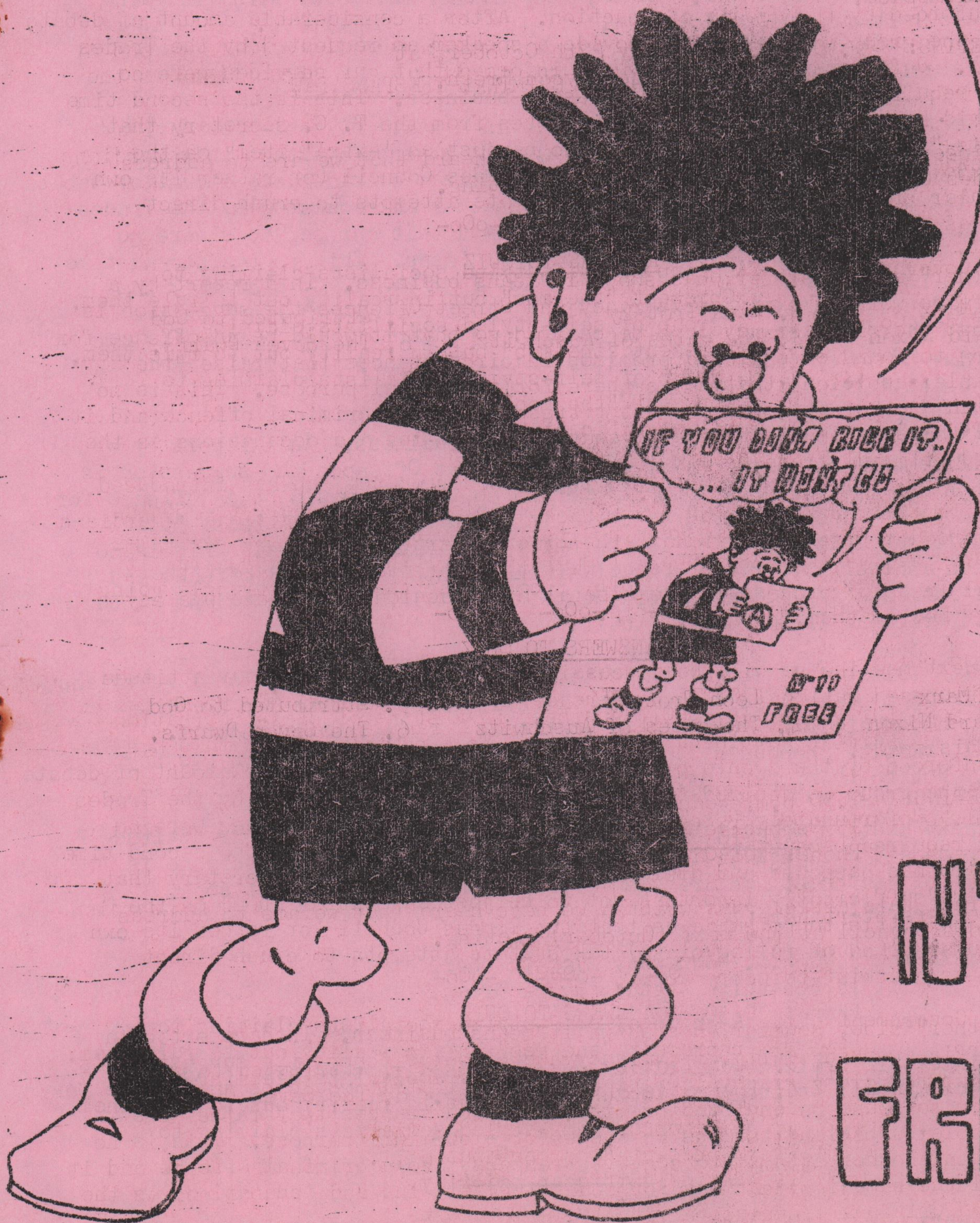


IF YOU DONT KICK IT ...  
... IT WONT GO



N° 11

FREE



New readers start here:

CAST

H. M. Government .. A group of self-styled socialists claiming to represent "the mob" but in reality out to rule them.  
The Trades Council .. A group of self-styled socialists claiming to represent "the mob" but in reality out to rule them.  
CACTL .. .. A group of self-styled socialists claiming to represent "the mob" but . . .  
The Mob .. .. An insignificant majority.

Scene: H. M. Government seeking to impose order on the mob has introduced a Criminal Trespass Bill which it hopes will please its master, the State. The Trades Council tries to keep up its image with the mob but at the same time does not want to antagonise the State who it hopes will reward it with H. M. Government's job. CACTL, recognising the power struggle going on, feels left out and so joins in.

Now read on:

Unlike most furry animals, CACTL has been in a state of semi-hibernation over the summer (in Nottingham at least). To a certain extent this has been enforced by the agents of reaction. After a considerable amount of debate within the group we decided to provide a speaker as requested by the Trades Council. Unfortunately (sic) we were informed that our services were no longer required because of other pressing business. This is the second time that this has happened and diplomatic notes from the T. C. secretary that CACTL is "sufficiently important not to be just an 'extra' item" on the agenda do little to persuade us that the Trades Council (or rather its own particular brand of ruling class) takes State attempts to crush direct action as anything to worry about.

The "other" side, however, has shown it means business. In a report by a Home Office working party on Vagrancy and Street Offences the suggestion is made that the old vagrancy laws be changed so that it would be an offence for a person to found on enclosed premises in circumstances that raise "the reasonable suspicion" that he is there for a criminal purpose. This is no more than another attempt to convert trespass into a criminal offence and it has all the same implications for squatting, sit-ins and occupations as the proposed Criminal Trespass Law itself.

Faced with this broadening of the attack, what have the traditional guardians of the freedom of the individual, the Liberal Party, got to say for themselves? Asked at their conference what they intended to do about the Criminal Trespass proposals, the Liberal M.P.s denied that there was any threat. Not to them, perhaps!

At the next meeting we will be discussing future activity and our attitude to the proposed National CACTL Conference on Direct Action. Everyone is welcome - please come! We are also trying to arrange a benefit soon. Watch this space!

NEXT MEETING: 7.30 p.m. Wednesday 27th October, at  
15 Scotholme Avenue, Hyson Green.  
Phone: 708302

P.S. Since this article was written we have heard that we are to address the Trades Council at the next (October) meeting.

-oOo- -oOo- -oOo-

ANSWERS TO QUIZ

- |                  |                           |                      |
|------------------|---------------------------|----------------------|
| 1. Karl Marx     | 3. Leon Trotsky           | 5. Attributed to God |
| 2. Richard Nixon | 4. The gates of Auschwitz | 6. The Seven Dwarfs. |



CONFERENCE ON DIRECT ACTION AND CRIMINAL TRESPASS.

This conference, organised by the Campaign against the Criminal Trespass Law, will be at Reading University on Saturday 27th/Sunday 28th Noveember.

The aims are:

- \* to provide information on the Law Commission's Conspiracy and Criminal Law Reform Bill, and place in the context of the state's response to direct action.
- \* to examine the effectiveness, problems and possibilities of direct action.
- \* to discuss practical actions to carry forward the campaign to defeat the Bill.
- \* to provide an opportunity for activists to exchange exper iences, ideas and information from both the labour movement and the community.

It is likely that a Criminal Trespass Law will be introduced by the Government in the begginng of November. The offence concerned will pose a serious threat, not only to industrial action, but also to direct action outside the workplace.

THE AGENDA includes Explanation of the Bill, History of CACTL and proposals, Political use of the law etc as well as a Social on the evening with a Theatre Group and live music. Three films will be shown : Coup pour Coup, a new film on the Fisher Bendix occupation and Behind the Rent Strike. Eleven Workshops are proposed and these will be on :

- |                                     |   |
|-------------------------------------|---|
| A. Green Bans                       | B. Direct Action in Italy.              |
| C. Industrial Occupations           | D. Squatting.                           |
| E. Rent strikes.                    | F. Student Occupations.                 |
| G. Direct action and the Cuts.      | H. Dossers, Single Homeless, Gypsies.   |
| I. Mass Trespass.                   | J. Women and Direct Action (2 sessions) |
| K. State Response to Direct Action. |   |

EXHIBITIONS on the history of direct action will be up throughout the conf.

Nottingham CACTL is keen to sell tickets and arrange transport to this worth-while conference. You can either go as an individual or be delegated from a tenants association, womens group or trade union. The cost is £2.50 or £1.50 for Claimants. Please contact us for details.

Nottm CACTL also intends to organise a Social in November or December and we a speaking at the Trades Council on October the 20th. The next meeting is Wednesday 27th October at 7.30 at 15 Scotholme Ave., Hyson Green.

Nottingham CACTL  
c/o 15 Scotholme Ave.,  
Hyson Green,  
Nottingham.

phone 708302

\* \* \* \* \*

THE REDRESSERS FOLK CLUB

WHITE SWAN PUB, PERCY STREET, OLD BASFORD. 8.00

every Friday.

This is a new folk club with socialist sympathies which has recently started in the White Swan. (to get there either catch a 36, 37 or 41 from town or a 43, 44, 71, 75 and get off at Vernon Rd and cross the railway footbridge.)

Since a fair proportion of the evening is open to singers from the floor then hopefully those who have songs about changing the world will come along and get up and sing them.

\* \* \* \* \*



## WORK AND THE ROLE OF THE REVOLUTIONARY

(Confessions of a Liberal-Humanitarian-Petitebourgeoise-pacifist)

Previous articles in "If you don't . . ." have raised a number of questions about work. Several writers have suggested that work is not always a good thing (surprise surprise!) and that there are a number of distinctions to be made between different types of work, their purposes and their contexts. It has been argued that these factors should affect not only our attitudes towards work itself, but also towards the role of work, the work situation, and organizations based on it, in the revolutionary process. Campaigns such as the "Right to Work" can be seen as dehumanizing (from a "bourgeoise-liberal perspective") and counter-revolutionary precisely because they fail to consider these other factors. They promote a one-dimensional view of people in which an individual's revolutionary potential (and by extension, intrinsic worth) is seen solely in terms of that person's position in relation to the production process. Work is seen merely as a unit of economic analysis and no attempt is made to examine the work experience itself, and the role that work plays in the total life of the individual, for these aspects are not seen as relevant to the revolutionary struggle.

It is ironic that in attacking this concept of work promoted by the "Right to Work-ers" and other self-styled Marxists, a number of people on the libertarian left have approached the position of condemning work as necessarily bad, inhumane and counter-revolutionary. In doing so they have unconsciously (?) accepted the definition of work of those they criticise. I cannot go along with the Marxists in calling for the Right to Work, but neither can I support the call for the Right not to Work, because both of these positions identify work with being exploited, submitting to restrictive, boring and de-humanizing regimes of production. There is an alternative view which focuses on how work could be and should be, rather than how it is. Work can be seen as potentially an activity necessary to survival and creative, fulfilling and enjoyable.

Henry Thoreau, for instance, went off to the woods to demonstrate that "to maintain oneself on this earth is not a hardship but a pastime", and more people are now trying to move towards self-sufficiency (and are condemned by some as "alternativists"). The most honest and successful of these experimenters seem to be "working" non-stop, they never sit around doing nothing, yet to suggest that they have no time for play, or that they are exploited or bored and have no enjoyment of life, would be ridiculous. In fact they have reached the enviable position of integrating work and play. Only when we move towards a position where those activities which are necessary for survival are so enjoyable and happily undertaken that they are indistinguishable from what we now term play will we achieve any real revolutionary change.

This is all very well in theory, but how can we move towards this ideal now, given the constraints of the present economic and social system? On a personal level we can try to support ourselves in some way which is creative and enjoyable rather than simply accepting the choice between mouldering in a factory and mouldering in the dole queue. But left there that would be a selfish and anti-social course to take. So it is important not only to do that but to get clear exactly what things are necessary to our lives, and what are superfluous, and how they can best be obtained and utilized, so that we and others don't have to do boring repetitive jobs producing the superfluties. Furthermore we should encourage other people to take a similar attitude to their personal lives.

On its own this action may not be revolutionary, even though it does have definite effects on society, for these effects can develop in a number of different ways. Thus those displaced from boring useless jobs will not automatically take up stunning new creative activities, or "unify work and play in their lives". More likely they will be deposited on the end of



/ work continued

the dole queue and into the ranks of the National Front.

It is at this point in the process that the "revolutionary" has to work. The person who wishes to encourage revolutionary change has a three-fold role to play: first as a provider of resources, services, skills of organization etc.; second as an educator, making people conscious of the structure and functioning of society, of their own roles within it, and of the significance of their own actions, (an example of this role is the destruction of the work ethic - trying to convince people that their "worth" is not really measured by whether or how the capitalist system chooses to employ them); thirdly as an opposer and preventer of counter-revolution, by opposing counter-revolutionary forces such as the National Front. Less obvious examples of forces to be opposed are campaigns, such as the "Right to Work", which are misconceived or misdirected.

Work should be seen as something to be changed, not just accepted in its present form. By the same token, revolution will not just be a political matter, it must involve real changes in people's lives and attitudes, particularly in the area of work.

JC

-oOo- -oOo- -oOo-

"All is for all! If the man and the woman bear their fair share of work, they have a right to their fair share of all that is produced by all, and that share is enough to secure them well-being. No more of such vague formulas as "The right to work" or "to each the whole result of his labour". What we proclaim is THE RIGHT TO WELL-BEING: WELL-BEING FOR ALL!"

P. Kropotkin, "The Conquest of Bread", 1892

-oOo- -oOo- -oOo-

#### A QUIZ!

Some members of the collective thought this quiz shouldn't go in because of its sectarian nature, and wish to dissociate themselves from it. I disagree. Here it is:

Who said:

1. "A general prohibition of child labour is incompatible with the existence of large scale industry and hence an empty pious wish".
2. "The work ethic holds that labour is good in itself, that a man or woman becomes a better person by the act of working. America's competitive spirit, the "work ethic" of this people, is alive and well on Labour Day 1971."
3. "Labour, obligatory for the whole country, compulsory for every worker, is the basis of socialism."
4. "Work is Freedom."
5. "Six days shalt thou labour."
6. "Hi Ho! Hi Ho! Its off to work we go!"

Answer on another page (hopefully).

-oOo- -oOo- -oOo-



## MARX STUDY GROUP

The second meeting is at 7.30 on Sunday 24th October. Discussion starting from "Wages, Price and Profit" Karl Marx. We're still considering how the group could develop. Contact 813512

## PORTUGAL

Two stickers being distributed by the East London Portugal Solidarity Group are available from Mushroom, price 5p each.

One is to raise money for a Creche at the Co-operative Farm of VIMIERO in the Allentejo. The other is to help rebuild a factory in Oporto - SOUSABREV - burnt down after 17 months of self-management under workers control.

## SOCIALIST/POLITICAL DISCUSSION GROUP

This is a non-sectarian discussion group which so far has had a few meetings including discussing the Labour Party, Socialism and Feminism, Women and the Family, the Beginnings of the Working Class. A programme for future discussions is not worked out yet but ideas circulating include: Fascism, Africa, Reform and Revolution, Immigration, Children, the State, Origins of the Crisis, the 'new' working class, Trade Unions, Ireland, Is Social Struggle Revolutionary?, Revolutionary Organisation, Women & Society, Changes in the Workplace, etc.

The next discussion is 18th October 7.30 continuing on the Beginnings of the Working Class at 35 Magdala Rd, off Mansfield Rd., Nottingham. For further details contact 624344 (Sue or John)

## POLITICAL ECONOMY OF NOTTINGHAM WORKSHOP

At a meeting on 11th October we discussed how to set up a WORKSHOP on the Political Economy of Nottingham.

\* Over a period of time information can be collected to produce a picture of WHO OWNS WHO? What have been the major changes in housing, in schooling, in health services etc.

\* What have been the policies of Regional and Local Authorities and Industry. And what have been the reasons behind these policies? How do employers and the state view the local workforce? Docile? Having particular skills? A force to be reckoned with?

\* This obvious can't be just a 'local study' but perhaps by looking at Nottingham we can see the relevant balance of forces nationally & internationally.

\* The history of struggle - where it's got us - will be important to investigate.

\* Most important, what has been the experience of struggle? How have strikes, protests over playspace or rent fared? What has been the content and direction of the various struggles? For example, how does it feel to have been used to an independent wage as a female hosiery worker, with a social life at work apart from the family and now to be made redundant with the decline of the hosiery industry and made to do the work in the home which the run-down of schooling, health and nurseries because of the Cuts implies? What does this mean in terms of being prepared to struggle over rent?

It might be possible to find out some of these things from interviews and newspaper cuttings. Help is very much needed on this. Hopefully this will lead us to working with activists in housing estates, workplaces etc.

The format of meetings is undecided. It might be possible to start a meeting with a discussion (eg the Keynesian state and the international division of labour since WW2) then carry on to discuss the info we've gathered. The next meeting - provisionally 1st Nov - will include info on the Structure Plan, industrial ownership and the effect of the cuts



in schools.

It seems very likely that many people who've been involved in action groups, tenants associations, workplace struggles etc will have some experience and information they could share. PLEASE DO SHARE IT. Either come along to the meetings or contact PENWorkshop, c/o 3 Dunlop Ave., Lenton, Nottingham.

ACTION IN THE EVENT OF A REVOLUTION

1. IF YOU DISCOVER A REVOLUTION:

Immediately sound the alarm.

TRY TO CONTROL THE REVOLUTION by using the nearest dialectic but do not risk personal liberation.

2. CALLING ASSISTANCE:

On outbreak of any revolution, however small, the most alienated person present will call for help immediately by:

EXCHANGE TELEPHONE - Dial 999

Give the operator your telephone number and ask for WORKER CONTROL. On receipt of a reply give the distinctly:

REVOLUTION AT .....

Do not assume that the call has been received until it has been acknowledged.

3. EVACUATION OF SOCIETY:

Society will be evacuated on the sounding of the alarm.

All persons will assemble in a VACUUM

ACT QUIETLY

DO NOT USE ANY LEGITIMISED ESCAPES

DO NOT USE ANY ARTIFICIAL LIFTS

The person in charge will ensure that all persons have been evacuated from society and indoctrinated.

NO ONE SHOULD BE ALLOWED TO RE-ENTER SOCIETY UNTIL TOLD BY A RESPONSIBLE OFFICER THAT IT HAS BEEN RE-STRUCTURED

x x x x x x x x x x x

FASCISM AND ANTI-FASCISM

STREET MEETING IN HYSON GREEN. The antifascist committee plans to hold a street meeting in Hyson Green (shops) on November 6th from 11.30. It will begin with a short street theatre. Please come.

As the notes "Sexism, Racism and Fascism" suggest fascism grows in certain conditions. Connected with the nationalism comes an attempt to defeat particular groups of people, notably 'immigrants' or 'foreigners', women asserting their independence, gay people and so on. Along with this defeat comes their abandonment by white, male & straight sections of the working class. The street meetings hope to move these contradictions in a progressive way. It should be obvious from this that fascism cannot be dealt with by just "wiping the National Front off the street."

HYSON GREEN ANTI-FASCIST GROUP? It would be very useful to start a local antifascist group in Hyson Green. A meeting has been arranged to prepare for Nov 6th, discuss fascism and consider what could be done in this area. This will take place at THE FOREST GREEN COMMUNITY CENTRE (corner of Gregory Blvd. and Noel St.) at 7.30 on Friday 29th October and will be followed by a SOCIAL.

STREET THEATRE meetings take place at Forest Green Community Centre every Sunday at 2.00. We have tried to produce a theatre about some aspects of fascism but are floundering a bit. WE NEED ALL THE HELP WE CAN GET. Come and join in!



Notes for the first of a series of educational arrangements jointly by the Black People's Freedom Movement and Gay Workers, Nottingham, Autumn 1976.

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SEXISM, RACISM AND FASCISM

Some points for discussion:-

- Opposing racism is not taken very seriously by the Antifascist Cttee.
- Opposing sexism is almost totally ignored; it tends to be thought of as a 'fringe' issue, but is of central importance.
- In the total fascist view of the world sexism is completely tied up with racism and nationalism.
- Fascism is a form of capitalism, but they are not the same thing.
- We need to examine the different kinds of fascism and the different situations within which they develop.
- Sexism and racism existed before capitalism and won't simply disappear with the nationalisation of the factories and banks under workers' control; on the other hand we will get rid of neither until capitalism is ended.

The family and the oppression of women and gays

The family is the first place where the identity of the individual develops; it services the waged worker, organises the conditioning into male and female sex roles and promotes heterosexuality as the only acceptable form of sexual experience. Fundamental to this is the oppression of women and the suppression of gay sexuality.

Racism, Imperialism and the international division of labour.

The oppression and distortion of mainly non-white cultures is the result of imperialism. It has been used against people of various races and countries in different ways thus organisation exploitation across the world.

Nazi Germany

While most of the left ignored sexism, the Nazis combined sexism, racism and nationalism so that the 'perfect' German mother and the 'Aryan' man would produce 'pure' children for the 'Master Race' and the 'Fatherland'. This involved first of all a certain amount of controlled sexual liberalism and then a fierce repression of women's independence and gays.

Conclusions

- Divisions of race and sex are dampers on working class struggle; fascism exploits these divisions; we need to develop working class solidarity.
- The basis of the Antifascist Committee needs to be questioned. How far does it come out of the self-organisation of women, black people and gays?
- How can we understand the appeal of NF to the crisis of everyday life?

These points are controversial even among ourselves, but we hope they will spark off discussion. The next Gay Workers meeting will be held on Friday 22nd October. Please phone Char Stanier at Nottingham 76410 for details.

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The next Antifascist Educational, on the nature of Right-wing Groups in Britain is on Wednesday 27th October at 7.30 at International Community Centre.

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CHILD CARE BABY SITTING CHILD CARE BABY SITTING CHILD SHARING COLLECTIVELY

SOME PEOPLE with kids and some without very much feel the need for people to care for their kids, especially on a regular basis so that they can get out to meetings or for a drink. This at least allows them the opportunity to express what they have to say. If you want to contact Lynda at 44, Holden St., or ring Keith 79826 or Manuel 600337.



T W E N T Y   Y E A R S   A G O  
T H E   H U N G A R I A N   R E V O L U T I O N

" If there was hope, it must lie in the proles, because only there, in those swarming disregarded masses ... could the force to destroy the Party ever be generated. The Party could not be overthrown from within. Its enemies ... had no way of coming together or even of identifying one another ...

But the proles, if only they could somehow become conscious of their own strength, would have no need to conspire. They needed only to rise up and shake themselves like a horse shaking off flies. If they chose they could blow the Party to pieces tomorrow morning. Surely sooner or later it must occur to them to do it ? "

George Orwell

Just twenty years ago this month the question posed - if not answered - by Orwell in his novel 1984, was answered firmly and categorically in the affirmative by the proletarian masses of Communist Hungary.

On the 23rd of October 1956, Hungarian students, writers and intellectuals took to the streets of Budapest demanding political freedoms, liberal reforms, a new government, and the withdrawal of Soviet troops from their country. Within hours their demonstration was joined by thousands of working people, and before the day was out the huge Stalin statue on the edge of the city park was pulled down by the workers of Budapest. Panicking in the face of these events, Hungary's stalinist rulers called in Russian tanks and troops to squash the uprising. But the effect of the Russian military intervention was the direct opposite of that intended. It was met by armed resistance from the Hungarian working class, and what had started as a peaceful demand for internal reforms was transformed overnight into a full-scale social revolution.

In the face of this mass revolt, a new government was set up by Communist reformers who had opposed the stalinist regime in previous years, and their leader the 'liberal communist' Imre Nagy (something of a Hungarian Dubcek) became prime minister. These changes, however, were not enough to stem the rising tide of revolt. Power was being taken over directly by the people themselves in the streets, the factories and the workers' districts of Budapest, where they set up their own armed fighting groups, political parties, revolutionary committees and workers' councils.

The Russian leaders in the Kremlin clearly realised that Imre Nagy and the Communist reformers would be unable to contain this mass upsurge of the Hungarian working class. Ten days later, in the early hours of November 4th, Russian tanks invaded Hungary a second time, overthrowing the government of Imre Nagy and establishing a military occupation of the country. But once again the Soviet tanks only served to intensify the class struggle of the Hungarian workers. Refusing to recognise the puppet government of Janos Kadar set up by the Russians, the workers launched a general strike and resisted the new government and the Soviet military occupation for almost two months. In the course of the strike and the resistance, the class organisations of the Hungarian workers grew to new heights. In Budapest a Central Workers Council was set up which gave overall direction to the strike, continued to press the demands of the revolution, and negotiated directly with both the Kadar government and the Soviet military command.

In the end the Central Workers Council was banned and the Hungarian workers' revolution was defeated, but this only took place after weeks and months during which the authorities of the Communist state - the government, the party, the unions and the police - had to conduct an intensive struggle to wrest control of production out of the hands of the Hungarian workers. The workers resisted by strikes, sit-ins and factory occupations, and in many cases factories and workers' districts continued to be the scenes



of armed conflicts even as late as January 1957. Often Soviet troops had to be sent in to take over the factories - dramatically illustrating the real conflict of social forces that was the Hungarian Revolution.

Bill Lomax

\* \* \* \* \*

\* The story of the Hungarian Revolution and  
\* the Hungarian workers' struggle against the  
\* Communist state and for a new society of  
\* proletarian democracy is told in Bill Lomax's  
\* book HUNGARY 1956 which has just been  
\* published by Allison & Busby to co-incide  
\* with the 20th Anniversary of the Revolution.  
\* Available in paperback at £ 2.95 from  
\* Mushroom and other bookshops

\* \* \* \* \*

Some Popular Slogans of the Hungarian Revolution :

- " We shan't stop half-way, We shall destroy Stalinism ! "
- " Let the soldier of every country return to his own land ! "
- " Land and factories, we shan't give back ! "
- " We are not fascists, we are workers ! "

What the Workers thought of the Communist state :

" The Communists nationalised all the factories and similar enterprises, proclaiming the slogan - 'the factory is yours - you work for yourself'. Exactly the opposite of this was true. They promised us everything, at the same time subjugating us and pulling us down to the greatest misery conceivable. "

A Budapest worker

" Then I went to Csepel and built socialism there too, as an iron worker in the Matyas Rakosi works. It was there that I realised how much the workers hated the regime. The workers hated the regime to such an extent that by 1953 they were ready to destroy it and everything that went with it. "

A Budapest student

A Leaflet distributed to Soviet soldiers :

(It was written by a Soviet soldier who had left his unit and joined the side of the Hungarian revolutionaries.)

" Friends! Don't Fire on Us!

Refuse the hateful role of executioners!

You helped to overthrow the fascist dictatorship,\* (\*ie. in 1945)  
but now you yourselves are serving dictatorship!

Friends! You are serving red imperialism and not the just cause of socialism! "

\* \* \* \* \*

\* IF YOU DON'T would like to call a meeting in the  
\* next week or two to discuss the Hungarian Revolution,  
\* possibly with a short talk by Bill and maybe some  
\* slides. IF YOU'RE interested in coming to or helping  
\* to organise such a meeting ring Robin at 813512 .

\* \* \* \* \*



" Slovaks, Rumanians and Serbians! Blood is flowing from our wounds and you are silent! We are fighting for liberty and you call us fascists! Rakosi's colleagues, who were not Hungarians, but enemies of our country, said the same thing ...

" We see that you too are groaning under the yoke we wish to throw off. Now foreign interests want to incite you against us. We have every confidence that you will not believe their lies ...

" We are fighting for you too, for peace, for socialist truth, for the guarantee of the free development of our peoples. Help us in our fight ! "

A Radio appeal to Hungary's neighbouring peoples

\* \* \* AFTER 4th NOVEMBER \* \* \*

1) How the Communist Regime 'explained' the strikes :

( or : 'Heard this one before?' )

" In the mining detonator factory, on the 11th of December, 65-70 % of the workers wanted to enter, but the president of the workers' council stood at the gate and prevented them all from entering the factory to work ... In the lamp factory, on the instructions of the workers' council, the porter stood in the way of those seeking to enter ... "

taken from an official Hungarian account

2) What the Workers thought of being called 'Counter-Revolutionaries' :

" WARNING : Ten million Fascists are at large in Hungary. They consist mainly of former Cardinals, nobles and officers of the Horthy army, and have spent the last few years disguised as workers in the factories on Csepel island. "

A Satirical Poster

" The General Strike is a weapon which can be used only when the entire working class is unanimous - So don't call us Fascists ! "

A Wall Slogan

H U N G A R Y      &      T H E      L E F T

" Tell me what you think of Hungary  
and I will tell you who you are. "

Ignazio Silone

The Hungarian Revolution marked a watershed for many on the British Left. The Communist Party supported the Soviet suppression of the revolution and the Moscow line that called it a counter-revolution. Thousands of its members resigned in protest. Several were active in founding the New Left Review and in the development of the New Left in general. Many swelled the ranks of the Trotskyist movement and helped to establish the Socialist Labour League (now the Workers Revolutionary Party).

The Hungarian Revolution also gave ammunition to groups ranging from International Socialists to Anarchists who argued that there was now no way in which the Communist states could any longer be regarded as workers' states - not even 'degenerated' ones - but that under them the working class was alienated and exploited just as savagely as by Western capitalism. Consequently, it was no longer adequate to demand liberal reforms or a merely political revolution to put the Communist states back on the road to socialism. A new fully social revolution was needed based not on party or state power but on workers' self-organisation in workers councils. The road to this third revolution against the Communist state and for proletarian democracy and workers' power had been clearly mapped out by Hungary in 1956.



IF WE ... IF WE COULD ... IF WE COULD DO ... IF WE COULD DO IT ...

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## THE BUILDING

Many of you will have heard something about the building probably from a friend or chum. My impression is that people seem unsure about what is happening there or what the vibrations are about. I feel the same way too many times. But John and I think that it could really be useful to people who generally feel that this society and the way people relate to each other are a hindrance to social and personal freedom, fulfilment and control.

Some of you may want to know a bit about what has been happening down there or even where it is. It is on Gregory Boulevard next to the library and has a sign outside saying Forest Green Community. That is the name of the Trust which is a charity.

It evolved about two years ago when a group of people, mainly parents, wanted to do some free schooling, but that soon disappeared because of either lack of commitment or dependence upon a few. It was then dormant for many months. The building needed a lot of work done to it: over 200 windows needed replacing, it needed rewiring completely together with emergency lighting because it was to be a public place, there was no form of heating, it needed cleaning and painting, solicitors contacted, deeds drawn up, money raised, plumbing fixed from outside, new toilets installing, new outside roofing, etc. Some task. And it has been. Most people have drifted into it and out of it pretty quickly. Most people came to chat and/or work. We have had several working weekends down there, and most of the jobs have been done.

Apart from that very little has happened there and people assume that nothing is happening there. But over the past 4 or 5 months there has been a burst of activity and interest. Our financial position is better than ever. Money has come from jumble sales (each one gets better and more fun), a few donations, Karnival gave £200 this year and Goosefair was amazing - we even had a bloke on a stall in the fair. Next year should be even better. We have been thinking of a cafe at the building, stalls at the fair selling real cheap soup, people's crafts, etc. The rent is being paid off regularly but we have a huge rates bill outstanding which is getting sussed because we are entitled to 50% exemption.

But let's get down to what it's about, that is what we'd like to see happen there and what is coming together. We think it's about people doing things there or from there which will help and encourage individuals and groups to do creative things, fun things and struggling things. A workshop is coming together which will cover silk-screening, woodwork, metalwork, electrics, electronics, bikes, etc., a dark room, a kitchen providing free food sometimes from all the food that is thrown away in local shops and markets, and teas/coffees all the time and helping those interested in setting up free food at festivals, a library which is just starting of revolutionary, alternative



creative books and pamphlets, which will include some for sale. I'm really into this one. I know many people are attached to their books and I have been and some are more important than others, but if you fancy letting others share that bring your books or magazines to the building on Fridays between 10 a.m. and 4 p.m. We are also getting together a kids library of non-sexist and non-racist books and again others to sell second hand. If you are interested try to see us some time. It will also include a creche on some days, a place for political/alternativist groups to meet and have meetings, films, small concerts, discos, jumbles, craft groups. On Fridays we are open from 10 a.m. as a bazaar with craft things people make, the library, to pop in for a tea and chat with your kids, a womens place for information, books, etc., to work on the building, etc, Also a jumble and free clothes. That is on Fridays.

On some other days the anti-fascist street theatre, black kids, a womens craft group meet as well as people just coming in. But we would like and hope that many other people and groups to use it - womens group, gay groups, the BPFM, other groups involved in local, national or international struggles. The potential for this place is amazing for these people as well as for those in the area. A place which would encourage people trying to control their lives through groups or alone in Nottingham; a place for people to meet and exchange ideas; a social place.

In a way we are appealing to you to define its path and its politics. As you know the politics, the essence of anything is defined, IS what those involved are - their values, their actions, their sensitivity, their situation. You don't have to run it or run away from it. Come and organise it or the thing you want to do in it. There are many criticisms of sexist books for kids, so lets do it ourselves; lets not only criticise and work towards getting better books at school or in the libraries, let's make it ourselves, especially if we believe that the institutions of our society cannot be reformed, or rather that they can be reformed but not revolutionised within the present structure of society (reformism being an integral part of capitalist and authoritarian societies, like social-democracy and trade unionism).

If you or a group you are involved in are interested in using the building once or regularly contact us at the building, or pop a note under the door or ring 813512 Robin, 600337 Manuel or see Lynda at 44, Holden St. or John at 5, Derby Grove.

DATES DATES DATES: Every Friday- bazaar, then bop at 8p.m.; Saturday 7.30p.m  
23rd. Oct. folk singing and poetry to aid free kitchen; Sunday 24 Oct. Anti-fascist  
street theatre group meets at 2 p.m. all welcome and kids take over at 4.30;  
Friday 29th Oct. 7.30p.m. Anti-fascist meeting followed by bop; Street theatre  
meets again on 7th. Nov. to do it really in Hyson Green; Womens Group meets-contact:  
Lynda, 44, Holden St. if interested-in silk-screening, craftwork, etc.

\* John Birdsall is trying to find a place to rent in the country-collectively. Anyone knowing of a place or interested in jointly renting a place contact: 5, Derby Grove.



19th October 1976.

IF YOU DON'T (HIT IT) ... IT WON'T (FALL) - under various titles - is a non-sectarian newsletter which appears about once a month. In the past ten issues there's been articles and reports about Closed Shops, Chile Solidarity Campaign, Women 'Battered' by their husbands, several articles on work, a chronology of struggles in Spain, the anti-homosexual attitude of Down-to-Earth food shop, Rent Strikes, information of campaigns and meetings and many more things. The fourth issue included these aims:

"We've tried to encourage active groups and individuals to use it as a way of explaining their aims and their problems... Exploring the problems of activity, collectively and honestly... is vital to finding out how to move forward... The most important issue seems to be what activity and ideas lead to worthwhile and effective change."

More recently, Nottingham Voice gave this description

"if you don't..." is a newsletter/paper/leaflet produced in Nottingham as a means of exchanging information and ideas towards a revolutionary change in society"

The 'Editorial Policy' is not really out in the open. For example, nothing was edited out of this one - we printed what we were given - but at the same time no doubt some people wouldn't bother or wouldn't dare send in material. More important, most people in Nottingham wouldn't even come across this newsletter. That is, it has little/no direct relevance to the problems and struggles of most working class women and men. However, these issues are usually the subject of IF YOU DON'T meetings, which are open so come along.

contact: IF YOU DON'T MEETING Tuesday 9th November 7.30  
600337 or 708302 10 Milner Rd., Sherwood, Nottingham.

#### MEETINGS

GAY WORKERS GROUP Friday 22nd Oct 7.30 phone 76410  
 IF YOU DON'T 9th November 7.30. 10 Milner Rd., Sherwood.  
 CACTL 27th Oct 7.30 15 Scotholme Ave., Hyson Green, Nottm.  
 Direct Action Conference : Reading University. 27th/28th November.  
 Socialist Discussion Group. info 624344  
 Political Economy Nottingham Workshop. details c/o 3 Dunlop Ave., Lenton.  
 Marx Discussion Group. details 813512 next meeting 24th Oct.  
 REDRESSERS FOLK CLUB every Friday eve. White Swan. Old Basford.  
 Proposed meeting on Hungary - interested? contact IF YOU DON'T.  
 Antifascist committee, c/o 126/128 Derby Rd.  
 Hyson Green Antifascist group. Friday 29th October. 7.30. Forest Green Centre.  
 Street Theatre. (help badly needed) every Sunday 2.00 Forest Green Centre.  
 Street Meeting in Hyson Green. Sat 6th November.  
 Educational on the Right-wing in Britain. 27th October. 7.30. Int Comm. Centre.

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 P.1 : Campaign Against A Criminal Trespass Law.  
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 P.3 : Work and the role of the Revolutionary.  
 P.4 : Sectarian Quiz.  
 P.5 : Marx Study Group, Portugal Stickers, Socialist/Political Discussion Group, Political Economy of Nottingham.  
 P.6 : Action in the event of a Revolution.  
 Fascism and Anti-Fascism.  
 P.7 : Sexism, Rascism and Fascism,  
 Child Care, Baby sitting, Collectively.  
 P.8-9 : 20th anniversary of the Hungarian Revolution, 1956.  
 & 10: " " " " " " " "  
 P 11 & 12 : The Building.  
 P 13 : Meetings, Editorial and Contents.