

# saoirse



NEWSPAPER OF THE IRISH REPUBLICAN SOCIALIST PARTY

15 pence (20 pence Britain)

April 21st 1983

## FIGHTING ON





# ON THE BUSES

## A Worker's View



S. What's the background to the present dispute?

A. Well, we feel that our standard of living has been slipping and especially in the light of the recent increase granted to middle management in Citybus, we are not prepared to let our families suffer anymore while Heubeck can reap the profits.

S. What action have you been taking to back up your demands?

A. We understand that the bus service is a necessity for many working class people and for that reason we were very slow to take action. The West Belfast depots started with a work-to-rule but when this was found to be having no effect, we escalated the action.

S. Why do you think the action started in West Belfast?

A. I think it fair to say generally that us here in the West have a more anti-establishment attitude than the Protestant workers. It comes from being on the rough end of the stick for so long, I suppose. There's always the point that once we start anything and try to get the Protestant workers to join in, then they almost always back off, as if they're afraid of being branded 'republicans' or something. That's how they' used sectarianism to divide the workers in this town.

S. Were the conditions particularly bad in the West?

A. Yes, and not only for us but for the people who use the buses. They always sent us over the wrecks of buses that nobody else would use. Bad brakes, lights, safety doors and so on. They were a definite risk to the passengers using them. That's one of the first things we did during the work to rule. We wouldn't take any defective buses out. As you saw, that meant virtually no buses ran in West Belfast so it just goes to prove my point.

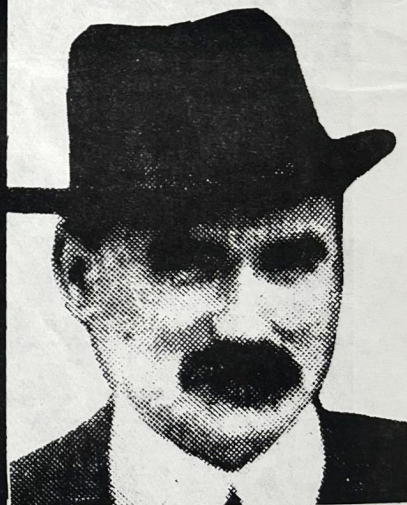
S. We've heard rumours that during disturbances, buses were especially bought so that insurance money could be got from them. Do you know anything about this?

A. It's more or less common knowledge that Heubeck went and bought cheap wrecks of buses for maybe a couple of thousand pounds, usually in Scotland, and then put them on the West Belfast runs where they were often hijacked and burnt. Heubeck the claimed insurance of up to £15,000. It was a real racket. It shows you just what he was like.

S. What has Heubeck been like during this dispute?

A. Arrogant. He refuses to send the case to arbitration which shows just how weak his case is. The whole set-up shows just what happens when public services are given away to private money-grabbers. That's what Thatcher would like to do with the hospitals and schools and so on.

## NEW PAMPHLET



JAMES CONNOLLY

IRELAND UPON THE DISSECTING TABLE

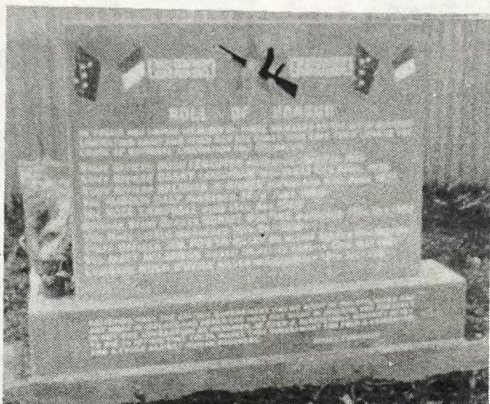
Price £1.75 post paid available from

THE CORK WORKERS CLUB

9 St. Nicholas Church Place, Cork.



# REMEMBERING EASTER



I.R.S.P. Chairperson, Jimmy Brown, speaking at the Easter commemoration at Milltown cemetery said that "the campaign of assassination directed against our people will not deter us". He went on to say that the message from the Republican Socialist Movement was one of resistance and paid special tribute to I.N.L.A. Volunteers Seamus Grew, Roddy Carroll and Neil Mc Monagle who have been murdered by the R.U.C. and S.A.S. death squads in recent months.



The marchers formed up at the gates of Milltown cemetery and marched the short distance to the Republican Socialist plot where wreaths were laid on behalf of the I.R.S.P., I.N.L.A., Republican Socialist prisoners and I.R.S.P. support groups in Britain and the U.S. As well as the oration delivered by Jimmy Brown, a message was read out from Republican Socialists prisoners in Long Kesh, Magilligan, Crumlin Road and Portlaoise.

## LONDON

On Good Friday, the James Connolly Cumann, London, held a very successful Easter Commemoration/Social in Hackney.

All those who braved the torrential rain and fierce winds to attend the function were able to relax to an exciting display of Irish music from some of the best traditional musicians in London.

Apart from the cultural activities there was an interval in the proceedings devoted to a brief political analysis of the Easter Rising and the present situation in Ireland.

Von Mc Clarey of the James Connolly Cumann read the Roll of Honour in dedication to all our comrades who have given their lives in the struggle for national liberation and socialism. Following a one minute's silence, Ms. Mc Clarey introduced the main speaker, Mr. Ray Collins of the Belfast Comhairle Ceantair of the IRSP.

Mr. Collins spoke about the profound relevance of Connolly and the Irish Citizen Army both in relation to the Easter Rising and in the development of Republican Socialism. He detailed the RUC's attempts to imprison political activists for long periods by the use of 'informers' and the present murderous Shoot-to-Kill policy.

He also severely criticised the economic policies of the British and Irish Governments and the disastrous consequences for the Irish working class.

Following Ray Collins speech, Von Mc Clarey read the Irish Republican Socialist Movement's message which was well received by a very attentive audience.

The James Connolly Cumann, London, would like to thank all those who made the evening such a success, in particular towards the collection for Republican/Socialist Prisoners.





## Easter 1916 (PART 2)



*Volunteers in the Irish Citizen Army parading outside Liberty Hall, headquarters of the Irish Transport and General Workers Union.*

Roger Casement had been given the task of contacting the German government in order to get arms. Because of the war between Germany and England it was in Germany's interest to encourage revolt in Ireland. However, the plan was dogged with ill luck. The arms ship did arrive on the coast of Ireland. Due to unforeseen circumstances the guns could not be unloaded. In the end the ship had to be scuttled to prevent capture by British destroyers. Casement was captured on a Kerry beach. Eoin Mac Neill realised that an uprising was being planned for Easter Sunday. In his capacity as leader of the Volunteers he countermanded the order for the Rising. Because of this many of the areas which would have taken part in the rebellion did not. Mac Neill's order caused confusion in rural areas. They did not know what exactly was happening. As such the undependable political leaders of firstly the large Volunteer Movement, and later even the Irish Volunteers had a large bearing on the events of Easter week.

### THE RISING.

Despite the setbacks, Connolly and his comrades were determined that the opportunity could not be lost, and that a blow should be struck. About 1,500 volunteers answered their call in Dublin. Of these 220 were members of the Citizen Army. Key positions were tak-

en over - Boland's Bakery, the Four Courts, Jacob's Biscuit Factory and Knightsbridge Station. The Citizen Army occupied Stephen's Green. Connolly had the satisfaction of having the Citizen Army flag hoisted over the Imperial Hotel owned by William Murphy.

Other parts of the country also saw limited action. In Galway Liam Mellows led a force of 1,000 Volunteers. Thomas Ashe led a contingent in Meath. Six hundred Volunteers occupied Enniscorthy, in County Wexford. When forced to retreat, they encamped on Vinegar Hill.

By Easter Saturday, the position of the republicans was very grave. The G.P.O. was on fire. Connolly was badly wounded. They were being shelled by a British gunboat from the Liffey. Pearse signed a surrender order to prevent further loss of civilian life, for which the British had shown little regard. Connolly conscious of the separate role of his workers' army, signed a similar order for the Citizen Army.

### AFTERMATH.

Between May 3rd and May 12th leading figures in the Rising, including the seven signatories of the Proclamation, were executed. Constance Markievicz had been second in command at St. Stephen's Green. She was sentenced to death in prison. Later the sentence

was commuted to life imprisonment. Eventually she was freed under the general amnesty. In 1919, "the Red Countess" became the first woman to be elected to the Westminster Parliament.

Nowadays it is fashionable to praise the brave women and men of Easter Week. But in 1916, it was not so. The establishment were enraged at the Rising. The Irish Catholic, owned by William Murphy, had this to say after Pearse's execution:

**"Pearse was a man of ill-balanced mind, if not actually insane..... selecting him as chief magistrate was enough to create doubt of the sanity of those who approved..... crazy and insolent schoolmaster.....extraordinary combination of rogues and fools....."**  
(quoted p.400 Ireland Her Own by T.A. Jackson).

Sixty five years later Bobby Sands, Patsy O'Hara and their comrades died in the same cause. The reaction of the establishment showed that they had not changed their spots. When confronted with the same situation they took the same side as in 1916 - the wrong side. We must ensure that the sacrifice of these brave comrades was not in vain. In the words of Patsy O'Hara on his death bed "Let the fight go on".



# ULSTERISE SECURITY SAYS PAISLEY



D.U.P. Leader Ian Paisley has called for a "complete Ulsterisation of security". He was speaking at the D.U.P.'s annual conference which was noticeable for the way the D.U.P. is making a concerted effort to become the single most important Unionist Party and totally outflank the Official Unionists.

In a move to appear to be the Party seeking Loyalist unity, the D.U.P. chief whip Jim Allister, proposed that six agreed D.U.P. - O.U.P. candidates stand in constituencies where the Nationalist vote will be split, but where a Nationalist candidate is likely to get elected. The constituencies he suggested were West Belfast, South Down, Newry and Armagh, Foyle, Mid-Ulster and Fermanagh and South Tyrone. The reply of the Official Unionists was to say that such agreement was up to each Official Unionist constituency party. Allister's reaction was that this was a "blanket refusal" to the D.U.P.'s offer. Given the intense rivalry between the D.U.P. and O.U.P. at the present, such agreement is unlikely, but if it did happen it would obviously seriously hinder any chance of Westminster election victories by Sinn Féin, but could not effect the more important question of "who speaks for the Nationalist people?"

The D.U.P., whose backing for the Assembly as the best way for a return

to Stormont, appears to be totally without internal opposition (all motions at the conference were passed overwhelmingly) are united as much by their fundamental religious outlook and charisma of Paisley as they are by their policies. The D.U.P.'s advances at the expense of the Official Unionists represent a disillusionment among the more working class and rural Protestants about traditional leadership of the Official Unionists and their ability to combat the anti-imperialist movement. The Official Unionists represent what Paisley called, "five or six country families who were represented on the Unionist front bench". Support for the D.U.P. also stems from those working class Protestants who feel most vulnerable and afraid that their marginal privileges, guaranteed by the sectarian Northern state for so long, may be threatened. This was evident in the way motions called for the abolition of the Northern Ireland Housing Executive. Although the N.I.H.E. is still merely propping up sectarianism, it has been forced to provide some housing in replacement of the atrocious housing conditions in Nationalist areas. But even this it seems (Poleglass is a prime example) Loyalism cannot stomach. The D.U.P. represents a re-birth of narrow sectarian loyalism and in the longer term is likely to eclipse the Official Unionists as the main voice of Unionism.

Meanwhile the other representatives of middle class Unionism and middle class Nationalism were each spouting off their respective 'solutions'. North Down Official Unionist Assembly man Robert Mc Cartney was speaking in Belfast to the New Ireland group, while the S.D.L.P. were having a conference in Donegal to discuss their 'Forum for a New Ireland'.

Mc Cartney, as well as going through the motions of calling for more draconian repression and a 'guarantee of the Union', also called for an "economic Irish dimension". This call is more in line with British government policy which would want to see capitalism safe guarded in Ireland, North and South. Mc Cartney, representing more the Protestant professional classes can also see that their future is in the long term tied in with the S.D.L.P. who see their new forum not as a method of doing away with the sectarianism and Unionism but in which "the nationalist position sorts itself out and comes to a decision on what it can offer the Unionists". What the nationalist people can offer to the Unionists is not the question at all. The nationalist people demands an end to sectarianism, repression and unemployment. None of the phoney middle-class solutions can do this. Only the total dismantlement of the Northern State and British withdrawal can be the first steps along this road.



# WHAT NATIONAL

National liberation is increasingly used to describe the goals of the struggle against British Imperialism, but what does it mean?

It can best be understood in terms of what it seeks to overthrow, namely Imperialist control in Ireland. Yet that control takes many forms, the armed occupation of the North being only one aspect.

## NATIONAL QUESTION.

The whole Irish political situation, North and South is dominated by the national question. All political parties are fundamentally divided by this or that position on the national question; Unionist or Nationalist, Republican or Treatyite, pro or anti armed struggle and so on. The national question is posed for the mass of the Irish people and in particular for the Irish working class, as the major political task. Many so called 'socialists' will argue that for the workers in the 26 Cos., the national question has no relevance in real terms. But not only does it politically divide the working class by allowing the Fianna Fail, Fine Gael and Labour parties to provide false solutions and serve to legitimise them in the eyes of the working class, but it is also the terms of reference by which all major political issues are argued. Thus the unemployment and austerity measures are 'the only way we as a nation can survive'. By bending over backwards to multinational companies, we can 'compete with the rest of the world'. Collaboration with Britain is posed almost as a necessity otherwise she will withdraw economic investment and persuade U.S. and European firms to do the same. The proposed amendment to the constitution to make abortion permanently unavailable and criminal, brought in whether there was also going to be a referendum on Articles 2 and 3 asserting the right of the whole Irish people to self determination, and whether or not such amendments might please or displease Unionists.

## DEMOCRACY.

At root the national question, that is the issue of partition and occupation by Britain, is a matter of democracy and self determination. It is the democratic



right of the whole Irish people to decide their future, free from foreign control. The spurious notions of whether the people of 'Northern Ireland agree' is a fallacy. The Northern State was created so that just such a democratic solution for the whole Irish people could be thwarted. And it was thwarted by the terror of the British backed B-Specials and British armed Treatyites in the South.

The issue of partition is part of the unfinished national democratic revolution that in the 1919 - 22 period, under the leadership of the Irish native ruling class, (be it Cosgrave or De Valera), was not completed. Since that time the Irish ruling classes interests have become ever more closely intertwined with that of Imperialism. The only class in Irish society capable of completing and extending that national democratic revolution towards socialism is the Irish working class.

## WORKING CLASS.

The working class in Ireland are not faced with a 'pure' socialist revolution where the working class will confront the capitalist class in a great battle for state power where the arguments for socialism and capitalism are easily discernable and the class lines clearly

drawn. Instead, the tasks facing the Irish working class are dictated by the fact the Irish native capitalist class is so

weak both politically and economically that the tasks of completing the national democratic revolution falls to what Connolly called "the only incorruptible inheritors of the fight for Irish freedom" namely the working class. So we see the SDLP, Fianna Fail and Fine Gael (as political representatives of the Irish capitalist class), flounder hopelessly with meaningless 'Councils of Ireland' and 'Federal Solutions' caught inexorably between the demands of the Irish people for self determination and their own class interests which are linked inseparably to the interests of Imperialism. It is the working class who has carried the fight against British Imperialism, it is the working class who understand that half baked and meaningless solutions will be no good to them. Yet it is only a small section of that class (i.e. in the Nationalist areas of the North) that has carried the struggle. While because of the nature of the Northern State it is inevitable that the struggle will be centered in the North, it is only at periods like following Bloody Sunday in 1972, and again during the Hunger Strikes in 1981, when the working class in the South began to show their anti-imperialism that a real shifting of forces in Ireland seemed possible and both the British and Irish ruling classes were filled with fear of the possibilities. It remains the central task of the Irish revolution to mobilise and harness the whole of the Irish working class in the struggle for national liberation and socialism.



# IS LIBERATION?



● H-Block march in Belfast led by workers from the De Lorean car plant and the Royal Victoria Hospital

*Working class - "the only incorruptible inheritors in the fight for Irish freedom"*

## NEGOTIATED SETTLEMENT.

The nature of the national liberation struggle in Ireland, its possible course and attendant dangers can be gauged by similar struggles throughout the world both at present and in the recent past. National liberation struggles have been side-tracked or postponed by several years as a result of successful moves by the Imperialist powers. Vietnam, Nicaragua, Zimbabwe and in the 1950's Algeria, have undergone national liberation struggles. What emerges is that a victory of arms is far more preferable

that a 'negotiated settlement'. Most recently in Zimbabwe the settlement reached by the Patriotic Front with the British Government at the Lancaster House talks is increasingly now seen to have been weak, chiefly in terms of the fact that it beheaded the whole dynamic of the class struggle and left Zimbabwe with a state afraid too push forward with radical reform yet still prey to South African pressure and internal divisions. A 'negotiated settlement' leaves the mass of the people on the sidelines while the Imperialists are able to divide and confuse those they are negotiating with. Our own history of the Treaty in 1921 is a clear example of this. In for-

mulating a strategy for national liberation it would be easy to see a way by which a 'sympathetic' British Government could see themselves open to negotiate with 'democratically elected' representatives of the nationalist people. But such a strategy would be going down the dangerous path we have already outlined. The struggles of the Irish working class must not be isolated from one another. Our strength lies in our own numbers and in our own power. Our strategy for national liberation must base itself on this. In part 2 we will be expanding on this and other aspects of the national liberation struggle.





# MARXISM

## Part 2:

### Marx on Materialism & Class Struggle

'It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness.' Marx.

In the last issue of SAOIRSE we looked at Marx's position on Ireland. We saw that he was a firm supporter of Ireland's right to self-determination. His support for the Fenians and Irish political prisoners showed that he supported our struggle in a very real way. This article examines a more general aspect of Marxism. After all, Marx's and Engels' attitude to Ireland was just one expression of their overall politics. By using a political method which they developed, they arrived at their position on Ireland. This method is called the materialist approach.

Readers of James Connolly will be familiar with it. In his greatest work **Labour in Irish History** Connolly states that his book is based on that method. "For the benefit of our readers we may here set forth the Socialist key to the pages of history in order that it may be the more readily understood why in the past the governing classes have ever and always aimed at the conquest of political power as the guarantee of their economic domination..... This proposition, or key to history, as set

forth by Karl Marx, the greatest of modern thinkers and first of scientific Socialists, is as follows:

*"That in every historical epoch the prevailing method of economic production and exchange, and the social organisation necessarily following from it, forms the basis upon which alone can be explained the political and intellectual history of the epoch."*

The above is a big mouthful, so we'll go through it, step by step!

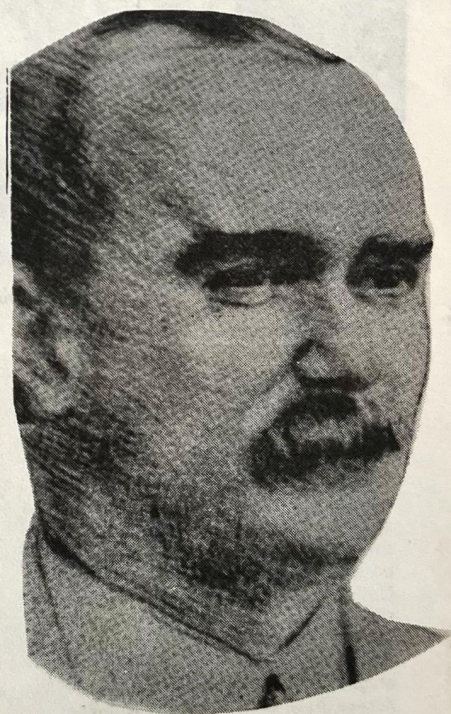
#### MATERIALISM

Marx argued that the political attitudes and actions of people are connected to their material, i.e., economic conditions. The position of a political party is determined by the material interests of its members and supporters. A party based on large landowners will argue for measures which aid the rich. On the other hand, a peasant party will have a political programme which safeguards the interests of poorer people. These common sense conclusions can be applied to history itself. History is not the haphazard series of dates and events that we all learned at school. Instead, there is a logical undercurrent to it. Great political events correspond

to periods of economic change and turmoil.

**"The history of all hitherto existing society is the history of class struggles"** Marx from **The Communist Manifesto**

All the great revolutions in history have an economic explanation. For example, the French Revolution at the end of the eighteenth century. This revolution was, in fact, a **class struggle** between the old feudal lords symbolised by the monarchy, and the new capitalist class. Its time of happening was no accident. Manufacture was beginning slowly. The days of the peasant working the land of the aristocrat in return for a patch of land was no longer so common. Instead, wage labour as we now know it was gaining ground. New capitalist ways proved more productive than the old feudal methods. The newly-emerged capitalists began to threaten the economic power of the lords. So a great struggle took place between them - the French Revolution. This class struggle has taken place throughout history. There has been constant struggle and constant change. In that sense, society is not static, it is ever changing. One form of



JAMES CONNOLLY



# THE INDUSTRIAL REVOLUTION

in 18th century Britain

“ When these children are four years old, they shall be sent to the county workhouse and there taught to read two hours a day and be kept fully employed the rest of their time in any of the manufactures of the house which best suits their age, strength and capacity. If it be established that at these early years they cannot be made useful, I reply that at four years of age there are sturdy employments in which children can earn their living; but, besides, there is considerable use in their being, somehow or other, constantly employed at least twelve hours in a day, whether they earn their living or not; for by these means we hope that the rising generation will be so habituated to constant employment that it would at length prove agreeable and entertaining to them. ”



William Temple

society existed for seomtimes hundreds of years. Then, as material production increased, the old system became outdated. A new one began to emerge. Inevitably, those benefiting from the old, fought with those poised to benefit from the new, for political power. For example, in Rome two thousand years ago, plebs fought patricians. Gradually, feudalism took over from slave societies. Then, in the nineteenth century, capitalism took over from feudalism.

## IRELAND

This is precisely the conclusion that Connolly came to in *Labour in Irish History*.

“As we have again and again pointed out, the Irish question is a social question. The whole age-long fight of the Irish people against their oppressors resolves itself in the last analysis into a fight for the mastery of the means of life, the sources of production, in Ireland.” (p. 134 *Labour in Irish History*).

Everyday life in our country confirms Connolly's and Marx's materialism. Because they receive small material privileges, loyalist workers support loyalist bosses and British imperialism, rather than their fellow workers in the nationalist community. In the Free State, the same factors are at work. In 1921, large ranchers and the Catholic Hierarchy supported the Treaty. Over sixty years later, the Free State establishment is unchanged. They recognise that the radical struggle being waged by the nationalist people of the Six Counties threatens their political power. So nationalist sentimentality is thrown out the window. Effective support for British rule is the consequence of their material interests.

So really, materialism is not complicated. Throughout the ages, economic conditions have shaped the way people think. As society changed from one form to another, attitudes, morals, etc. changed also. There has been constant conflict between those who possess wealth and economic power and those who do not.

This conflict is the key to history.



# Would you live there?

**These photographs of the kitchen and back hall of a house in the Shantallow area of Derry show the type of conditions the Housing Executive expect people to live in.**

The present occupant, an unmarried mother with two children, decided to re-decorate the house shortly after moving in.

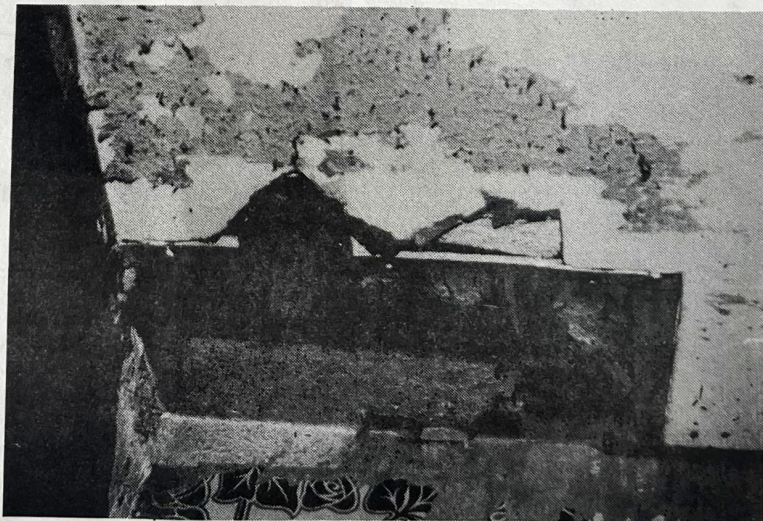
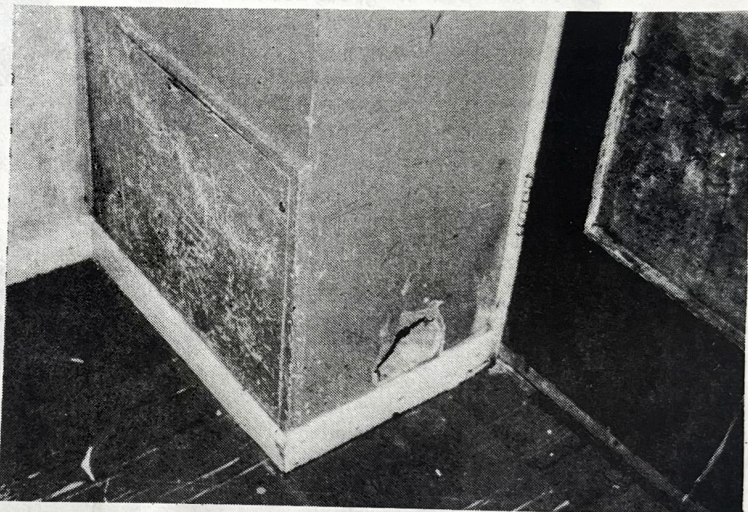
She discovered, to her horror, that underneath the wallpaper, there were holes in the walls, gaps between the walls and ceiling and one wall which was totally unplastered!

The woman immediately contacted the Housing Executive who sent round a woman to examine the house. The result was that, as the Housing Executive saw it, no lives were in danger and there was no 'health risk' they were not obliged to carry out any work!

In desperation, the woman called the Department of Health and, although they said there was a health hazard, they were powerless to do anything.

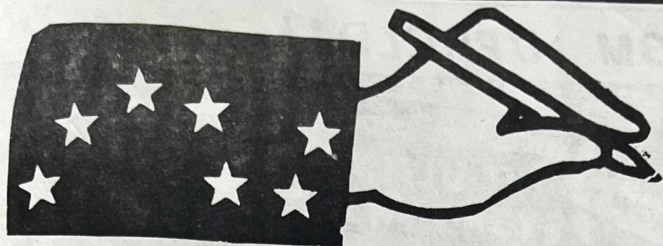
The woman then contacted the local IRSP who, in turn, found a local handyman who would do the work, free of charge, if the materials were provided.

As a result of this the vital repairs were eventually done - but is it necessary in the future for all such cases to be fought for and the Housing Executive be forced to fulfil their obvious responsibilities.



Advice on: Repression; Housing;  
Social Security; Women's Rights  
**IRSP ADVICE CENTRE**  
392 Falls Road, Belfast 12.  
Telephone: 24-71-78





## Letters

### COMMEMORATION REVIVED

A Chara,

The Liverpool Easter Commemoration Committee has revived the ceremony which took place in the city until comparatively recently. Liverpool R.C. Cemetery has the finest Fenian Monument in England; sixteen dead Fenians are buried there.

The Liverpool were also involved in the 1916 Rising. Members of Cumann na mBan there crossed over to Dublin on the night of Holy Thursday having been told that they were to join a training camp there. Those girls were Rose Anne Murphy, Anastasia, Mc Loughlin, Kathleen Murphy, Kathy Doran and Peggy and Frances Dawney. The Dawney sisters were great followers of James Connolly.

The Proclamation was appropriately read out by a Liverpool Irishwoman, Angie Bertill. Angie is a Labour councillor for Kilburn - the heart of London's Irish community. The following message of support was read out from the IRSP.

"The London James Connolly Cumann, IRSP, wishes to express its backing for this rally and Commemoration.

The Republican Socialist struggle has a long distinguished history. So has the tradition of Irish workers in this country returning to aid their comrades in times of struggle, just as Cumann na mBan Volunteers returned to fight in the 1916 Rising, so our own comrades, and INLA Hunger-Striker Kevin Lynch, returned to join the fight in his native Derry, which led to his tragic but noble end.

The position of women in the struggle has for too long been brushed aside or ignored. Constance Markievicz led one section of the Irish Citizen Army Volunteers in the Easter Rising and the Dawney sisters themselves were great followers of James Connolly.

Believing that James Connolly's ideal of a Socialist Republic cannot be won until the liberation of women, the IRSP is supporting the Anti-Amendment Campaign. Principled action alone can bring about that for which our comrades gave their lives."

*Is mise le meas,*

Liverpool Commemoration Committee.



### JOIN THE IRSP.

Name .....

Address .....

Send to: 392, Falls Road, Belfast - or -  
34, Upper Gardiner Street, Dublin.

A new IRSP CUMANN has been formed in the Poleglass area. Anyone wishing to join should contact  
**392 FALLS ROAD, BELFAST 12.**

At 8 am on Thursday April 21st. the Independent Radio News station LBC broadcast a lengthy interview with Ray Collins of the Belfast Comhairle Ceanntair in relation to party policy and the forthcoming Westminster elections. There was immediate and vehement reaction from Tory and Unionist politicians. Notable amongst the hysterical ranters were Ian Paisley and Peter Wall who once shared an office with the late Airey Neave.

The uproar ranged from calls to block the party from making any intervention in the elections to demands that the IRSP should be proscribed and it's members all locked up.

In Belfast a statement issued by the IRSP said 'these hysterical rantings demonstrated yet again how the Brit ruling class occupies Ireland by force of arms and in a totally undemocratic way. It is obvious that they extol their version of 'democracy' when they are winning but wish to change the 'rules' when they are not.

The hypocritical calls for the banning of the IRSP because a representative goes to London to suggest that the IRSP considers standing in the Westminster elections, and the spurious calls that the party is an open front for the INLA, are typical of the ideals of the Brit ruling class towards those who oppose British oppression in Ireland.

Thier reaction also exposes the deep hostility they feel over the exec hostility they feel over the execution of Airey Neave, who was a leading proponent of SAS terrorism in Ireland.

These points were re-iterated in detail by Ray Collins at the LBC studios later that morning, in a live interview on the Brian Hayes phone-in program which was extended to an hour because of the interest from listeners.. He also made it clear that the IRSP was not an abstentionist party and it was pe abstentionist party and it was party poli policy to make interventions in election in order to push foward anti-imperialist and Republican Socialist politics.

Although the final decision to stand in the elections rests with the Nato in the elections rests with the National leadership, intervention would be on the basis of building and developing socialist policies and to strengthen our movement for the future. We would also consider talks with Sinn Fein in order to maximise anti-imperialist unity.



## RACISM UPHELD!!

The Press Council in Britain has criticised the London G.L.C. (Ken Livingstone is the Chairperson) for bringing the 'Evening Standard' to task when it printed a particularly racist, anti-Irish cartoon. The Press Councils' decision displayed a consensus opinion in the British media that the Irish are 'fair game' for all sorts of racist abuse.

The G.L.C.s action followed a report by its Ethnic Minorities Committee which said that the cartoon was likely to stir up racial hatred against the Irish community. Defending the cartoon the Evening Standard editor Louis Kerby, said the cartoon was drawn "after a man's hand had been sawn off by terrorists". The incident he referred to happened in Larne, when a Loyalist gang burst into the only Catholic home in the area and carried out a particularly brutal sectarian attack. Such sectarianism is a direct result of British policy in Ireland which has upheld this sectarian state by force of arms. But such is the ignorance and prejudice of the British media that the Press Council upheld the Evening Standard's argument and ruled against the G.L.C.



ANTI IMPERIALISTS GUIDE TO THE IRISH WAR. - IRISH FREEDOM MOVEMENT.

This book is, as it says on its first page, "a handbook for people in Britain who want to end the war in Ireland".

It is produced by the Irish Freedom Movement, which, is largely composed of the Revolutionary Communist Party. References to the I.R.S.P. and I.N.L.A. are sketchy and vague and it is surprising, to say the least, that no mention is made of Miriam Daly either in the account of the formation of the Relatives Action Committee, nor in the personalities of the Irish War' section. Extensive documentation of the sectarian workings of the Northern state are balanced by reference to the Orange Order as a "community organisation". While

the documentation on the Irish war contains mention of the I.N.L.A. attack on the Cheshire regiment at Ballykelly, readers here will be surprised to learn that the I.N.L.A. killing of loyalist bigot John Mc Keague in January 1982, is referred to as "Provisionals assassinate John Mc Keague", not to mention the references to the hunger strike as "led by I.R.A. prisoners and supported by I.N.L.A. prisoners". These inaccuracies and somewhat superficial analysis of the political forces at work in the Irish revolution could possibly be overlooked in a standard British media account of the struggle, but somewhat more is expected of a group expressing solidarity with the struggle and who are themselves revolutionaries.

The most controversial section is probably that dealing with solidarity work in Britain. The Irish Freedom Movement insists that "The point of departure for the solidarity movement must be its support for the struggle for Irish liberation" and condemns the Troops Out Movement as being "moribund" and "fence-sitting". Obviously the Irish Freedom Movement seeks to set itself up as an alternative to T.O.M. Insisting on a position of total support for the armed struggle as a precondition for solidarity work would appear to unnecessarily narrow the base of support for British withdrawal from Ireland and while in many ways this book is a welcome development one cannot help getting the feeling that it's real purpose is to bolster the R.C.P.'s somewhat sectarian approach to solidarity work in Britain.

## FASCISTS ORGANISE

### Six new Ulster units set up: NF

THE NATIONAL Front said today they have formed six new "units" in Northern Ireland. Local organiser Mr. John Morrison said these were in north and east Belfast, as well as Ballymena, Ballymoney, Enniskillen and Larne. Mr. Morrison said: "These new groups herald the start of an intensified recruitment drive by the UK's largest loyalist party and the commencement of more overt activities by the National Front on Ulster's streets."

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