



Barri cade Bulletin

For Class Struggle Anarchism

#11 IRISH ANARCHIST BI-MONTHLY DEC/JAN '21 FREE!



**FIGHTING TO WIN * ABC NEWS
RADICAL BOOKFAIR * CRAIGAVON 2
THINKING ANARCHISM * BOOK REVIEW
STRIKING TIMES & MUCH MORE !**

BARRICADE BULLETIN

Welcome to issue No.11 of Barricade Bulletin, news and information from anarchists in Derry. Since issuing the last bulletin we have received more help and support from many locally as well as internationally who liked the new format. We're glad you like it!

Barricade Bulletin is a free bi-monthly news bulletin issued to help generate anarchist information, interest and knowledge of class struggle anarchism to an increasingly wider audience. Barricade Bulletin takes its name from the radical community news sheet printed and distributed during the period of Free Derry.

If you would like to get involved with anarchists locally, take part in anarchist activity, discussions and conversations, prisoner support or contribute to Barricade Bulletin, then drop us a line to our email listed below:

Derry Anarchist Collective
derryanarchists@gmail.com
facebook.com/derry.anarchists
derryanarchists.blogspot.com

If there's no anarchist groups active close to where you live or work then think about creating one and let us know so we can advertise it or help out.

Anarchist Black Cross
abcireland.wordpress.com

Alliance for Choice
<https://www.facebook.com/a4cderry>

Industrial Workers of the World
ireland@iww.org.uk
onebigunion.ie

Incarcerated Workers Organising
Committee Ireland
www.onebigunion.ie/iwocireland

Derry Antifascists
facebook.com/DerryAntiFascists

Justice for the Craigavon Two
<https://jftc2.com>

Migrants & Ethnic-minorities for
Reproductive Justice
www.merjireland.org/

STRIKE ACTION NEWS

Black Friday Solidarity with Garment Workers

As part of an International Day of Action on "Black Friday" members of the Industrial Workers of the World took part in solidarity actions with the former textile workers at Dragon Sweater and against excessive consumerism.

The international call was initiated by the FAU Hamburg, IWW Hamburg, and the Working Group Asia of the CIT ICL.

A representative of the IWW Branch in Derry commented following today's actions "Our members are once again highlighting the devastation caused to textile workers, to their families and wider communities throughout Bangladesh by ruthless companies who distribute to multinationals such as Lidl.

"After months of protests, strikes and standoffs, of which the IWW have taken part in internationally, these companies agreed to a fixed settlement earlier this month but have reneged on these. This in turn has left workers and the communities in which they come from destitute."

Debenhams Workers Solidarity

A number of solidarity protests have taken place at Debenhams store in Foyleside Shopping Centre in Derry in an ongoing attempt to raise awareness locally of the Christmas Boycott Campaign by ex-Debenhams Workers. The ongoing actions had been called by the **Industrial Workers of the World** Derry Branch as part of continuing solidarity with ex-Debenhams involved in pickets across the south who are demanding full redundancy packets which their former bosses are refusing to pay out.

Source & Further information:
www.onebigunion.ie

**THERE MAY BE TIMES WHEN WE ARE
POWERLESS TO PREVENT INJUSTICE,
BUT THERE MUST NEVER BE A TIME
WHEN WE FAIL TO PROTEST.**

#JFTC2



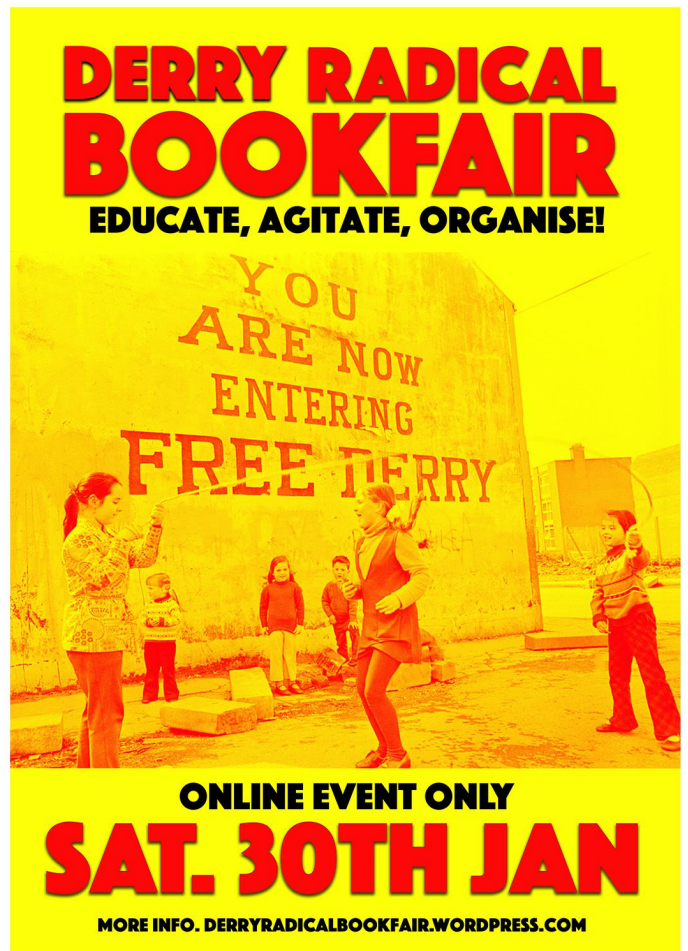
Derry Radical Bookfair Goes Online for 2021

In 2021 Derry will once again play host to our 5th annual Derry Radical Bookfair, however this year due to ongoing restrictions and social distancing brought on by the current Covid 19 pandemic organisers will hold an online event instead.

A spokesperson for the Derry Radical Bookfair said that "Due to health and safety concerns it was decided to hold our 5th Radical Bookfair online.

"It simply won't be the same as previous years however we are determined to create a number of online events such as book launches or discussions on the day itself."

You can receive further information on the next Derry Radical Bookfair at:
derryradicalbookfair.wordpress.com



DERRY RADICAL BOOKFAIR
EDUCATE, AGITATE, ORGANISE!

YOU ARE NOW ENTERING FREE DERRY

ONLINE EVENT ONLY
SAT. 30TH JAN

MORE INFO. DERRYRADICALBOOKFAIR.WORDPRESS.COM

BLOODY SUNDAY MARCH FOR JUSTICE 2021

This year, 2021, will mark the 49th anniversary of Bloody Sunday in Derry.

The annual March for Justice, it's said will take another format due to the current Covid 19 restrictions.

A family representative involved in the March for Justice Committee spoke recently of the forthcoming annual march, stating that next year's annual Bloody Sunday commemoration march may be 'replaced by a symbolic walk by 14 people representing the 14 victims' who died in the 1972 massacre.

It is thought that due to further restrictions with the pandemic in relation to public gatherings and events, that this years 'week of events' leading up to the annual March for Justice could undoubtedly be held online.

Each year the Bloody Sunday March Committee hold a series of public talks, arts and film events

focusing on local, national and international social justice issues, seen as a much needed platform to highlight and raise important struggles and human rights issues.

A spokesperson for the Derry Anarchist Collective said that "Whatever form the forthcoming Bloody Sunday events takes we would encourage support and involvement as possible, even if that is online, or on the streets."

For up-to-date information check out:

www.bloodysundaymarch.org



Problems at work?

Are you underpaid, working in unsafe conditions or discriminated against? Need help? The IWW is here for you!

We have won 1000s of pounds for our members.

For further info:
ONEBIGUNION.IE **Join us!**



Appeal to the International Anarchist Community

Remember that support – mainly financial, is much needed for our comrades who fight in the Belarusian Revolution. For us, a small amount - for them a chance to win!

Every single day of fighting more, brings them closer to winning for a free Belarus, free from a dictator, free from the state of terror, free from torture, beat, rape, mental abuse.

" For more than three months, Belarusians have been fighting the authoritarian regime. Within 26 years, dictator Lukashenko built a system aimed at suppressing all political life. Coronavirus and a number of economic problems have significantly changed what is happening in the country. Within a few months, Belarusians have learned self-organization. The presidential election caused a wave of the biggest protest in the history of the country!

But the tyrant will not abandon his throne. At least 5 people died (some died in strange circumstances). Thousands of people have been beaten and led to captivity by police violence. Over 15k detained and sentenced in administrative matters. More than 500 criminal cases have been opened.

At least 200 people await trial in custody (including anarchists and anti-fascists). Since the first days of the uprising, anarchists have been actively participating in street demonstrations and various initiatives in their places of residence.

Activists are in favour of self-organization and decentralised protest. Some have organized a guerilla group. Determination and persistence of anarchist movement in the country has made us one of the best organized political forces in the

fight against dictatorship. But anarchists are also not ignored by repressive structures. Due to problems some of our comrades were forced to go underground and quit their jobs.

Leaving without livelihood and without their place of residence, now they live exclusively because of the solidarity of their comrades!

With limited resources, we are forced to call our comrades and friends from outside the country for support.

Money for many things is quite urgent and we will be grateful for any contribution from small to large!



For today we need constant help with:

** fees for a safe apartment, conference room rental and more, * infrastructure; * purchase of protest equipment (megaphones, walkie-talkie, personal equipment, first aid kit, etc.), * printing leaflets / stickers / brochures, * supporting those who now live underground and can't earn money, * support for activists who have experienced the violence of the Belarusian state.*

We call on comrades from around the world to show solidarity with the anarchist movement in Belarus. With the support of this campaign, you will support not only anarchists but also the desire for Belarusians to free themselves from the dictatorship!

Tell your friends and comrades about the campaign and only with your help can we get through the darkest night till dawn!

Support in Firefund:

www.firefund.net/belarus

Source: ABC Belarus

End the Silence of this Injustice:

Demand Justice for the Craigavon Two!

Another twist to the Craigavon Two's nightmare has emerged that could have massive implications for both Brendan McConville and John Paul Wootton. To date, both men have already spent 11 years behind bars in the high security Maghaberry prison outside Belfast.

The case of the Craigavon Two has been described as one of the biggest miscarriages of justice since the Guildford Four or the Birmingham Six. Sentenced following a non-jury trial with no factual evidence and with tracking devices manipulated by the state. Both Brendan and John Paul are currently serving 25 & 18 years for their supposed involvement in the murder of a member of the PSNI, with both men categorically rejecting any involvement in the events.

The new evidence focuses on Dennis McFadden, a former Scottish cop turned MI5 spy. McFadden was outed in late August, after playing a leading role in Operation Arbacia, which culminated at the end of this summer with the arrest of nine suspected *leading* New IRA members.

It has been revealed that McFadden had been an agent for more than 20 years, initially infiltrating Sinn Féin and a number of republican organisations, mainly in the area of republican prisoners, and finally making contact with militant republican '*dissidents*' shortly after the New IRA was founded in 2012. And yet the most disturbing development of the story is MI5's sickening infiltration of the campaign for the release of Wootton and McConville, known as Justice for the Craigavon Two, for which McFadden quickly volunteered, becoming one of it's most active members.

McFadden was often present at meetings with both their defence lawyers and family members, in their own sitting rooms, and insisted on personally managing the social media campaign himself.



Craigavon Two: John Paul and Brendan

He would have had access to sensitive information to report back and undermine any possibility of a successful appeal. Is this a case of the state's dirty war to keep two innocent people behind bars by any means necessary? The solicitors of both men have filed a case with the Criminal Cases Review Commission, which could lead to the trial being deemed unsafe because of the involvement of multiple state factors manipulating evidence.

Speaking with Channel 4 News on McFadden, Brendan McConville said : *"I believe he sabotaged my appeal, I felt he had a real genuine concern for justice, little did I know that he was the hand of MI5. The conviction is wrong, it's a miscarriage of justice I had absolutely nothing to do with the events of that night at all!"*

John Paul Wootton, who was a 17 year old child at the time of his arrest, is now 28. While in prison, he became more politically conscious and active on many issues. He has been continuing to campaign not only for their own release, but also against the conditions in which prisoners are kept within Maghaberry overall.

As anarchist he has acted on issues such as raising levels of mental illness, drug abuse as well as other areas of social justice. His attempts to bring this and other situations to the attention of the prison authorities have in turn made him subject to punishment, from withdrawal of cert-

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Migrants and Ethnic Minorities for Reproductive Justice was founded in September 2017 by migrant women of colour who had been actively involved in the campaign for abortion rights in Ireland for years.

The collective functions as a platform for the hidden voices of migrant and ethnic minority women, non-binary and trans people, which were all but missing from Irish feminism. MERJ has a non-hierarchical system where the members are accountable to themselves and each other.

BB: MERJ have been very vocal on the need to look beyond the state for solutions. The prison system -as one of the pillars of the state- operates on the idea that prisons exist to put criminals away, keeping everyone else in society safe.

You are opposed to this idea of using state laws, policing, and prisons as a primary solution for violence against people. Why do you favour abolition?

***MERJ:** As racialised people, our very existence is criminalised. Our movement, our spaces, our bodies. So first of all, we want to challenge the notion of "crime" as defined by an oppressive state.*

We find it more useful to think about harm and how we can reduce it so the first thing is to stop perpetuating it through punishment.

Punishment is not justice, it's just more harm. In terms of safety--real safety--we would like to think about what actually makes us feel safe. It's not more cops and prisons. It's not disappearing people, closing our eyes to the root causes and hoping our problems will just go away.

What makes us feel safe is strong communities and comrades. It's mutual aid. It's accountability.

BB:How are capitalism and criminalisation related and who are ultimately the victims of this relation?

FIGHTING TO

Interview with Migrants and Ethnic



***MERJ:** A lot of people are anti-racist but not abolitionist or anti-capitalist but are pro prisons. We understand all these systems of power to be interconnected and work together to oppress us all.*

Therefore, they rely on each other to persist and we cannot end racial capitalism without ending the way in which we control and monitor certain categories of people (the process of criminalisation).

Criminalisation is effective in creating a deviant, individual, other that we can blame for structural problems.

In this sense, we are all disempowered by criminalisation and can be subjugated by the carceral state.

However, we see the problems of racial capitalism being blamed and individualised onto certain people who are poor, working class, Disabled, queer, not-white settled, undocumented etc.

BB: Do you think we can talk about the existence of the prison industrial complex in Ireland, either in historical or contemporary

WIN!:

Minorities for Reproductive Justice



MERJ: *I don't think people have explicitly said or used the PIC in the Irish context but MERJ have certainly been drawing from history to make the case that PIC exists here.*

We only have to look at the Magdalene Laundries and the Mother and Baby homes as an example of criminalisation. Ruth Wilson Gilmore talks about organised abandonment, where people, families, communities do not have supports - not just abandonment by the state, but by capital because we cannot extract value from them.

In the Irish context, by making women work in Laundries was a way to extract value and also considered punishment that could reform women they deemed "deviant".

In the case of the Mother and Baby homes, we saw how they wanted to and in many cases were successful in literally disappearing the problem: children born to unwed mothers, mixed race children, and Disabled children. Ireland has a history of killing, disappearing, and abandoning people they deem unsavoury. We see it now with Direct Provision, a temporary solution that has lasted for more than 20 years.

This year alone, 8 asylum seekers have died in direct provision. We also see it in Ireland's border regime, including the massive border separating North from South. We have to abolish it all.

BB: *Where should we start looking for alternatives to the prison system and society's general reliance on the state to protect people from violence?*

We have tried to start with political education through our series of webinars "Beyond Carceral Feminism" which were intended to be a once-off in person event as a follow up to last year's "Beyond White Feminism" event. However the pandemic made us re-configure to a series of webinars online which has actually created a great sense of community for people who have been attending consistently - which is really vital to an alternative, abolitionist response - community building.

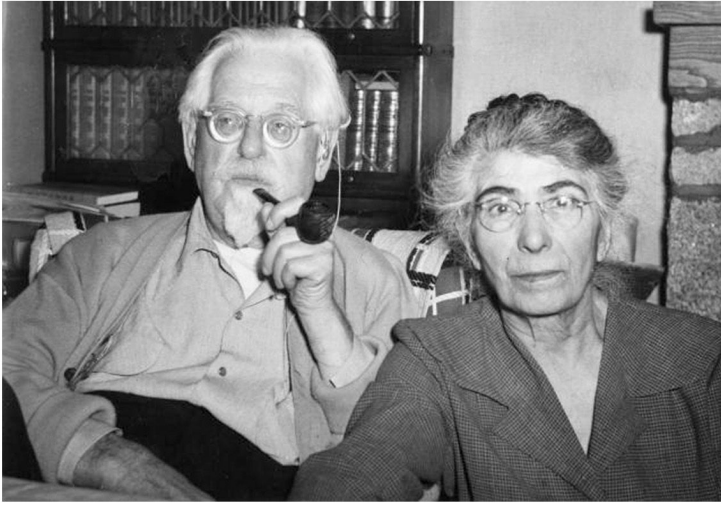
We want to remind people that abolitionist responses and transformative justice are all the large goals we have like shutting shit down and burning down the prisons, but it's also small everyday things like understanding consent and boundaries, openness to constructive feedback and giving effective apologies. They might sound like small things, but at its core we are asking people to reimagine how we want to relate to each other as a community when we've internalised so many carceral, racist, and capitalist ways of thinking that tell us to stay atomised and divided. Also Irish people are really bad at dealing with conflict.

In terms of response to harm and violence, it comes back to the construction of crime. If all forms of harm and violence were a crime, the state and it's instruments (schooling, healthcare system, etc) has enacted far more crimes on us than anyone else. We need to understand that we are all capable of harm, but that the state is the core perpetrator of harm and violence. And we cannot use the master's tools to dismantle the master's house.

For more on MERJ check out:
www.merjireland.org/

Talking Anarchy

Rudolf Rocker



Rudolf Rocker and Milly Witcop

As part of our ongoing educational work, each issue of Barricade Bulletin will touch on areas of anarchism, prominent figures as well as historical events.

For our first historical figures within anarchism we will look at the life and ideas of Rudolf Rocker. Born in Mainz (Germany), back in 1873, Rocker was a life long activist and writer who helped shape and develop the ideas of Anarcho-Syndicalism. A political philosophy within anarchism it emphasises the revolutionary aspirations and class struggles which are necessary to achieve a truly free and equalitarian society.

As a vehicle anarcho-syndicalists believe this can only be achieved through an organisation based upon the ideas of revolutionary industrial unionism or syndicalism as a tool in which workers can finally gain control of society. In doing so, using the principles of solidarity and direct action, anarcho-syndicalist organisations seek to abolish the wage system, capitalism and the state in all its forms in favour of a society based on direct democracy, or workers' self-management.

A dedicated educator, his activities and writings assisted anarchist thinking and actions. In Paris he came into contact firstly with the Jewish Anarchists, which in turn sparked a life-long commitment to Jewish workers struggle.

While in Paris, through his engagement with the CGT he first blended anarchist and syndicalist ideas.

For Rudolf Rocker this theory was developed and presented in his 1938 classic extended work titled *Anarcho-syndicalism*, a must read for class struggle anarchists. Likewise his work *Nationalism and Culture* - which first began in 1925 and published in 1937 with the help of anarchists from Chicago - where he traces the origins of the State back to religion.

Unable to return to his native Germany for fear of imprisonment Rocker went to London, meeting his life-long soulmate and comrade, Milly Witcop. There he continued writing and publishing anarchist propaganda papers such as *Germinal* and of course the *Arbeter Fraint* group where he in turn met with anarchists in exile such as Malatesta.

In his work *The London Years*, Rocker provides a first hand account of legendary anarcho-syndicalist activity in London, where he became involved in the Jewish anarchist movement of the East End. Most noted during this period in London he helped set up the Jewish Bakers' Union, organised mass demonstrations which accumulated into the infamous 1912 Jewish tailor's strike.

In Berlin 1920 the FAUD hosted the international syndicalist conference that resulted in the formation of the *International Workers Association* (IWA) in 1922, in which Rocker wrote its initial platform and was one of its first secretaries.

During the late 1930's, Rocker's health had impacted upon his activity resulting in surgical treatment which in turn brought his regular lecture tours to a halt.

This was indeed a difficult period in Rocker's life when a number of close and noted friends and comrades sadly died without seeing their ideas flourish further, from Alexander Berkman in 1936 to Emma Goldman in 1940 and also Max Nettlau in 1944. Similarly many more anarchists were imprisoned in Nazi concentration camps for their political activity and ideas.

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Acting upon this, some friends and comrades inspired by Rocker's writings formed the *Rocker Publications Committee*.

It was through this committee that anarchists in Los Angeles dedicated their time and energy to help translate and publish Rocker's writings.

In 1949, Rocker published *Pioneers of American Freedom* which was a series of acclaimed essays detailing the history of anarchist and radical thought throughout North America.

In 1953 on his 80th birthday, friends and comrades held a dinner celebration in London to honor him and his important contribution with messages of solidarity read by the likes of Thomas Mann, Albert Einstein, Herbert Read, and Bertrand Russell.

On September 10, 1958, Rocker died in the Mohagan Colony.

Of course this is by no means a detailed chronology of Rudolf Rocker's life and activity, more of a brief snap-shot.

However it is worth noting that his work is still widely accessible for further reading locally through **Barricade Distribution** or other anarchist book distributors.

Books by Rocker:

Anarchism and Anarcho-Syndicalism
Anarcho-Syndicalism: Theory & Practice
The London Years
Nationalism and Culture
Pioneers of American Freedom
The Tragedy of Spain

The books listed above are currently available to purchase online from a number of anarchist distributions AK Press, Freedom Press, PM Press or directly from your nearest radical or independent bookshops.

**End the Silence of this Injustice:
Demand Justice for the Craigavon Two!**
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-ain privillages to solitary confinement. As anarchists we *must* stand in solidarity with both John Paul and Brendan and in doing so refuse to remain silent on such a gross miscarriage of justice that has become known as the **Craigavon Two**.

This is yet another outrageous text book miscarriage of justice created by the British State. Brendan and John Paul are two innocent men who were chosen by the State and its secretive military apparatus, to put someone up as scape-goats to keep the political establishment in the North happy.

Like countless other injustices which have plagued our history, the Craigavon Two are being used as a warning to others who would dare to challenge or question the State's authority.

The fact that the state has been caught yet again infiltrating a campaign for human rights, as in the

countless of cases related to the 'Spy cops' scandal, should be denounced by everyone concerned with social justice.

We cannot tolerate this injustice to go on unnoticed and ignored. For those of us who hold any sense of social justice dear by they anarchists, socialists, trade unionists or human rights activists, everyone of us must continue to demand the immediate release of two innocent men.

You can send a message of support, a post card etc to them directly. Let them know that you are thinking about them and demand their immediate release:

Write to the following addresses:

Brendan McConville
Maghaberry Prison, Roe House (Roe 4)
Old Road, Ballinderry Upper
Lisburn, BT28 2PT, North Ireland

John Paul Wootton
Davis House, Maghaberry Prison,
Old Road, Ballinderry Upper
Lisburn, BT28 2PT, North Ireland.

What Is Syndicalism?

What is wrong with the trade union movement?

"The feature which distinguishes Syndicalism from most philosophies is that it represents the revolutionary philosophy of labour conceived and born in the actual struggle and experience of the workers themselves — not in universities, colleges, libraries, or in the brain of some scientists"

Emma Goldman

Syndicalism is a grassroots workers movement that advocates the need for the workers themselves to organise as a class in one big grassroots union.

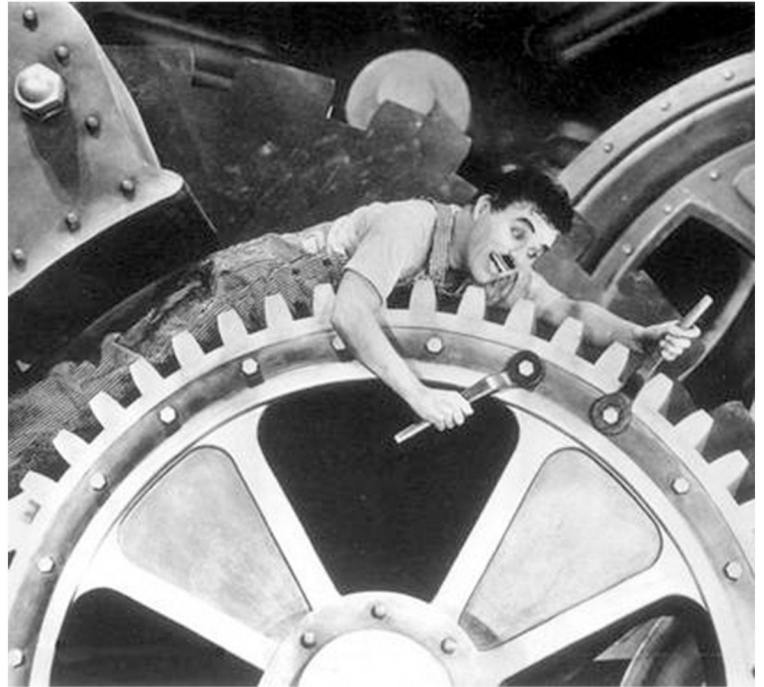
Syndicalists hold that society is divided into two great classes, the working class and the employing class. The interests of these two social classes are directly opposed and are irreconcilable. Syndicalism is therefore opposed to all forms of nationalism as the biggest lie: the idea that all members of a country have the same interests, that we are all in the same boat.

But the working class and the employing class have nothing in common, so the purpose of unions is to wage the *Class War* against the bosses, aimed not just at gaining concessions such as better wages or a shorter working day, but to overthrow the wage system altogether, to overthrow Capitalism.

Syndicalism has its roots in the XIX century and the experience of the workers themselves as capitalism got stronger and made a nightmare out of workers lives.

Syndicalist organisations have been directly influenced by the anarchist **Mikhail Bakunin** and the anti-authoritarian wing of the First International, but any worker could perfectly say, like IWW founding member **Bill Haywood** said: *"I've never read Marx's Capital, but I've got the marks of capital all over my body"*.

Since its origins, syndicalism has evolved into a family of workers movements with different



names, such as revolutionary unionism, anarcho-syndicalism or industrial unionism, and includes unions like the French CGT, the Industrial Workers of the World, the Spanish CNT or even the Irish Transport and General Workers Union.

They all aim at uniting all workers in one big rank-and-file organisation and consider political parties and parliamentary politics as a waste of time and even detrimental if we are to achieve real political and social change. Instead of delegating our responsibility, syndicalists believe we can achieve real change through direct action.

The syndicalist idea is that having a grassroots worker mass movement at the point of production provides a movement with the skills and position to carry out a general strike, lock out the bosses, take over the running of our workplaces and carry on production to ensure that people's needs are met.

One of the most famous examples of an expropriating general strike is the mass seizure of industry and farmland by the syndicalist unions in Spain in 1936. More than 18,000 companies and 14 million acres of farmland were expropriated and managed by the workers themselves,

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BOOK REVIEWS

Salud: *An Irish Man In Spain* by Peadar O'Donnell

The republishing of Peadar O'Donnell's work on the early days of the Spanish Revolution has been finally reproduced and is worth checking out.

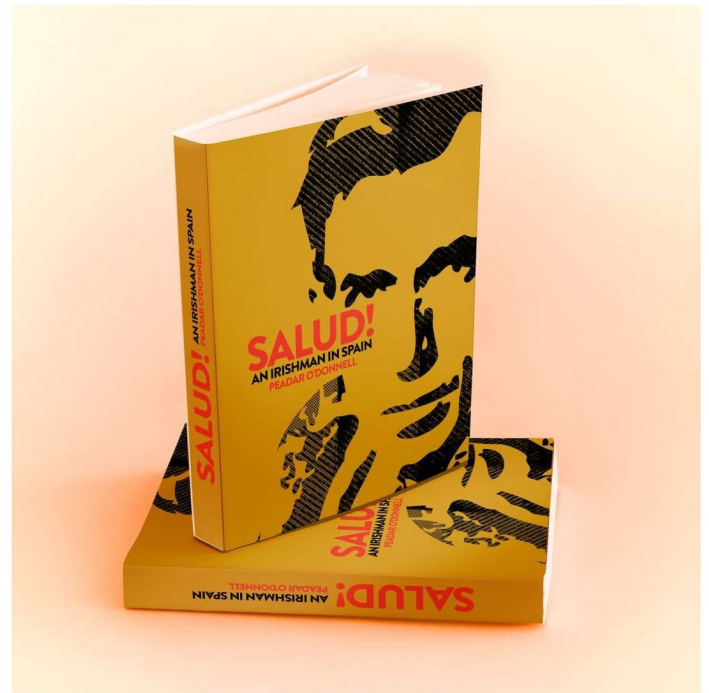
Seen by many as a former 'son' of Derry, especially for the active role he directly played during the Civil War in mobilising anti-treaty forces, both in the city and surrounding Donegal areas.

Peadar O'Donnell was a life long trade unionist, who had many political and social influences throughout his long life. Most would have been that of his own mother's Larkinite politics, with regular kitchen table discussions and debates as well as his uncle Peter, who he was named after.

Peter's involvement in workers struggle came within the ranks of the Industrial Workers of the World (IWW) in Butte. Butte itself was a small mining community in Montana, familiar to many as a prominent location for Irish workers and their families who emigrated to North America in search of a better life.

One noted flash point in Butte is listed in the pages of IWW history for workers militancy particularly 1905, as wobblies helped organise lumberjacks, miners and oil field workers, which resulted in the murder of prominent IWW organiser Frank Little. Likewise that of his own time spent in Catalonia during the outbreak of the Spanish Revolution shaped his thinking greatly.

It was during the outbreak of the Spanish Revolution Peadar witnessed first hand how the revolution itself was unfolding. What is for sure, that



he was impressed most of all, not by the communists or socialists organisations, but by the principles of the anarchist social revolution and that of their collectivisation.

Deeply moved by the work of anarchist collectivisation of the land, O'Donnell equates the people, the landless peasant small farmers, with that of his own native Donegal. So much so he devoted an entire chapter to this touching on his own childhood in which he himself witnessed the harsh daily reality of life in rural Ireland.

A period which impacted upon the formation of his own political development greatly. The fear and brutality of the clergy, the landlord and the state who often worked hand-in-glove with one another to ensure their own status and privilege against those who worked and toiled the land to survive.

After touring the countryside he attended and spoke at one of the Confederación Nacional del Trabajo (National Confederation of Labour or CNT) Congresses in anarchist held Barcelona, giving voice and applause to the social revolution he was witnessing opening up before his very eyes.

The constant rolling out of land and factory seizures by the CNT, especially that of the Catalan section of the anarcho-syndicalist labour union, was designed to quickly oversee the redistribu-

SALUD: An Irish Man In Spain

-tion of land to the landless and it's policy of collectivisation which O'Donnell describes throughout his book, 'Salud! An Irish man in Spain'.

Without doubt O'Donnell was a socialist republican but one who rejected the influences of both Stalinism or Leninism particularly when considering the people and fields of his native Donegal.

Many have debated and considered the reasons as to why O'Donnell failed to continue on with the promotion of anarchist ideas and projects he witnessed first hand in the streets of Barcelona or in the fields of Catalonia upon his return to Ireland.

Was it due to the nonexistent anarchist movement in Ireland at the time, the dominance of the communist or republican movement who would have poured scorn on such anti-authoritarian ideas or both?

We will never truly know either way. However, he remained involved in radical politics which was influenced by syndicalist principles.



Peadar O'Donnell: In his later years

He refused allegiances to be a card carrying member of the various radical parties and upon his death, back in the mid eighties at the age of 93 years old, one local Donegal newspaper headline declared the 'Death of a Quasi-Anarchist'. Maybe this wasn't too far wrong when they announced O'Donnell's departure and his influences on radical politics in Ireland.

Now Available in all good independent bookshops!

What Is Syndicalism?

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without bosses.

One can immediately tell that syndicalism is not favoured by most trade unions.

The biggest unions in the country are happy to relegate themselves to small reforms in our working conditions and tend to avoid mass actions around the most important political questions.

Instead, their bureaucrats will tell the workers to vote for such and such party, contributing this way to demobilise the population and disempower the working class.

It should not be a surprise to find that most people feel either apathetic or simply consider trade unions as a waste of time and money.



This is because workers power is not in the halls of parliament or in the bosses' unions, but on the shop floor and in our streets.

It is in the organisations set-up by and for the workers themselves, on the principles of self-management and bottom-up democracy.

Who We Are:

We are a class struggle anarchist collective, organised by and for working class people. As anarchists we are opposed to all states and institutions, and all attitudes and ideologies that stand in the way of equality and the right of all people everywhere to control their own lives and environment. The working class has no country.

The class struggle is world wide and recognises no artificial boundaries. The Armies and Police of all states do not exist to protect the workers of those states, they exist only as the repressive arm of the ruling class.

Our Aim

Our aim is to abolish world wide, the state system, governments, capitalism and the wage slavery in all its forms and replace them with a free classless society based on self-managed communities and industries where production is for need not profit. In order to bring about an anarchist society the working class must take over the means of production and distribution, along with the day-to-day running of our communities.

What We Believe

As anarchists we believe that the only way for the working class to

achieve this is by independent organisation in the workplace and the community. In federation with others in the same industry and locality, independent of and opposed to all political parties and trade union bureaucracies. Industrial and community federations must be controlled by the working class themselves and must unite rather than divide the working class.

Dividing the working class by skin colour, religion, sex, nationality, sexual preference etc. is one of the main ways that the ruling class keeps us fighting amongst ourselves instead of against them. In creating a free society we must combat and destroy these divisions which the ruling class fosters within the working class.

Get Involved

Derry Anarchists exists in order to further our aim for the creation of a social system where the working class alone controls industry and the community, free from the dictates, rules and laws of politicians, bureaucrats and bosses. If you share the ideas contained in this statement then we urge you to get involved with us.

Governments don't fall down by themselves, they need your help.

You can write to us at derryanarchists@gmail.com