

The Pine Needle

NORTH MANCHESTER,
INDIANA
MAY ISSUE, #6



*Towards Feminism
A Black's View
Memo-Adm. in Exile
Christian Radicalism
Poetry - Flory
A Woman's Place*



* LETTER TO THE EDITORS *

Office of the President
Administration in Exile
Manchester College
April 23, 1969

Editors
The Pine Needle
Manchester College

Dear Jerry, John, and Barb:

I see from the fifth edition that The Pine Needle has just instituted a new policy of censorship. As the first victim of that policy, the Administration in Exile wishes to register a strong protest before the policy becomes too firmly entrenched to be changed.

For those unacquainted with the case, I should point out that a memo from the Administration in Exile was deleted because it referred to the Dean of Women as the [Censored! --Eds.] (The same phrase was replaced by the phrase "Dean of Women" in another memo.)

This new policy is strongly reminiscent of the Smothers Brothers case and is quite out of line with The Pine Needle's tradition of being an independent newspaper (and especially independent of the current Acting Administration.)

Having drawn the only logical conclusion from this incident, I strongly urge you to investigate the presence of Acting Administration infiltrators on your staff before it is too late.

Sincerely,
Letonia Wetwater
Secretary to the President
Administration in Exile

Dear Miss Wetwater:

We sincerely appreciate your genuine concern about "a new policy of censorship." We also understand that you might very logically come to the conclusion that there is the possibility of "the presence of Acting Administration infiltrators" on our staff.

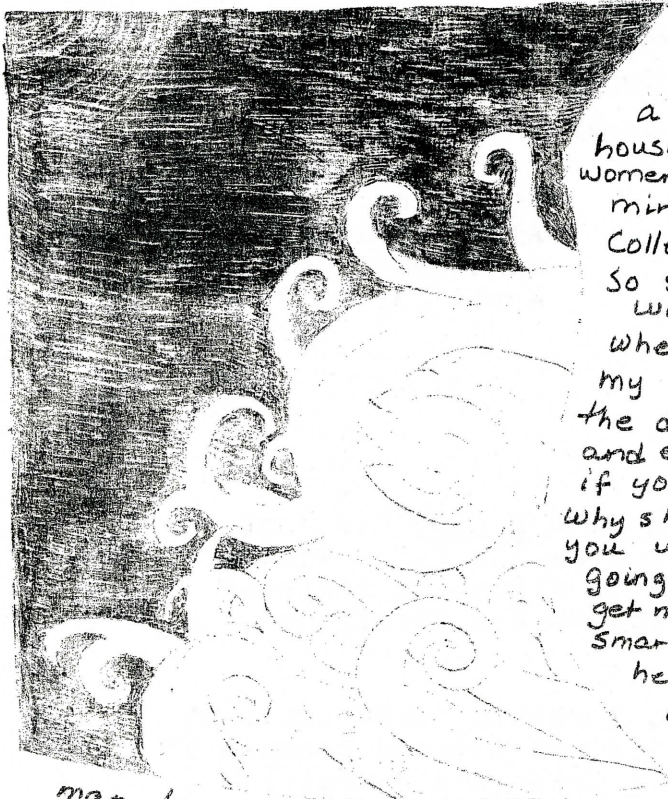
It was found to be in the national interest, the community's interest, The Pine Needle's interest, and specifically no hours' interest, that this particular memo be somewhat "self-censored."

However, we suspicion that the writer of this letter has been subject to delusions of grandeur and should report for psychological guidance. Judging from the fact that the Office of the President is non-existent, it would seem that the Office of the Secretary to the President would also be a fabrication of a mind out of touch with reality.

We do hope that you will not be offended by forthcoming issues of The Pine Needle, (or if you feel offended, that it be for just reasons.)

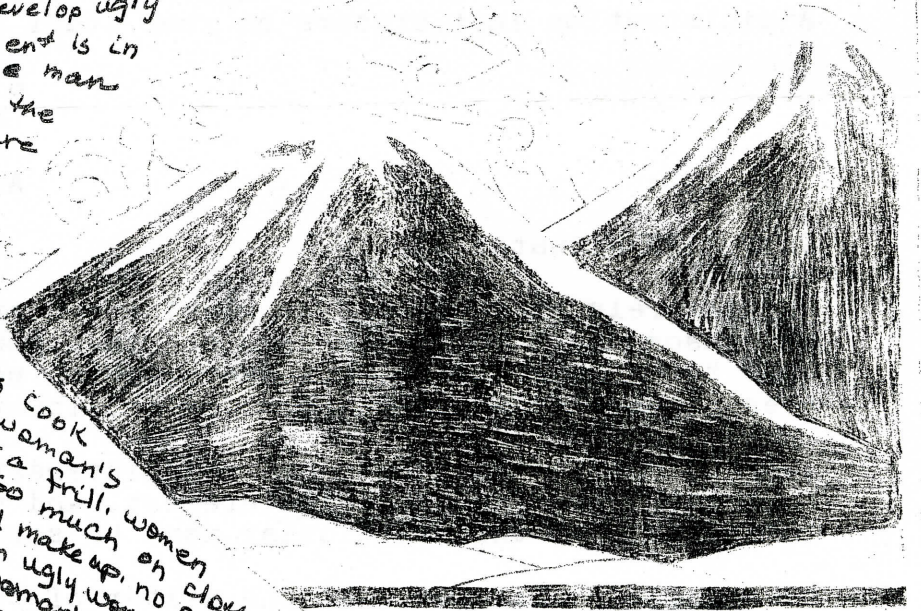
Sincerely,
The (enduring) Editors

* A pine needle is useful for prodding and poking *
* * * * *



a woman's place is in the home.
housewives are such dull people. aggressive
women are emasculating, you don't have a
mind of your own. women should go to
college and improve their minds. if you're
so smart, why aren't you married?
working women are unfeminine.
where would you be without
my paycheck? if you want to make
the decisions in this family go out
and earn a paycheck yourself.
if you can't type you won't be hired.
why should we promote you or pay
you well when you're probably
going to leave the job and
get married and have kids? a
smart woman never shows
her brains. she always
allows the

man to think himself clever.
intelligent women are frightening. wo-
men's talk is all chatter. women don't under-
stand the things men are interested in. don't
worry your pretty little head about such matters.
a woman's brain is between her legs. women treated
decisions. women like to be protected and
like little girls. a smart woman plays helpless
to bring out a man's protective instinct. you're
as helpless as a child. don't develop ugly
muscles. a woman's fulfillment is in
serving her children and the man
she loves. it is glorious to be the
mother of man kind. women are
just breeding machines. a
woman's work is never done.
you do nothing all day but
sit around and feed your
face. i do all the real
work, all you do is cook
and clean. income is just a
spend



and make up on clothes
so much. women
an ugly woman. it is a
woman's duty to make
attractive, beautiful women
and they're never smart, women, like gangs, should be
beaten often. women are always playing hard to get.
no man likes an easy woman. women are
always crying about something. women like to
be raped. i can't stand to see a woman
cry. women are only interested in trap-
ping some man: a woman who can't hold a
man isn't much of a woman. damned women
drivers, castrator. useless bitch,
dumb broad. you can't trust a
woman. women always
lie to men. women
don't understand
the value of a
dollar.



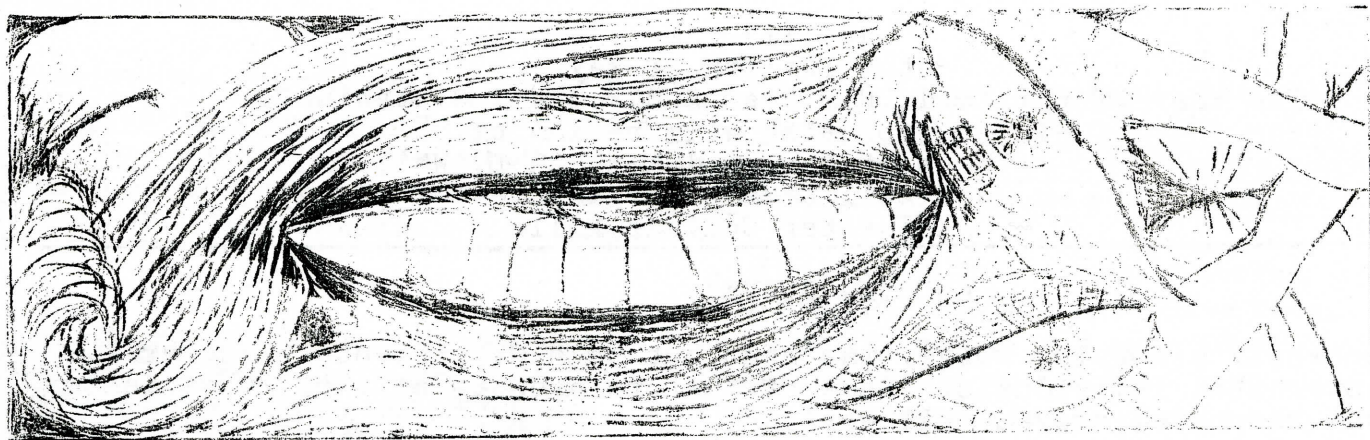
Toward Feminism

Today we are talking about many kinds of liberation; we are discovering all sorts of "niggers". This seems to be the latest fad. Christians as niggers, students as niggers, Afro-Americans as niggers, Chicanos, Indians, Puerto Ricans, Appalachian whites as niggers, and basically what we are talking about is slavery: attitudes of supremacy enforcing myths of inferiority. And when you start defining words like liberation, supremacy, nigger, and slavery, and begin looking into our society you will find that there is another large group, in fact one of the largest groups, which is also looked upon, and treated as, nigger. This group is the female segment: Women.

James Bevel, of the Southern Christian Leadership Conference, declares that slavery is "the inability of a person to act upon himself to fulfill himself". I define a slave as one who lacks a self-derived self-definition. Anyone who is required to or simply does look to anyone or anything other than himself or herself for definition is a slave.

Let's look at this definition from the viewpoint of women. Who defines us? Do we define ourselves, or are we in fact defined by the many other elements in society which control us, in their (so far successful) efforts to "keep us in our places"? Do we define ourselves in relation to our appearance, or are we defined by Helena Rubenstein cosmetics, by Bonny Brooks fashion advertisers, Breck shampoo, Seventeen magazine, and the annual Miss America pageant? (Or the annual May Queen contest?) I take their assumption to be that we are basically ugly and that we must cover up our inherent ugliness (ie. in order to make ourselves more attractive to men) by buying their products. Do we define ourselves in relation to our actions, in relation to our sexuality, or are we defined by the contradictory, impossible, and often totally irrelevant demands of parents, church and school on the one hand, and by Playboy magazine and Hollywood on the other? While the former require us to be pure, chaste and modest, the latter encourage us and exert not so subtle pressure on us to be lovely little pets, soft cozy dumb little playthings for a man's satisfaction and ego boosting.

Freedom, which is the opposite of slavery, involves choice. Are we women ever able to really choose our roles? Sometimes we do take jobs, but if we are married, or hope to be, these jobs are always secondary to the number one inescapable job of Housewife; and there is little freedom of choice traditionally allowed within this job. What is a housewife? She is in many ways an "Alice-of-all-trades". She is a lover (a possessed being, essentially the private property of her husband, and an extension of his ego), she is a domestic slave, required to do menial, monotonous, never-ending tasks of washing, scrubbing, cooking, etc., she is a mother, expected to raise



and thoroughly socialize her children to "fit" into the male dominated society, and she is nurse to the aches, pains and upsets of her brood. Her job is not 8-hour a day, union pay, but 24-hour a day, no pay.

And when women do take "outside" jobs in the labor force, what kinds of jobs do we usually "choose"? We become secretaries (continuing our extension of male egos), teachers (continuing our childrearing role), or nurses to society's ill and upset. One of the most tragic results of slavery has always been that the slave internalizes his role to the extent that he no longer knows what constitutes freedom of choice, he no longer knows what it is to act upon himself to fulfill himself.

Towards Feminism continued--

What will happen when women decide they will no longer be slaves, when they begin to arrive at self-derived self-definitions, when they are free to act upon themselves to fulfill themselves, in meaningful ways, as human beings? No one knows for sure, but I would like to venture a few possibilities:

Perhaps when we are liberated from our cruel competitive man-catching games, we will be able to relate to other women as humans, as true sisters, and not as rivals. Perhaps when we have worked out wars to liberate ourselves from our domestic slavery we can be free to find, to create, those activities which are really meaningful and satisfying to us. Perhaps when we eliminate the submissiveness and shame in our sexual relationships we will be able to relate to men with increased wonder, joy, and sensitivity, knowing that whereas a slave cannot give of herself, because she does not own herself, a free woman is free to give willingly. And perhaps--who knows?--when we are no longer tied down to our homemaker roles and inferiority complexes, we can even help men liberate themselves from the awful psychological burdens of their attempted omnipotency and false supremacy. Perhaps as we snap the chains which clamp us to "the kitchen" we can help men loosen the ropes which tie them down to "the office" to their provider role. These are all guesses, all "perhapses"--maybe, maybe not--questions, ideas, possibilities...we are only beginning.....

-Karen Easton

MEMO

According to the ruling by the Acting Administration, only married students can live off-campus housing. Consequently.....

The Administration in Exile
cordially invites you
to participate in the celebration of the
mass marriage of it's

SONS&DAUGHTERS
TO
THE FAMILY OF MAN

at 11:30 AM
the Twelfth of May
The Year of our Lord, Nineteen Hundred and Sixtynine...
The celebration will be led by
The Most Reverend Kenneth L. White
and will take place in the
Manchester College Mall.

HOUSING SURVEY

Recently a housing survey was sent out to M.C. students by several interested individuals. Some of the preferences of the 320 students who responded are as follows:

Should the college control off-campus housing arrangements? 102yes-19no
Should non-married students be allowed to live off campus? 309yes-9 no

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THE BLACK PANTHER NEWSPAPER

BLACK POWER

No one person can begin to explain the meaning of the term as it applies to twenty million Black people. Therefore, I will attempt to offer one person's definition.

Black Power is the attempting to instill within the Negro a sense of identity as a person, something never directly attempted in the civil rights movement. It begins with the change of nomenclature that white people have used to define him. It calls upon him to stop being a Negro and become a Black man or an Afro-American. He is unashamed to use the word "Black" to define himself but finds it a source of pride. Black Power desires for Black people control of the Black community. It calls upon Black people to stop brutalizing one another out of self-hatred, to act collectively out of love for their Black brothers and sisters. It calls upon Black people to reject the material values upon which this country has gained its oppressive control over others, and accept human values that elevate the dignity of man over the profit motive.

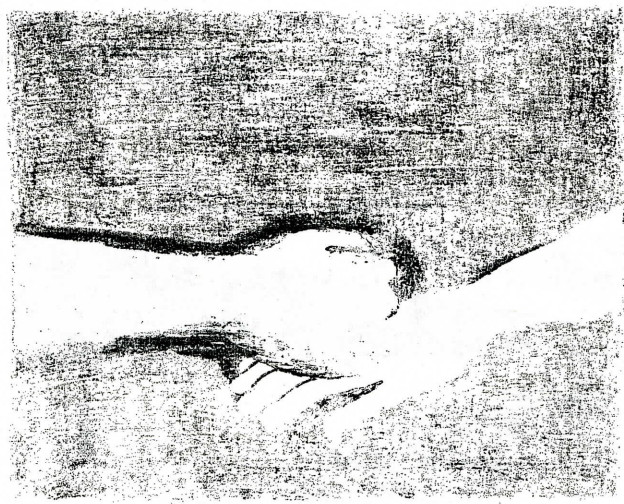
THE CALL FOR SEPARATION

One of the most misunderstood elements of Black Power is the call for separation. Many people consider it a throwback to the old separate-but-equal concept. There are those persons in the Black community who feel they do not ever want to integrate with white people who have oppressed them all of their lives. They ask why they should risk the danger of having their children assimilate the values of such a society. There are still others who feel that the Black man is undergoing a period of migration as other minority group members have done in the early days of this nation's history. These groups, the Irish, Polish, Italians, Jews, and others, banded together for mutual aid and protection. Afterward, some chose to gain the mainstream of American life, while others continued to remain apart.

Black people desire the opportunity to make that same choice. One Black clergyman explained it in terms of normal growth and development. At a certain age in the growth and development of male and female, children desire to associate solely with members of their own sex. Yet parents do not become too concerned that they will become homosexuals. They understand this to be a necessary part of the growth process.

WHITE LIBERAL

Probably the white liberal is bother most by Black self-determination. The white liberal is reeling under the attack of those who yesterday welcomed him on the picket lines and in the marches. He is botherd because he feels he has expressed more concern than his less liberal friends. He cannot understand why Negroes are no longer fighting for the dispersion concept of integration.



The truth is that the white liberal, well-meaning though he may have been, was unaware that he was often unwittingly furthering the forces of bigotry. Further, he was unaware of the extent of his own prejudices. Often patronizing in his assumption that he must guide and lead the Negro, he accepts without being aware of it the myth of white superiority.

There were many programs that brought the white liberal into the Black community to help, via tutoring and work camps. While on the surface these gestures appeared to be noble, in effect it said to the Black community, you are the problem, therefore, you need the help.

(A BLACK MAN'S VIEW--con't.)--

Even in this regard the white community was establishing the areas to be worked upon. Someone once said: "Free a man and he is not yet free. He must free himself". In order for the white liberal to become relevant, he must understand this.

As Kenneth Clark once said, basically, all white people living in this society feel superior to Black people and all Blacks experience a feeling of fear in relation to whites. It is only when both groups can face these feelings honestly that they can have an honest relationship.

Many a white liberal is frightened by Black Power because for the first time he is being forced inward upon his own brand of racism.

The Black Power movement thus rejects the white liberal in his traditional role as mentor-father figure, but needs him more than ever in his valid function as a white militant in the white community. Even as his Black brothers are bringing the Black community to assert pride and social drive, the white militant must act within his own white community to help prepare his fellow whites to encounter Black men as equal human beings.

The white community has to understand that they cannot free the Black man. The Black man must free himself. White people should concern themselves with their own liberation. It is their responsibility to work within their own community by neutralizing racist institutions.

The thrust of the Black Power movement extends beyond insistence upon Black people's entrance into the mainstream of American life. Its goals are broader than those of the civil rights movement. Black people are challenging America to live up to its creed, and make a declaration to act to rid itself of injustice. For no more can Black people tolerate the dream deferred.

--The Ghetto Black

they were prettiest at Ayres,
at Sears they were nice, but at Ayres, younger every year
and so beautifully fresh. the sales girls were jealous, you could tell.
I had a crush on a cute blond, used to whisper warm words into her ear,
she pretended not to hear, gazing straight ahead, the prettiest little girl...
you should have seen her
I wanted to take her home
she would have looked nice in the corner by the window.
Yes, no doubt about it, with their motionless bodies and frozen gazes
staring out plate glass windows as they modelled latest fashions,
those at Ayres were prettiest.

John Flory

Those people interested in subscribing to next year's
Pine Needle should express this interest by writing to
Jerry Eller Box # 397.

Christian Radicalism

Remember those old Brethren preachers with their long hair and beards? I used to think that they represented a very conservative tradition which needed to be rejected. Now I am coming to realize that they were a product of left-wing, radical Christianity.

The sixteenth century Anabaptists and the early Brethren were the left-wing radicals of their day. They didn't burn their draft cards, but they did something very similar. They refused to have their babies baptized, and they themselves were baptized as adults. That was a revolutionary political act, for it was the rejection of the totalitarian claims of medieval society. Zwingli and the other Reformers understood that the issue was not heresy, but political revolt. When the Anabaptists continued to refuse infant baptism (even though it carried the death penalty) the power structure of that day realized that the whole system was threatened. That is why the Anabaptists were killed by the thousands. They were The Resistance of their day.

The Brethren saw the importance of community. They knew that one cannot be a Christian without one's brother. To be human means to share one's life with others. They saw this fellowship as impossible within the established church and so broke from the church and began forming new communities in order to begin living out their new life styles. Their communities became crucial in their ability to face the repression they experienced.

Their view of eschatology was most important. They believed that the kingdom is coming and that the Christian is called to live now as if the kingdom had already come. For them, "the war was over". They understood very well the distinction between the old and the new eras, and felt called to live in the new era. That means that the Christian lives not by the standard of the old corrupt society, but by the new society which is emerging. Thus situation ethics is much too conservative, for it bases one's actions on the status quo. The radical acts not on the basis of what is, but what could be. He begins to live the good life now in spite of the present situation.

Discipleship was a key word and raised the question of allegiance. The Brethren understood that if one gives his highest allegiance to God, then he cannot give it to the state. In other words, if Jesus is Lord, then Richard Nixon is not. They believed that the Christian is not called to help preserve the state and the old order. Compare this with the establishment church in every country, giving sanction to any war the state decides to fight. The radical Christian cannot give his highest allegiance to the state. Discipleship was understood as applying to all of life rather than some inner feeling which has to do only with our private lives. The kind of life one lives is always important. Christianity is both personal and social. Therefore war, racism, and poverty become important issues for the radical Christian. Christianity must never be an abstraction, but made concrete. Thus we talk not about loving our enemies, but about loving the North Vietnamese and the neighbor across the street. Christianity is not something to be merely talked about, but to be lived.

Our radical forefathers understood that discipleship meant conflict with the accepted standards of the sick society. What Jesus stands for and what our society stands for are opposites, and thus the Christian must make his choice. To be at peace with God means to be in conflict with society. Thus the function of radical Christianity is not to bless the status quo (as most churches do), but to challenge it and point to new possibilities. We need to be creating new alternatives and new life styles which can replace the old sick structures.

--Art Gish



SELECTIONS from an apocalyptic poem dedicated to the conscience
of my draft board for their delicate contribution....

The Angels are molting! the Angels are molting!

The silvery feathers drop from their wings
and grey ugly scabbed skin shows thru,
vericose veins bulge, lice scurry for cover...

The sky is falling! the sky is falling! cried Chicken Little
the Lone Ranger is dead, stabbed by companion Tonto
Jane has poisoned Tarzan for eyeing pretty Apes...

The sky is falling! the angels are molting!

The earth is flooded from the bleeding of war
And McHale's Navy drifts lost on a sea of blood,
the crew laughs insanely when it spots Noah with Ark II
trying to save two of each from the Blood Flood,
and after 40 days and 40 nights, the blood clots
turning the earth into a gigantic yellow-brown oozing scab.
Noah again sends forth a dove which returns
clutching in its beak, the twitching bloodied hand of an infant.

Wars and rumors of war

But oh Mary don't you weep don't you mourn

Pharoah's army got drowned, and Nixon's and Kosygin's and Nasser's
and Mao's and Franco's and Castro's and DeGaulle's and Daiyan's...

blood blocking wind pipes, clotting in throats
perished in the blood flood don't you weep don't you mourn?

News item: The U.S. has enough G.B. to kill 100 BILLION people (Indnpls. Star)
But we're falling behind, they're ahead... (WORLD POP. 3.4 billion)

"sleep" said Rip Van Winkle

sleep and let this damn world dream by
don't wake up for fear of what you'll find
and when the eyes blink open
and you feel the dread of another day

Ease into relaxation

It'll be alright (sure)

Traitors strapped to stakes (traitors to what?)(don't ask questions or you're
next)

Would you like an ear

as a souvenir?
they're kind of nice when they dry, like a dried apricot or if bigger, a peach...

.... They tell me it's all for freedom + peace + democracy + brother-hood +
dignity + full stomachs + free trade....

John Flory

