More PUNK

fem stuff -- this is what we (guys) do; women can watch or even TRY to join in if they give a shit about us!", through tackle football and historical rock'n'-roll, to hunting for "sport" and the John Birch Society, to the KKK and finally into the Nazi Party, U.S.A.

These last, final products of social role and warping, we may think, are as low as life gets in this country. But what about all of those LEGITIMATE surrogates for these more nefarious pastimes? What about those mili- tary and government jobs? After all, Uncle Slam needs you, right? And the police force? They pay well and all you have to do is be strong and follow orders to a tee (and pass some simple tests). How does the financial industry appeal to you? That's what I spent three years studying in college. If I hadn't contested everyday life and become a punk, then I probably could have fulfilled my then-more--privileged attitude of social "refinement" by quietly making decisions on the collective economic (and therefore social) lives of small businesses and families. What could be more macho than that? To be king? To be an "international banker" who extends credit to those evolving third-world nations which are usually owned and run by yet more barbaric and macho butchers? Dollars equal guns when the law's on your side, and here in the Home of the Brave, even when it's not, sometimes.

Since space is running short in this issue, and this article is about to end, there are now three important ideas which I feel should be raised for discussion and development. And with your help (or maybe without it -- depending on the responses I get), we should be able to do this fairly comprehensively: to cover the ways in which sexual differences cause strife in a local or continental punk scene and to try to narrow the gap caused by the male/female dialectic in this would-be-more-aware alternative subculture. First, what is wrong with the business and commercial end of a punk or new music scene, from the anti-sexist point of view? By this I mean: What are some of the problems in the clubs where we go and play? What level of outsider control over a youth-oriented music scene is tolerable and profitable (not necessarily in $) for the real participants--the youths involved? What kind of music really infiltrates the clubs and halls? What would make the venues more attractive to women, homosexuals, lesbians, racial minorities, and other non-mainstream people who honestly care enough to check out the alternatives to the run-of-the-mill, heterosexist, capital-intensive club culture that tries to gag us with its coke spoons? Second, what responsibility should the punk and hardcore bands, and those who are punks, take for creating a worthwhile and growing scene--one that's also attractive to outiders and which doesn't run the risk of being co-opted for profit by outsiders? And third, next time, I'd like to offer some ideas on how individuals (that's you, Bub) might work together to alter their scenes and do worthwhile things toward the creation of that unified, messed-up-to-the-min life that most of us haven't yet achieved.

As always, your responses will help to compose the next article, so criticisms (especially negative ones!) and ideas, and especially experiences (yours!) are very welcome. So let me just leave you hanging, hopefully with something more to think about than yesterday.

Waiting and hoping,
Anarchy, peace, and love,
Philo Virgin

More SHIT

An interesting point or test: I have found that being intimate with someone means being able to watch each other shit. Try this by asking your lover or best friend if you can watch them shit and watch the reaction. Most people are embarrassed, or can't shit with someone else in the bathroom because it makes them nervous. Shitting is a glorious wonder, a miracle of the human species, and some of us are embarrassed by it.

Shit smells funny. To some it smells terrible, to others only mildly offensive, and to others just different or interesting. Some people even like the smell. Being in touch with one's shit might mean noticing when it is a different color or texture, or as an indicator of your health. However, the possibilities are endless and I hope that this article can at least offer an alternative way in which people can think about shit. Many gay and bisexual men have had more opportunity to explore and confront shit as a part of sexuality. This is not to say that other groups, such as some feminists who urge body consciousness for women as a way of reclaiming their bodies from the male-controlled medical profession, might not also have a positive attitude toward shit. Some magazines such as Fag Rag (a radical gay magazine from Boston) do offer more articles on regaining a consciousness of one's ass and shitting.

Richard Metz

Maliseet Nation: Target of Government Abuse

The Maliseet Indian nation near Tobique in New Brunswick, Canada, is struggling for its economic and cultural survival. This Native American tribe, traditionally fishermen for countless centuries, has become the victim of a new systematic program of harassment, physical abuse, and jailings by the Canadian government. In the long-term it amounts to genocide. Your assistance is needed to assure the survival of the Maliseet.

On August 7, 1982, five Maliseet men, fishing on their traditional waterways, were descended on by sixteen armed federal and provincial Canadian fisheries officers. The Native Americans were arrested and "manhandled" by the officials, their fishing nets (valued at $150 each) confiscated. Six months later, in January of this year, the five Maliseet were charged with illegal fishing. Their trial is now beginning.

This action by the State against Indian tribal members is part of a long-term effort--intensified during the last five years--to destroy the Maliseet community. Although the tribe has lived peacefully with the other occupants of Canadian soil from the time of the first Maliseet treaty more than 250 years ago, the government agencies continue the attacks. There have been many human rights infractions by state officials, and the practice of trespassing on Indian lands, theft of equipment, and assault are now common.

These actions are taken in violation of treaties, aboriginal rights, royal proclamations from the British Crown, and portions of the Canadian Consitution. Officials have even entered homes and removed fish from freezers, thus reducing the meager food supply of the poverty-stricken Maliseet.

The Maliseet reserve at Tobique consists of 700 tribal members. There is no economic development plan, and the people, to live, must supplement their tiny incomes by fishing, hunting, and gathering wild foods. Salmon in an annual take from their waters is a principal source of food. It is estimated that fifteen fishermen catch approximately eight fish per night of activity. This is shared among the families and neighbors. The catch is now particularly important because the building of three dams on nearby rivers in the 1950s and '60s drastically disturbed the salmon fishing cycle, and destroyed three mountains of blueberries and a valley of fiddleheads.

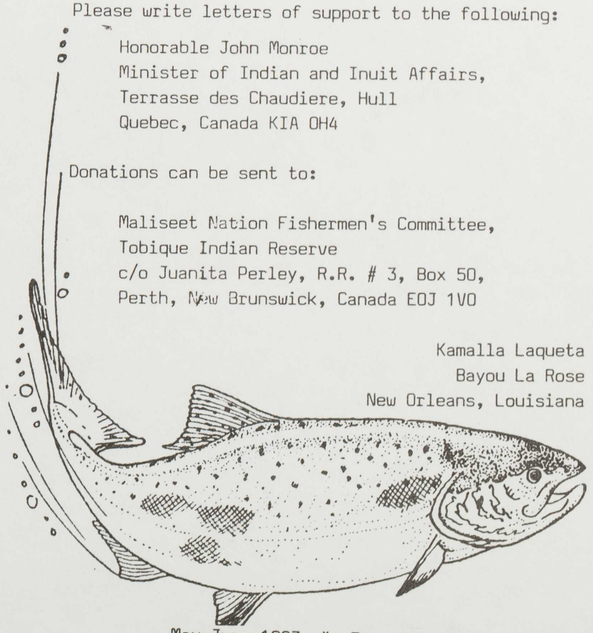
The Federal Fisheries Department has informed the Indians that treaty rights for fishing are no longer valid, but officials do not attempt to halt the sports anglers in the rivers or the foreign fishing vessels that round up tons of fishlets in the coastal areas of the rivers.

A public act of defiance was held in a three-day "fish-in" on the labor day weekend last September. Because as many as 200 Indians participated in support of this action, Canadian Fisheries officers patrolled the site but stayed free of confrontation. The Maliseet have resolved to carry on the fight and have formed the Maliseet Nation Fisherman's Committee. The committee's aim is to reinstate their aboriginal rights to hunt and fish the traditional lands. This is a vital time for the Maliseet committee has joined the Survival Network and requested assistance. For an information packet on the Maliseet send $2 to: Survival Network, P.O. Box 52282, New Orleans, La. 70152.

Please write letters of support to the following:

Honorable John Monroe
Minister of Indian and Inuit Affairs,
Terrasse des Chaudiere, Hull
Quebec, Canada KIA OH4

Donations can be sent to:

Maliseet Nation Fishermen's Committee,
Tobique Indian Reserve
c/o Juanita Perley, R.R. # 3, Box 50,
Perth, New Brunswick, Canada EOJ 1VO

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