Ten prisoners have died on hunger strike in their fight against criminalisation. All the 5 demands have not been granted, but the concessions won (only prisoners in N.I. can wear their own clothes and get 30% remission and the strike itself, coming after 5 long years of the blanket and now wash protests, have shown the world these prisoners are political. The publicity generated concerns not only the prison issue but the whole question of Britain's right to be here. Offshoots from the end of the strike will undoubtedly be a campaign in British jails to get these conditions, and an effort by Irish prisoners there to be sent to prisons in Ireland. There is the potential here, on the basis of the courage and militancy of the republican prisoners, for all prisoners to challenge the label of criminal, and the rest of us to question the nature of prison itself.

LOYALIST REACTION

During the brief loyalist hunger strike, that potential was sitting, but the manoeuvres of the unionist politicians, the churches and the UDA destroyed it. Today Paisley threatens a reaction against the concessions by the NIO, ignoring the 300 loyalists in the H-Blocks who will also benefit. The UDA stated before that their prisoners would accept any concessions won, but now have to cover themselves by saying that it's a 'victory for violence'. What they mean is they weren't prepared to fight for them. With cap in hand approach, they complained that the NIO had ignored their delegations for improved conditions for 'conforming' prisoners. It is doubtful if Paisley will get any real support since the concessions apply to all.

REPUBLICAN INACTION

Although they lost 10 of their best people the republican movements have gained publicity and support. There has been an increase in recruits and finances to the IRA and INLA in response to the intragenerational repression of the British government. Much of the media coverage has identified them, especially SF/IRA as the sole protagonists in the hunger strike protests; and through elections there are 2 IRSP (and 2 PD) councillors and one SF member of parliament. It will be very interesting to see what social and political statements Owen Carron now produces (if any) that the strike is over. If Adams stands against Fitt in the next election, will the new attitude in favour of electioneering forces SF to come up with answers other than 'Brita Out'.

The H-Block/Armagh Committee concentrated on the lobbying of priests and politicians, and it was these forces by their manipulation which helped defeat the hunger strike. This concentration shows a hankering of political ideas. Republican News, while offering detailed reports of protests and explanations of the prisoners motives, made no attempt at analysing how the hunger strike could have won, other than parroting the SF leadership's lobbying tactics. The last H-Block committee elected in Dungall consisted of no new people who were likely to adopt a fresh approach but was made up largely of the old nationalist brigade.

AFTERMATH

There have been many people outside the republican groups who were fined and imprisoned for the protests. The arrests will continue for previous action. Recently in the South a young man received 8 years for burning down a castle, to highlight the H-Block issue. The National Committee has a responsibility to defend and support these people. In addition to the efforts of local committees who can't bear all the costs, nor do they have the resources of publicity.

There may be a period of quiet in Long Kesh and Armagh for a few months, but the struggle will inevitably continue, and we hope it will not be only an extension of the fight against the British, but also against prison itself.
This heading has become a bit of a standing joke when people are talking about the present strategy (if it is one) of the IRA leadership. At one stage in the H-Block Hunger Strike there did come from there a clear and easily seen position. So it begs the question what are you going to do? We have watched, and in many cases been herded, by the speed with which this organisation changes its mind as to how and where they will allow the people to act. From encouraging resistance to outright oppression of the same resistance, we have watched them waver and differ as they strive to control the uncontrollables/rebellious and, in the main, every and any attempt at resistance that undermines the IRA authority. It isn't new and it isn't correct. Why is it that they feel threatened when at the same time they mouth phrases and make statements about revolution? From policing marches to prevent a riot with the tools of the free state government, they have now arrived at the position where they threaten the people who riot in the aftermath of a hunger-striker's death - and worse.

The Divis flats are regarded by even the most conservative of people as no more than a ghetto. In the mind of many others, Divis Flats, like Ballymun, are the edifice of corruption and graft. They are not fit for human habitation and should be, like all the other havens in which we are forced to live, destroyed, and replaced by structures and accommodations that humans can live in, without having to worry about where the young people can play and whether or not the winters will bring pneumonia and all the other afflictions that Divis-like ghettos entail.

Yet what do we see? In this, of all areas, one of the most deprived in an already poverty-stricken wasteland, the local priest and his cohorts descend with brushes and paint in a perverse 'Clean Up Divis Campaign' - and who is it that threatens local people not to interfere in the forthcoming spectacle? None other than the IRA. How can this statement of policy be reconciled with the facts of Divis and the other deprived areas of the country in general? This priest is foremost in condemnation of the people when they act to resist their oppressors. Are we to witness the IRA pandering to the decent notion of a priest that poverty looks a lot better with a coat of paint? Or that a bottle of disinfectant will remove the appalling stink of the carcass of this sick society that is so well symbolised in the Divis flats?

No-one, I am confident, likes dirt, and we would regard it as pleasurable to live in decaying surroundings, but there is a clear distinction between self-imposed decay and the type of decay that Divis flats suffer from. As with the other ghettos, it shares the distinguished Housing Executive as landlord, and though, as a body, they inherited the rent books from the old Corporation, they are the responsible body - as they will often remind those in areas of rent! It isn't for the people to put a brave face on their social inequality, neither is it for the priest or the IRA to aid in this masquerade - which would be really funny if it wasn't such a serious matter.

There is no option to the people of Divis. The fact is, they are the victims of other people's greed, and their sufferings will not be alleviated by brightly-coloured paint or other decoration. It is a bit like offering someone with bad breath a bottle of mouthwash. What the person really needs is a healthy diet that will prevent such a problem. So too, with the people of Divis. They need better and more comfortable homes if they are to present outbreaks of brush-wielding priests outgored by the unsightly state of the poverty in Divis. Why, for instance, doesn't the priest go along and make noises with the people who claim the rents but not the social responsibilities of these blocks of builders' profits?

- From a political prisoner in Northern Ireland.

Letter from a Belgian after a visit here......

...But it reminded me too much of the German occupation at the time, and although I was only 10 by the end of the war I have had enough fears to have certain feelings now when seeing armed troops and police on the streets. But to tell you the truth, in a way I find it worse to see the RUC than the British, because the RUC should be your own people. It was the same thing in Spain when I made a quick trip there in 1971 or so. "Love and Rage: Chisme a chisme by Car. Marz, the veteran American journalist who covered the Franco-Spanish war, was published in "Exile," the magazine of the IWPR (International War Reporters)."

All this helps to explain the hysteria of the moral and legal authorities to 'mind-altering' drugs - amidst the jargon about fear for our safety, protection of the young etc., etc., they set strict legal and moral limits on our experiences. If they were so concerned with our health and our state of mind, wouldn't they do something about the drugs that are destroying us? About lead in the petrol? Or DID they set every vegetable? Or men walking about with guns? No - they are too busy in case our minds - our bodies - get out of control. May be we could think independently, may be we could act independently. But we are forbidden the use of those drugs available around us which can teach us, which can alter our perspective, our way of looking at our day-to-day existence. Maybe that boring job isn't worth it any more; maybe the rules and regulations, the dog and don'ts of church and law just don't make much sense anymore. Maybe the potential of our daily life is something other than it is. To think like that is to think revolutionarily, which is always the fear of church and state. But that is not to say that a handful of magic mushrooms will change the person, will bring a revolution in Lady Dixon's defined structures of our day-to-day existence in a way that few can achieve by mere experience alone. In altering your thinking - and acting - self, you need to be in a state of mind that is free of any limitation or compulsory idea. Magic mushrooms have been used throughout history - from 'Christians' and Jews to 'druids' and 'witches' - by always for the few, eager to keep the knowledge, the experience, from the many - to have power over them. Such power in ourselves - each and every one of us - the church and state will always try to prevent.

But care - magic mushrooms which are springing up in all the parks, golf-courses and horse-manured fields of Ireland, are a bit different from state-approved, profit-motivated drugs like sodium and alcohol,... the experience is a bit different from the rosary or a few hymns! Start small, have someone who knows them to identify them. That way, the experience spreads and abuse is easier to avoid. It is best to take them along with someone who has experimented before. The effects are monumental; not at all easy to describe. Suffice it to say that you are altering the state of your mind from its everyday closset. You break out of the very clearly defined limits of altering the mind can be abused just as it is used. But as long as hallucinogenic mushrooms are kept in the dark, a sin and a crime, then our use and our knowledge can only get warped by their interference. Magic mushrooms have been used throughout history - from 'Christians' and Jews to 'druids' and 'witches' - but always for the few, eager to keep the knowledge, the experience, from the many - to have power over them. Such power in ourselves - each and every one of us - the church and state will always try to prevent.
The state maintains that every family has the right to a home, yet thousands live in overcrowded conditions, in slums, in cars, in caravans, in hostels or in the streets.

So why no action?

Everyone is aware of the appalling housing situation, thousands are affected by it, yet it has remained an area of little agitation or activity. Fragile links between protestant and catholic groups engaged in some form of agitation or activity have been broken by sectarianism or the priority given to the national question.

Housing action groups have been manipulated by political parties for their own ends and by government city council agents who clearly channel peoples energy into forming committees to meet with bureaucrats, little signing petitions, and into a bureaucratic process which only offers words and not houses.

Individuals, fed up with sub standard housing or even worse, no house at all, are forced to squat. When faced with the threat of eviction the housing executives are finally forced to offer you some alternative accommodation. It is difficult to get support as most people see it as queue jumping with the weakest going to the wall.

In Britain, the anarchist pioneering squatting, it was a great form of direct action, it forced the state to admit that there is a housing problem, and it introduced people into alternative ways of living. Most squatting took place in the private sector, which eventually led to heavy confrontations during evictions. It did a lot to demystify the property speculators plans. Empty council property was also squatted which forced the councils to make all sorts of concessions and build more houses.

In Northern Ireland there happens to be very little squatting in private property, which is mainly in middle class areas. This factor would make potential squatters isolated and removable to police/army harassment and sectarian attacks. It restricts squatting to working class places which are largely owned by the housing executive.

Squat now while stocks last!

Perhaps more attention should be given to the university area. There are empty houses and being a middle class mixed area it is less likely to be booted attacks. Along with the Catholic Church of Queen University own a lot of houses and would be less likely to go on all out confrontation, as this might highlight their role as property speculator. Squatting would challenge the potential squat leaders to think beyond the university area, and secure themselves a place in the housing history. This can be done by demanding figures as ludicrous as £200 a month for a flat (just give me £200 a month and I'll buy you a car) for some figures and to show what you think is a reasonable figure.) And just think of the potential of the Royal Court Hotel, which has lain empty for years whilst it could be housing hundreds who are in need of a home. Queen University were thinking of buying it from its present owners, CIE (the Sarcopea Transport Company...but surely there are people more deserving and in need than students.)

Meanwhile our Berlin correspondent writes... "A week of constant demos, some riots, and reflection on the killing of the young demonstrator — forced by a police charge into a bus and knocked under a bus. Now there is the amazing memorial in the road where he was killed — which is a 'shrine' (non-religious) of flowers and poems and candles, pix displays, and the graffiti all around the area, plus mattresses and tents where scores of people sleep every night. There's always a couple of hundred people milling around, and the road is, permanently blocked in one direction. The pigs don't know what to do, and it's right in the main part of the town — a very wide commercial street. Yesterday, an ordinary 45 year old bloke in a Mercedes (!!) refused to step when told to by a pig — who then panicked and shot the driver dead. Gets more like Belfast every minute..."
With the H-Block campaign dying out in the South, it seemed a mistake for the State to charge 19 people in connection with the Embassy riot. This case could provide a rallying point for people and an opportunity to attack the repressive machinery of the South, especially the Special Criminal Court. Whether this happens or not depends on whether people in the South can be motivated enough to do something about repression and become aware of the parallels between North and South.

But the fact that the people were arrested in the first place cannot be taken out of context. Some people have cynically suggested that it was done because the Special Branch had nothing else to do. This denies the fact that the cops have not been sitting around on their arses for the last few weeks.

We have a new coalition government and for all its liberal Social Democratic overtures, one of its central concerns is law and order. This is especially important now that the recession is setting deeper. Unemployment is increasing - officially, there are now 130,000 unemployed. Also, people are beginning to experience a real out in living standards. Inflation is presently running above 20%, having increased by 5% in the last three months. The dole is going up by a pathetic 60p in October. In this kind of situation resistance could easily grow. The coalition are making sure (or at least trying to) that it does not occur.

The German word 'Tu wat' means 'do something'. So during August and Sept. a 'Tu wat' festival occurred in Berlin. Below are some thoughts and accounts on what happened during a part of that month.

BERLIN

Those involved in challenging the state, capitalism, and the patriarchy are all part of the movement. Individuals and groups organise very different from here in Ireland, or even in Britain. There are few influence groups attempts to 'build their party'. Anarchists, socialists, women's collectives, gays, punks, individuals are all part of that movement. Socialist/Anarchist blocs are few and far between because these philosophies are to a lesser extent feminist philosophy is accepted rather than having to be argued for.

Another new type of political philosophy has developed, especially among the punks, where the notion of the 'revolution' will never come about. The struggle is today and now, a struggle involving yourself in everything on a day to day basis - transport, entertainment, drink, housing, etc. As the myth of a better place is destroyed, either glue more glass on over the holes and cracks.

Activity has increased greatly around prisons since many people have been put away over squatting, anti-imperialist activities and during the last hungerstrike. The political prisoners in Berlin (RAF and 2nd June members) receive a special status - that of isolation torture. Their campaign in the past has been one of attempting to win the same conditions as the social prisoners. It seems likely that they will restart a hungerstrike during October for that end.

The state has made obvious its recognition of the political motivation of many of the social prisoners in that they are building a new isolation high security prison for up to 200 prisoners and Berlin has only 12 RAF prisoners.

As a demonstration led by a punk band, protesting against the new prison, the police fired tear gas and arrested demonstrators who were used to escape compulsory conscription. One hundred and sixty buildings are squatted. Eighty-four of the squats have been forcibly evicted, 25 were still occupied by workers who had been involved.

HAPPY DAYS ARE HERE AGAIN!

The H-Block campaign. When they turned out for the Picket, one son was told that he would 'get it' by the cops.

On the 8th of September, his brother was forcibly abducted, taken to the grounds of an old manor and beaten to death. Perhaps it's no coincidence that Ned Ryan, who was head of the heavy gang, is now stationed in Crumlin.

In Ringens (also on the South side) on the 13th of September, a 17 year old lad was arrested and taken to Intishtown Station. Here he was beaten, kicked and had his head knocked off a wall. When his father complained, he was ignored (as usual). In this area youngsters are being consistently harassed.

There are just 3 incidents where attention has been drawn to them. Others are occurring but have gone unreported. Also, the harassment of those still involved in the H-Block Campaign continues. The cops are determined to show that they are the boss.

As the recession gets worse, the occurrence of such incidents is likely to increase.

Also, we should not think that having a Flannen Fail government would make any difference. Under it, people were usually harassed; especially H-Block activists. But under the coalition, the prosecution of the movement has increased. Hopefully the trials of the 19 people will be used to expose the repressive nature of the Free State, and show that the 'bazaar can't be challenged.'
Mondays child is born with force
Thursdays child, the same, of course....

If you are pregnant and living in Fermanagh then you can accurately predict that your baby will be born on a Monday or a Thursday during the working day. Some midwives see spontaneous induction but it is evident that obstetricians in the Erne hospital in Enniskillen, the only hospital in Fermanagh serving the whole county, are over enthusiastic about inducing birth and there may be as many as 80% of births induced for reasons of administration and social ease.

Induction was the thing in the middle seventies with over half the births in Britain being induced and one or two hospitals reaching the 80% mark. It has now become "unsuitable" and hospitals like the Royal Victoria hospital in Belfast for example are cutting induction rates down to what is thought medically necessary—around 5%-10%. In fact it is possible to have a Leboyer type birth in the RVH on request.

Much of the controversy has centred around the hormone oxytocin, which is used widely to stimulate contractions. The problem with oxytocin is that there is no safe standard dose and a woman on an oxytocin drip has to be constantly monitored with special equipment to see whether the uterus is under or over stimulated. It needs no stretch of the imagination to see that half a dozen births being induced at the same time with short staffing or other emergencies happening, are not going to get the constant monitoring, accuracy and sensitivity that there should be and midwives often do have to look after 2 or 3 labours at the same time.

A woman on an oxytocin drip is more likely to rupture the womb or to give birth by Caesarian section. Her blood pressure may rise and foetal distress particularly the baby's breathing is more likely. In view of the high infant mortality rate in Fermanagh anyway this becomes even more worrying. Many mothers who have been induced complain that their contractions have speeded up so dramatically that they have lost control over their relaxation techniques—some women have not been able to relax at all during contractions because of the speed with which one contraction overlapped another and they were in continual pain.

In America the FDA has withdrawn its approval of oxytocin for induction and doctors can only induce for medical reasons like toxemia, diabetes or distress in the foetus. What this has meant in practice is that more inductions are shifted into the "medically necessary" category. In this country there is no control whatsoever over the use of oxytocin and it is therefore important that all women are informed of the risks involved and of alternative methods plus the choice to have their baby naturally (over 90% of births have no complications). Women in Fermanagh do not have this choice, they are being pressured into induction for hospital convenience and routine—and often they are ignorant of the risks.

Some years ago Rosie Nolan took her own life. She hung herself in a flat in Turf Lodge, finally giving herself release from the depression induced by her surroundings. Her action provoked women in the area in similar conditions to get together and demand that something be done about the situation that they lived in.

Turf Lodge flats were built in the early sixties. As time went by it was clear that they had been built in a hasty and unplanned way that suited the building contractor (and saved him a great deal of money) but not the future tenants. Materials had been cheap and costs had been cut to a minimum again at the expense of the tenants. Condensation is a fact of life,

Continued on Page 2
Out of work on the Falls

September 8th was the date when school leavers could sign on for the first time if they had left school in the previous six months. The queues outside the Falls Road dole office stretched far down the road and seemed to stay around the same size for most of that Monday and the following few days. The office stayed open each evening to seven and half seven trying to cope with their ‘normal’ business and this new influx. The Falls Road dole office is a place where every taxi stops passing the people streaming down to sign on, through the deafening turnstile, worn shoes and boots looking out of place on the dark-brown carpet lit up by the sun glinting through the tinted windows. Identical security women in their uniforms with their faces caked with powder stand at each entrance and doorways and security cameras peer round every corner, inside and out, as if someone is watching from a hidden room. Never a word is uttered as you sign on except maybe what held you up this morning. The man behind the desk is in a different world.

In the weeks to follow people were to be given signing on times as late as 6.30 and 7.00pm—the Falls Road dole is one of the busiest in town. One of the ways around it has been to make all those over 50 sign on only once in 3 months! For them the message is clear—don’t call us, we’ll call you—your working life is effectively over. Paid work in our society is generally repetitive and boring—it is a means to gain money. When all is said and done there are very few people who would willingly go on working if they could get the money some other way. But money is important in our society, it brings status, it makes life more comfortable, more bearable and for all but the idle rich to get money you have to work. That is the message of schoolwork—work hard and get a job at the end of the media, get promotion, more money and spend etc.

If you can’t work for whatever reason sickness, disability, age, gender or because you can’t get any then you are penalised. You are given a handout by the State to make life not for living but subsisting, so small that you can’t get basic food (if that) so you can’t afford to get too warm, or drink too much, or get out of your area very often. You are a reject, a scavenger. Very often those out of work come to believe this message, they begin to see themselves as the State sees them—worthless, a parasite living off others, they blame themselves for their situation. Sometimes though, the unemployed become angry and challenge the State and its forces as happened in Britain this summer when young people, black and white, declared they had had enough of weddings and spendings when all they had was street corner—they knew who to blame.

On the Falls Road this week the mood was bleak. Street corners are heavy with young men and women quietly talking and looking. The bookies are doing a roaring trade and the pubs are fairly full though the customers didn’t go up to the counter too often. In the shops the selection is narrowing because customers stick to basics and luxuries like biscuits or butter are not in too big a demand. Depression is all around you. And the situation is not helped by soldiers patrolling constantly—stopping the groups at the street corners to hassle just to give themselves something to do. Its ironic that most of those same soldiers joined up so they didn’t have to stand on similar street corners in Bradford or Hull or Newcastle upon Tyne! The oppressed make the best oppressors.

Women on the Falls are bearing the brunt, trying to make endless money stretch, getting into debt, borrowing from the credit unions for the ‘extras’ like shoes and underwear. The tickman has again become a familiar visitor on a Friday night about to arrive—the dole cheque would have come that morning. Repression, oppression, degradation—all it what you will but the people of the Falls have been kicked, beaten and battered to their knees, like people in so many other communities here. Violence has been a presence on these streets for over 10 years now, the potential for more stands on the street corners and all the youth employment schemes, training centres and jobcentres in the world won’t stop it. Even the state, well practised in the arts of running and pulling the wool over our eyes can go too far—the harvest has yet to be gathered.

For better or worse and all

The recent debates over the changing of the Irish Constitution particularly in relation to divorce, have been more concerned with making the 26 counties more acceptable to the loyalists in a future United Ireland, instead of being directed at the mess that exists in the South for the 50,000 people whose marriages have broken down and the many more who are denied the right to contraception and abortion.

If certain politicians and politicians are to be believed, there is a majority opinion in the South that the ban on divorce should be removed and that each individual has a basic civil right to divorce and that with the holding of a referendum, this ban would be removed.

The Catholic church, whose strength and influence in the thirties and forties resulted in the ban on divorce and other reactionary social policy, has not remained silent this last fortnight. It was remarked that people who advocate divorce will do more harm to this country than the men of violence’ and Catholics are urged to accept the totally out of touch with reality solution of ‘the family that prays together, stays together’.

For many women, especially those who have been battered and abused, had to put up with excessive drinking and misery, there is a need to be emotionally and legally free from the husbands and to ensure that there is no harassment in the future. It is possible to obtain a legal separation in the South but to do this both sides must co-operate and many women have complained that their husbands have laughed at them when they suggested ‘anything legal’.

Men are also much freer to desert, especially to England, where there is no need to give any identification and it has proved impossible for the woman to find her husband and claim maintenance from him. Men (and women) who desert are also able to obtain a divorce in England on those grounds because they are domiciled outside of the Republic although the status of the spouse left behind remains unchanged—the divorce is not recognised.

Social policy in particular in relation to the family and the rights of the individual—divorce, contraception, abortion, homosexuality—is archaic in the South and has become a huge public problem. The Irish Constitution, stepped as it is in 1930’s Catholic preconceptions, is totally unsuitable for a modern society and people are rejecting what has been aptly termed finding an Irish solution to an Irish problem and demanding a secular society.
Continued from page 1

as is damp clothing and bedding, growths over the walls and the incidence of bronchitis and related diseases. The final straw came when sewage started to leak into the flats particularly after rain and the whole area was rife with rats and other vermin which tenants despite all efforts could not get rid of. The Housing Executive who were responsible for the flats kept fibbing off the tenants and denying their complaints in the press, inferring that the tenants had brought the conditions about themselves.

The Women’s Action Committee led by Kathleen Tibbleau pressured, picketed demonstrated and used every means possible to bring attention to their plight. Finally an independent firm of surveyors were brought in to assess the flats and the Housing Executive agreed to accept their findings. The report was a great victory for the women—it said that all the complaints against the flats were correct, the flats were unfit for human habitation due to bad construction and poor quality materials and they recommended rehousing for the tenants and that the flats be knocked down. Publicly embarrassed, the Housing Executive gave way and agreed to do so. The women’s committee had been vindicated.

After the euphoria had died down the press forgot about the flats and moved on. Unfortunately though three years later, most of the tenants have not moved on they are still living in the flats. Why? Because the Housing Executive still haven’t rehoused them and asserts that it won’t have houses until at least 1985!

The Women’s Committee have been forced back onto the streets again. Conditions in Turf Lodge are now worse than when the report came out because some tenants were evicted and their flats bricked up—leaving lots of space for rats to build nests and tunnels throughout the complex. They have already picketed the HE offices. The HE have predictably responded by saying they have not got any houses. The tenants they say refuse to move out of the area (to estates like Poleglass or Antrim/ Craigavon) and the tenants reply why should they, they have been there for many years, and that the Housing Executive is responsible for the state of living conditions in the Turf Lodge flats.

The result is stalemate. Meanwhile women must worry about their children being bitten by rats, about contamination from sewage and about damp. The attitudes of the state is clear—the working class is a priority, they can be allowed to live in conditions like these because their bargaining power is small. Potholes in the streets of the Malone Road area on the other hand must be mended immediately—it’s very bad for car tyres you know........

CRAYWLEY CRAWLS ON

Last July Gaining Ground exposed the activities of the boss of the Central Library—Mr. Crawley—who abused the workers, made dictatorial decisions and provoked much anger and resentment when he abolished the kids library to some obscure corner replacing it with a ‘business reference’ section (something the library already had). After reading the article in GG he threatened to sue but changed his mind when he realised that most of what had been said was actually true.

Three months later, the dictatorship of the amazing Mr. Crawley shows itself again. He’s decided to move the central library lending HO (ie: that bit where all the branch libraries get their books) to the Shankill Road branch. As over 50% of the staff in this section are Catholics (in the Belfast meaning of the word) they have been forced to ask for transfers. Once again a total disregard for the people who actually do the work in the library is displayed by Crawley. It seems that he is trying to create Ireland’s first only prestigious REFERENCE library—and doing away with any contact with the people. This aim is helped along by moving the lending HO out of the building.

Crawley got an OBE for his troubles in 1980 and obviously wants to retire with a knighthood. If the ‘kids library’ were to be transferred to his plush office for a day or two that might thwart his plan.

DON’T QUOTE ME....

Mr. Prior after visiting the Kesh on the Hunger Striker declined to answer further questions saying “there will be plenty of time in the next few days, I am digesting things very carefully”.

Ian Paisley on Mr. Prior “He didn’t understand anything about the Ulster Special Constabulary which he seemed to think was some sort of unofficial Protestant paramilitary grouping” and that Mr. Prior displayed “the belief that the Stormont administration fell when the Official Unionist Party walked out”.

Peter Robinson DUP on the Taoiseach and proposed constitutional changes: “perhaps one of the first admissions from a leader in the Republic of Ireland that the state there was built on a sectarian base”. Why does such clarity stop at the border?

Cardinal To Miss O’Flaherty on the ending of the Hunger Strike “Thank God, it’s ended”.

Mrs. Prior in Robinsons and Cleavers
“I want to get a pair of pyjamas for my husband and some tweeds”.

The Irish Women’s Diary and Guide Book is just out. There is a major section on women in Northern Ireland. Topics such as single parents, education, unemployment, poverty, social welfare, biographies on women in Irish history, violence, justice, law and health. It’s a pity they couldn’t have found a more appropriate cover, preferably done by a woman. Diary costs £2.10. Available from Just Books, 7 Wine-

ISRAELI WOMAN

in the Middle East

1992

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We are certain that our torturers have got the order to be careful and not let prisoners die. I heard of a case of a pregnant woman: the police didn't beat her and she wasn't treated with electric shocks cause those methods could have led to death for her and the unborn child yet she was burnt with lit cigarette all over her body and her eyelashes were torn out. The pain she suffered was equally bad. But she didn't die. In another case the torture was stopped because of the breakdown of the tortured woman. In many cases the police treat the prisoners after torturing them. After the revit the internment period was increased to 90 days so the cops have the possibility to detain prisoners as long as all the wounds have neatly or completely gone.

The Centre for torture where many women and men are brought to for internment is called DAL (dayak adam lazismdi) which means translated "people need corporal punishment!" It makes it obvious from the very start what sort of treatment prisoners have to expect there. In Turkey the police don't need any justification for to intern people, its enough to be a suspect ed 'anti-fascist'.

In DAL, heavy torture is a daily routine. They let people stand on one leg, fingers touching the wall for any length of time from 1 day up to 10 days. During this they don't get any food or water and are not allowed to go to the toilet. When they get weak and fall down, they get beaten up. These methods described are only used to prepare people for the real torture which takes place in three special rooms. The most common forms are electric shocks on parts of the body (Falaka), beatings with a stick on the feet tearing out of single eyelashes and finger nails, beatings while having ice cold showers, cigarette burns and so on...to just about the maximum people can take without dying. The torture is so calculated. One reason for this is that once people are dead they can't talk and give information any more and the other reason is that it would appear bad in front of the European Parliament where there has been a lot of discussion about the 'violation of human rights' in Turkey.

A woman prisoner reports after 4 months detention in the women's prison in Ankara. We, the prisoners, felt the effects of protests from other countries very much.

The women's prison in Ankara
For a long time there was only one prison MAMAK, for political prisoners in Ankara. Since MAMAK became too small, all the women were transferred into a second prison a transformed 'school complex'. In the women's prison there does not exist any military education as in MAMAK. The big pressure lies really in the torture, because they can take the women away to the centre DAL whenever they like. In many cases they have been taking relatives, wives, brothers and sisters of the male prisoners to the DAL to put pressure on the male prisoners to talk.

Resistance
There have been some actions and protests in the women's prison. On the 7th May 1981 all women prisoners took part in a solidarity action with a group of women prisoners who were not allowed their weekly visit. Everyone refused to go to the visit and there was a protest of the parents and relatives outside the prison for a whole day. After this incident the cops made the prison conditions worse. They introduced military education for about 50 prisoners, whom they accused of having led the protest action. But they had to stop doing it after two days because all the parents demanded of the 'security council' to stop the punishment. The prisoners inside have only a certain amount of abilities to protest and there is a lot of solidarity action needed from the outside.

A few hundred women marched 6 miles from the border at Muff to join the Tory Civil Rights Anniversary March last Sunday, 4th October. Women have always been in the forefront of the campaign for the prisoners demands and some relatives of the dead hunger strikers attended the march.