DON'T LET THEM DIE!

The prisoners in the H-blocks and Armagh have played their last card. Their tactic of the hunger strike alone, will not get their political status but should act as a catalyst for action in support of the prisoners outside the prison. Certainly the threat of coffins emerging from the H-blocks and Armagh has imposed a heavy strain on people, especially on those who have done all they can to support the blanket men so far and who now feel they have to make further sacrifices.

Closed-in.

People in anti-unionist areas are well informed about the prisoners struggle and are given quite a different story from that of the British government. Leaflets, posters and street meetings are regular occurrences calling on peoples support. The Irish News, read mainly by anti-republican is filled with advertisements every day in support of the prisoners demands. The letters column print the letters advocating the reasons for support. People don't see this simply in terms of an extension of the prove military campaign but view it in a wider context, a show of strength against the forces of repression and reaction that have kept them knuckled under for the last 60 years.

"Just another Papish Pect" Unfortunately, once again, the protestants are largely kept in ignorance and lies, and are unaware of other issues involved. They are led unionist and British information from the pro-government BBC, U.T.V. and the Belfast Telegraph, whose letter columns never print anything in support of the prison struggle. In this sectarian state, where housing, employment and recreational facilities are divided according to your religion, it is difficult to try to communicate another point of view to protestants. However, every attempt should be made to engage in debate. This may sound naive, but there has always been an abysmal failure on the part of the left to win over any support from the protestant working class.
HUNGER STRIKE COVERAGE

Because of their political sympathies and their positions as capitalist enterprises the Belfast Telegraph and Newry Telegraph, and Ulster Television have begun and continued their coverage of the hunger-strike protests in an unashamedly biased way. The BBC are owned by the government, and Downtown Radio, which is giving a little more information than the rest are, is not in favour of all good capitalists should be. The Irish News comes under pressure to give the most favourable coverage at it is mainly geared towards the minority being a staunch supporter of the Catholic Church and SDLP. But as the weeks go on, a careful counter to the situation is appearing more absence.

Firstly the Unionist media. They tend to work on two levels: on the one hand they destroy and denounce; and on the other hand they try to create a sense of sympathy and support for the hunger-striking prisoners. The strikes are 'unlawful', 'criminal', and their condition is 'self-inflicted'. On the one hand they are praised as heroes, and on the other hand they are carried by the media in a way that suggests the government is right.

The BBC, after two reasonable documentaries (one national and one local) give it a 'debate' — with 5 unionists, the BBC controller, and the editor of the News. On the other hand they play things down. UTV is the best example. Despite an initial Counterpoint programme which tried to compensate for an earlier whitewash of Provisional conditions, they have consistently given scant coverage to the protests.

Downtown, the most left-wing media concern, has no obvious 'political allegiance' other than to the Provisionals. They do cover the protests, but in a way that minimizes their impact. The result is that the hunger-strikers are presented as 'incidents', with no context or background information.

The Irish News made a lot of money from adverts from support groups. They do cover the protests and statements from the prisoners, but seldom they have welcomed the opportunity of giving much coverage to the hunger-strikers view of Gerry Fitt, John Hume and the Alliance Party.

TO ANARCHISTS IN IRELAND— FROM A LONG KISH PRISONER.

From the last knowledge I have, there are collectives and individuals who claim the label, the ICPB in Ireland. There is much which needs criticism, from a position of solidarity and political analysis of the situation. In the last months of the war, I tried to show where the anarchists were facing, they are under pressure to conform.

Firstly, there are the following collectives: The Anti-War Workers' Alliance, the Anarchist Federation of London, the Anarchist Bookshop Collective, and the Anarchist Bookshop Collective of London. There are also some anarchists who remain outside of these collectives but even in the reality in which we are forced to act, it is the size of the collectives, the degree of solidarity, the size of the collectives that are the issues. But why so can these collectives not come together in an alliance? I believe the reason is that there is no common ground, no mutual interests. I mean as long as the politics of the collectives are their own, and their situation on power is to allow the scene of organised people attempting to bring about changes. The problem will be of a distortion of the results, the daily lives of the people and the current social order. The same question is put by anarchists to the political parties. The only way to make the power politics to offer solidarity is to form collective. This can only be achieved if the collectives and individuals come together and work more specifically on a small area but also on the international scale of this type that was in existence at the time of the Spanish Civil War.

It wouldn't be surprising if Gerry Fitt had a steady job lined up somewhere. His 'expertise' having supported the earlier campaign for political status might just spell the end of his parliamentary career. On the other hand he might be confident of the Tory government's ability to keep the campaign going and lobby to be able to keep up some of the benefits under the banner of a new Labour party.

He and Hume, who complained about intimidation after his officers were killed, have given the press many a headline and column in its campaign of distortion and denigration. POLITICIANS AND THE CHURCHES

As for the SDLP, they are politicians who weigh and deal in order to get power. That is the nature of politicians and all who aspire to govern. The Catholic Church has its own command structure and its flock of 'gofers'.

Much pressure is being put on in these two bodies to speak out and to 'intervene'. It is vital to rally support and try to harness all sorts of forces to management's people that need to maintain and increase their sphere of power, or influence the power that hasn't yet come their way.

Because of the lobbying many of them have spoken out. Some of them genuinely believe that they are acting in the interests of the 'clergy', or 'courtiers', and some do speak from a humanitarian motivation.

But can they really help those who seek to challenge police repression? Politicians and Priests are 'manageable'. If out of favour with the state they will be those repressed. But their professions are in the interests of the 'clergy'. Power is the promise of it.

If they were to speak out, they would do so to get credibility. If they were to intervene they would make deals with those whose power they envied. When intervention was ended the more sinister and effective repression legislation, the EPA was introduced.

I don't think the hunger-strikers would thank us if we politiciands and clergy arranged a deal which, say, gave political status, which was also on a package with Special Category 'A' in England. As Tim Pat Coogan proposed.

If the government gives in it will be because the protests have escalated and it is no choice. If the government, makes a deal, it will do so with such as the SDLP, and as with the ending of intervention it won't be the SDLP who suffer from the Rent in Rates Act and the EPA.

PAULINE MCLAUGHLIN
Pauline Mclaughlin, 23 from Derry City, whose weight has halved to 45, has returned to Arbourhill jail after a spell in Maggsdale Hospital. She is critically ill and still not given adequate treatment.

SEAMUS MULLAN
Seamus Mullan, 25, from Co. Derry, who was on hunger strike for 68 days on hunger strike. He has been moved to Maggsdale Military Hospital and he may not last longer than a week. He calls his improvements "striking" and says he will not return to the same hospital. He says his improvements were "striking" and says he will not return to the same hospital.
YOUTH AGAINST H-BLOCK

In recent weeks there have been more and more youth groups present on the pickets and marches in support of the hunger strikers in H-Blocks.

Over the past few weeks the youth have taken a more active and more important part in activities. They have done postering, leafleting, running the cells and much more.

Among those activities is the circulation of petitions around schools. And even some write-ups have been started. But this activity has been heavily attacked by the authorities, who say that the political movement in schools will not be tolerated and that schools are not the place for "the transaction of political business".

To say this is absolute hypocrisy when every day young people are conditioned to accept authority which is the basis on which our political and economic systems exist.

At the minute the youth groups still maintain a "hardcore" system of organization and the youth still do specifically youth activities like sponsored walks and the like.

So there is still a lot of ground to be covered. The youth will have to take the situation and their own groups into their own hands and not be misled by a few dominated adults who want to run the show. Activity within the schools is of the utmost importance. The youth group should work towards this and try to co-ordinate a city wide walk out in the various schools.

Maybe if a hull is obtained some videos could be shown and some discussions arranged.

WORKING FOR THE AMAZING MR. ATKINS

Industrial investment in the North is as rare as army intelligence. Recently, an American-owned firm - EUROWHEELS, who make most of their profits by supplying pressure vessels to the nuclear industry, announced a £1m expansion programme at their Belfast factory.

The investment, we were assured, was to the benefit of everyone. Mooting at Atkins, the Eurowheel chairman said in October: "I can think of no more unestimable contribution than industrial investment and government working together".

But 6 weeks later it was discovered that the investment was to semi-automate the production process, and now redundancies are planned, NOT jobs as promised.

The workers are now threatening occupation. We hope that this militant stand will be accompanied by a more serious awareness of the products they produce.

Again in Nov., a £1m investment in Shorts has been heralded as great news for the skilled work-force of Ireland. The money is public investment (taken from people) and partly "commercial investment" and will be used to increase even further the war weapons of the legal RAF.

Once again, the Amazing Mr. Atkins tries to make it sound like a gift to the working people of Belfast, something we should be grateful for...more weapons, more war planning.

Thank you very much, Mr. Atkins.

COMMUNITY ARTS

In September 1978 Lord (If It moves give it a grant) Mellcrll revealed that his department of Education was making an extra £100,000 a year available to the Arts Council on top of its existing £100,000 budget to promote Community Art.

The N.I. Arts Council set up a Community Arts Committee with a brief to concentrate on deprived areas, these development officers were to go out to various community work agencies and "make" community art. This idea provided a buffer zone between the concept of working-class/working-rough (inarticulate) as opposed to middle-class/privileged art. It might have undermined the whole concept of art if the two were to meet and might further lead to ordinary people questioning the role of art. It meant all those people wanting money for ordinary people could be safely directed to the Community Arts Department.

Where do the people in the Arts Council and the Lord Mellcrll get their ideas from? (designed to distance, confuse and expect any challenge to that power?)

From the minutes of the Community Arts Department (a sub-committee of the City Council):

"The Director reported that an invitation had been received from the Calcutta Gulbenkian Foundation, Lisbon for representatives of the Council to attend a conference entitled "The Relationship of Community Work and Community Arts" to be held in Caico Hall, London on 23rd February 1979. The Committee agreed that the chairman and Director attend the conference and that the payment of the conference fee and appropriate travelling and subsistence claims be made in connection therewith."

The Gulbenkian Foundation is a right wing foundation based on the wealth of Gulbenkian a now rich, dead capitalist who got his money by exploiting the Portuguese people. The foundation pours millions of pounds into all sorts of causes designed to maintain the status quo (although it gives money to radical groups just enough to retain the "credibility") Northern Ireland has had more than its fair share of the money through one channel or another all contributing to the counter-insurgency plan.

The Arts Council and City Council for the past year have been supporting the community arts in N. Ireland. The City Council, as part of their growing imperialist stage managed the scheme to encourage the painting of murals on walls in various parts of the City at a cost of £23,000. College students were paid during the summer vacation to paint wall murals with the help of local people. The design for the murals, of course had first to be submitted to Brendan Henry, community services officer (an old IRA campaigner, oh how times have changed).

He would see if the designs were to his liking and would act as a censor if he thought anything in the drawing was politically sensitive. These wall murals amounted to a kind of cultural imperialism. The contention of the murals bore no relation or meaning to ordinary peoples lives and were done by candidates "educated" at the College of Art which has its own bourgeois conception of high art and community art. These murals were executed in deprived working class areas and would have been unthinkable in middle class areas. Of course this was also a handy opportunity by the authorities to eradicate all those nasty political slogans.

However with the Tory cuts the mural painting will go to the wall. Other aspects of community art will also suffer mainly due to the £100,000/day upkeep of the monument to hunger strikers, the Grand Opera House.

At the recent opening of the City Council's "Community Art" the Lord Mayor was confronted by a slogan shouting H-Block pickets displaying posters and stickers.

That's what we call community art!
We were all gentle and calm, with malleable unknown, with
aberrant peace, yet courteous to their nudity. They
never relate the stories of how they subjected our people with
famine, with murder, and surely with genocide in mind
Why have they done this? Why for all these centuries have
we ignored their people, our land, their culture, with
our fulminating customs that they look up to
and they will be free to do so once more. Why? To rob
our people of plunder, to murder, to commit genocide.
Many of us prior to the 1960s have been free. We knew little
about suffering, we were all part of the walls
behind which political leaders filled our ears with lies. Today our
culture has swept away the barriers of ignorance and
is completely detached from the rest of Ireland, Long Kesh.
Within these walls, the long recognised by the British
Government, does not exist. The word political individualism
remained true at the internees.
We are now all still wear our own creations, still associate
with our own people, still conversation work in peace, we have
what the hunger strikers and the men in the H Blocks
are fighting for. The hunger strikers are prepared to
die for.

With all this the British Government still says we are not
political prisoners. Does it really mean what they call, so
we will mean what the word they speak in the social order. We are still
trapped treated differently from the rest. Our term is shorter than the
they wish. Perhaps the Rev Robert Bradford’s term would be
more appropriate for them than the word “prisoners.”

Because of our treatment, we cannot be regarded as
criminals, and because British society is not political
prisoners, what are we? Long Kesh. We still exist, we remain alive
to the expectations that it is a political gesture to the British
Government, and their “Criminalisation” policy.

As for the claims of civilised society at large in the
British Isles, we have none. We are victims, we are punished
for our own deeds. We are marked on by a witch hunt to
expose them. No. The reality is, and we must come to the
charge of society, that they wish to see their masters free
from their British domination. We are all guilty of the
charge.

The British see none and consider the men in the
Blocks are not guilty. We are innocent. It is the British
Government, and their “Criminalisation” policy.

They refuse to see reason. They are the men in the Blocks and all
British politicians in power. They are busy to bring to
every new generation the same story to all. Arthur’s
interrogator, they say, “What do you wish to use the
charge that they wish to see our masters free
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The hunger strikers may well die, for what? They have
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Dear comrades,

In my humble opinion the worst war we are doing is of the greatest importance
because whatever the outcome the effect of OUTTA CONTROL may only be
what we are establishing the anarchism movement of today. And however we may
set at it, this cannot be stopped. But may I suggest one thing. The libertarian
principle that I’m speaking from the sky, I’m afraid, is to be given to us
that freedom for us.

There is no point in me speaking of the
civilisation and the growth of the libertarian movement in
in the Golan, and here is been
considered anarchistic. We are in
(as distinct from the various anti-authori-
itive, anti-state, and scattered libertarian elements,
factions, splinters, that litter the history of
other movements there) before the 70s,
to pose an alternative to both Marxists
and the nênchazetts, things would

Since 1971 we now recognise that the set of our political
creed, the one which meant in the past what became
meaningless and for the future it meant the word “prisoners.
Within these walls, the long recognised by the British
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