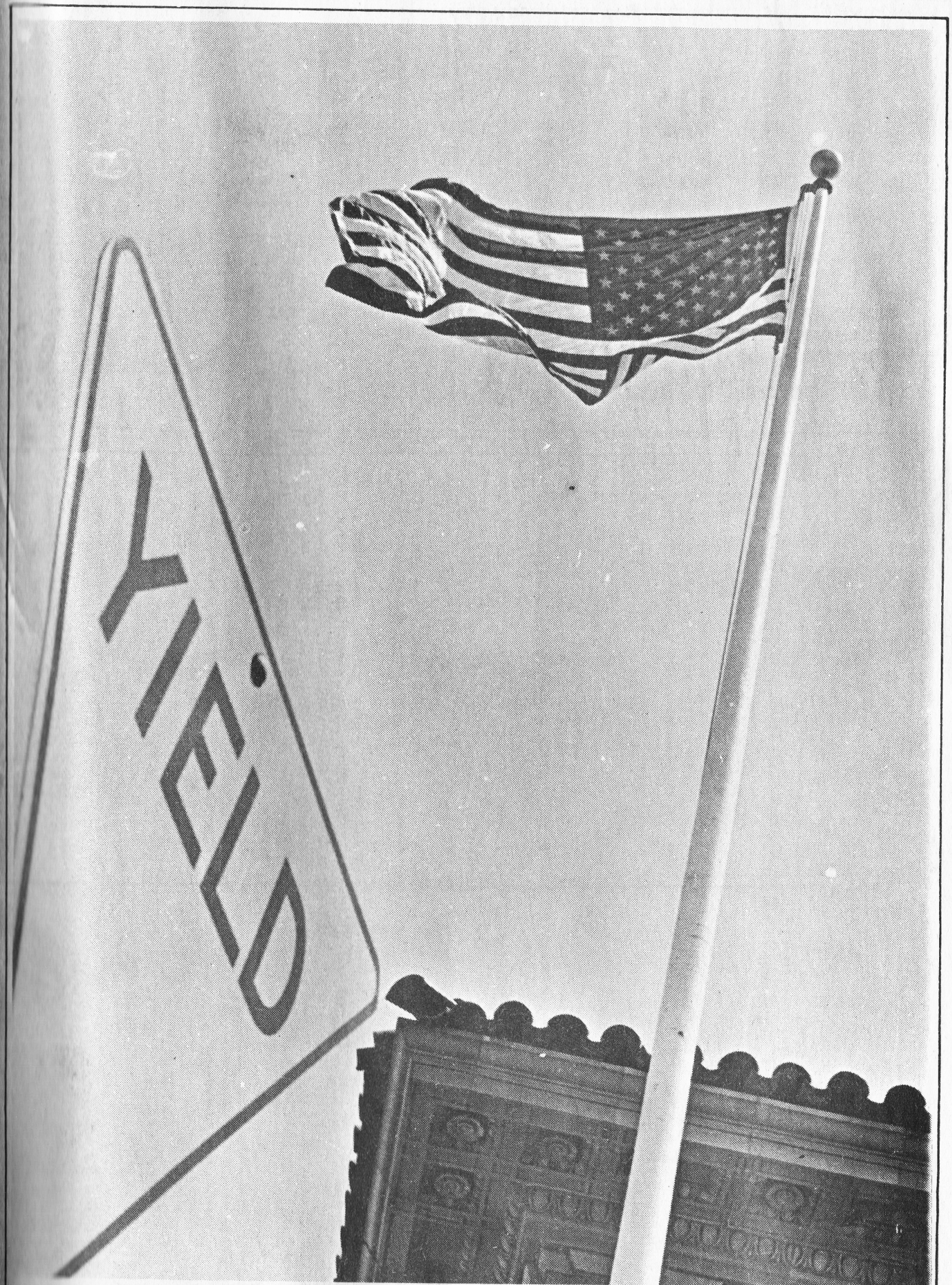
Sunday May 24th 1 to 5 pm
Cabrillo College Stadium

booths, conversation, displays, information

a community gathering of concern about the war in southeast Asia

community organizations are urged to participate info:
475-6000 ext 246
or 688-2075

cabrillo educational action committee rm 907



MY UNCLE THE CONSPIRATOR

Students of Asian affairs (one can never become an expert in so vast an area) once again find themselves in great demand. The American public looks at us quizzically and asks, "What is happening, and why?" Most of us take a deep breath, sigh, and commence on the same kinds of historical analysis and background which we've been spewing forth since 1964 when the massive American intervention in Vietnam began. While we explain, we wonder what great American fad has been interrupted by Southeast Asian events this time. Was it Super Bowls, or the Pollution Shuck (with its Nixon-sponsored Earth Day), or three nameless astronauts locked in mortal combat with a balky billion-dollar device? Or was it just everyday living trying to ignore the everyminute dying? Perhaps the American public was just taking a rest from all those strange-sounding names and their attendant yellow faces. So they turned away--to bury a car.

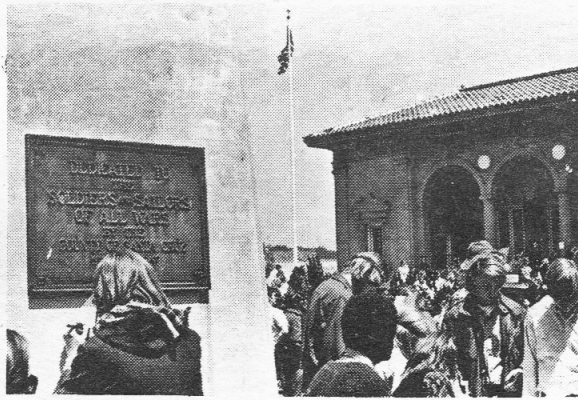
Then a prime-time finger on the end of a beyond-his-prime President stabbed into the soft underbelly of Asia and flabby middle America rolled over and wondered why those gooks were still around--you know, those slopes--thought we'd bombed them back into the stone age long ago. Funny. Not all the Reader's Digest flag decals nor all the made in America napalm has been able to bring them to their knees. Some Americans look with furtive wonder and well-concealed respect upon these tough people and speculate as to the forces driving them on decade after decade. And dismiss them, along with the awakened American student, with "probably some sort of conspiracy." A conspiracy? Yes. But who is conspiring against whom?



To many of the world's people, the United States has become the Great Conspirator. Even the great English historian Arnold Toynbee wrote last week that America's image has become a terrifying one for Latin Americans, Asians, and Africans. He wrote, "For the world as a whole, the CIA has now become the bogey that Communism has been for America." If for just one instant the middle American could see America as the Conspirator, he might better understand why those tough little people are still there and still fighting. He might understand then why it is in the best interests of our international image to cease this military intervention in Southeast Asia rather than extend it. Our relations with Asia are much more important for the future than any we have with Western Europe. And, each additional kilometer we move into Cambodia, each additional minute our military forces remain in Southeast Asia, the fear in Asia grows. For America's future, the tiny country of Vietnam is not important enough to jeopardize our future relations with the giants of Asia, Japan and China. (Just tonight China announced that she had temporarily suspended talks at Warsaw because of our move into Cambodia.)

It is tragically easy to show the historical evidence supporting the thesis that we are the Conspirators in Asia. One need not delve into secret reports, pseudo-scandalous exposes, or even Ramparts magazine to find those incidents which made United States motives questionable in the eyes of the Asian.

Photographs---Kyth Wyckoff



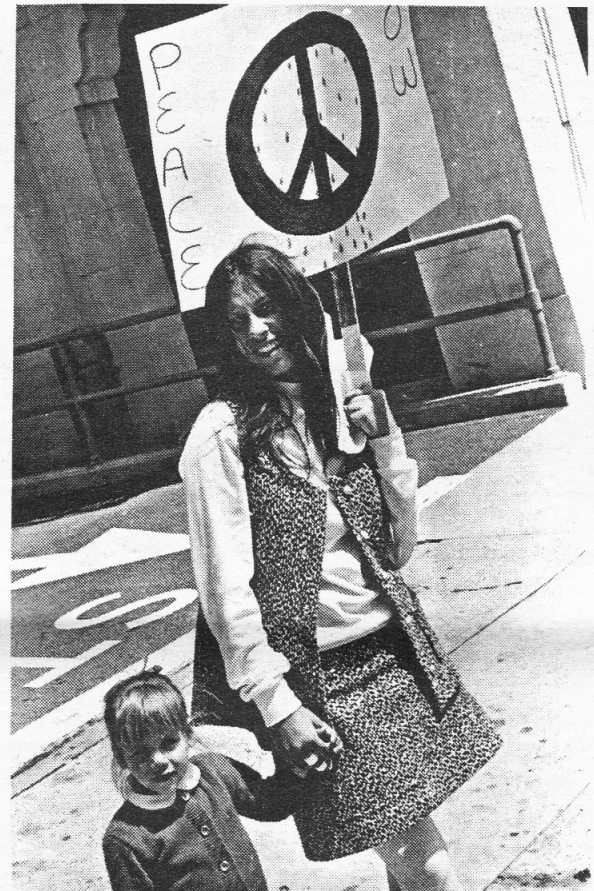
If you have any doubts, watch President Thieu's face light up as he explains that the Vietnamese have no time-table for withdrawal from Cambodia. We have turned lose the "eaters of Khmer earth" in Cambodia. In the eyes of the Cambodian, who is to blame for the killing and destruction which has now been visited upon them? I submit they will blame the United States.

The people of Asia wait in fear--who will be next? And, as long as such fear exists, all the foreign aid in the world will not salvage our relations with the majority of the world's people.

Example: In the Southern half of Vietnam-- Ngo Dinh Diem had alienated many of the people of the Southern part of Vietnam by his anti-Buddhist campaigns and his ordinances of censorship. He began to embarrass the United States which had wholeheartedly backed him beginning in 1954. So, with President Kennedy's knowledge, an impending military coup was permitted to occur and on November 1, 1963, Diem and his brother were assassinated. Only 22 days later, Americans were bewildered when in the midst of their grief over events in Dallas, Madame Nhu came on television and refused to share their grief. Why should she? In her eyes, the United States was responsible for her husband's death. To her, the United States was the Great Conspirator.

Example: In Laos, following elections in 1956, the United States supported a neutralist government led by Souvanna Phouma. (to the tune of \$325,000,000 in aid between 1956 and 1960). But, the United States became disenchanted with him and in 1960 supported a coup led by Phoume Nosavan. Thus, at that instant the United States was supplying arms and ammunition to both sides. An estimated 30,000 Laotians died in the civil war before President Kennedy was able to get it stopped in 1962. Is it any wonder that in the popular literature of Laos, the American advisor is depicted as the bad guy?

Example: In Cambodia, after years of brilliantly treading the tight-rope of neutrality, Prince Sihanouk was deposed in a coup by a pro American general named Lon Nol. At this point there is no evidence that the CIA was involved. But our international credibility has dropped to such a point that most people outside America believe the CIA was involved. And now with the feared American and hated Vietnamese troops tramping across Cambodia it won't take long for the United States to be branded the Great Conspirator once again.



President Nixon's Cambodian incursion (his word) also brought to light perhaps the strongest restatement of American racist attitudes toward Asians since Senator Beveridge spoke out during the Philippine intervention (Mc Kinley's word). The stated reason for our moving into Cambodia was to save American lives. Of course, it was obvious that both Cambodian and Vietnamese civilians would die in the process. What it boils down to is really quite simple-- Americans are worth more than Asians. What's a few gooks when it saves American lives? (the Cambodian city of Snuol was compensated \$42 for each civilian killed when United States troops leveled the village.) That kind of reasoning may mollify the resident of Muskogee Oklahoma, but it certainly doesn't give much assurance to the residents of Asia.

The answer today is the same as it has been since 1954--this nonsense must stop. The Vietnamese should be permitted to decide for themselves what their future will be just as the Cambodians and Laotians should also. The United States should turn its attention immediately toward reassuring Japan that we still can be trusted, and reassuring mainland China that we aren't totally insane. Our government's words no longer have any meaning to the people of Asia. Uncle Sam, in the eyes of most Asians, is the Great Conspirator. Are we a great enough people to admit it, change our course, and get on with the twentieth century?

Sandy Lydon
Dept. of History
Cabrillo College



STRIKE BACK AT
GIVE
AMERICAN CANCER SOCIETY

Free Spaghetti Dinner 13¢
1200 Block near Pacific and
Ravalli

We shouldn't have this anymore.
Crummy. IKY. senseless war.
Men are drafted every day while women
stay at home and pray.
The jails they say are very gray.
The food is not organic
I want to go how about you?
Or will just plain panic?
We shouldn't have this anymore.
Crummy. IKY. senseless war.

ERIC DRUM.
AGE 9.

Dear F.S.D.,

Your paper is probably--no, definitely--
the finest paper ever to come out--rather I
should say our paper--in that's the way I feel
about it--It is calm and peaceful, lacking
angry, childish, irrational unconstructive
outbursts and lashings out at the society
and institutions around it; this is what we
like! It offers sensible, sensitive methods
and suggestions of how to live in and with
and for our natural environments, rather than
hateful "our group is best", "do it this way
or you won't be saved" rantings and ravings;
it is concerned with people, not money and
suck-sess...

BUT--it makes one mistake I keep finding
in every issue: and that is, it repels cer-
tain members of the community (whom we are so
anxious to turn on) by the very language it
uses in some of its articles. Granted, some
of these words are normal, everyday words to
us, who use them as a manner of expression--
so oft repeated that their meaning is practi-
cally lost except as an extra emphasis on
what we are saying--but to others, those are
words to which they are unused, and whose
very presence in an article, and/or the paper,
at once, and completely close their minds to
the whole trip. Now, maybe you might, or
some people, might say, well, foey, we
don't care about them anyway, if they can't
accept our language and our terms, tough luck,
they shouldn't buy the paper--This doesn't
seem to me the attitude your paper takes--FSD
is a positive paper, a paper concerned with
turning on people, with getting people out
of fear into the light-- why strike a persons
head with a word or words he is afraid of
that will turn him off and make him feel
(granted, ridiculously) insulted, when we can
very easily avoid those words and keep him
reading our articles, keep him interested
and opening up without them. Who was it who
said "Help they brother with that which you
have in common", and strike not the flower
with the axe it fears lest it not bloom at
all? Let us keep our words simple and
unemphasized, that we may reach so many more
people--flowers, that they (we) may all
diumore light upon the world!

Love,
gai



FREE
SPAGHETTI
DINNER
NEWSPAPER

words: said
layout: T. Waldo
Buck
spirit: gret
cash: sales
assists: diane,
gary, carol,
barbie, kent,
ryan, peggy.
thanks especially to
those who didn't
make it: Robert,
Michaelangelo,
Sandu, Hank, Bob,
& Black Co-op.
cover: Kyth Wyckoff

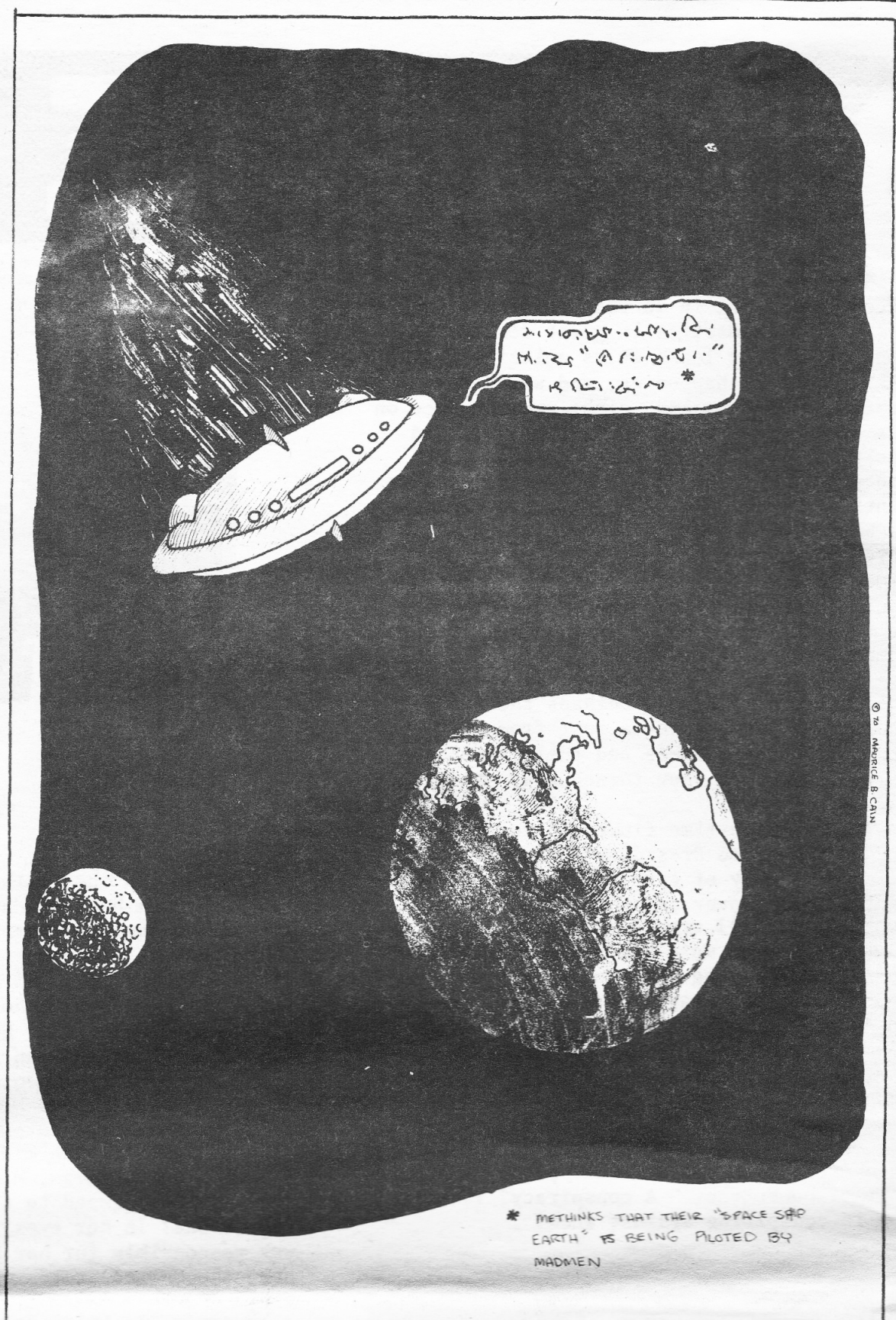
office:

1383 Pacific Ave. #1
Santa Cruz

phone: 423-6449

mail:

P.O. Box 984
Santa Cruz, Ca. 95060



* METHINKS THAT THEIR "SPACE SHIP
EARTH" IS BEING PLOTTED BY
MADMEN

...I can see protest marches against the
war and violence, but why violence to
protest violence.

Letter from my Father

President Nixon says he wants peace.
We want peace.

In Vietnam, Laos, and Cambodia.
In Augusta, Kent, and Jackson.

War and killing in peacetime is simply murder,
Yet to be peaceful in the midst of a war is suicidal
is merely suicidal.

The issue is not violence/non-violence.

As much as we have a choice--
It lies between Wars
And Peace.

Said

COLOR US HIGH



'UNSTILL LIFE'

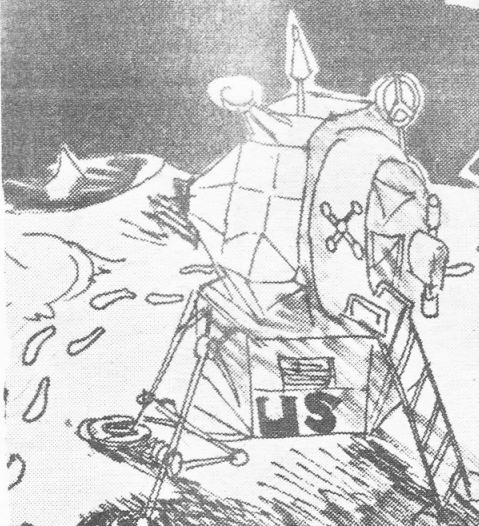
Ken
1/10



Free and easy access to the world's best...

NOW AT PLAZA BOOKS AND STUFF POETRY BY RICHARD BRAUTIGAN

ROMMEL DRIVES ON DEEP INTO EGYPT



JULES VEPNE ZUCCHINI

When are walking on the moon today,
planting their footsteps as if they were
zucchini on a dead world
while over 3,000,000 people starve to death
every year on a living one.

Earth
July 20, 1969

THE MEMOIRS OF JESSE JAMES

I remember all those thousands of hours
that I spent in grade school watching the clock,
waiting for recess or lunch or to go home.
Waiting: for anything but school.
My teachers could easily have ridden with Jesse James
for all the time they stole from me.

SHELLFISH

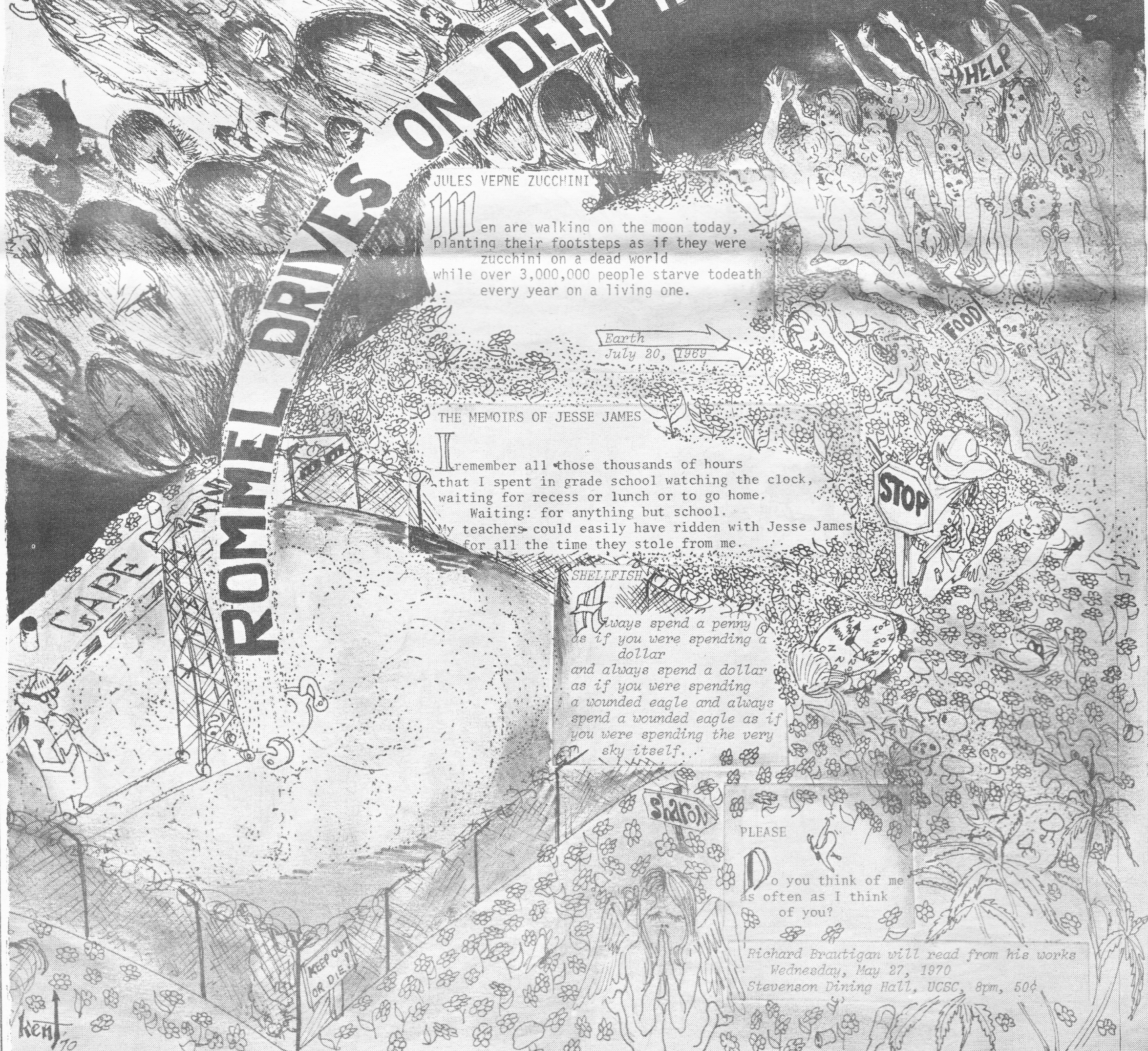
Always spend a penny
as if you were spending a
dollar
and always spend a dollar
as if you were spending
a wounded eagle and always
spend a wounded eagle as if
you were spending the very
sky itself.

PLEASE

Do you think of me
as often as I think
of you?

Richard Brautigan will read from his works
Wednesday, May 27, 1970
Stevenson Dining Hall, UCSC, 8pm, 50¢

Ken/70



WHY A CONFERENCE?

by the red petunia

Women's Liberation is a growing movement of women who have come together in the realization that women are still not free. Our oppression, which arose out of extreme social change long ago, is now sustained by the present economic system.

In primitive times, woman's role was not only one of labor equal to that of the man, but was also creative. She developed agriculture, tools, medicines and science; it was through the leadership of women that men were brought forward out of a more backward condition into a higher social and cultural role. With the vast increase of population, which led to scarcity, and in turn was followed by the accumulation of wealth and the growth of private property, the woman's role changed. Ownership of the cattle and other means of production, which formerly had been communal, fell into the hands of the men whose responsibility it had been to take care of them. As this social change came about, it created in the man an impulse to exploit his strengthened position in order to overthrow, in favor of his children, the traditional order of inheritance (which had previously been mother-rite.)

Women were degraded and reduced to servitude: they became mere instruments for the production of children. Robbed of their social role, they became little more than sexual slaves. Class society began at this time.

Today, the same class society reinforces the oppressed role of women. Men, although not inherently oppressive, also live within the system, internalize it, and are forced to assume the role of male supremacist. There is a division of labor that assigns the "important" and "creative" work to men, who are paid for their labor and the less important work, the drudgery--usually housework--to women, for which of course no pay is received.

We find ourselves faced with omnipresent social myths that label us as passive, weak and vain creatures, as nothing more than sexual objects and domestic workers. We are told that the few women who occupy positions of importance are living proof that we have finally gained full equality with men. And yet we know that even the long struggle to gain women's rights through the electoral process has not brought us equal status.

In reality, we know that the majority of our sisters still define themselves through their husbands and children, that women are socialized to doubt their own worth and to expect failure. This absence of identity of ones own self is the basis of often unbearable insecurity and the perpetuation of the need to rely on others, i.e. men, rather than function as human beings should function: as autonomous, creative individuals who act as subject of their own existence.

Women in Women's Liberation are not "liberated" women for we live in a society in which no one is liberated. We are trying to change that society. We are not trying to succeed in a "man's world" (we don't want to be Time magazines' Man of the Year), for that world is based on the exploitation of one group by another, be it black, brown, or women. We, as women, must understand our places in the system of exploitation. We must understand that system's methods of maintaining our roles--as oppressive as they are. We must understand in order to change.

If we already knew all the answers, there would be no need for the Women's Liberation movement. We know which social restrictions inhibit our freedom to discover ourselves and these obstacles (abortion laws, the need for creative child care, wage and job discrimination, male chauvinism) reflect our immediate external struggles.

We must begin to understand the internal struggles. There is the struggle for identity and command over our own destinies. No

TOWARD THE LIBERATION OF WOMEN

A STRUGGLE FOR IDENTITY AND CHANGE

BREAD AND ROSES (a song)

As we come marching, marching, in the beauty of the day,
Million darkened kitchens, a thousand mill lofts gray,
Are touched with all the radiance that a sudden sun discloses,
For the people hear us singing: "Bread and roses! Bread and roses!"

As we come marching, marching, we battle too for men,
For they are women's children, and we mother them again.
Our lives shall not be sweated from birth until life closes;
Hearts starve as well as bodies; give us bread, but give us roses!

As we come marching, marching, unnumbered women dead
Go crying through our singing their ancient cry for bread.
Small art and love and beauty their drudging spirits knew.
Yes, it is bread we fight for--but we fight for roses, too.

As we come marching, marching, we bring the greater days.
The rising of the women means the rising of the race.
No more the drudge and idler--ten that toil where one reposes,
But a sharing of life's glories: Bread and roses! Bread and roses!

(This song was inspired and sung by striking women workers in a Mass. textile mill in 1912)

Longer will women accept their role as attractive decoration for a male world. In seeking to re-define our identity as women, our greatest obstacle lies in our acceptance of the myth of the inferiority of women. It is through involvement, action and discussion that Women's Liberation is giving thousands of women across the nation an open forum in which to face these private feelings and public problems. We are mobilizing ourselves to break through the status quo and create a world which is now still a vision.

In this conference we will deal with the whys and hows of our present condition, only briefly touched on here, and more importantly, the whys and hows of changing it and the world we all live in. We need your ideas; we want to share ours with you. Only women together, as sisters, can we create the impetus for revolutionary change.

excerpts from
On the Temptation to be a Beautiful Object
by Dana Denmore



We are constantly bombarded in this society by the images of feminine beauty. There is almost an obsession with it. It is used extensively in advertising, particularly in advertising directed at women: be like this, they are saying, use our product. The image sells everything, not just beauty products, but the beauty products reap the benefits of the image having sunk so well into everyone's consciousness. And oh! those beauty products. Shimmering, magical, just waiting to turn a plain girl into a heartbreakingly beautiful, transfixing graven image. Or so they would imply, over and over, with extravagant hypnotizing advertising copy and photographs after photograph of dewy fresh perfect faces. Inevitably it penetrates the subconscious in an insidious and permanent way.

We may be sophisticated enough (or bitter enough) to reject specific advertising claims, but we cannot purge the image from us: if only we could get that look with a few sweeps of Tambsdown buffer dusting on translucent powder making our faces glow like satin, accentuated with shimmery slicked on lip glow, a brush of glittery transparent blusher, eyes soft-fringed and luminous, lash-shaded and mysteriously shadowed... suppose we could get the look they promise from their products and the look they all sell in their advertising? Ah, how few could resist!

Many of us are scarred by attempts as teenagers to win the promised glamor from cosmetics. Somehow it always just looked painted, harsh, worse than ever, and yet real life fell so far short of the ideals already burned into our consciousness that the defeat was bitter too and neither the plain nor the painted solution was satisfactory.

How often the date sat impatiently below while the girl in anguish and despair tinged with self-loathing applies and wipes away the magical products that despite their magic are helpless against her horrifying plainness. She will never be a woman, mysteriously beautiful.

Then, as we grew older and better looking, our faces more mature and our handling of cosmetics more expert, there are times when nature and artifice combine to make us unquestionably beautiful, for a moment, an hour, or an evening.

The incredible elation of looking in a mirror (the lighting just right...) and seeing, not the familiar, plain, troublesome self, but a beautiful object, not oneself, but a thing outside, a beautiful thing, worthy of worship..no one could resist falling in love with such a face.

The lighting changes, or the evening wears on, and the face slips imperceptibly back into plainness, harshness. Happy gait becomes forced gait, we laugh louder because we must make up for the ugliness we suddenly found, must distract attention from it.

or we crawl back into ourselves in an agony of humiliated self-consciousness. We had thought ourselves beautiful. and carried on, attracting attention to what we thought was irresistible beauty but had somehow shifted into plainness again. How they must be laughing at us....

unalienated labor donated by the \$7.75 molehill

BREAD and ROSES

• a conference for women

DAY CARE PROVIDED.... 426-3095
HOUSING PROVIDED..... 423-3156

STEVENSON COLLEGE UNIVERSITY OF CALIFORNIA SANTA CRUZ

FRIDAY.... MAY 22 7 p.m.
SATURDAY..... MAY 23 9 a.m.
TILL 10:30 p.m.

SPEAKERS....WORKSHOPS....FILMS....THEATER....SATURDAY - DOUGHNUTS AND COFFEE....SANDWICH LUNCH
FOR INFORMATION CALLPEGGY, MARSHA, DIANE....RUTH....423-6532