

outta control

BELFAST ANARCHIST MONTHLY

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MAY DAY! MAY DAY!

On May 1st 1886, 800,000 workers throughout the US went on strike in support of the eight-hour day. In Chicago, a stronghold of immigrant labour and anarchists, 300,000 workers struck and marched through the city streets in a huge display of power.

Before the Chicago May Day strike began, the management at McCormick Machine Co. (now International Harvester) had locked out 1500 workers over a wage dispute. On May, when pickets attempted to prevent blackleg labour entering the plant, the Chicago police

opened fire on the workers, killing four and wounding many more.

Outraged at this act of naked aggression radical newspapers called for armed resistance against the bloodthirsty Chicago police, and a protest rally was called for the following day (4 May) at Haymarket Square. As the meeting came to an end, 200 police moved in on the crowd. Suddenly, a bomb was thrown and exploded in the midst of the police, who immediately opened fire on the assembled workers. Several police and many workers were killed.

In the hysterical aftermath of the Haymarket tragedy five anarchists were convicted and sentenced to hang by a specially constituted tribunal. On 11th November, it murdered Parsons, Spies, Fischer, and Engels. Ling had committed suicide the previous day. They were later shown to have had nothing to do with the bombings.

On 14th July 1889, an American AFL delegate attending the International Labour Congress in Paris proposed that May 1st be officially adopted as a workers holiday. This motion was unanimously approved and since then May Day has served as a day for international working class solidarity.

In Belfast we have our own traditions of working class resistance, from the carters and dockers strike of 1907, the engineering strike of 1919, the Outdoor Relief protests of '32, until more recently the DeLorean occupation, and the health workers protests.

May day is a day when workers show solidarity and protest at repression, whether that is at work, on the dole, in the streets, at 'home', or in the prisons.

We should not have to ask the ICTU, or any union bureaucracy for the right to march. In previous years the Trade Union Campaign Against Repression, the Womens Action group, and the H-Block/Armagh protesters were forbidden to hold banners. Only trade union banners were permitted. In fact the RUC were invited to make arrests! As this years march is supposed to be on the theme of unemployment, the bureaucrats, Carlin and Gillen, have had to 'allow' the banner. We hope it is a precedent.



CHANGE RAPE LAW!

During a recent rape trial in Ballymena, a young woman who had brought charges of rape against a 41 year old man was subjected to an interrogation by the Defence Council over her personal life. She broke down in the witness box and was unable to continue giving evidence so the Judge directed the jury to acquit.

Judge Gibson had given permission for the Defence QC to detail the woman's previous sexual experience. During the ordeal of describing the circumstances of the rape, the eighteen year-old woman broke down into tears only to be further humiliated by the Defence Council. He claimed that she was not so "innocent" as she appeared and said, "these tears are a front to hide the kind

of person you really are".

This case is yet another appalling example of the attitude of the legal system towards rape victims. As if the ordeal of describing the rape in court is not enough, the woman herself is put on trial and any previous sexual experience is used as evidence against her. Nobody ever asks a rapist what his previous sexual experience is with a view to using it in court against him.

As we reported in the last issue of Outta Control, the Women's Law and Research Group along with the Rape Crisis Group are mounting a campaign for several changes in the law on rape—one of which is that women should NOT be forced to give details of previous sexual relationships. This case demonstrates very clearly the need for such a change.

"BIG TIME": YOU AIN'T NO FRIEND OF MINE!

Good Vibrations records has closed, maybe for good. For five years it has not only helped break the monopoly of Belfast record shops in maintaining their high profit margin but has supported a cultural identity for young people, not motivated by profit or personal gain but by the brilliance, energy and love of the music.

Soon after opening the record shop in 1978 it was one of the first to pioneer its own independent record label launching Rudi's 'Big Time' single. Making an independent label viable differs considerably from records handled by the majors such as EMI, Polydor etc. For a start you're guaranteed no radio air play (except from the already overburdened John Peel show). Secondly, distributing indie records through the hundreds of record shops is impossible unless done by the record distributors who are reluctant to handle 'one offs'. So basically you're down to selling records locally and you're doing well if you sell 1000 copies, which might just cover costs while the time used in promoting the record is all unpaid.

Then there is the other dilemma. If you do produce a record that is seen as hit potential by radio then their story goes something like this 'O.K. we'll feature your disc as record of the week but what's the use if people can't put it in their local high street record shops?'. Catch 22! Good Vibes haven't got the money to press and distribute 20,000 copies of a record which may or may not sell. So the most you can hope for is to sell the record to a major who have the backing to make it a hit, as happened initially with the Undertones 'Teenage Kicks' E.P. Unfortunately G. Vibes ultimately loose out and have to be con-

tent with a few hundred quid for the tapes.

The groups may be offered a further record deal and as they haven't entered into any kind of contract with G. Vibes this usually means all G. Vibes get is a wave from the boat. Even the band, who may think they're on the pigs back with the thousands the record company has promised them, in reality will find the money is spent on expensive studio time and living costs (unless they can come up with lots of hits).

Large record companies can attract you with their promise of lots of readies. However when you enter into any kind of dialogue and wheeling and dealing with the majors its easy to get caught up and carried away with the razmataz, the smooth talking personalities, the gold records and the money. But the rich don't get rich by giving their money away to other people's schemes so you eventually end up with sweet F.A. Time which should have been spent looking after the shop was wasted in searching for the crock of gold.

One of Good Vibes creditors decided now was the time to call in their money (they were always opposed to G. Vibes undercutting everyone else). G. Vibes assets were not ready cash but hundreds of unsold records including many of their own label records, most of which were made not on the basis of being a great seller but because they liked the groups attitude. G. Vibes, to the frustration of many local groups, were only able to deal with the tip of the iceberg when it came to putting out records. Perhaps all the groups and the people who benefitted from cheap records could spare a thought for Good Vibes. (or maybe a dime?).

NICKY KELLY TO HUNGER STRIKE?

Nicky Kelly, an IRSP member framed for the Sallins Train Robbery, is threatening to go on hunger strike on May 1st.

Kelly has been in prison for almost three years now and has tried all means open to him through the courts to get his sentence quashed. After a legal battle to get his appeal heard, the appeal was turned down — the court inferred that he beat himself up when in custody.

He was convicted on a statement he made in 1976 after being badly beaten by the Special Branch's Heavy Gang. Two others who received prison sentences over the same incident were released in 1980, when the Appeal Court ruled their statements inadmissible, and after the IRA claimed the robbery.

During the trial Nicky Kelly jumped bail and fled to America. He returned to face the charge when he heard of the Appeal Court's decision in the other two people's case.

Nicky is reported to be in a very depressed state and was receiving psychiatric treatment for depression during his time in America. The Release Nicky Kelly Campaign continues to press his case but they are for the most part ignored by the media. In spite of the harassment they receive from the Gardaí, they hold a rally at the GPO and hand out leaflets on Saturday after noons.

The Release Committee is a 'non-party group of concerned people' and can be contacted at:

c/o 11, Grange Terrace, Blackrock, Co. Dublin. Tel: 801438/331463.



ABORTION SURVEY

The Northern Ireland Abortion Campaign (NIAC) is about to publish a booklet giving the results of a survey carried out by NIAC among General Practitioners in the North. A questionnaire was circulated to GP's throughout N. Ireland asking for information about "the extent to which women consult their general practitioners on unwanted pregnancy and how these general practitioners dealt with this issue".

The results of the survey showed that 57% of those GP's who returned the questionnaire were in favour of changing the present law to make it easier to obtain an abortion here and 59% DID inform their patients about abortion facilities in England. The questionnaire also gave doctors an opportunity to comment further on the whole issue of abortion. Some of these comments were very revealing:

"If the abortion law remains unchanged patients will seek abortions either legally by going to England or worse than that, seek illegal abortion here with often disastrous results or severe complications."

"To take a life is murder — I'm out. Should a woman gratify his animal desire — in many instances to degrade some fine male — she should answer for it. Girls, sweet children, are taught what is forbidden: if they rebel, why should they add murder to their sin and involve another or others in their sin".

NIAC points out that the demand for terminations is increasing so that, "It is pure hypocrisy for people in Northern Ireland to pretend that unwanted pregnancies don't occur, or that women don't seek abortions as a result."

The results of this survey will help reopen the debate on the need for the 1967 Abortion Act to be extended to Northern Ireland and, counteract the anti-abortion groups who argue that there is no demand for abortion facilities here.

STILL CRAZY...



AFTER ALL THESE YEARS.

In our last issue we described the case of the young boy, and his mother, who are being prosecuted for his non-attendance at school. The Belfast Education and Library Board have ignored him for three years, and chosen now, only a few months before he reaches 'leaving age' to prosecute. He had been attending an education project in Divis flats, which might help to explain the BELB's motives.

We also explained the history and workings of this project, locally called Crazy Joes. Its approach to education and learning do not find favour with the 'statutory bodies' who have offered it no funding. The court case suggests they positively want it to close.

We returned to see how this project (which seems to threaten the 'education system as we know it') has been developing. One of the two full-time workers explained.

The school will continue as long as the children and parents want it to. But lately we've had a number of problems. The court case, and our existence, has forced some of the schools to accept back kids who have been expelled. The court case has frightened some of the parents, because there's a rumour it can't succeed. We're going against the establishment, the church, and the EWO's (truant officers) who back up the church's views. Also four of the kids are at the age of leaving and now on the dole queue like everybody else, with nothing to do.

So we sat down to discuss education in its wider sense, as opposed to education for production, which all schools practise. The bigger the 'reject' you are, the worse job (or no job) you'll get.

The management committee has changed too.. Before most came from outside the flats, and tended to be from a professional background. This new committee has 2/3 of its people from the flats. It is strong and enthusiastic. They come along everyday and participate. At the last committee you wouldn't see the members between meetings.

We had a public meeting four weeks ago just before the management committee meeting, where there were over 20 people from the flats. That's good for Divis. We decided that the ground floor of the school should be open for anyone

to come in. It'll be the community library, where people can come in, read the dailies, have a yarn, and a cup of tea.

It was also suggested that someone with experience, help people with official forms; people with literacy problems, or who just don't understand the jargon. Like dole claims and job applications, so that people don't have to run to the parish priest.

The Irish classes are going fairly steady. They have been working well for 12 months. There's talk of putting on an Irish class during the day.

We're moving away from the academic subjects, because there isn't now the demand. Education really is a thing called common sense. We're mainly trying to fulfill the tasks of everyday things like reading and writing.

We're trying to get resources for a craft shop, where people can come in to do leatherwork, woodwork, and wee bits of metalwork. not much because of our limited resources. Not only for kids but for older people who are sitting about the flats bored.

We need to find out more what people want. It's been quiet for the last 3-4 weeks, because of most of the kids leaving and our changing role. We've been successful to the extent that no more kids are being expelled from school. If we win the court case I think that more places like this will spring up all over the place.

We've enough money to see us through to June. The workers are on ACE, but as for resources we're in a bad financial state. We're applying to trusts again and are hopeful. Some of the leatherwork could be sold to buy more, as it's quite expensive. In 6 or 7 months we hope to have an open day for what's produced.

When a kid goes into a training school and learns a skill he doesn't take the same interest because it's institutionalising him. If there's a relaxed attitude and they're making something for themselves there's a different attitude.

We've done enough begging and stealing on the wood end, and hope a few companies will donate a few wood chisels and things. On the book end, it's difficult to get ones entertaining to read, which also bring in politics and culture. Education should be entertaining as well as a learning process.

Straight from the Horses' Mouths

"There is an unwillingness to obey the laws of the land. Every citizen must realise that the alternative of the democratic consensus is anarchy leading to revolutionary change".

Southern Minister of Defense, Cooney, speaking at an award ceremony in Connolly (!) Barracks, Longford

"The role of the defence forces has been an aid to the civil power since the formation of the state. This has not been appreciated by the general public because the role had been played unobtrusively".

Cooney, again, same venue.

"He is a ruthless, resourceful and experienced criminal, capable of using his dead father's police uniform to carry out armed robbery for his own gain... He is up to his neck in UVF atrocities of all kinds... but his evidence has a ring of truth about it".

Judge Murray, on Joseph Bennett, who was given immunity from the murders of James Burns and elderly postmistress Maureen McCann, in order to send down 14 loyalists for a total of 200 years.

"Sadly a life of crime might well appear attractive to young people without work and with little or no prospect of ever obtaining decent employment. We have always had a hard core criminal element in our society".

Sergeant Murray (no relation, we think) of Cork, addressing the Association of Garda Sergeants and Inspectors Annual Conference in Donegal town.

"The 1967 Abortion Act happened because people have been swayed by emotive talk about 'back street abortion' 'quality of life' and so on".

From the British LIFE organisation's leaflet which they hope to give to every household in the north.

"Superficially the film 'Writing on the Wall' is about the Derry workshop, the shooting of a soldier, the hiding of a gun in a salvaged cannon and the moving of explosives. But what it is really about is open to speculation".

Terry McGeehan, in the Sunday Press.

"Since independence (in Angola) the governing MPLA's policy has been one of integrating women into all fields of employment and social responsibility. Women are also involved in national defence, with all women between 18 and 35 being liable for military service, with exemption for health or family reasons".

Rita O'Hare, on conscription, in an article, 'International Women's Day' in Republican News.

UNWAGED ORGANISE! CONFERENCE

At the beginning of May an 'Unwaged Conference' is to be held in the centre of Belfast. It was the idea of a few people who realised the necessity of unemployed people to come together, to discuss and organise themselves. We asked one of them to explain the background and purpose of this initiative.

To start with, I'm speaking for myself, not on behalf of the group. We may have differences of priority or approach, but we're inspired by the need for unemployed people themselves to come together, if we want our situation to change. Politicians, trade union bureaucrats, and the likes may talk about our plight, may pass resolutions, or offer us crumbs, but they'll not change our circumstances in any significant way. As in all aspects of society, if people want to create something or fight back, they can only do so by themselves. If they let others do it for them, they'll not get all they want, if they get anything! And they'll be used for the political, career, or economic ambitions of those they give their power up to.

The people in the group came mainly from south Belfast, but there's also a few from the west, north, and east. We met through two projects organised by employed people to help those unemployed. An unemployed 'Day of Action' runs every Wednesday at the Crescent Arts Centre, providing classes, advice, and a cheap coffee bar. The other occasion was the two-day Public Enquiry into Unemployment at the old Flax Mill behind the Falls dole office. Here people had the opportunity to describe their experiences and put forward their proposals. The suggestion of an unemployed union was voiced repeatedly.

A dozen or so of us, reckoned the time ripe to try something. We see our role, as a group, to organise this conference, and a follow up report, but to then dissolve into the structures which arise afterwards. That could be a union, local groups federated, or whatever.

To ensure full participation, we're going to provide as much information as possible before hand at four collection points in the city. That information will be what we and others consider relevant to our situation — experiences, ideas, rights, proposals etc. 'Others' means anyone who is unemployed. If they leave their contributions at one of these points we'll collect it, print up as much as we can, and get it back to these points one week before the conference.

The word 'conference' shouldn't scare anyone off. The day will be divided into

three areas of discussion. At each of these, groups of 20 or so will discuss the subjects, and at the end of each, a half hour will be set aside for about two people from each 'workshop' to explain to everyone what went on at their workshop. The idea is that people won't be intimidated by the prospect of having to speak in front of up to a hundred people.

The three workshops are divided into —

1. How unemployment affects us — the dole, electricity costs, rent, boredom, etc.

2. What we can do to change our situation — set up coops, advice, agitation, protests, etc.

3. How best we can organise — local groups, 'one big union', or what?

We are not pre-empting discussion, or telling people what to talk about. The areas are wide enough to include almost everything. But it is necessary to provide a framework, so that things are discussed fully, and also that, hopefully, something will come out of the conference.

We are determined however that the conference, and what is produced, is independent. That as unemployed people we run things ourselves, independent of political parties, though the conference itself will be political, and party members will be there; and independent of the trade union bureaucracy, though many of us have been, and are trade-unionists, and will probably be working with trade unionists in the future.

The conference is called 'unwaged' because most of us are employed — not by bosses but by ourselves — we look after children, cook, clean our homes, write, etc. Our problem, fundamentally is poverty and lack of control over our lives. Many of us want jobs because of the money; many of us don't, because we don't want the exploitation, and boredom that goes with it. And many women don't have the choice because of their unwaged role as 'housewife'.

In the short term there are three ways of improving our position — more dole money, more jobs, and working cooperatively. But, I believe, in the long term the relations in our present society must be altered to prevent some from having power over others, which has resulted in poverty and exploitation.

Whatever we achieve, it will only come about be our own initiative. If we allow mediators (politicians, professionals etc) to take that initiative form us, then any complaints afterwards about 'sell-out' will be so much hot air. We do it ourselves, or its not done at all.

**SAT. MAY 7TH
CENTRAL HALL
ROSEMARY ST.
OFF ROYAL AVENUE**

9.30-5PM.

**CRECHE
Lunch
available**

IF YOU ARE COMING, COLLECT THE CONFERENCE BULLETIN BEFOREHAND AT ONE OF THESE ADDRESSES —

North Belfast Resource Centre, 224 Antrim Rd.; East Belfast Community Council, 198 Albert Bridge Rd.; Crescent Arts Centre, 2 University Rd.; Falls Community Council, 89b Glen Rd. Upper Springfield Resource Centre, 195 Whiterock Rd.; Just Books, 7 Winetavern St., Smithfield.

Or for more information, phone Jim at 225426, or John at 231365.

PUBLIC ENQUIRY.

Early March saw a unique two days in an old spinning mill in Conway St., off the Falls Rd. It was a "public enquiry" into unemployment, the intention being to record the views of unemployed people, and not the traditional tirade of politicians and experts.

The format was simple enough — a table, small tape-recorder, chairperson and whoever wanted speaking for the while answering questions from the floor, contributing to spontaneous discussion. There was a constant flow of people all day long.

Sometimes a real raw emotion came across, particularly from young people who've never had a job, or those messed about by government-sponsored youth schemes. Older people told stories of a working-life as it used to be. Not the idyllic bed of roses, but of a sectarian, exploited and uncaring past.

Certain needs and feelings came through. The need for unemployed people to organise THEMSELVES; the failure of not only governments, but trade-union decision-makers to offer more than token gestures. The official figure for unemployment is 21% but in some areas it reaches 55%.

The Public Enquiry was organised by the Upper Springhill Resource Centre. still the work-place of Desi Wilson. Ten hours of tapes are at present being transcribed, the aim is to publish them as soon as possible. Funds are desperately needed to do this.

BISHOPSCOURT PROTEST



It's been said a thousand times: the military minds that run our lives are pushing towards war. And such a war, whether we like it or not, will involve us, kill us, destroy us. Latest along this slope is the U.S.-NATO gift of Cruise Missiles ... positioned (and opposed) throughout Europe, the British quota of 160 missiles. Some at Greenham Common installed by Xmas '83, and some in Cambridge. Who knows where else might get them, and whether or not some will grace the shores of Ireland remains to be seen. No matter - if they get used anywhere we all end up dead.

There's plenty of places in Ireland preparing for such a war, North and South. All linked to England, the USA, NATO. One such link is RAF Bishops Court, a long-range radar military base sited on a beautiful part of the Co. Down coast between Ardglass and Ballyhornan. Its a big place, maybe 500-600 'personel' in all, with the familiar perimeter fence, orange lights and all the buildings, houses and stores camouflaged green. 'A sinister blot on the landscape' it is accurately called by Dawn. The military base is not part of the local community, nor economy. It just sits there and uses up good land.

Since Christmas '82, C.N.D. have been involved in protests at the base, symbolically blocking the main entrance one Saturday a month. And in March, it was decided to begin a "peace-camp", inspired and in support of, the Women at Greenham Common and other long-term and short-term peace-camps which are springing up all over England, Scotland and Wales. This is the first such move here, where military bases (both directly and indirectly nuclear) abound. The peace camp, as yet, is one caravan with full-time occupants, plenty of room and space for more.

The peace-camp and the Saturday protestors, contrary to the editorial nonsense of the local newspaper the Down Recorder, DOES have the support of the local people, who know they can only lose by the presence of the R.A.F. There is also a fear in the community of a very high level of leukemia and cancer much higher than in other parts of the North. Whether this is attributable to the radiation from the Radiation base, or due to Windscale pollution is as yet unsure. (Windscale is a nuclear re-pro-

cessing plant, across the Irish Sea in Cumbria). The local council are inquiring into the Windscale leaks, to determine just what is the cause of the cancer in the area.

On Saturday April 10th C.N.D. staged another sit-down protest at the gates of Bishops Court. In all about 30 people took part, a drop in numbers from the 3 previous protests. They came from Newcastle, Ballymena, Belfast and Craigavon. A few hours before the protest, 5 people "invaded" the base and wandered around for 20 minutes before being "apprehended" by a sleepy sentry. The authorities had been informed a few days earlier that this was likely to happen, and so far no charges have been brought. The R.U.C. say that they do not want to aid C.N.D. publicity. One of the notices they spotted on their tour inside was one which read "Danger: Radiation above 2 metres". The line out of sight micro-wave beam, which carries messages from NATO West coast planes over to High Wycombe in England, could also be responsible for the cancer-fear in the community. Who knows?

Plans are under way for the next series of protests at Bishops Court, starting with another blockade of the base on Saturday May 14th, though this time it is hoped to attract MORE people down, to seal all 3 entrances simultaneously. To do that, at least 100 people are needed; that requires a lot of publicity, a lot of work. It is hoped to spend the day blocking ALL of the entrances, followed by a celebration picnic on the beautiful Ballyhornan beach. Perhaps too, some people might like to stay on for a few days, and add to the setting up of a permanent peace-camp. The following are the aims of the C.N.D. peaceful protest:—

1. We support the campaign against cruise missiles in the U.K. and wish to affirm our solidarity with the Women of Greenham Common.
2. We oppose the existence of Bishops Court, whose radar and communications figure in the preparations for nuclear war and will contribute to the operation of cruise missiles.
3. We assert that Bishops Court's role in the communications network of nuclear weapons makes N. Ireland and its people a target in the event of war.

SHORTS

SCREWS ON THE SCREWS

The opening of the new prison at Megaberry has again been postponed. The roof of the main blocks has collapsed because of the accumulation of rain water and bad design and building work. As a consequence, the many screws who were recruited in anticipation, are being seconded to Long Kesh.

The increased numbers, along with unemployment, has meant an undermining of the screws power in relation to the governor. Five years ago the screws ran Long Kesh, but now the governor has regained control. There have been suspensions and sackings because of stealing and discipline, something unheard of before.

LOYALIST LOGIC

The Hole in the Wall pub, in the Newtown area of north Belfast, had a blast bomb thrown at its door, on a Sat. afternoon. Luckily no-one inside was injured. The Protestant Action Force claimed the this sectarian attack was in protest at the use of the loyalist informer, Bennett, by the RUC!

'GOOD RECORD'!?

The building firm, Farrans, which built the linkroad between the M1 and the M2, were held liable for the death of 4 year old Jimmy McGivern. Jimmy, from Divis flats, fell into an open sewer within yards of his home and was swept away.

At Belfast magistrates court, the R.M., Albert Walmsley said it was a tragic case, but the company had a good safety record. He fined them a mere £250 for negligence.

FIGURING IT OUT

According to Richard Gordon, head of the North's CBI, the number of people out of work fell between January and February from 116,200 to 114,735 — a drop of 1,465. But, according to the Dept. of Economic Development, the real number of people without work, after seasonal adjustment, increased by 200.

They went on to say that for every job vacancy notified to the Department, there were 5,936 people who could do with that job!

They claim there are 83,944 men (26.6% (26.6%) and 30,791 women (12.7%) out of work. Strabane has a total of 38.9% (over half the male population are out of work). Dungannon has 34.6% Cookstown 34.2%; Newry 32% and Enniskillen 27.3% The average unemployment rate for the UK is 13.7%.

LETTER: SEXIST CLUB!

Dear Outta Control,

I don't know if your paper will be interested in this but maybe you could pass it on to the women's movement. They might like to hear about it.

There is a social club in Ardoyne Ave. called the Shamrock Social Club. The club consists of a cabaret room, a lounge and a snooker room. This latter room concerns me as it is, as I thought, exclusively male. I will explain what I mean.

Twice in the past year or so I attempted to gain entrance to this room - I was with two male friends who wanted to play snooker and I wanted to have a drink, however I was refused entry on both occasions, on one of these I was thrown out.

When I challenged my evictor I was told that I was not allowed in because I was female (no weemen allowed in here). Needless to say I was extremely angry, as were my male companions (so was the barmaid because I had the cheek to protest), but I had no choice so I left.

The paradox of this is that women are allowed in at times when the lounge is closed (in other words when the women have no where else to spend their money). Women also work in this room as barmaids, waitresses, glass collectors, cleaners, and general skivvys.

One excuse I was given by the club members was that they did not want young girls and women exposed to the bad language of the men (even though these women live with the same men) yet they have a seventeen year old girl working there as a glass collector - she must be

totally deaf, yes perhaps that's it.

This club works on a membership basis, you've guessed it, exclusively male. The members get concessions but non-members may use this room to play snooker. A woman who I know personally applied for membership of this club about two years ago. She met the requirements of a person who would be considered by the committee for example, regular patronage of the club. However the condition that she did not meet was that of her sex, she was told that she would not be considered because she is female. Unfortunately this was a verbal statement not a written one, however she took her case to her lawyer who said that she had a good chance of success if she took the club to court, but she backed out. I don't know if I should comment here but I think that she is afraid that if she kicks up a fuss there will be reprisals from the committee, this club is the centre of her universe.

The Star Social Club in Ardoyne works on the same principle without the paradox exclusive to the Shamrock (although banning the women is absurd in itself) and no doubt Belfast has many more of these premises. Perhaps someone will be interested in this as it has been annoying me for so long.

To finish I have some questions: does anyone know if there is the basis of a sound legal case here with a chance of success; will I get legal aid or do I need a sponsor and if so where will I get a sponsor to cover legal costs? I have a good lawyer and I am willing to fight. AN ARDOYNE.



OUTTA CONTROL used to be put out by the Belfast Anarchist Collective. For several issues now it has been produced by 'Belfast Anarchists'. We do not all belong to one group, and if you agree generally with what we are doing and want to contribute by writing for, or selling, O.C., let us know. We'll be glad of your help.

This issue of O.C. is a combined April/May one. Not because we didn't have enough material for two issues, but because we were unable to find the time. The main reason was our involvement in other work and campaigns. We hope to return to monthly production by June.

If you wish to send articles, letters criticisms etc. address them to -

OUTTA CONTROL
7 WINETAVERN ST.
SMITHFIELD
BELFAST 1.

Subscription - £4 for 12 issues.

Just Books ...

RED HERRING No 5 20p.

magazine which investigates the main chemical industries and products in Ireland. Not only are the work conditions hazardous, but the products, mainly drugs, cause more damage than they solve.

RESISTANCE No.2 10p.

new bi-monthly paper from the Dublin Anarchist Collective. A fresh and critical look at southern politics. It gives an insight which only participation can produce. Articles on the Abortion Law Amendment, a call for a woman doctor for women prisoners and an end to discrimination in welfare benefits. Also good history of Ranks dispute and the budgets attack on working people.

IRIS No.5 £1.00.

Sinn Féin's quarterly review. Articles are 'Liam Mellows and the Civil War' and 'Informers: the RUC's psychological war. For British audiences, Liz Curtiss details what we already know - the British press are part of the ruling class. And Labour Councilor, Steve

REVIEWS

Bundred, claims that the British Labour Party are capable of not being imperialist.

REBEL No.57 20p.

paper of Revolutionary Struggle. Contains an important reprint from Belfast IRSP paper, Saoirse, warning of the possibility of a unification of Ireland favourable to Britain, USA, and NATO. Also articles on the Anti Amendment Campaign and Latin America.

GAY STAR No.10 20p.

the bulletin of the NI Gay Rights Association suffers from trying to squash too much into too little space. It is packed with information, reports, reviews and comment. Articles on the Irish Lesbian Conference, transvestites, legal repression etc.

AN ANTI-IMPERIALIST GUIDE TO THE IRISH WAR £1.95.

Designed for a British audience, it gives a short history, reasons for the British presence, legal terror, and how the

... Just In.

Revolutionary Communist Party sees a solidarity movement being built. Also it contains a 'Who's Who' of important (!) people, groups and publications. That well-known anti-imperialist paper, Fortnight, is included, whereas we ourselves are omitted.

NATIONAL WELFARE BENEFITS HANDBOOK 1982/3 £2.50.

Very useful (and popular) book which tells you exactly who is entitled to what benefits - supplementary, health, housing, education. Gives the latest benefit rates.

FEMINIST THEORISTS ED. Dale Spender £6.95.

Contemporary feminists write on some of the most significant women thinkers from Mary Wollstonecraft, to Emma Goldman, to Simone de Beauvoir. Contrary to the cover's claim, their 'thinking' is as much part of their experience and action as vice versa, which is reflected (dialectically, of course) in the articles!

REVIEW: THE GERMAN SISTERS

The central characters in this film are Marianne and Juliane. Marianne is, from youth, flamboyant, rebellious, independent, and uncompromising. Whilst challenging her traditional place as a Protestant pastor's daughter, Juliane keeps in line, uses her influence on her father to make life easier for Marianne, who is constantly in moral conflict at school and at home.

In later years, Marianne becomes involved in a guerilla group, and seeks change in this way. She totally rejects the values and material lifestyle of West Germans, and is unable to sit back and not do something to change society. She has contempt and cynicism for the work which Juliane is doing, working on feminist issues, and on a Womens' newspaper. 'I want to make revolution now — not when I'm an old woman.' Juliane seeks reform, and change of attitude through her work, and cannot reconcile herself with Mariannes tactics, which she believes have alienated the public and made them more entrenched in the concept of law and order.

Regardless of their disagreements, they have a basic solidarity through shared experience, often pushed together and apart, though never far, by events. Marianne is eager to escape her personal history, and submerge herself in her new identity as a guerilla fighter. She is living underground, contacts with old friends and family is strained, and it is hard for her to identify with anyone but her close comrades. Juliane recognises that the bond between them will exist, regardless of Mariannes protestations to the contrary, and later she is to be proved correct. In one of the flashback scenes, Marianne describes Juliane's desire to do voluntary work in Africa as an invitation for 'voluntary slavery'. It could be said that Juliane has already become Mariannes voluntary slave, without any acknowledgement, she helps Marianne out in situations where she would otherwise have no-one else to turn to.

A major turning point, after Marianne's capture, and several strained visits between the two sisters, is when Marianne goes on hunger strike. 'You call yourselves an elite,' asks Juliane, "but you demand equality of conditions with other prisoners. I can't understand, why?" Marianne then vividly and emotively describes the horrific conditions of sensory deprivation that the political prisoners are subjected to — white walls, no sunlight, not knowing whether it's night or day, total soundproofing of the cells, no human communication whatsoever, total isolation. "When I lie down, all I can hear is the sound of my own breathing, my heart beating. Each time it's different... no two heartbeats are the same. It's designed to make you go soft — and then, then they cart you off to the psychiatric hospitals as a loon. But I'm not soft, I talk to myself, I recite verses of prose, and when I do all I can remember are those damn prayers and scriptures that we learnt in our fathers sermons.

Juliane's boyfriend is critical of the total support she is now giving to Marianne. He is unable to understand the solidarity that exists between them. Marianne's amazing strengths and uncompromising nature, the efforts of the German prison system to break her and turn her into pulp are only known and understood and experienced by Juliane. Unable to understand this, Wolfgang, Juliane's boyfriend, becomes jealous of the bond between the sisters, resents the attention to Marianne's plight given by Juliane, and feels left out. He is torn between his need for Juliane and a desire to help her with the pressures she has accumulated whilst helping Marianne, and not wanting to support Marianne, whom he resents. His confused motives seem to be those of self, wanting Juliane's unsplit attention, unable to comprehend that he is infringing on an exclusive relationship. His failure to comprehend this means that he further confuses his own situation by trying to undermine that relationship.

He does, however, manage to entice Juliane away for a holiday, where she is able to unwind and relax, and for a while their relationship seems to be improving. This process is brought abruptly to a halt by the news of Marianne's death in prison. There follows a vivid scene in which Juliane, Wolfgang, and Marianne's mother and father go to collect the body from the prison. As the coffin lid is removed, they are closely watched by a group of armed police, complete with alsatian dogs. Juliane's head is twisted, her eyes open, her expression defiant, seemingly mocking the state's inability to take her mind. She remains defiant.

Juliane suffers a breakdown, after which she devotes all her energies to proving that Marianne did not take her own life. She is sure that Marianne's strength and reason would not allow this. The intensity with which she undertakes this task further alienates her boyfriend, whose advancement of his selfish desires degenerates into the realms of the pathetic. 'My mother has advised me to leave you... how long can this ghouliness continue?' he asks, with neither respect nor patience. Marianne may be dead, but the bond is so strong that Juliane's commitment to her sister only increases. Juliane decides that they should split, and is attacked by Wolfgang, totally jealous and insensitive to the situation.

Over the following years, Juliane works to contradict the official verdict of suicide. In this pursuit, she has given up her home, friends and work. Eventually, she is able to offer evidence that Marianne was murdered, but is advised rather bluntly by a newspaper editor to drop the case, 'It's history, your sisters case belongs to the mid-seventie no-one will touch it. Now the 'issues' are disarmament, th middle-east, and animal rights.' She is relegated to the 'dustbin of history' in an age of disposable politics and throwaway lives.

Not quite everyone has forgotten — Mariannes son is horribly burnt in an attack on his hut, by someone conscious of his origins. After this, Juliane decides to take him into her care, after resisting the emotional blackmail from the boys father that it was her duty to do so. She did not want to live the life that Marianne had rejected, but much had changed since then. She finds the boy to be strong-minded, independent and withdrawn, quite closely resembling his mother, who he has grown to resent.

Pro-establishment culture is fond of nurturing the idea that the German guerilla movements are 'Hitlers children', as the title of one piece of trash suggests. The flashback scenes make the point that the sisters parents denied responsibility for their actions, that the 1933-1945 period was not open to discussion. Juliane does not do the same when confronted by Mariannes son, who demands to know about his mother's activities, she tells him that Marianne was an exceptional person, that he could be proud of her. Marianne, on her part, did not force her identity onto the child, leaving him in good care and well away from her activities. This contrasts with the way in which many children were used in the propaganda machine of the Third Reich.

"The German sisters," is an exceptional film — the characters relationships, roles, situations and tensions portrayed are very realistic. It is critical of all concerned, without favouring anyone in particular. There is an uncommon respect for the audience in that the film asks many questions, and does not attempt to gloss over these, or provide easy answers in the interests of 'audience satisfaction'. Neither does it attempt to attract attention by the crude means of riddling the plot with violence for the sake of violence, a credit to the film's woman director. Recommended, should you get the opportunity to see it.

GAYS COME OUT IN PROTESTS

In the first week of March a Court in Dublin released 5 youths, on suspended sentences, who had admitted kicking a young man to death because they thought he was gay. The judge in the trial, Sean Gannon, accepted the 'excuse' that the gang were in the park to clear it of homosexuals.

One of the youths stated, 'A few of us had been queer bashing for six weeks and had battered twenty streamers. We use'd to grab them, if they hit back we would give it to them.'

The Garda had been made aware of the attacks taking place in Fairview Park, but had done nothing until the death of Declan Flynn.

In response the Dublin Gay Collective organised a march on the 19th, from the city centre to the park. Seven hundred people marched in what was Dublin's first major gay rally. The protest was widened to include a demand for an end to violence in general against gays and women. Other demands were repeal of the anti-gay laws, and the statutory protection of the rights of gay workers.

As the collective pointed out, 'Suspended sentences would be a welcome and

overdue reform in our legal system where pointless and damaging prison sentences are so often given. However, when the only step in this direction is taken in a murder case where the excuse is 'queer bashing' then that is a travesty of reform. There are other cases where prejudices are equally shocking. Some years ago a judge allowed as a mitigating factor the excuse that the murdered victim was only a prostitute. In many rape cases an excuse is accepted that the women contributed to the crime by being in a dark street by herself or by not protesting enough. There must be legal reform: these miserable prejudices must not form part of it.

At the end of March one of the 'Fairview queer-bashers' was given thirty months detention for joy-riding and having 'house breaking instruments'. It seems that property is valued more than life... well gay life anyway.

IN THE NORTH

At the end of March a picket was staged by about 20 gays outside the Belfast law courts and in Cornmarket (one hour each) in protest against the official approval by the courts of violence against gay people.

This resulted from a recent court case

in which Lord Chief Justice Lowry gave a Ballymena man a two year suspended sentence after he had admitted killing a gay man, Henry McLarnon. The picket was made up mainly of people from Belfast, but some were there from Derry and Dublin, displaying placards such as, 'Gay Rights, not Last Rites' and 'Protect Gays, not killers'.

It was an attempt to high-light how the law refused to provide any protection for people who are the victims of anti-gay violence.

LUCKY ESCAPE

Recently, three gay men were attacked near the bottom of the New Lodge Rd. Initially, they were subjected to insulting shouts from a passing car, containing two men and a woman. Then the two men got out and started to beat them up. They returned to the car and brought out claw hammers. By now the three gay men had started to run, so the attackers jumped back in the car and a chase. The escape was made good when the car was unable to pass over waste ground which was surrounded by boulders. If they had been able to catch up, we may have seen another death, and presumably another suspended sentence.

LESBIAN AND GAY MENS CONFERENCE

"The All Ireland Lesbian and Gay Men's Conference" is being organised for the beginning of June in Belfast. We asked one of the lesbians from the conference steering group to write about its significance. She explained that her views are not necessarily those of everyone involved..

The society we live in is anti-gay and the result of this is the oppression and suppression of lesbians and gay men. Our society is anti-gay because of its structure — it is a capitalist, male-dominated society in which everyone has to conform to certain roles and in which women and gays, among others, are oppressed. Men have legal and economic power and control, while women are seen as being economically dependent on men and that their only useful purpose is to reproduce. Therefore heterosexuality is seen as the only normal way of life — women are fulfilling their roles as wives and mothers; men are fulfilling theirs by being economically independent and supporting a family. Marriage and the nuclear family are seen as the norm — in reality these roles are changing but people are still rigidly defined.

The lesbians and gay men are therefore a threat and a challenge to heterosexuality as they do not conform to these roles. They do not marry people of the opposite sex and produce children, lesbians are not financially, sexually or economically dependent on men. Because we don't conform we are condemned — people are conditioned into hating

and despising us and these attitudes are deeply entrenched in society. However we must come out and challenge this oppression and actively campaign to be recognised and to be given our rights. Obviously, though, society needs to be radically changed in order to end all the different oppressions which exist.

As lesbians and gay men in Ireland we must campaign against oppression and anti-gay violence and we have to show that we exist. The fact that two National Gay Conferences have been held (in Cork 1981, and Dublin 1982) and that an Irish Lesbian Conference was held in October 1982 is a great step forward for Irish gays.

Now, lesbians and gay men in the north have become involved in organising the Third National Gay Conference which will be held in Belfast on 4th and 5th June, in the Crescent Arts Centre. The overall theme of the conference is 'The Gay Movement as a campaigning movement' but other issues will be discussed such as the need for lesbians to become more active in the gay movement and the need for gay men to become aware of sexism. There will also be discussion on the need for other progressive groups to support the gay movement and actively campaign against attacks on lesbian and gay men — also the need for the gay movement's solidarity with progressive groups on wider issues. These are only some of the discussions and there will be discussion on other, important political issues. Obviously, not all gay

people share the same politics and the conference will provide a platform for many different view points. There is a real need for gay women and men to become more politically active and to openly campaign: a start was made in Belfast, a few weeks ago, when we held a picket on the D.P.P.s office in protest at violence against us. We need to keep on actively campaigning and we need to develop a stronger, politically active gay movement in Belfast and in the north generally. Hopefully this will arise out of the conference. As lesbians and gay men we realise there is a definite need for this conference in Belfast and we hope it makes people aware of our existence as well as politicizing gays themselves and encouraging them to become more politically active.

Registration for the conference will take place on Friday June 3rd, 7-11pm at 4, University St. There will be a women only social that night in 143a University St. The discussions and workshops for the rest of the weekend will be in the Crescent Arts Centre. There are also social events organised. The Saturday morning session will concentrate on 'Gay Sexism' and the content and structure of the rest of the conference will be decided at a plenary session or on Saturday afternoon (June 4th).

The conference is open to all Irish lesbians and gay men: for further details there have been leaflets printed, or contact the steering group, All Ireland Lesbian and Gay Men Conference, P.O.Box 44, Belfast 1 ISH.