

No. 2

15p

LATE OCTOBER-NOVEMBER 1979

Anarchist Worker

Mansion House Squatted

On August 28, three families from the East Wall area of Dublin moved in and squatted the Mansion House. The squat lasted for almost a week. The families on one side of the Mansion House and the Ideal Homes exhibition on the other. The families were homeless after being evicted by their landlord at 104 Church Road. The Corporation refused to house them because they did not have enough points. With 12,000 people on the housing list in Dublin, the points system is just a form of rationing and quite a vicious one at that. When young couples have to resort to having babies to increase their number of points, which is common practice, then it is more than time to declare a housing crisis and start a massive building programme with direct labour.

The Corporation insisted that it could not house these three families because it would not be fair to all the other families on the waiting list. Yet within a week of squatting the Mansion House they were all housed.. This was a great victory for direct action and against the faceless bureaucracy which hides behind the points system.

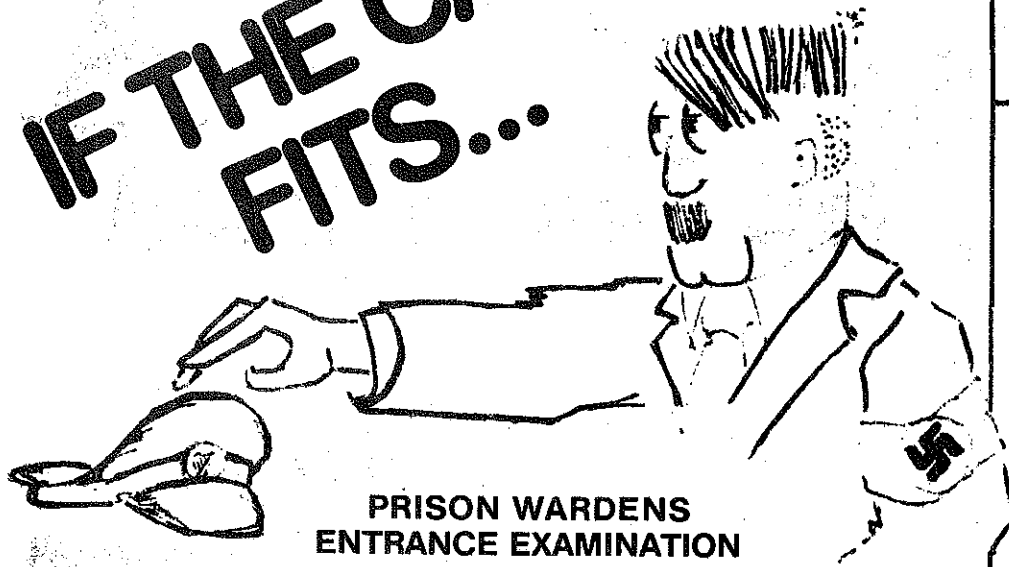
Decent housing is a basic human right which is being denied to thousands of people at the moment. Another generation of children is growing up in overcrowded conditions, living with all the tensions that kind of situation produces. It is quite amazing how fast the Corporation could find the resources to give Sean McDermot Street a facelift for the papal visit, but can never find the resources to provide decent housing and maintenance.

There is an unorganised squatters 'movement' in Corporation housing at the moment because of the demand for housing. However it is still possible for the Corpo. to play off the legal tenants against the squatters. In this they receive the help of many of the tenants associations, who often seem more eager than the state to uphold 'law and order' in their estates and flat complexes. Apart from the few incidents of old folk and sick people in hospital having their homes squatted, we support people taking direct action to secure housing for themselves and their families.

It would be better to squat the houses of the rich in Foxrock and Howth but with the Forcible Entry Act it just would not be on, unless there was a strong organised squatters movement. The lesson of the Mansion House squat is that you don't have to have more babies and wait years to get a house/flat. Adults and children are much too important for that. Take direct action and make the points system redundant. This is the way to force the authorities to build more houses, and better ones at that.



IF THE CAP FITS...



PRISON WARDENS ENTRANCE EXAMINATION

Time Allowed 3 Fortnights

NOTE: Any Candidate Caught COPYING or CHEATING will be awarded 20% EXTRA Marks for INITIATIVE

1. What Language is spoken in France? Spanish, **FRENCH**, English?
2. Give two important characteristics of the ancient Babylonian empire, with particular reference to the Architecture, Literature and Language **OR** give the name of an Irish Politician?
3. What religion is the Pope? (1) Jewish (2) **CATHOLIC** (3) Anglican. Underline one only.
4. Would you ask William Shakespeare to (a) Build a bridge (b) Lead an army (c) **WRITE A PLAY** (d) Sail an ocean.
5. What is a **SILVER** Dollar made of.
6. What is the time when the big hand is at 12 and the little hand at 3?
7. Approximately how many commandments was Moses given?
8. Spell **LONDON, TAX, BUS, TIME?** (See top of page).
9. What country is the Queen of ENGLAND Queen of?
10. What are the people in the North of Ireland called? Easterners, Westerners, **NORTHERNS** or Southerners.
11. Six Kings of England were called George. The last one was called **George the sixth**. Name the other five.
12. (a) Who won World War 2? (b) Who came second?
13. Where does rain come from? (1) Supermarkets (2) Scotland (3) **THE SKY** (4) A big fountain. Name one only.
14. What is a Coat Hanger?
15. Who invented Stephenson's Rocket? Winston Churchill, Eamon Andrews, Benny Hill, **STEPHENSON**.
16. Can you explain Einstein's Theory of Relativity? Yes **OR** No.
17. Who is buried in **GRANT'S** Tomb?
18. What time is the News at **TEN** on?
19. Explain Le Chalaleins Principle of Dynamic Equilibrium Forces **OR** Write your Own Name.
20. Where is the Basement of a 3 Storey house?

bits

'Uranium Mining in Donegal' is a new pamphlet from anti-nukes in Belfast. It details the companies looking for uranium in Donegal, the safety aspect, the place of uranium in the nuclear cycle, the experiences of other areas who have had to endure the mining and all that goes with it. 30p (inc. postage) fromJust Books, 7 Winetavern Street, Belfast 1.

Belfast Bulletin no.7 is now out. This issue concentrates on the history and workings of the trade unions in Northern Ireland. There are pieces on women in the unions, health and safety, the unions record on low pay, repression, the involvement with government bodies, and a lot more. Also articles on the decline of Newry and on the Payment for Debt Act. All for 60p (inc. postage) from the Workers Research Unit, c/o 52 Broadway, Belfast 12.

The CNT is the 200,000 strong anarchist influenced union in Spain. A union which exists without a bureaucracy of full-time officials. All power lies in the hands of the members through their meetings and elected delegates. The CNT is more than just a good union, it is fully committed to the class struggle and the movement for a free and socialist society.

The Belfast Anarchist Collective is looking for money to send two of its members to Barcelona in December to make a video film about this amazing union. The contrast between our own unions and the CNT would provide much food for thought. The project will cost about £500, some of which has already been raised. If you would like to support this venture, send a few shillings to the BAC at 7 Winetavern Street, Belfast 1.

ANARCHIST WORKERS ALLIANCE

GIVE US YOUR MONEY - YES! ALL OF IT.

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If you would like to find out more about anarchism and the Anarchist Workers Alliance, contact us at:-

DUBLIN c/o Alan MacSimóin, 49a Leinster Road, Dublin 6.

BELFAST Box AWA, 7 Winetavern Street, Belfast 1.

BLACK THE NUKES



There was a great festival atmosphere at the anti-nuclear gathering in Carnsore this year. Beautiful weather, thousands and thousands of people, good sounds, great childrens area, in fact everything there should be for a good music festival. Except that it was supposed to be a serious protest against nuclear power. There seemed to be much less political content to the rally this year. very few people with the exception of visiting Americans, Germans and French were prepared to get up and speak out at the mass meetings. Some of the workshops were well attended but even so it was still only a small proportion of the huge number of people at the festival. Perhaps it is time to ask some questions about where the anti-nuclear campaign is going and to suggest some tactics.

The government is not going to respond to a movement that can be dismissed by the media as being mainly concerned with running music festivals. Our politics can be fun but we also need to present a much tougher image.

As the AWA leaflets at Carnsore said, the main area of activity must be within the organised working class. Especially within

the ESB and building unions. Raising the call for the blacking of all work on Carnsore. Raising this and the whole nature of nuclear power on the job, in section and branch meetings and at annual conferences. Already the ITGWU and the ESB Officers Association have come out against the nukes. This work needs to be stepped up and consolidated. We have to put over ideas about mass pickets and direct action to stop any work being done. The state will try to use unorganised labour if the unions say no to Carnsore. We have to be ready to stop them.

Nuclear power means radiation, leukaemia, denial of trade union rights, the danger of accidents, new 'security' measures, pollution and a load of other equally undesirable things. It is a serious matter and it requires a serious fightback against the state plans.

Nobody is going to stop the nuclear madness for us, we have to do it ourselves. We can't trust any politician or technician. It is what we can do in our workplaces, communities, unions and organisations that will force the government to back down. Only this and nothing else.

National Schools are no fun

My two small daughters attend the local national school which is managed by the Catholic church. The alternative is an expensive private school with its ruling class values or the Church of Ireland national school. Religious control of education is only an academic issue until you come up against its effects on your own children. The incidents at school are too numerous to mention but a good example is this. My seven year old, whose teacher has been told several times that we are not Catholics, found herself the only non-believer in the religious frenzy of 'first communion' year.

After a few weeks she started to invent tummy-aches so as not to have to go to school. After talking it over it turned out that every Monday morning the teacher asked that all the children who had been to Mass the day before to put up their hands. After one week of not putting up her hand and being the only one to do so, she started to put up her hand to avoid the hassle, then had an attack of fear about going to hell for telling lies.

NOT RELIGIOUS - THAT'S A CRIME

This kind of guilt inducing rubbish goes on all the time because it is built into the school system, its in the school books they use for learning to read, its in the atmosphere of fear and conformity at school and, very importantly, its what your friends in class do and believe.

To be made feel different makes a child feel miserable but just to look for an education that doesn't fill your childs head up with superstition and hang-ups is by definition making them different. You then find yourself continuously confronting your childs desire to be the same, not to be singled out. Far from there being any facilities or support for parents who simply want a secular education for their children, it is treated as a crime and the child is punished for it. Parents who feel the same way need to support each other and to let their children get the support of other children because in this struggle it is often the child who is left out in the front line of conflict.

The state of our Unions

The trade unions are the main organisation of the working class. Throughout the world thousands upon thousands of men and women have suffered blacklisting, jailing, injury and even death in the struggle to establish trade union rights. Without the unions the working class would have no permanent vehicle of struggle to defend and improve its condition.

There is now a powerful bureaucracy of full-time officials who exercise great control over the running of the unions. We enjoy only minimal internal union democracy. What we do have in large measure is class collaboration and an ongoing attack on militancy. The bureaucracy is continually shifting from a role of mediator between workers and bosses to one of open defenders of the status quo.

LEADERSHIP

In response to this there are those who talk about the need for new leaderships, or new unions or even a new form of organisation altogether. We reject all of this because such changes would offer no real alternative. The reason for the development of the bureaucracy was not simply careerists or power-seekers managing to capture positions of authority. It was rather that such positions of authority existed in the first place, for obviously if the power and authority are held by the officials then the initiative is removed from the shop floor. We do not want to change the leadership, we want to do away with the desire for leadership itself. By this we mean leadership as being those who hold power over us or those whom we are expected to follow simply because they are the leadership. We recognise that some rather than others will have more knowledge and experience and so will give a lead but we totally reject the concept of leadership as it now exists. All power and decision making should be returned to the shop floor, to the ordinary worker. We want to see our class become self-confident and politically aware so that there will be no 'need' nor desire for leaders.

RANK AND FILE

We believe that one of the most important means of developing the self-confidence of workers as a class lies in the building of a rank and file movement within the unions. A movement which must be open to all workers, not just shop stewards and branch/section committee members, who agree with the minimum objectives of:

- * Opposing wage restraint and supporting those who are going for increases in excess of the permitted amounts
- * Opposing redundancies and job-cutting productivity deals.
- * Fighting for union democracy, for regular union branch and workplace meetings, and against reliance on the officials.
- * Equality for women workers both in the union and on the job.



INDEPENDANCE

Such a movement can only be built from the bottom up.

The start will come from factory bulletins, unofficial union papers, strike committees and groups of union activists. No grouping without real roots in the workplaces can substitute itself for a genuine rank and file movement.

The movement must be independant, not only of the bosses and the officials but also of the political organisations. We will explain our politics within the movement but we have no intention of trying to sieze control. We will oppose any attempt to subject the movement to the control of a political party. Such an independant grassroots movement can bring large numbers of workers into self-managed struggle with the bosses and provide a basis for the fight for workers power and freedom.

(as agreed by the AWA in September, 1979)

THE CHURCH HANGS ON



The decision to set up a new type of school, the community school, sparked some glimmer of hope that education might be removed from the hands of the church. Then came the Deeds of Trust. The church raised its ugly head and made sure that the deeds gave them a disproportionate representation on the Boards of Management. This made a mockery of the use of the word 'community' in describing these schools.

However the Teachers Union of Ireland refused to sign the Deeds of Trust, declaring their contents unacceptable. The TUI executive turned around in October and recommended acceptance of the deeds but they were over-ruled at a special conference and now the decision will be taken by a vote of all the TUI members.

The Board of Management will consist of 10 voting members. 3 religious (appointed by the superiors of the local religious orders), 3 Vocational Education Committee members (remembering that the VEC's usually contain members of the religious anyway), 2 parents, 2 teachers and the school principal, who is the non-voting member.

The selection committee for teachers comprises of five members, 2 from the religious in the school, 1 from the VEC (and god help us if s/he is another religious), the Chief Education Officer and a rep. from the Dept. of Education.

In all the string-pulling the religious have been given a representation completely unrealistic in proportion to their involvement. Also in some areas where they have no teachers, as in Springfield, they will probably be represented on the management and selection boards nevertheless.

Then there is the famous 'faith and morals' clause. In its original version it read 'that no teacher shall at any time say or do anything which may offend or weaken the religious belief or moral teaching or practice of any pupil

in the school'. After a hard fought battle by the TUI, it was amended to read 'A teacher shall not advertently and consistently seek to undermine the religious belief or practice of any pupil in the school'. The TUI are by no means happy with this revised wording but feel that it's the best that they can get. Who the bloody hell is supposed to be running the schools? Is it the Dept. or the church, or are they one and the same?

The above can leave no doubt that the religious are in education to mould morals and principals in their own likeness, anything else is a by-product.

The churches commitment to primary schools is in the region of £2m, less than 1% of what the state puts in. The church has no commitment to education, it has only a selfish interest in brainwashing children, who haven't reached the age reason, with abominable notions of hell, sin, the devil and a hundred other such guilt ridden complexes. Why should the church be able to use public money for its own interests?

The church will claim that it has a right to a substantial say in education because the Irish people 'obviously' want a Catholic education for their children. A load of balls! See the article on the Knocknaheeny school dispute in this issue. Many people, themselves products of Catholic schools, do want similar schools for their children but many others don't. These are the people who get no choice (unless they have lots of money).

The role of the Association of Secondary Teachers-Ireland is a poor one, they objected only to the reserved places for religious, in the deeds. This is a fight against clerical control of our childrens education, we hope that the TUI members will throw out these deeds without any hesitation.

Education should be the responsibility of the community, Control by the Dept. is bad enough, but being answerable to the religious is bloody intolerable.

— ANARCHISM

Religion is still a very big thing in Ireland. Millions of people around the country turned out to see the Pope. The Catholic church still controls the lion's share of education. They still decide what laws will be passed and how they will be framed, as happened with the recent Family Planning Act.

What is the basic assumption of any religion? It holds that there is an authority outside ourselves to whom we must submit ourselves. Is this something acceptable to an anarchist? We oppose such ideas because we reject all authority over which we have no direct control. Yet we also believe in freedom, if anyone wants to worship a god we can't stop them, we won't even try.

But when religion is taught to young children in schools then it is quite another thing. One must look at religion from this point of view and see what effect it has on society. Because religion is not just preaching Christianity but everything that goes with it, that we should live our lives in a way that presupposes the existence of a greater authority than ourselves.

The acceptance of such an authority brings repression in its wake. Religious authority brings with it individual repression, not just physical as in the case of religious wars, Spanish inquisitions and the like but more importantly the repression of individuals thinking on such matters as stealing (but it depends on who is doing the stealing), sex, especially women's sexual role in society, violence (again depending on who violates who), etc.

The submission to an authority which one did not create in the first place immediately restricts one's own freedom. Does this mean that there should be no such thing as authority, that everyone be allowed to do as they wish, that there be no rules - of course it doesn't. The authority of the people, inside them not outside them, any rules being made by them for their own benefit.

The teaching of religion in the home and school prepares the individual for her/his first contact with the outside. Indoctrinated in preparation for the sacrifice of personal freedom to some greater authority. Reluctance to accept such things is met with police, courts and prisons. In religion it is met by the pain of sin.

The anarchist (as one who rejects all outside authority) therefore must reject religion as something detrimental to the development of people and their true potential. Not just the more ignorant parts of religion but the very concept of religion and all it stands for must be rejected in its entirety.

Apart altogether from the question of authority one can look at some of the teachings of the churches e.g. the seven beatitudes: 'Blessed are they who suffer for my sake for they shall enter the kingdom of God' or 'Blessed are they who



go hungry and thirsty for my sake'. 'Blessed are they who are sick and diseased for they shall find comfort in Heaven', maybe that one should be rewritten as 'Blessed are they who are sick and cannot afford a doctor for they shall find a doctor in heaven'. But what have these teachings to do with modern society? If you are exploited at work, if you are sick, if you are short of money just think it is all God's will and accept it peacefully - your reward will come in the next life.

What a load of crap! We ask the religious heads if your next world is so just and rewarding, what is it about your religion that suggests that such justice cannot be found in the here and now? Why does life have to be full of suffering 'in preparation for the future justice'. Religion is a con used to make us put up with the system down here in the hope that we will get 'pie in the sky when we die'

& RELIGION



DANGER PRIESTS AT WORK!

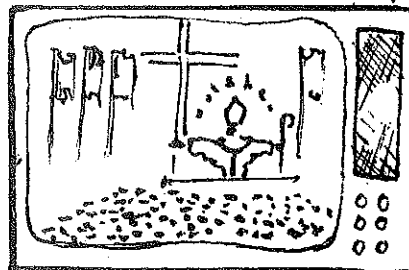
A good example of how the church reacts when its control over education is challenged is the experience of the Knocknaheeny Parents Education Action Group in Cork. A group of working class parents formed an education action group which carried out a survey of educational needs and parents wishes in the area. The results were published in July 1979.

The survey showed, among other things, that 65% of the parents in the community wanted a co-educational primary school for their children. In line with the thinking of the Catholic church, the schools planned for their community were segregated. The group of parents continued to campaign for mixed schooling. An appeal against the planning permission for the segregated schools was lodged and publicity was sought for the dispute.

The clergy responded by denouncing the parents from the pulpit. Indeed they did it to such an extent that solicitors letters had to be sent to them to get them to stop. The dispute continues with the clergy putting pressure on the parents individually and attempting to divide them from their neighbours. Even in 1979 it takes a brave person to stand up for their rights against the vested interests of the Church.

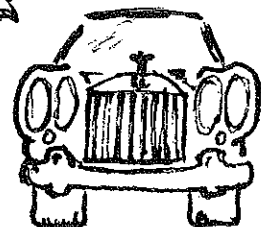
(extract from the AWA leaflet produced for the papal visit)

..... AND THE
POPE'S SERMON ON
MATERIALISM WAS
PARTICULARLY
TOUCHING



FIRMLY
STATING
POVERTY
IS SACRED

.... AND NOW LEAVING THE
£6,000 ALTAR DRESSED
IN HIS £1,000 VESTMENTS
HE IS MAKING HIS
WAY TO HIS £11,000
MINISTERS LIMOUSINE...



MCDONALDS Strike over but.



McDonalds is no ordinary chip shop. It is the biggest employer of part-time labour in the United States, employing over 150,000 young workers. It now has 5,000 outlets around the world, all operating on the principle of simple food, quick service and cheap labour. They don't like trade unions. McDonalds boss, Ray Croc, has boasted that the unions could not touch him 'with a ten foot pole'.

It came as no surprise when some of the workers in their two Dublin shops joined the ITGWU no.4 branch. Pay was only 85p per hour, a very low rate even for the catering industry. Management refused to recognise the union or even to talk over the phone to the union officials. On March 16th, the union members came out and the pickets went on. The strikers demands were simple - union recognition and an end to low pay.

The strike got McDonalds worried. Most of the full-time and a good number of the part-time workers were out on the picket. They raised the hourly rate to £1 in an attempt to keep the remaining workers inside but even so more came out and joined the union. They then resorted to offering free chips to anyone who would scab by crossing the picket to eat there.

Morale among the strikers was high. Even the arrest of two ITGWU officials, Tony Mulready and Noel Dowling, on picket duty did not frighten them. However McDonalds were not just sitting around. On the basis of truth, half-truth and outright lies they went to the High Court and got an injunction banning all picketing. This was soon changed to allow restricted picketing, only three people at any one time and not at all during the last hour of business. Three strikers, Jimmy Mackin, Noel Boyle and Sean Mrozek, were ordered not to picket at all.

Morale sank when the union officials restricted the fightback against the injunction to legal arguments in the court. They would not support the injunction breaking mass pickets, even though most of the strikers took part in at least some of them. Noel Boyle and Jimmy Mackin continued to picket, again without any support from Liberty Hall.

The officials had given up any hope of winning the strike. The co-ordinating committee set up by the union district council had to disband because of lack of help from no.4 branch officials, John Burke and Tommy White. Indeed these two seemed to spend most of their time trying to dampen down support for the strikers. They did little other than organise some collections - a good and useful exercise but not enough. The co-ordinating committee had at least organised a march which brought out 1,000 workers and their families. They had produced thousands of stickers and had helped out by doing picket duty. But the branch officials would not attend their meetings or give co-operation.

McDonalds could have been closed if their supplies had been stopped. Dockers and airport workers refused to handle the scab food. Then the supplies started to come in through the North. The officials knew that this food was being stored in the Superdine warehouse outside Naas but wouldn't even put a picket on the place. In short they made no real attempt to stop the scab supplies getting in.

The branch officials even went so far as to give a list of 'approved' picketers to the Gardai and to the boss. This gave encouragement to the Special Branch in their harassment of picketers by visiting them at their homes. The Gardai obviously felt, and unfortunately they were right, that the union would not stand up for its members. Pickets were ordered to move away from the doors, to walk on the road, not to explain their case to passers-by.

This was a strike which had enjoyed widespread support and publicity. The POWU members (themselves also on strike at the time) were a great example with their constant support for the picket line. Many members of the ITGWU donated money, joined the picket and raised the issue in their workplaces. Other workers from the FWUI, MPGWU, AGEMOU, ATGWU, AUEW and a host of other unions helped out, as did many housewives, students and socialist organisations.

The strikers should have been the ones running the strike. If this had been so they could have really used this support to ensure a speedy resolution of the dispute. Mass pickets on the scab suppliers, occupations, effective picketing around the clock and various forms of 'direct action'. But the strikers had little or no experience of trade unionism. It was not until near the end of the strike that they really accepted that they had both the right and the capability to take over the running of their own struggle. The role of the officials should simply have of the officials should simply have been to provide the experience and the necessary back up services, not to dictate the running of the strike.

However while things looked gloomy on the picket line, McDonalds were not very happy either. Business was down, their 'one big happy family' reputation had been badly tarnished and their scab customers still had to pass a picket to get in. They looked around for a way out. Since the beginning of the strike they had said that they would not be bound by any decision of the Labour Court, but now they went to the court and when it recommended union recognition they agreed.

The strikers went back to work on Monday 10th. September but immediately it was clear that all was not well. The hourly rate was only £1.05p, though most were now getting the grand sum of £1.35p. Still a very low wage, and to make even this small increase worthless everyone only got 35 hours work instead of the previous 40. One striker,

Jimmy Mackin, was refused his job back. Two others, Anne Holmes and Tom Caufield - both of whom had been on the strike committee, had their job status reduced. Men had to get their hair cut really short, a lot shorter than the scabs who had been employed during the strike. General harassment of union members was the order of the day.

Instead of welcoming those other trade unionists who joined the picket lines, the hacks in Liberty Hall condemned them as 'outside elements'. General Secretary, Michael Mullen, tried to use his influence to stop the good coverage being given to the strikers case in Republican News. To cap it all they then expelled Jimmy Mackin from the union for his decision to continue to picket in defiance of the injunction.

These young workers have done the impossible, they have got a union into McDonalds. They have given a lead to 150,000 other McDonalds workers around the world. But Liberty Hall, not content with giving only minimal support during the dispute, are now doing nothing to defend their members against victimisation. Also they have yet to come up with any real improvement in wages and conditions. As one of the non-union workers asked 'what did you get after six months of walking up and down outside the door?'

It is up to the ordinary members of the ITGWU and especially those in the no.4 branch to kick up hell and demand that proper service be given to these members. Given enough support these young workers can still turn McDonalds into a real union shop.

What is really needed, however, is a strong rank and file movement inside the ITGWU which will fight for a truly democratic and militant union. A movement of ordinary members who will give what aid they can to other members in disputes and who will make real again the concept of workers solidarity.



Despite breaking the Protection of Young Persons (Employment) Act on at least four counts by using child labour no action was taken against McDonalds. Friends in high places ?

If you really want to get ahead in the McDonalds empire, you have to (wait for it.....) go to the Hamburger university of Chicago. On completion of a 10 day course you become a Bachelor of Hamburgerology. Burger and chips intellectuals!

INDUSTRIAL IDEAS

THE 'GOOD WORK' STRIKE

One of the most serious problems facing workers in general and those in the service industries in particular is the way that the media can whip up 'public opinion' against them. One way around this is to consider methods of struggle which hurt the boss without adversely affecting other workers.

The 'good work' strike is a term meaning that workers provide customers with a better service than the boss intended. This is not a tactic which can be used in every situation but it certainly could be used more than it is at present. One of the advantages of this form of industrial action is that it puts the onus on the employer to stop the improved service. It also means that you are drawing your wages while fighting for your claim.

Members of the IWW union in an American canning factory put the labels for the most expensive cuts onto the tins of spread and visa versa. This mean that those who could only

afford spread got the very best of salmon while the rich got the spread. Needless to say the the workers claim was conceded quite rapidly by the management.

On the Paris metro tickets are punched as passangers come onto the platform, and a ticket bought on one day can be used on another. Selective strikes by ticket punching personnel enable hundreds of thousands of passangers to travel free. Such strikes, while hitting the company hard, are not resented by the passangers.

In 1968, in Lisbon, drivers and conectors on the trains and busses turned up for work as usual but refused to collect any fares. Transport ran normally but the company suffered a large financial loss.

A few worthwhile suggestions for Irish workers might be, as an alternative to striking, for clerical staff in the ESB and the gas company to destroy records of how much each customer owes, for bus conductore to refuse to collect any fares, for postal workers to accept only unstamped letters. When you think about it there are quite a few possibilities.

Aims and Principals

As agreed by the founding conference of the Anarchist Workers Alliance - December 1978.

- (1) The basic irreconcilable conflict within capitalist society is that between the class which owns and controls the means of production, distribution and exchange - the capitalist class, and the class which produces all the industrial and agricultural wealth - the working class. The social enslavement of the working class forms the basis on which capitalism stands, without it that system could not exist. The state is, by its nature, the instrument of a minority ruling class. To destroy the power of the ruling class we must also destroy the power of the state.
- (2) Russia, China and Cuba are not in any sense of the word socialist countries. They are class societies in which a ruling class of bureaucrats collectively own and control the means of production, distribution and exchange, and where the working class (the sole producer of all wealth) is exploited by that ruling class. These countries we define as corporate state capitalist.
- (3) Anarchist society is based on free communism, with workers councils in free co-operation with each other for each others mutual aid and needs. Anarchist-communists believe in the principal 'from each according to ability, to each according to need'. Each individual in an anarchist society shall be a part of the decision making process affecting all aspects of their lives. Individuals shall have total freedom in all aspects of their everyday lives as long as they do not encroach on the freedom of others.
- (4) Capitalism cannot be reformed in any fundamental way. The only meaningful transformation of society will come through the development of working class organisation and by means of a social revolution. Violence becomes inevitable for the working class to defend itself against the onslaught of the dispossessed ruling class.
- (5) The Anarchist Workers Alliance exists to propagate the idea of anarchism within the working class in Ireland. We work within all rank and file organisations of the working class and seek to inject into them revolutionary consciousness. Only an organised and conscious working class can liberate itself. We do not seek to sieze power, either for ourselves or in the name of the class, or to substitute ourselves for it.
- (6) We do not accept, in their totality, the ideas of any one individual. We seek to develop a revolutionary theory suited to the needs and conditions of today, a theory which would draw from the traditions of anarchism and marxism. We urge all who agree with our aims and principals to unite and join the AWA.

REPORT from SPAIN

During the past year Spanish workers have found themselves being harassed by anti-union legislation, redundancies, unemployment and non-payment of wages. They are standing together and fighting back with all means at their disposal.

The Spanish anarcho-syndicalist union (CNT) has been in the forefront of the struggle. They do not tell workers what to do but keep them informed. They show up the wheeling and dealing of the large centralist unions and they fight the anti-union laws.

FIGHTING THE LAW

A law introduced in March of this year declared that in fire brigade, ambulance, hospital and other such services a strike by such persons as the director considers to be providing an essential service is illegal and such persons may be dismissed. The CNT completely rejected this new law and pointed out how it insults working people. They pointed out that whenever such a strike takes place, the workers have always had the moral conscience to provide emergency services. The law whilst purporting to be a piece of moral legislation is nothing more than an attempt to blacken the image of these workers and get a foot in the door for anti-strike laws.

RIO-TINTO

Each year Rio-Tinto workers come together in a general assembly to decide on their demands for the coming year. To put in their claims on wages, conditions, holidays, etc. and to elect delegates to take their demands to the owners. However in the last year a new situation has arisen. The large central unions UGT (social-democratic), CCOO (communist party), SU (centre) and USO (centre) have elected permanent representatives at the place of work. The CNT refused to take part in these elections.



This year at the general assembly the demands were worked out and the union representatives took them to the bosses. They refused to meet the claim and instead produced a list of counter offers. These offers were turned down by the assembly. The union representatives then took it upon themselves to negotiate a new deal with the employers without consulting the assembly. The workers got to hear of what was going on and called a series of one day strikes. Even so the representatives continued to negotiate with the employers and signed, sealed and delivered a new deal without even consulting the members they were supposed to represent. The CNT members at all times refused to have anything to do with these negotiations and worked through the general assembly at all times. This is an example of the union elections held in Spain last year. The

power was taken from the workers and put into the hands of a few elected representatives. There are many cases of bosses refusing to meet with the delegates from the assemblies, preferring to see the union reps. But such behavior comes not only from the employers.



METAL INDUSTRY

In October 1978 the representatives of all the central unions of the metal industry in Northern Spain met to decide what their demands for the coming year would be. The CNT had observers present. After much talking a further meeting was arranged in the local CNT offices where the UGT and the CCOO proposed that the unions representing less than 10% of the workers would be excluded from future meetings. The CNT immediately sided with the minority unions to fight the proposal. The workers rejected the plans of the UGT and the CCOO and called a general assembly. The result was that the UGT and CCOO had to withdraw their proposal and submit themselves to the directions of the general assembly of all the metal workers.

NO PAY ON FRIDAY

Every month numerous anti-worker acts take place. Jailing of strikers as happened in the social services last January. (To their disgrace the CCOO and the other central unions continued to negotiate while their members were in jail)

There are many cases of workers getting no pay at the end of the week and sometimes not for months. The boss claims inability to pay and that is legal in Spain. Yet imprisonment still awaits anyone who steals a few pounds! Workers who get no pay cannot get social security either as they are still employed. Workers who have seized their factories as a weapon with which to negotiate for their outstanding wages are arrested by the police. Such is justice for the worker.

We have some copies of 'Bread and Roses', the paper of the Anarchist Communist Association of Britain. If you would like a copy send a 6½p stamp to the Dublin AWA at the address on p.2

No. 2

15p

LATE OCTOBER-NOVEMBER 1979

Anarchist Worker

ASSASSINS AT LARGE

The last few weeks have seen a resumption of activity by the loyalist murder gangs. Sectarian assassinations are happening again.

Over the last decade the loyalist gangs have launched their sectarian attacks whenever they have felt that the British government is not doing enough to defeat the IRA. In fact whenever they have felt that the government is being too 'soft' with the minority.

As before the people of the ghettos have responded by organising their own vigilante patrols to protect the lives of their families and neighbours. Men and women have been out every night since Tuesday 4th. September when three murders were carried out by loyalist gangs in North Belfast.

The British army showed their true face as 'protectors of the people' on Thursday 6th. September. They started to arrest the vigilantes in Ardoyne. So far at least 24 people have been arrested on charges of 'disorderly behavior' and 'breach of the peace'. Three members of one patrol were even charged with 'endangering their own lives'. No doubt some half-witted Brit thought that very funny.

The murders are still happening and the army are still arresting people for the 'crime' of seeking to defend their ares. But the Brits won't stop the peoples self-defence. The vigilante patrols go on!

BEWARE!



SECTARIAN ASSASSINATIONS
are directed at
YOU!!

Don't answer calls at home unless you can identify the caller.

Don't accept lifts from strangers.

Be vigilant at all times whether at work, at home or at leisure.

THESE SECTARIAN ASSASSINS WILL KILL YOU

INLA - NOT O.K.

A woman is shot in both arms and legs. She was Dolours McGuigan of Turf Lodge in Belfast. This was not the work of a loyalist gang. It was claimed by the Irish National Liberation Army. Their excuse was that she had given one of their guns to some young lads who had used it to rob for their own personal gain.

The INLA were supported in this by Women Against Imperialism, who felt that she had got off lightly. They said that 'had the culprit been a man then the punishment would have been more severe'.

There is crime in the ghettos. Some of it is of little concern to us but some of it is directed against working class people, especially the old and can be both vicious and mean. However we can never support such punishment nor can we support the

INLA setting themselves up as judge, jury and punishment squad.

Taken generally punishment does not work. Prisons have never stopped crime. Indeed punishment is only a fancy word for revenge. Even in a war situation it can still be possible to find alternative methods of dealing with anti-people crime. Inquire into the cause of the crime, get the 'criminal' to make restitution, community boycott of those who persist in crimes against ordinary people. These are not great solutions but they are better than the thuggery of beatings and kneecapping.

Crime against people is an inbuilt result of competitive class society, the only real answer is the creation of a truly free and classless society. We can do some patching up but in the end we have to do away with the root cause of such crimes.