

RASCAL

VOL. 2, #2

'BUST LOOSE'

DEC. '85

HERE COMES JOLLY OLD SAINT NICK
WITH ENOUGH WAR TOYS TO MAKE YOU SICK

G.I. Joe
He Man
Voltron
Transformers
Princess of Power
Sectaurg
Wheeled Warriors
electronic Uzi Rifle
Cobra motorized tank
super powers collection

YOUR EYES WILL POP WITH WONDER
WHEN YOU SEE THE CHRISTMAS PLUNDER!



Bobbee

DECEMBER CALENDAR

- 2, 1859: John Brown murdered
- 5, 1933: American prohibition ends
- 12, 1981: Martial law imposed against Solidarity in Poland
- 14, 1853: Errico Malatesta born
- 21, 1842: Peter Kropotkin born
- 27, 1835: Seminole Indians defeat U.S. troops in Florida

Anarchism is the abolition of exploitation and oppression of man by man, that is, the abolition of private property and government; Anarchism is the destruction of misery, of superstition, of hatred. Therefore, every blow given to the institutions of private property and to the government, every exaltation of the conscience of man, every disruption of the present conditions, every lie unmasked, every part of human activity taken away from the control of the authorities, every augmentation of the spirit of solidarity and initiative, is a step towards Anarchism.

The problem lies in knowing how to choose the road that really approaches the realization of the ideal and in not confusing the real progress with hypocritical reforms. For with the pretext of obtaining immediate ameliorations these false reforms tend to distract the masses from the struggle against authority and capitalism; they serve to paralyse their actions and make them hope that something can be attained through the kindness of the exploiters and governments. The problem lies in knowing how to use the little power we have - that we go on achieving, in the most economical way, more prestige for our goal.

Towards Anarchism by Errico Malatesta

"Philosophically, Communism and Anarchism are poles apart. Practically - ie. in the form of society aimed at - the difference is mainly one of emphasis, but it is quite irreconcilable. The Communists emphasis is always on centralism and efficiency, the Anarchists on liberty and equality",

- George Orwell

PAUL GOODMAN
1911-1972

Paul Goodman's radical common sense and bold inventiveness inspired the radical youth of the sixties and made him an outspoken advocate of individual and sexual freedom for over 40 years. A pragmatic anarchist, writer, teacher, poet, and social critic he emphasized the need for a "rational community" where tolerance and respect were the norm and individual initiative were honored. He taught that once society's organizations become more important than the individuals who comprise them, then humanity is suppressed to suit an inhuman system.

"Our abundant society is at present simply deficient in many of its most elementary objective opportunities and worthwhile goals that could make growing up possible. It corrupts the fine arts, shackles science, dampens animal ardor, it dims the sense that there is a creation, it has no honor, it has no community."

Goodman was born in Greenwich village, New York, and graduated from the City College of New York in 1931. He continued his formal education by simply walking into classes he liked, and without registering, taking a seat. His criticism and poetry began to be published in the thirties and rapidly grew to include a substantial body of work.

During the late forties and fifties, Goodman was influential among anarchist, bohemian, and intellectual circles in New York City. Among other endeavors he contributed to such publications as Politics and Liberation of which he was an editor. He also taught at the University of Chicago, Manumit School of Progressive Education and San Francisco's State Experimental College.

Until the publication of Growing Up Absurd in 1960, Goodman remained on the periphery of society with a limited following and close to failure and poverty. The spontaneous defiance of the student movement in the late sixties grew partly from his influence.

The father of three children himself, he was one of the most committed older-generation supporters of the Resistance movement against the war in Viet Nam, and one of the most articulate proponents of a popular, mass-based nonviolent movement against the war. Above all else though, he was a teacher, who viewed the world as an organic whole in which human needs are of central importance and human community the most sought after goal.

The Power of the People

N.P.D. MEETING IN NEUSTADT W. GERMANY

The N.P.D. is the legal fascist party in w-Germany. At the 14. and 15. september the old and young fascist and nazis had their yearly party congress in neustadt, a little town near frankfurt. Some antifascist groups from BdD and West Berlin organised a demonstration against this N.P.D. congress, but only 800 people came to the demo, showing that they are against all nazi activities. Also about 60 autonomos followed the demo but from the begin on the autonomos had many troubles with the police, there were more than 400 pigs protecting the nazis.

During the demo the pigs tried to isolate our small group from the rest of the march; they made attacks against us and beat our people with their trunchonbattons. We had to run through the str eets, to fled for this pigs in uniform, by that way the pigs catch two women of us with masks and arrest them. Other onew were wounded, but not arrested by this really superflous fucking attack of the uniformed skumbags. After a small protest from the rest of the demonstrators the pigs let us back to the march. On our way through the streets we saw some fascists and beat them three of them, to show what we think about nazis. At the end of the demo there was a manifestation with a few speaker s and many words against fascism, acting and thinking in our country and century, but no concrete action against the nazicongress. We, the autonomos, got a lot to do. We saw a few party members among the antifascistic people and tried to get them, but police protected them and it came to little fights. The pigs arrested again 12 demonstrators and wounded a few of us, but we catch more than ten fascists and beat them really heavy. After the demo was finished, we went to the police station. There we were waiting for the liberation of our prisoners and after a few hours all of us were free again!

-Resistance News From Germany

The above came through Ecomedia (an international alternative news service) Toronto. This is an excellent service giving you all the news you wont hear anywhere else from many countries. To recieve write AANN Publishers, P.O.Box 915, 3tn. F, Toronto, Ontario, M4Y 2N9.

Can you imagine the sort of activity above taking place in Peterboro or anywhere else in North America for that matter? It seems that in Europe this sort of activity goes on a lot, (I'm not saying it is the best way to going about changing things), it certainly isn't the normal thing in candda or the u.s., why?, why not? R.J.V.P



AMERICAN INDIANS

This year, Gay American Indians (GAI) is celebrating its 10th anniversary. Founded in 1975 by Barbara Cameron (Sioux) and Randy Burns (Northern Paiute), GAI has grown from a social club into a national organization of some 500 Indian and non-Indian members. Today Burns can claim "GAI is the oldest ongoing organization of dark-skinned gay people here in the Bay Area (San Francisco) still breaking down racism in our community."

"The tradition of the gay Indian has always been a real special one," says writer Beth Brant (Mohawk). "Like someone who is touched by something special." Between the homophobia of missionaries and government agents, and that of Christianized Indians themselves, memory of the traditional part of gay people among native American tribes has been lost, denied or repressed. The earliest observers used the French term 'berdache' to describe the men they saw who did women's work and wore women's dress. They also learned of women who excelled in male activities, as hunters, warriors, chiefs, and medicine people. Today, new scholarly interest has revealed a surprisingly widespread distribution of these roles, from the Arctic Circle to Central America. GAI's own history project has compiled a computerized data base of references on the 'berdache' in 118 North American societies.

In the 1920's the anthropologist Ruth Benedict described 'berdache' roles as niches which tribal societies created for individuals who in another time and place, might be labeled 'deviants' and 'homosexuals'. In her much reprinted book *Patterns of Culture*, Benedict wrote "The possible usefulness of 'abnormal' types is illustrated from every part of the world."

All of this has resulted in a lively debate on the relationship of the 'berdache' to contemporary gay identity. At the core of the problem, however, are the differences in world view that have underscored the conflict between Indians and Europeans for centuries. In the case of sex roles, anthropologists Callender and Kochems conclude that "North American Indian definitions of gender generally reversed the criteria used in Western societies: They emphasized occupational pursuits and social behavior rather than choice of sexual object."

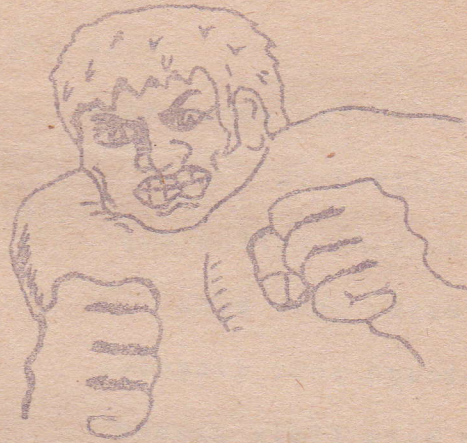
In the flurry of words, few seem to have noticed the absence of the one voice most qualified to speak on the meaning of Indian traditions - that of the Indians themselves.

from *EnRoute*, Gay American Indians:
Creating an identity From Past Traditions,
by Will Roscoe, Thanks to
Ecomedia

The toy industry has ended its late '70's disarmament movement and, the G.I. Joe doll and a host of new, otherworldly war-roids have invaded toy stores around the world.

In 1976, when G.I. Joe only earned \$6 million for his manufacturer, Hasbro Industries, he was retired from active duty. But he's back now and heading up a band of mercenaries that hit consumers for about \$100 million in 1984. G.I.'s Joe's stated enemy is a group of villains known as "Cobra" (usually with oriental features), but everyone knows the real struggle is between toy companies fighting for a spot in an industry that did nearly \$12,000,000,000 worth of business in the United States alone in 1984.

G.I. Joe's competition is headed by the "Co-Bots," the "Transformers," "Voltron" and "Masters of the Universe" series of toys. All are featured in television cartoon programs that highlight their adventures and promote sales of the toys. These other "Action figures" (the industry avoids the words 'war toys') inhabit different times and worlds than G.I. Joe but with him they are expected to dominate sales during the holiday buying spree.



Profits aren't all these toys produce. Much controversy surrounds them. The toys and the cartoon shows that promote them, say opponents, center around levels of violence harmful to children. In the Transformers cartoon show, for instance some 83 acts of violence occur every hour according to the National Coalition on Television violence.

Defenders of the toys say that the violence is not bad for children, raising the catharsis argument - that acting out violence in play keeps children from acting it out in real life.

Dr. Thomas Radecki president of NCTV disagrees, citing numerous studies that he insists disprove the catharsis argument. "Children learn behavior," he says, "These games and cartoons teach them that aggression solves problems. Eventually they act out these solutions in real life."

Protests don't seem to slow down the toy onslaught, it is predicted that 1985 will be another record sales year. As one toy industry publication put it, "war is sell."

The Plain Truth (you get your facts where you find 'em folks!)

The woman walks back again
in the night, after the rain.
Footsteps fall on silent pavement
and she remembers the man saying
"Hey -- the pain is just
another part of this game"
and she thinks
"I ain't playing any game kid --
I'm playing for keeps."

- Catherine Jenkins

blue and white striped sheets

that naked bodied woman sits
in light slit dark
sipping smoking coffee cup
she carresses your eyes
burns through your disguise
with one sure fiery glance
leaving you pinned to the
blue and white striped sheets
under the watchful eye of
slow moving ceiling fan
in that hot summer swelter

- Catherine Jenkins