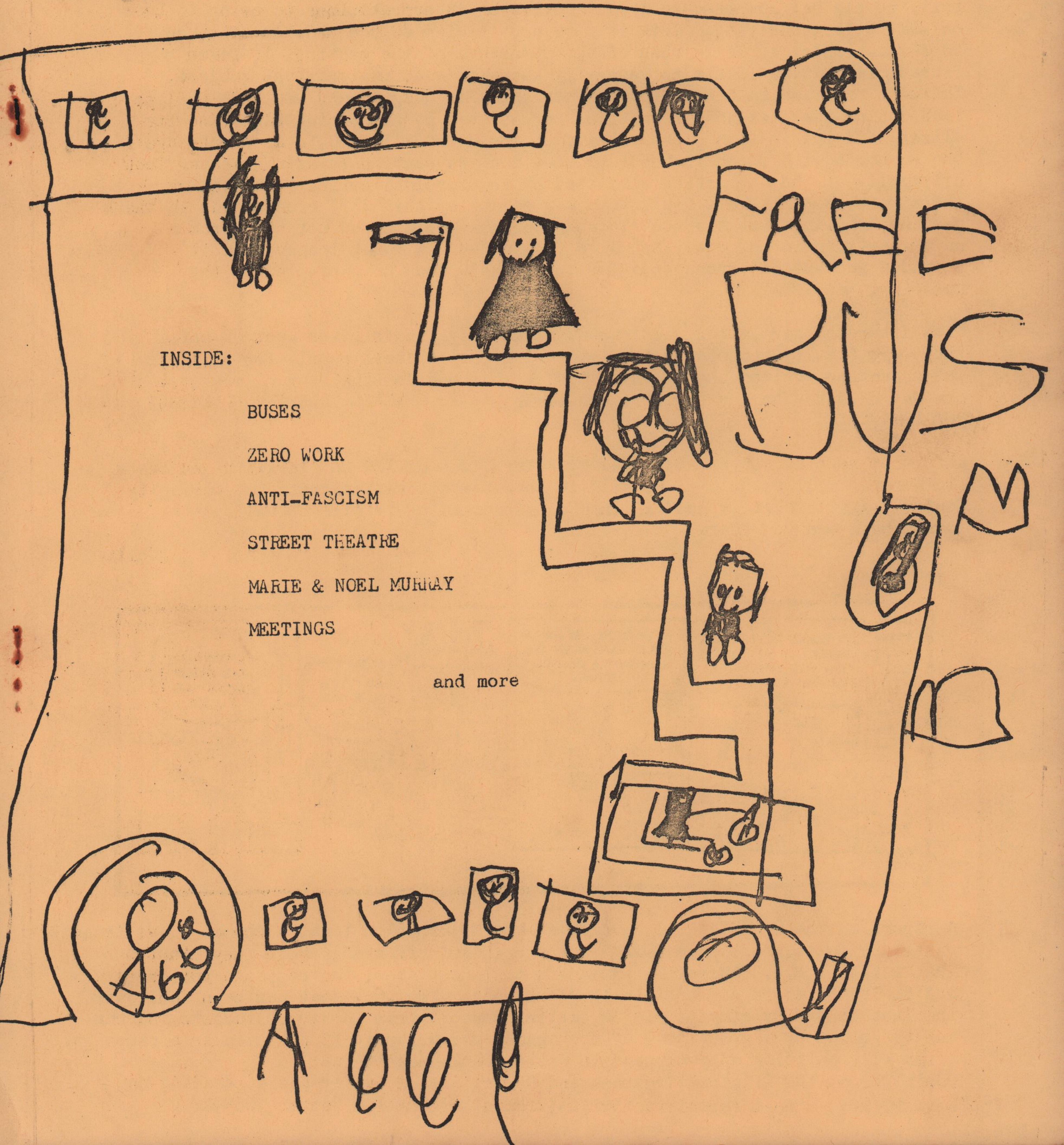


IF YOU DON'T STAND UP..

FREE ..IT WON'T GO No 12



INSIDE:

BUSES

ZERO WORK

ANTI-FASCISM

STREET THEATRE

MARIE & NOEL MURRAY

MEETINGS

and more

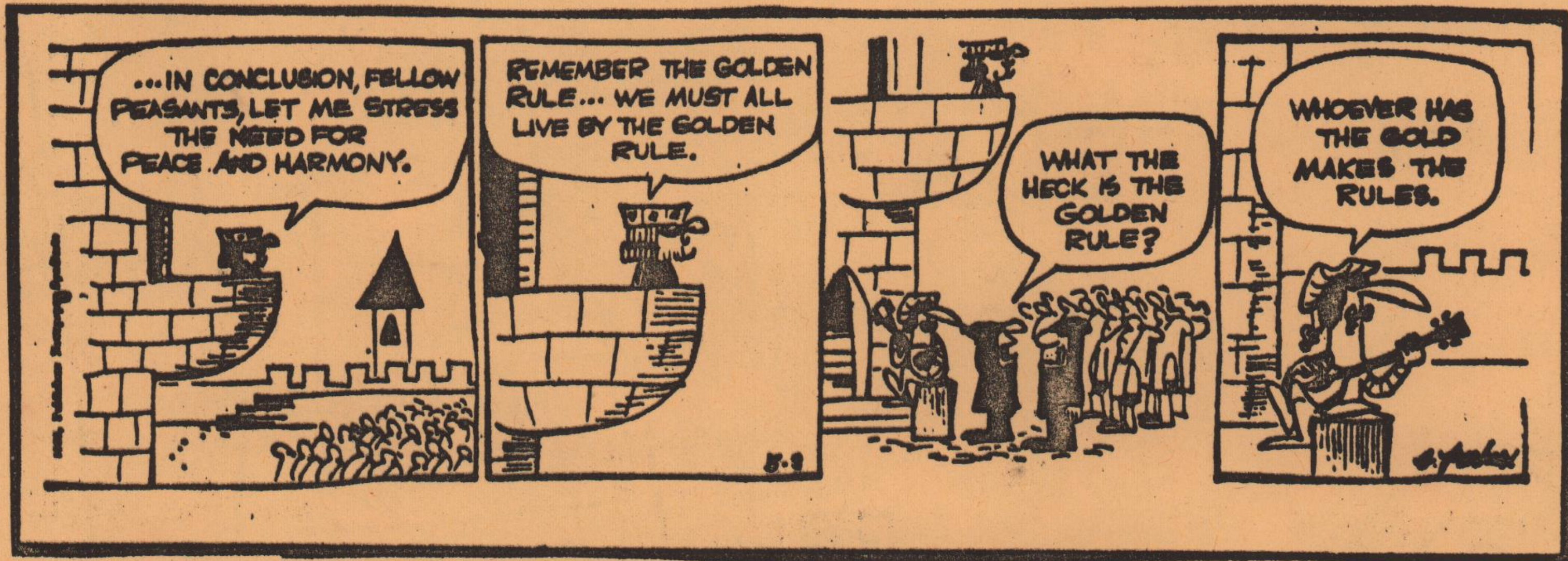
HUNGARY MEETING

On thursday (11th November) getting on for 30 people gathered at the Building for a meeting about the Hungarian Revolution of 1956. Bill Lomax showed a large number of slides on the political background and military aspects of the uprising and followed this up with an account of the activities of the many workers' councils that were set up. Although the atmosphere at the meeting was very relaxed the amount of discussion was small. I think this was mainly due to two factors. Most of the people present had very little knowledge of Hungary '56 (or any other time) before they came, and spent most of their energy in taking in the information that was being given. Following on from this, people had no pre-conceived theories or interpretations to bring to bear on what Bill was saying. This is more a criticism of the media's attitude to revolutionary struggle than of the structure of the meeting. It seems incredible that so little is generally known of such an important subject. The Left has much to learn from the struggles in Hungary and would do well to look behind the lies and distortions perpetrated by the Soviet bloc (and its allies) and the Western press alike. It would do well too, to break through the euphoria with which it tends to view such revolutionary struggles and look critically at the atrocities committed by the revolutionaries (even though there were comparatively few). This was something that Bill brought out in the meeting, showing that the mob violence could be criticised not only from a humanitarian point of view, but also from a tactical one, inasmuch as it provided much-needed propaganda for those who wished to misrepresent the uprising.

Even after the revolution was crushed militarily, the strikes went on until they were finally stopped by the imposition of the death penalty for strikers and those who incited them. While the strikes went on the Bank clerks worked one day a week - to pay the strikers their wages. "WE'LL TAKE THE MONEY BUT NOT THE WORK".

A further meeting, to be addressed by Peter Gowan of IMG on "Marxists and Eastern Europe" will be held on Weds. 24th November at the International Community Centre. If its half as good as the Building meeting it will be well worth attending. See you there.

Colin



CAMPAIN AGAINST A
CRIMINAL TRESPASS LAW

A report in the Guardian (11 Nov) gives the information that "A campaign was launched yesterday to stop trespass being made a criminal offence". What they meant was that a Labour M.P. (Audrey Wise) made a statement about the campaign yesterday and it is therefore now officially "launched". The work that has been done over the last months by many people in getting support from workers, students and community groups by a great deal of propaganda and argument is not seen as a campaign. After all, politics only happens in Parliament, doesn't it?. Don't forget the Criminal Trespass and Direct Action Conference at Reading on Nov. 27/28. A must for all activists! More information Nottm. 708302.

SAVE THE MURRAYS

MARIE AND NOEL MURRAY ARE DUE TO BE HANGED IN THE REPUBLIC OF IRELAND

THE DUBLIN HANGINGS

THE FACTS AND THE PEOPLE

On the 11th September 1975, the Allied Irish Bank, Dublin, was raided by at least three people and £7000 was stolen. The robbers were followed in a car by an off-duty policeman, Garda Reynolds, who was later found in St. Annes Park, shot in the head.

The "Dublin Evening Herald" ran headlines that the garda had been shot by anarchists, while at the time the police were saying they did not know who was responsible. A reward of £20,000 was offered for information.

On September 23rd. the police started raiding the homes of all known anarchists and the relatives and friends of imprisoned anarchists, plus the wide spectrum of people involved in community and welfare organisations, including prisoners rights groups. About 200 raids were carried out. One person who was "helping police with their enquiries" was released with several ribs broken, another they put into hospital for three weeks. They had all been asked to 'confess' to knowing who was responsible for the bank raid.

One of the people raided, interrogated and later released in these raids was Ronan Stenson, who worked for the Prisoners Rights Organisation, which had become an embarrassment to the government because of their persistent exposure of inhuman prison conditions.

On October 9th Noel and Marie Murray were arrested by 20 armed police as they returned home. At 10.30 a.m. that same day Ronan Stenson was also picked up from his home.

Why did the police pick on these three? Obviously the police had decided they were guilty, but why, is a question that only the police can answer. All three were previously known to the police; Ronan Stenson because of his activities on behalf of prisoners Noel Murray was wanted already by the police in connection with another matter (a petrol attack on the Spanish Cultural Institute in 1974) and Marie Murray has at least one previous conviction for which she received a suspended sentence - later squashed on appeal. Both the Murrays had been 'in trouble with the police' before, and the police had been in trouble with Ronan Stenson. Both Marie and Noel were active anarchists. But what made the police single these three out from all the

other people of similar background only the police can say.

The three were initially interrogated separately. Stenson was beaten with a hammer and a nylon rope, as well as the normal methods of fist beatings, humiliation and intimidation. When he had 'confessed' he was taken to Curragh Military Prison where the army doctor who examined him on admission noted that he had extensive bruising on various parts of his body. He was refused any independent medical examination.

The Murrays were similarly treated, Marie finally 'confessing' verbally after 18 hours, having been put in the cell next to Noel's where she could hear him being tortured. She was told that he would be killed if he did not confess. Noel is said to have made a verbal confession.

Ronan Stenson was so badly tortured that although he was put on trial with the Murrays they had to stop the case against him and transfer him to the prison hospital where we believe he still is to this day, still unfit for trial, although we have heard he may now be in an isolation cell. His trial was due to begin again on the 4th October. We have not had any further news to date.

Stenson and the Murrays were brought before the Dublin Special Criminal Court for their trial. In this court the case is not decided by a jury of 12 ordinary people, but by three judges appointed by the government (one of whom had already tried Noel Murray some years before for another offence). At the trial the main evidence was the 'confessions'. The special court refused to believe there was any torture, main-

taining this belief by refusing to allow the defense to produce any evidence to support their claim. The condition of Ronan Stenson must have made this pretence even more difficult, and the abandoning of his trial due to ill health was inevitable.

The defence was not only hampered from producing any evidence on any major point, but the defendants were not permitted to be present at all for a large part of the trial including when the verdicts and sentences were given. (Marie did attempt to make the customary statement before sentence of death but the judges would not allow even that).

The Special Criminal Court was set up in 1939 to hear cases involving large paramilitary organisations, specifically the I.R.A., to "prevent intimidation of the jury". (It appears more likely that the major fear was not so much intimidation as the large number of people sympathetic to the I.R.A., who, if serving on a jury, might vote for acquittal; also the amount of evidence offered by the prosecution would not be enough to convince the average jury).

The Irish government are using the court, which has no jury, and which was set up to deal with the I.R.A., to try three people who have no connection with the I.R.A. and to sentence them to death, in order to show how tough they are getting with the I.R.A., in line with agreements with the British government.

The case has been deliberately played down by the Irish state. They are to be sacrificed to the electoral needs of the Coalition which wishes to pose as the champion of law and order before the electorate, yet preserve its tattered image as Irish patriots; it wishes to show its EEC 'partners' (in economic terms, its masters) that notwithstanding 'terrorist attacks' (it is still the most tranquil industrial country for investment and labour free relations that they can find to exploit).

A friend of ours brought up the case with Amnesty International, to get them to investigate the tortures, the court, the trial, etc., but they showed little interest. Apparently, 4 or 5 Dublin Ministers are members of Amnesty International and this organisation has never been too keen to defend those near these shores who come out for their industrial and political rights. Draw your own conclusions.

Mr. Cooney, Justice Minister in a government which suppresses the most elementary women's rights (divorce, abortion choice, contraception, even civil marriage) says cynically in defence of hanging women that he understands "this is what equality of the sexes is all about"; Mr. Conor Cruise O'Brien world renowned 'liberal' Labour Party minister referred to the Murrays as 'murderers' even before the farce of a trial had taken place - pointing out that it could not prejudice the

jury, as they were dispensing with one.

In spite of the Dublin governments assurance over Radio Eireann that the Murrays were enjoying all possible privileges, they are actually being held under conditions so stringent that they contravene the United Nations convention on the detention of prisoners. Unable to receive any visits and letters whatsoever, except from Noel's parents, both over 70 and in poor health, in conditions of solitary confinement in condemned cells, without newspapers, radio or books, the Murrays are thought to be unaware of the defence campaigns now underway in their favour in most European countries.

The Irish government in early September of this year, passed in almost its entirety the Emergency Powers Act, so making another giant step towards the formation of a police state in which all freedom of expression ceases to exist. At least 8 members of the Dublin Defence Committee have been arrested for trying to distribute leaflets and flyposting about the case. The committee called for two International days of action, on the 8th and 21st of October. Marches took place, including one in London as a torchlight demonstration in solidarity with Marie and Noel.

Ronan has not been condemned to death.

Groups from Glasgow, Leicester and Warwick joined the Londoners march. On the 9th pickets took place in Leicester and Birmingham as well as London. Action is growing in this country. Groups have been in contact with each other in the East and West Midlands - Birmingham, Coventry, Leicester.

The first meeting about the Murrays in Nottingham will take place this Monday 15th Nov. at 7.30 p.m. at the Building, next to the Library on Gregory Boulevard. People are coming to talk and discuss the case and how we in Nottingham could help. Come along. You may read this after the meeting. Not to worry. If you are interested ring Manuel at 600337 or write to MURRAY DEFENCE GROUP, BOX 2, RISING FREE, 142, DRUMMOND STREET, LONDON, N.W.1. You could also write your protest to - The Irish Ambassador, Irish Embassy, 17, Grosvenor Place, London, S.W.1. It's in Victoria, a stone's throw away from the back garden of H.R.H. the Queen. Each Saturday between 10 and 12 a.m. there is a picket of the Irish Embassy and of the Allied Irish Bank, Kilburn High Rd., between 2 and 4 p.m. If your down that way lend a hand if you can.

SAVE THE MURRAYS; IT MAY BE YOU NEXT

VARIOUS BITS OF INFORMATION

N.U.S. ABORTION CAMPAIGN: November

At the Union Building, Trent Poly:

On the 16th, 17th and 18th, between 1 and 2 pm, in the Byrom Lecture Theatre, A FILM- The James Whiter than White show.

Also on the 16th, at 5pm, FILM + TALK, same place.

At the Portland Building, University:

On Mon. 15th Nov., 1pm, FILM (same one), in the Fine art seminar room.

Also, same time and place but on Tuesday 16th, TALK by speaker from NAC

FOR SALE (due to moving away)

New Hoovermatic deluxe twintub--£60. Electric sewing machine, £20.

Electric kettle, £2. HMV Stereo, £15. Unused kneelength 38" chest black leather coat, £25. LX 5-piece set of non-stick pans, £6. Tallboy, £4,.

TV, £5. Fishing rod and tackle, £5. Plus various bits 'n' pieces.

Contact Tav or Ros at 5 Derby Grove.

FOR SALE (due to feeble attempts to raise money for the Building)

Posters by Clifford Harper. A set of seven, only £1/set. On view at John's, Lynda's, Manny's & the Building.

RECENT EVENTS AT THE BUILDING HAVE INCLUDED jumble sales, Anti-Fascist Campaign street theatre rehearsals and meetings, discos etc. on Fridays, working days, bands rehearsing, folk and poetry benefit for the Free Food Kitchen, and a talk, with slides, by Hill Lomax on Hungary 1956.

COMING EVENTS AT THE BUILDING INCLUDE the Building being open every Friday with maintenance work, etc., going on between 10 & 4, followed by a rock DISCO between 8&11. (EVERY FRIDAY)

Also: (November dates)

Mon 15th, 7.30pm., "Stop the Hanging of Noel and Marie Murray" Meeting.

Sat 20th., 8.00-11.00pm., Barn Dance, with live music by Hilary and Sandy Morrison, 40p. All welcome.

Sun 21st., 5pm-12pm., Sale of craft work, with refreshments, Folk music, Classical guitar music, poetry, & slides, . If you have art or craft work to sell, contact us.

Sat 27th., Folk music from PAVAN ('Brindaband', from the Liquorice benefit), plus poetry, 7.30. 40pence.

4th & 5th December, Working Weekend. If you're able to come down and give help in doing repairs and maintenance, come this weekend.

ALSO, at the ALL SAINTS CHURCH HALL, GREGORY BOULEVARD, ON SAT 27th., There will be a JUMBLE SALE at 2.00 pm.

---Proceeds to Free Food Kitchen and the Building

STREET THEATRE::KIDS::THE BUILDING:::

STREET THEATRE::KIDS::THE BUILDING::::::::::

On Saturday 6th November, the Anti-Fascist Road Show, consisting of Street Theatre & Meeting, took place in Hyson Green. I was in the Street Theatre, and in many ways I was pleased with it. For all its shortcomings, it happened, and the people involved, plus others, want it to happen again. Everything - words, actions, costumes, props, music, weather, - need improving. In particular we need someone to see to the props, and sunshine. If interested, contact Char at 76410.

While we were doing a final rehearsal of the street show, I got thinking about the number of people who don't have a clue what to do with kids. Little Jamie was wandering about, getting quite upset because the people he knew were doing the theatre & not paying him much attention. But out of the dozen or so spectators, no-one really tried to distract him, play with him, amuse, cuddle or feed him, and he continued to have a miserable time. Now one way of looking at this problem is to say that those people who have kids should see to them themselves, even if it means having no time for other things (like doing street theatre). But I disagree with this attitude for these reasons: Firstly, we must get away from the idea that looking after kids is a drag. It ~~can be~~ can be a real joy - its only when you have to do it, and can't get away from it, that it becomes boring and numbing. Secondly, I believe that most fear and apprehension about kids comes from ignorance. If a grown-up had been wandering around in tears last Saturday, someone would have done something about it, if only lent a shoulder to cry on. I reckon that didn't happen with Jamie, simply because people find it difficult to identify with a little child, often aren't confident enough to pick up a kid they don't know, and just have never happened to spend enough time with kids to find out what they need. Can you change a nappy? Make a bottle? Recognise a Babygro? Tell silly stories? Crawl on your hands and knees making funny noises? If not, and you'd like to, you'll probably easily find a parent or someone else into kids who can help you.

Thirdly, I think there are a lot of people around who aren't really sure whether or not they ought to spend time with kids. As with most traditionally 'feminine' activities, there is much stigma attached, which can be a problem for men, who have a history of non-involvement with kids, and for women, who may well want to reject their traditional 'chore' for something more exiting. sorry, exciting. To me the attitude of most men reflects a bad delay in putting into practise present ideas on collective childcare as opposed to the family. I see the attitude of many women to be an understandable but regrettable overreaction.

I think it would be a good thing if everyone made a point of getting to know and being involved with kids. If you want contacts,

I think it would be a good thing if everyone made a point of getting to know and being involved in looking after some kids. If you want contacts, there is Rachel at 43081; or Keith, 79826, Manny, 600337, Lynda, 44Holden St., or me.

About the Building. I was very pleased that it was put to such good use on the 6th. I hope 'political', 'left-wing', people come to see it as a place to use, and also as a place to contribute to. It is much less formal and 'establishment' than the ICC, and could develop into a good centre, information- and meeting-place. However, there are still lots of things need doing (plumbing, glazing, wiring, odd jobs) and getting (money, wired glass, a 2nd-hand Rayburn, or similar, a calor gas heater an electric cooker, parachutes (for a false ceiling))

So few people help at the building that I wonder why. Do people not really consider it, or do they have good reasons not to become involved?

I would be glad of any comments. John Birdsall, 5 derby Grove.

MORE ON THE STREET SHOW...

Despite the rain the Street Show took place on Saturday 6th November. There are many reasons to do street theatre and meetings simply because they appear to be worthwhile for the participants. However, I don't think that these reasons should be put on a pedestal as the reasons why it's being done.

Street meetings are a part - and a necessary part - of an overall strategy. In this case, the strategy is to try and prevent the rise of fascist solutions to the intense political & economic & personal crisis that is taking place. The Antifascist committee formally supports the Street Meetings although very few members - or their organisations - have taken an active part in the work of the street show. Similarly, the people who have put a lot of energy into the street meeting/theatre don't get involved in the Antifascist Committee. There are a few people involved in both.

WHY ANTIFASCIST COMMITTEE?

The system that rules us - the capitalist system - has experienced a tremendous shock recently. On top of its usual problems, great numbers of people (who could broadly be described as proletarians) have been struggling very fiercely for what they want and this means upset and crisis for the system. One of their responses is to encourage a certain amount of race hatred to divide up people against each other; fascist groups like the National Front gain a lot of ground in this situation. To ~~undo~~ the fascist influence, the antifascist committees throughout UK have been formed.

WHY STREET MEETINGS?

One fundamental reason for street meetings is because there are a large number of people who we need to get in discussion with about fascism who would never be found at a trade union or similar meeting. But there are others. The crisis is one of every aspect of life - including our own - and while properly worked out and carried out street meetings might get a bit closer in touch with daily life (perhaps leading to meetings/chats in people's houses etc) it is also a way for the participants to shake off some of the ~~constrain~~ of our daily lives and creatively and collectively work together.

ANTIFASCIST STREET SHOW.

It's vital that the street show is thought about politically and that members of 'the committee realise the importance of the street show.

ANTIFASCIST STREET SHOW ... continued.

... All the preparations for the street meeting need to be thought about. Were we right to leaflet a W Indian Youth Club, A Mosque, Weldon & Wilkinsons Hosiery factory, Jaffe factory in the week before the street show. Did the theatre come across clearly? Should there be more leafletting on the day? Should there be music? Where should the next street show be?

Similarly, at recent Antifascist Committee meetings there have been a lot of problems & struggles recently. The committee, and therefore its activities, have been threatened by a possible split and by the collapse of the Ctte. This hinges around a motion as to what the political basis of the Ctte should be proposed by the International Marxist Group and another one proposed by the Nottingham Communist Group. Gay Workers have proposed an amendment to these motions and it appears elsewhere in this issue of 'IF YOU DON'T'.

Since all these different activities are important and part of the same thing I urge everyone to get involved in all the different sides of what's happening

- * Read the Gay Workers motion on Fascism and Antifascist Committees.
- * Come to meetings about the street show. Music, theatre, leafletting.
- * Attend the Antifascist Committee.

Next Antifascist meeting 3rd December 7.30 International Comm, Centre.

Next Antifascist music meeting 10.30 Sat 20th Nov, THE BUILDING.

any further info contact AF Committee, 126/128 Derby Rd, Nottingham.

THE HUNGARIAN REVOLUTION AND EASTERN EUROPE.

The meeting called by IF YOU DON'T and INTERNATIONAL MARXIST GROUP on the Hungarian Revolution 1956 saw a series of slides on the revolution and a short talk by the workers councils. While the slide show and talk proved interesting and informative, the lack of discussion and debate that followed it was a little disappointing.

However, further meetings are being held with Pete Gowan if I.M.G. speaking on Marxists and Eastern Europe on Wednesday 24th November - at lunchtime in the university, and in the evening at the International Community Centre, Mansfield Road, and with some luck these meetings could be a little livelier.

IF YOU DON'T DIG IT ... IT WON'T GROW.

A collectively cultivated allotment? Last year Keith, Jill ^{Danny} and I tried to cultivate a large allotment together. But we found ourselves overwhelmed by the work and the lack of time we could spare (last summer was especially bad with the drought making growing a dry business).

So this year we want to see if we can manage with a larger group. Are you interested? If so, phone Jill at Nottingham 53587, see Pete at 30 Colville St. If you want to see the allotment we're leaving 30 Colville St, off Forest Rd at 10am on Sunday 21st Nov. Join us.

Pete.

ATTACK ON CHILEAN REFUGEE.

There is a story doing the rounds that a Chilean comrade was attacked on Mansfield Rd near People's Centre after 11p.m. at night. His attackers (3 English men and several more re-inforcements) called him a 'marxist bastard' suggesting that this attack was premeditated and political. The story goes that although he was badly hurt, he managed to do enough damage to the first 3 attackers that the re-inforcements ran off.

WHO is behind these attacks? HOW did they know the comrade?

THE POLITICS OF THE PERSONAL

There has been a growth in the last few years in questioning about what 'politics' is, and about the relationship between what is 'personal' and what is 'political'. Many people have rejected any separation between 'personal' matters and 'political' ones since the whole of our lives is affected by the kind of society we live in and are trying to change. The separation of private life and production, the state and bourgeois politics is an oppressive separation which has been effective in mystifying people for decades. For example, the Trade Union movement has historically defended the family against the capitalist system by insisting that the male wage will maintain a wife and kids. This was done because male trade unionists saw their private life in the family as a refuge from 'alienation in labour and sought to 'protect' women from that alienation and safeguard their apparent freedom and relaxation of the family and private life. In this way of looking at the family, private and personal life is seen in contrast to the alienation of capitalism.

This view has been turned on its head by groups of people who have experienced private life as the place of origin of their oppression, mainly this has been women and gays. The WLM and GLM have had no reason to defend the bourgeois family at all, because it is the family which is acting to force us into a self-image of heterosexuality, monogamy, femininity/masculinity etc, and women have only been allowed to participate in life outside the family to a limited extent, and usually in situations where mother or sex-object images are required - secretaries, waitresses etc. Gay people are generally only allowed to participate in public life as far as they pretend to be straight, and if sexuality is ^{not} seen as 'political' then politicians have no answer to give to gay people about their most deeply felt oppression.

An illorganised and fairly diverse group of people have been talking about these questions on and off for some time now. We are trying to circulate various papers that have been written to illustrate ways of looking politically at personal life; ways of developing a revolutionary approach to personal problems, sexuality, monogamy, kids etc.

Soon we hope to have an open meeting to talk about these ideas. In the meantime, if you are interested, phone Rachel, Laurie or Gill - Nottingham 43081 - if you want to talk about it; and take a look at a book by Eli Zaretsky 'Capitalism, the family and personal life'.

RACHEL

A REVIEW of CAPITALISM, THE FAMILY AND PERSONAL LIFE. ELI ZARETSKY. £1 Pluto Press

Zaretsky tackles a problem that has gone unrecognised by the Marxist left - ie the division between personal and political life. In 'Capitalism, The Family and Personal Life' he traces the origins of this partition, which he argues is specific to capitalist society, and the role the family has played.

"With the rise of industry, capitalism 'split' material production between its socialised forms (the sphere of commodity production) and the private labour performed predominantly by women within the family. In this form male supremacy, which long antedated capitalism, became an institutional part of the system of production" (p29)

It is at this juncture Zaretsky points out that the concept of 'personal' life began, that is, life separated from work. Prior to this the family had been an economic unit where surplus value (profits) were produced, the domestic labour of the household was clearly seen to be an integral part of productive activity of the family as a whole. Within capitalism the labour of the housewife and mother is disguised by the fact that she receives no wages, nor produces commodities, it is however, still an essential component of the capitalist mode of production. Failure to recognise this factor, is a failure to understand the character of capitalism, to see it as an integrated system of socio/economic relations.

In the nineteenth century, legislation was passed, promoted by social reformers for the protection of the family, which they saw as being destroyed by industrial capitalism. Male trade unionists began to demand a wage that could support the whole family (hence the 'womens place' argument)

During this period Marx and Engels set themselves the task of asserting the centrality of commodity production. The major critique of the family and other

areas of personal life came from the Idealists, Utopian Socialists and Feminists. The writings of Marx, Engels, Lenin and Trotsky are very noted by their paucity on issues concerning the family and the subjective side of oppression. In his famous conversation with Clara Zetkin, Lenin expressed dismay at what he considered bourgeois influence on socialist women:

"I have been told that the evenings arranged for reading and discussion with working women, sex and marriage problems came first ... I could not believe my ears when I heard that"

The 'fruits' of this heritage can be seen today in the way such issues as women's oppression etc are treated as peripheral by socialists (An excellent summary of the debate between Marxism and Feminism is contained in Chapter 1)

An interesting section of the book deals with Russia, explaining the gains that were made after the revolution, eg women's right to property, legal abortion and contraception, marriage and divorce codes based on the equality of men and women - recognition of the de-facto marriage, and equal rights for illegitimate children. However, such questions were pushed into the background with the rise of the Stalinist bureaucracy and the 'theory' of socialism in one country. Consequently, the emphasis shifted to the single minded focus on economic growth, which led to a further consolidation of the bureaucracy by the reintroduction of the old social institutions, the family etc.

"State planning of the family was integrated with and subordinate to economic planning, population policy, and the control of crime. In 1935 the Soviet Government sought to strengthen traditional family ties by making abortion and divorce more difficult and by forbidding homosexuality" (p99)

Today, International Women's Day in Russia is more akin to Mothers Day in the West - an occasion for cards and flowers - instead of struggle.

What lessons can socialists draw from this work for the class struggle today? First and foremost the need to develop a total critique of society, and not see politics in economic terms of the workplace or trade union. This method leads to an undervaluing of the role of ideology in maintaining capitalist social order. The 'orthodox' Leninist concept of the state, ie armed bodies of men etc, is only applicable in the final instance; in the bourgeois democratic West, the state nine times out of ten does not even have to use the threat of force. Failure to tackle these problems will only leave the field wide open for the 'Right' of the political spectrum, as in the 30s, Wilhelm Reich pointed out:-

"While we presented the masses with superb historical analysis and economic treatises on the contradictions of Imperialism, HITLER stirred the deepest roots of their emotional being. As Marx would have put it, we left the praxis of the subjective factor to the Idealists, we acted like mechanistic economic materialists" (What is Class Consciousness?)

Above all, one message stands out loud and clear is the need for a politicisation of the personal. Buy it, borrow it, steal it, but above all, read it.

Derek Brough

10/10/76

PERSONAL AND SEXUAL STRUGGLE

As Derek says 'above all read it'. Zaretsky has written a very useful book explaining why personal/social/domestic issues are central to revolutionary struggle. His critique of Engels' "Origins of the Family ..." is a very useful one. A lot of a-historical revolutionaries hide behind Engels (& Trotsky's 'Problems of Everyday Life'); Zaretsky shows that Engels was wrong to propose women's simple right to (waged) work as the answer to women's problems.

There are some points in Derek's conclusions, however, which I don't agree with and want to take up.

IDEOLOGY: Although 'ideas' are an important force I believe it to be a mistake to say that the family and personal life are 'ideological' questions which are generally undervalued.

The family, the workplace, the street, the school are all concrete (material) situations which we daily live in and wage struggles from. To force a split between 'economic base' and 'ideology' in this way (1) is to misunderstand the

total nature of working class struggle as a struggle against ~~the~~ all the conditions of production and reproduction demanded by capital.

As far as I understand it, this is the error of some people in and around the International Marxist Group who are insisting on the validity of personal/sexual struggle; they are putting new wine in old bottles.

POLITICISATION OF THE PERSONAL? Dereks suggestion - that we need to politicise the personal - is surely a reactionary one. Zaretsky's point, some of the statements from within the womens and gay movements that personal is political, some Italian marxist writing (2) are reflections of the fact that struggles are taking place about who controls housework, sexual identity and experience, childhood etc. The personal doesn't need to be politicised; capital through its state and other ways, has taken control over housing organisation, welfare & family policy, skooling very seriously.

"Never before has the influence of capital reached so far into the details of people's lives ... it isn't just the workplace.

We eat what Jo Lyons accountants prepare for us. We dance to the tune of Mecca's profits. Even the housewife hanging on for dear life with barbituates is following the logic of Roche's market patterns"

(Don't be too hard on Soft Cops")

Surely what needs to be done is work out how to strengthen and generalise what is already a political struggle. (3) I would very much like to discuss some of these questions with people and move to their practical implications. It's likely that the SOCIALIST DISCUSSION GROUP will do this, perhaps under a title like "What are the revolutionary implications of social struggles?" For info contact Sue or John phone 624344.

1. see also TOWARDS POLITICISATION OF THE PERSONAL.
2. for example, Guido Baldi 'Massworker and Social Capital'.
3. I think it's important to note in passing that this idea of bringing politics to the class from the outside (eg politicising the personal) comes from Lenin - or rather the way Lenin is generally understood today.

Keith

TOWARDS A NEW COMMUNIST ORGANISATION? ?

The revolutionary socialist organisation BIG FLAME has just put forward some proposals in its latest (November) newspaper come out of its 2nd national conference. The issues raised are of geneneral interest; here's a brief summary of some of the points from the page in the paper.

WHAT'S HAPPENING IN THE WORLD TODAY?

For the first time since the war, we are seeing a serious attempt to alter some aspects of capitalism. The ruling class is trying to regain the ground it has lost to the working class iver the last thirty years.....Government and capitalist policy aims to make British capitalism safe for the 1980s.

But even in this period of retreat, there are important struggles going on againstx these crisis measures. In many cases it is women in factories or at home on the estates who have been in the forefront.....Black people have also been prominent in the recent struggles ... Public Sector workers form a third group. The emergence of these new leading sectors - women, blacks, public sector workers - is the result of change in the balance of forces within the working class itself. This change is the result of long-term trends. We are now hearing much less of the engineering workers, for example, whose industry is going through a really deep crisis.....What seems likely is that the elections, and the probable defeat of Labour, will lead to a new upturn of struggle and change.

The Conference decisions explain positions on the Public Sector, Ireland as well as:

WORLDWIDE: "The biggest contribution you can make to our struggle" said some Portugeuse delegates to the conference "is by strengthening the working class here in Britain"

EDUCATION: Speakers at the education debate were arguing that the crisis was throwing the whole shape of education into question. One good reason for not responding with defensive slogans like 'defend education' or 'the right to learn

RACISM: Big Flame set itself apart from the rest of the revolutionary left by voting unanimously to 'encourage the development of an autonomous black working class vanguard by developing working links with black revolutionaries and opening our resources to them to further their organisational growth in the black working class.

INDUSTRY: The debate was on wages, jobs and unions. On jobs the slogan - 'Less workload for the employed' 'More jobs for the unemployed'.

HOUSEWORK IS WORK: it's organised by capitalism for the sake of ruling class power and profits. 1) The socialisation of housework, paid by the state, run by the working class. (We don't want this so that women 'can go out to work' but because housework is already work and its part of their fight for better conditions and to work less hard.) 2) A guaranteed income for all women including housewives. (based on need not productivity). 3) Housework to be paid for by the state, whoever does it and wherever its done. 4) No division of labour between women, inside or outside the home.

The development of a strong, autonomous womens movement which brings all these things together is crucial if women are to have real power and strength in the wider working class movement.

The above quotations are from decisions at the conference, what follows are further quotations on the development of a new communist organisation.

What's needed is the development of a tendency - to the left of the International Socialists - that includes many of the comrades who have become disillusioned with the bureaucratic politics of other organisations. Or groups of people who work together politically in the same factory or housing estate, bound together by a common hostility to capitalism.

Our main task is the unification of the working class. A revolutionary vanguard organisation, solidly rooted in the working class, can speed up the building of unity by hitting back at the capitalists attempts to divide us, ideologically and materially. The creation of that kind of organisation takes on a real urgency for us in Big Flame now.

The aim is not to merge already existing groups of convinced revolutionaries, but to bring together the working class base of the new organisation.

If our proposals interest you, and you'd like to arrange a meeting or receive the documents, please contact the National Secretary, 217 Wavertree Rd., Liverpool 7.

More detail in November Big Flame paper - available from Mushroom.

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POLITICAL ECONOMY OF NOTTINGHAM WORKSHOP.

We hope to have a series of open meetings looking at various problems. These will include : Structure Plan and Housing Struggle : Regional Planning : Cuts : Pits : Hosiery.

The first of these will be on 6th December at 7.30.

The subject is HOSIERY - IMPORT CONTROLS.

The place 3 Dunlop Ave, Lenton, Nottingham.

An prepared introduction will start the meeting.

Further details. ✉ PEN c/o 3 Dunlop Ave., Lenton, Nottingham. phone 708871.

Next Street Theatre Meeting.

30 Colville Street 28th Nov Following Sat same address 4th Dec.

The street play takes place Sat 11th Dec. Hyson Green.

Next If you don't Meeting.

Tues 7th Dec 7 30pm

15 Scothome Avenue

Hyson Green.

STOP THE BUS CUTS!

WHILE THE "EVENING POST" SPENDS SO MUCH TIME TELLING ITS READERS WHAT THIS AND THAT COUNTY COUNCILLOR SAID, THE REST OF US- WOMEN OLD AND YOUNG, WITH CHILDREN OR WITHOUT, WITH SHOPPING OR WITHOUT, THE HANDICAPPED AND POORLY, YOUNG PEOPLE, IN FACT, ALL THOSE WHO USE THE BUS SERVICES INCLUDING THE WORKERS WHO DRIVE, CONDUCT, MAINTAIN THE BUSES IN NOTTINGHAM- DON'T GET A REAL MENTION.

NONE OF THE PAPERS HAVE TOLD US WHAT TORY CITY COUNCIL'S PLANS ARE. WELL WE WILL TELL YOU.

IN SEPTEMBER 1976 THE PROPOSALS WERE TO:

Bridgford Group

Withdraw service 11, combine service 24 with City-Wollaton Park section service 45, plus reduction in peak service from 10 to 12 minutes.

Reduction in peak of services 12/14 from 10 to 12 minutes.

Link service 21 with 43 group services.

Bulwell Group

Service 44 City Boundary-City linked with service 45 Wolds Estate-London Road-City and no replacement on Colwick Road, making a 50% cut frequency which will be operated by service 71.

Gordon Road/26

Possible reduction of all day services.

Bus services 39/72-25/25B-56/60

Buses 39/72 linked with 56/60 and/or 25/25B, withdrawal of service 25A.

Reduction in the Frequency of Buses during Peak Hours

<u>BUS SERVICE NO.</u>	<u>Present Interval</u>	<u>Proposed Interval</u>
36/37	10 min.	12 min.
58	6 $\frac{1}{2}$ "	15 "
3/59	3 $\frac{1}{4}$ "	5 "
31/50	3 "	3 $\frac{1}{4}$ "
1	7/8 "	12 "
7/22	15 "	24 "
16/32	10 "	15 "
62	5 "	7/8 "
10,20,52,57,69,73	12 "	15 "
4,4a,5,5a	10 "	15 "
19	20 "	30 "
6,17,18,28	15 "	20 "
49,64,7989	12 "	15 "

Because of these cuts and reductions the number of buses on the road will be cut from 458 to 380. That means there will be 78 buses less.

WHAT DO THESE REDUCTIONS MEAN? You will have to wait longer for a bus, there will be unemployed bus workers, it will increase the number of cars on the road, increase noise, air pollution and the accident rate. We have also heard that fares will go up.

DONT TAKE IT SITTING DOWN! SIGN PROTEST SHEETS, ASK THE BUSDRIVER, PASS MOTIONS, ETC.

WE
DEMAND

FREE PUBLIC TRANSPORT

AMMENDMENT TO MOTION ON F A S C I S M

This ammendment was proposed to Nottingham Antifascist Committee on 12th Nov 1976. The debate intended for that meeting on the political basis of the anti fascist committee and the role of the Labour Party seems to miss out many points. What follows raises some points about fascism and should at the same time suggest why Gay Workers Group has been involved in the AFC.

"THIS MEETING NOTES:

- 1 The recent build up of organised fascist activity in various parts of the country. That, for example, in Bradford and in Leeds the National Front (N F) have fielded candidates in local elections and succeeded in capturing an average of 10% of the votes cast.
- 2 That on 24th July 1976 the NF marched through Manningham, an area of Bradford populated largely by immigrants and other sections of the working class, with the implicit intention of inciting racial hatred and civil commotion.
- 3 That as a result of this provocation the people of Bradford witnessed the worst ever street violence to take place this century. Two days after this the NF announced plans to hold a motor calvalcade through the city on May 1st.
- 4 That in Bradford, Sothall and E. London when the fascists have stepped up their racist attacks against the black community, it was only by the self-activity of these communities that defense could be organised against these attacks so they could be counteracted.

THIS MEETING RECOGNISES:

- 1 That fascism threatens a wide range of people - Asians, W Indians, the Irish, Gay people, Women, Gypsies, the unemployed etc etc. That fascist principles of racial, national and moral ~~superiority~~ and sexual purity and superiority lead organised fascism (NF, NP) to a strategy which would include the forced expulsion of immigrants, the imprisonment of gays, social minorities etc; to a firm 'clampdown' on the self-activity, autonomous activities programmes and the very existence of a wide range of political and cultural organisations whose policies do not concur with the of the extreme right.
- 2 That Fascism has nothing in common with the interests and perspectives of the working class. That any policy which doesn't openly and clearly oppose Fascism (The use of Immigration Laws/Race Relations Act) should be clearly and precisely fought, whatever its original intention. (eg calls for Import Controls by branch-to-national level trades unions)
- 3 That fascism is and presents a total philosophy: Examples of this:

RACISM

a) The background to racism is the international division of labour and more specifically Imperialism. From the first capitalist country (UK) came expansion - search for markets, labour and resources. The exploitation of the land and people meant exploitation of their culture. The very humanity of colonised people was disputed by the imperialists - a debate took place in Spain as to whether Mexicans had souls or not. When black serfants landed in the UK during the period of slavery questions were asked as to whether they were human!!

In order to organise the world market, different countries and races are played off against each other.

This has included the immigration of 'fresh labour' (capitalists hoped for cheapness and docility) to the industrialised capitalist countries. These divisions across and within countries are used - diferent wages, types of jobs, housing, cultural freedom, oppurtunities - to maintain the flow of profit. Fascists leap on all this and insist that one answer to 'our' problems is to stop immigration and make a 'return' to racial purity.

b) That it has been Black Workers who have lead the fight against this, both in the 'Third World' and in the industrialised capitalist countries. Whether its the generally pretty well developed organisation of W Indians (Nottin Hill 1976, Leeds Bonfire Night 1975 etc) or the more immediate response to racist attacks by Asians (eg in Southall) Immigrants - and particular groups within the immigrant communities - have i) refused to

be treated as SCAPEGOATS 2) spurred on some white workers and others (including some Leftists) to take fighting racism almost seriously.

c) That this doesn't mean whites can leave the fight against racism etc to immigrants. Of course, it doesn't mean that whites should blunder into black communities and tell them how to fight. It does mean that whites have to criticise themselves/ourselves, suss our own racist behaviour, attitudes etc and work in relation and sensitively to immigrant groups.

d) That we mustn't overestimate the significance of the (mainly) white lefts actions eg Blackburn AF demo.

e) That we can't equate white lefts actions with white working class anti-racist sentiment.

IRELAND

That, on Ireland, for example, the fascists have waged propoganda in support of British Imperialism in Britain. That there are concrete links between forces such as the Orange Order in Ireland and the NF and NP in Britain (members of which are known to go to Ireland for 'shooting holidays' and para military training practice.)

WAGE LABOUR

That fascism has as part of its philosophy the idea that people should work, that work within the capitalist system is not just a matter of necessity but of moral character. It therefore mounts attacks on those people who are not in 'wage slavery' calling them scroungers etc. It is necessary not to say

"They would work if there were jobs, they are not scroungers" but to assert that the struggle against work (the withdrawal of labour) in this society is a fight against oppression/exploitation and therefore to be encouraged. To quote Race Today, who argue that the part of the Black community which is the present forefront of the struggle against fascism, police harrasment, state repression is the Wageless Black Youth.

"...Firstly, we have described the source from which that movement springs. We have identified the unemployed youth and students ... A traditional view of unemployment workers exists. They are supposed to be demoralised victims who flit from factory to factory, workplace to workplace begging the high and mighty employer for jobs. For such victims 'Right to Work' campaigns are organised by political militants who hatch recipes in their organisational closets"

Among young blacks that type is dead and possibilities of ressurection are remote. Isolated and demoralised they are not. Society either responds to their needs or something has got to give. That sums up their attitude. It is a movement of resistance..." Race Today 1976

SEXISM

That The current blast of racism has dangerous FASCIST implications behind it so, while mainly working around racism were involved in an antifascist committee. Similarly, we need to work around sexism NOW.

That sexism is fostered by the sexual division of labour where the womans role of unpaid housewife and mother is kept subordinate to the mans role as breadwinner and boss within the family. She is the slave of the slave.

That it's within the relationships of the family that we first develop our identities. These identities are not based on free collective and individual growth but come about by ~~xxxxxx~~ adapting to the demands placed on us within the family, while the family in turn must adapt to the demands placed on it by society (cutbacks, legislation etc). This is no simple matter and will depend on what's happening in that particular society at that particular time.

That it's within the family that we learn to accept sexual, personal and social ways of life that don't satisfy our needs. This acceptance comes to provide an illusiory and distorted security - the only one that is available most of the time. This fitting into social and sexual identity is fundamental in very many ways to the continuation of an exploitative society, where Authority is first fought over. Right in the middle of what the family is all about is the oppression and exploitation of women.

Where there is a small/nuclear family unit we can see how the family (on behalf of capital) insists on a place for women as unpaid housewife and mother. A woman's place is supposed to be in the home. Although a large number of women go out to work, (nearly) all women work as housewives and mothers preparing their husbands, lovers, children (and of course, themselves) to go out to the offices and factories and schools the next day.

This role is servicing the wage labourer (reproduction of labour power). It means gratifying but not satisfying the wage labourer's sexuality, making (his) beds, cooking (his) meals, organising and educating (his) children - the boys will usually become waged workers while the girls, like their mums, will do a two jobs - housewife and mother most of her life and waged worker a significant part of it.

SEXISM AND NAZI GERMANY

That:
The Nazis had a certain understanding of the problems of everyday life experienced by the masses of people in Germany in the 20s and 30s, and addressed ~~themselves~~ themselves to these problems. Their ideology and policy concerning women provided their 'set' of solutions to the problems, - economic, social and sexual - of the relations between women and men. The hold of sexism, not only within German society as a whole, but also within the socialist and labour movements, strengthened the appeals which the Nazis were able to make for general support on these particular policies.

(After 1918 the social democratic party had been involved in the demobilisation process which expelled women from work so that there would be jobs for the men returning from the war; and workers organisations had co-operated in getting women sacked - even though in some cases the women weren't replaced, but the workforce reduced)

Amongst the most pressing problems which the Nazis had to tackle once they gained power were unemployment on a massive scale, the drastic decline in the birthrate which had become established in the 20s, and the tremendous demoralisation and even disaffection amongst large sections of the population. That, besides this they had to ~~fight~~ reconcile the necessity to meet the needs of the large scale capitalists with the maintenance of their appeal to the lower middle classes who provided their established base of support; and in addition they had to extend their base and achieve more working class support.

That, they organised a combined attack on these problems. They increased their ideological onslaught, using racism, antisemitism, to connect to some elements of the insecurities which plagued masses of people in that period. They disarmed actual and potential opposition forces, all independent organisations - trade unions, women's organisations, opposition parties etc - were dissolved or taken over and remodelled under the control of the Nazi party.

That they introduced practical policies which seemed designed to promote changes which would alleviate some of the worst suffering - at least for healthy male Aryans. The 'ideological work' which the Nazis directed at women was at least as weighty and as successful as that directed at male workers, and it had some positive spin-off for the benefit of men too.

That Hitler wooed the women of Germany; 'he proclaimed his lack of private life his marriage to Germany herself, and implicitly to all German women. Even Eva Braun, his mistress, was left completely out of sight'. The achievements of motherhood were proclaimed in a new glory which called upon women to celebrate their enslavement as the highest social calling. Thousands of pictures were produced showing Hitler - and other prominent Nazis - surrounded by young mothers and children.

That the Nazis 'courted' women; their women were to be laid aside - they were offered a new perception of their social situation, a substitute for emancipation. At the same time men were assured of their natural superiority. Male and female were polar opposites; German women must be 100% female, German men must be 100% male.

The attempt to send women back home, to give their jobs to men and to replace in employment single men by married men with family responsibilities was not, by itself, very successful; but the introduction of positive material inducements in the form of marriage loan scheme had considerably more effect.

That this scheme combined racism with anti-feminism. Loans were made to politically and eugenically 'fit' couples on marriage, provided that the woman gave up her job. Repayment of the loan was reduced by 25% for each child born to the couple. The drive to boost the birth rate accelerated; the forbidding abortion carried large penalties, contraception was increasingly difficult to obtain; family guidance clinics were turned into maternity clinics, of which there were 32,000 by 1935.

That the Third Reich 'required' a MINIMUM of 4 children from each couple; mothers of 4-5 children received a bronze ~~xxxxx~~ cross, mothers of 8 or more received a gold cross. Concern with racial quality led to both improved welfare provision and sterilisation policy; marriage laws prohibited marriage between people who were deemed to be mentally ~~onx~~ physically sick; sterilisation also forced on those who were blind, deaf or alcoholic.

Women's sexuality was completely denied; sex was for procreation, not pleasure; women were seen as mothers to their husbands as well as to their children. That the non-existence of Lesbians were absolute. Women were to be the eugenically fit and healthy machines for the mass production of the ~~xxxxxx~~ master race; they were to be ideologically fit to build and shape during the most crucial years of childhood, the master race of the future. Women were to see these tasks as the highest patriotic duty.

That it is clear that the entire revolutionary movement must learn to understand the significance of sexism within capitalist society as a whole, and within the working class in particular, and also recognise the necessity to develop a clear and coherent challenge to sexist ideology and practice.

THIS MEETING FURTHER RECOGNISES

4 That fascism is a form of capitalism. That fascism offers a nationalistic solution to what are, in fact, international problems. It feeds off and deepens divisions that already exist in capitalist society so that working class solidarity and togetherness is weakened and the daily theft of human activity continues to make profits out of us.

5 NF only organise racist, strong state (etc) tendencies already within the various non-capitalist classes (from shop keepers and self employed to factory and shop workers and housewives) These sentiments are materially based in the hierarchical division of labour/wage etc within the class and will really only be challenged by practical working class re-organisation.

For example, "Black and white unite and fight" slogans are usually idealist and often actually exist, in that they assume that unity can develop under the continued dominance of the whites. It will be actions like the Mansfield Hosiery strike (1972) which attacked the worse deal received by immigrant workers, which undermines the real divisions within the class and so makes possible the proper unity of the whole class on a materialist basis, (!!?)

6 That unions have been integrated within State's plans for capitalist development. That is, it is important to struggle within unions to make contact with rank and file members but it is equally important elsewhere. The origins of some of the Health workers committees or the kinds of organisation developed in car plants such as Ford (Dagenham) could be examined in more detail. (See Race Today, Big Flame Journal 1) Sometimes development is autonomous from the unions, sometimes it uses it.

That these are some of the reasons why street meetings are more than just 'adventures in the rain' or pseudo-mass work' but an important part of building up contact and organisation.

THIS MEETING NOTES:

That street theatre can be a good thing in itself a) producing creative & good discussion for participants b) challenges the social order of the streets as places of just movement from A to B rather than places to live c) working class street organisation has been historically undermined by such as Housing, Entertaining and Shopping policies and private developments. d) In a Street Meeting, street theatre is very attention grabbing.

That because it is important/crucial to wage the struggle against fascism/capitalism in our community/home/personal/work/leisure daily lives as well as trade unions, street meetings are possibly important ways of doing this.

They may help to make contacts, develop organisation but this has to be done POLITICALLY. We have to really work out what the points of development are, work at it very hard and put full energy into it. We have to find answers to questions such as a) who to get into contact with b) how we do it c) prior leafletting d) having banners behind street meeting/theatre e) choosing right place/time etc

THIS MEETING RESOLVES:

That (1) Any discussion of how to oppose the appeal of fascism must start with the self-organisation of the groups (as Scapegoats) which fascism (backed by certain factions of capital) uses to divide the working class (female and male, black and white, at work, home and school). That support for the autonomous movements of black people, gays, women is necessary because fascism grows by turning the tide against these groups.

2 That 'Smash the Front' approaches are politicalical naive & meaningless.

3 That need to be active within the white working class arguing for different interpretations of the crisis (ideology)

4 That IMPORTANTLY our activity needs to be within struggles of working class which are already happening and at the same time develop struggle for needs of class against capital.

5 That the relationship between antifascist groupings (AFC's, trade unions, student groups etc) and the black community needs to be re-examined.

6 That support for women and gays needs to be politically understood.

7 That links between SPUC/Festival of Light and NF have to be dealt with; these are not simple and need to be looked at.

8 That we need to understand better the way the Labour Movement lays the ground for the extreme right by its nationalism (eg Import Controls)

9 That we oppose racism and sexism within the left.

THAT MEMBERSHIP OF THE ANTIFASCIST COMMITTEE IS BASED ON ACCEPTANCE OF THE ABOVE RESOLUTION.

some members of Gay Workers 12th Nov 1976

further info c/o 58 Burford Rd.,
Forest Fields,
Nottingham.

phone 76410

WHAT HAPPENED AT THE MEETING???

The various motions and amendments were proposed, including the above one. After discussing for some time how to go about coming to a decision it was agreed to vote on 5 amendments. This, the 6 'delegates, did in rapid succession, getting through the voting in under 2 minutes.

THE OUTCOME? A stalemate; all the motions 'fell' or were cancelled out.

The Gay Workers 'amendment' was criticised on several counts. One possible solution would have been to add two further resolutions to the final list:

*) No platform for fascists 2) Opposition to all Immigration & Import control

Perhaps we should have done this.

What the amendment did do was - occasionally - take the discussion onto a broader level and begin to look seriously at the total crisis of capitalism, the fascist 'solution' and the possibility of a revolutionary answer. When VOTING took place, it was a farce. What did the 'representatives' represent? What if the voting had been decisive? Would this have meant anything?

IF YOU DON'T THINK ABOUT IT ... IT WON'T BE ANY USE.

IF YOU DON'T has been in existence for about a year as a newsletter helping to exchange information and ideas towards a revolutionary change in society. The loose collective of people involved in its production - writing, typing, distribution and so on - have had a number of political discussions. A special meeting on WORK was planned but didn't happen. In co-operation with the International Marxist Group, IF YOU DON'T has arranged two meetings on the Hungarian Revolution 1956. It's important to stress and learn from the self-activity of working class people against a supposedly 'communist' society.

Undeniably, IF YOU DON'T has been useful for 'independent', left-wing people, acting as a channel of communication, discussion and information as well as being a practical point of organisation outside the hard left.

These are the strong points. But the failings are many. Most of the content is of interest to only a few people; using the language of some kind of socialism and alternativism, looking at the problems ~~xxx~~ shared by only those few people. It's never clear - and never stated - why particular articles appear, why certain kinds of information is presented. It's almost as if the politics behind IF YOU DON'T is a secret. Making things clear, that is throwing some light on how to change the world, is of use to everyone.

Some of us would rather carry info on the experience and actions of housewives starting to resist rent increases, or direct interviews with the W Indian youths who confront the security guards in the Victoria Centre than report on particular intrigues within the Council Chamber (as Nottingham Voice does often). It would be helpful if we had some kind of guidelines directing us to do these kinds of things, and explain to others why we're doing them.

Because there's also an 'Editorial Habit' to accept whatever comes in, most of IF YOU DON'T comes from a very narrow range of people. Perhaps, we should do more detailed work on particular questions and events.

THE NEXT IF YOU DON'T MEETING will be partly taken up with discussing some kind of guidelines for how IF YOU DON'T should develop. Come along to the meeting and take part.

POSSIBLE GUIDELINES

- * Support for those struggles that challenge authority, wage labour, sexism, racism and ...
- * encourage discussion on topics relevant to successful revolutionary struggle
- **actively decide what are the kind of struggles we wish to cover, try to get in contact with people involved, encourage them to use IF YOU DON'T to develop their actions.
- * Have discussion - which gets reported - in IF YOU DON'T meetings, helping to make an active choice. Therefore maybe have two meetings per issue.

This thoroughly inadequate suggestion might get some discussion going.

Keith

-oOo- -oOo- -oOo-

C O N T E N T S

Cover	Free bus by Abby
2	Hungary meeting
3	Save the Murrays
5	Information
6	Street theatre/Kids/the Building
8	More on Hungary/Allotments/Chilean Attack
9	The Politics of the personal
10	Personal and Sexual Struggle
11	Towards a new Communist Organization
13	Stop the Bus Cuts
15	Amendment to motion on Fascism
20	This Page

**PLEASE COMPLETE AND
HAND TO ANY BUSMAN**

*To Councillor J. Green
Leader of Nottingham City Council
The Guildhall
Nottingham.*

Dear Sir,

The proposed reduction in bus services, with the prospect of higher fares is a matter for the gravest concern. Buses are an essential means of getting to work, and a social necessity. Your proposals to cut bus services must be scrapped and the present level of services maintained.

Signed

Address

.....

.....

BUS CUTS - A WARNING

**This leaflet is produced to
advise you of the busmen's
opinion of the proposed cuts
in Nottingham City Transport
Services, and how they will
effect you**

WHAT ARE THE PROPOSED CUTS?

Eighty seven Nottingham buses are to be sold off and not replaced.
Whole Service Routes are to be discontinued.
Much longer waiting times between buses that do run.

HIGHER FARES TOO

Fares were increased on the 4th October 1976, and we are told that further increases are on the way.

THE EFFECTS ON YOU

The bus that you are waiting for now may not be running soon, you will have to walk to catch a bus on another route, or wait longer at the bus stop whatever the weather.

You are already paying higher fares in anticipation of the proposed cuts, and will have to pay more when they are fully implemented.

WHAT ARE THE REASONS?

We are told by the newly formed Nottingham City Council that they want to revert to the lower level of services which existed when they were last in office.

THE BUSMEN SAY

You, the citizens of Nottingham have a right to the best bus service and best possible buses, and must not be subjected to higher fares for a lower standard of Service.

WHAT DO YOU, THE PASSENGER, SAY?

We hope that you will join us, the busmen, in objecting to and preventing the proposed massive cuts by forwarding the slip overleaf to a busman or to Councillor J. Green, leader of Nottingham City Council, or better still, write to him personally.

**YOUR HELP IS NEEDED IN THIS MATTER
FOR IT'S YOUR BUS SERVICE**

**YOU MUST ACT NOW!
IT WILL SOON BE TOO LATE!**

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