

Syfo-Forschung & Bewegung

Abstracts Nr. 2 - 2012

Wichtige anarcho-syndikalistische Materialien in der „Bibliothek der Freien“ - Ein Interview (S. 6)

Important anarcho-syndicalist materials in the “Library of the free” - An Interview (p. 6)

In this interview conducted by Helge Döhring, the Berlin based „Bibliothek der Freien” ('Library of the free') – founded in 1993 – describes its work and offers a view into its archives. 3,500 titles belong to the borrowing stock of the library. The library preserves more than 8,000 samples of 600 newspaper and magazine titles. The oldest paper is 'La Revista Social. Eco del Proletariado' (Madrid) from March 6th, 1884. The library also contains the „Fritz Kater Archiv” with materials belonging to the German anarcho-syndicalist, FvDG and FAUD member and leading activist Fritz Kater (1861-1945). From Autumn/Winter 2012 on, the materials used for the book „Anarchosyndikalistischer Widerstand an Rhein und Ruhr” („Anarchosyndicalist resistance at Rhine and Ruhr”) (1980) will be open to the public.

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„Wie kann man im Kapitalismus leben, wenn es so plausibel und offensichtlich richtige Gegenmodelle gibt?” - Ein Interview mit dem Künstler und Anarchisten

Chris Löhmann. (S. 9)

“How can you live under capitalism, when there are very plausible and obviously adequate alternative models?” - An interview with the artist and anarchist Chris Löhmann. (p. 9)

The 23 year old artist and anarchist Chris Löhmann converses with Martin Veith about his art and goals, as well as the financial and social problems of a “freelance artist.” He describes the reasons that brought him from an orthodox-communist ideology towards anarchism. He details his perspective about the kind of art that could be made in a liberated society. He takes the description of his art as “anarchist realism” as a compliment. In reference to the nudity in some of his drawings, Löhmann says that there is a “right and a wrong education. Over centuries major religions have lied to us, that we have to feel ashamed of being human, of our being and our body. [...] In my drawings, I try to show the human body how it really is, free from escapist dogmas.” Chris Löhmann states: “I don’t want to become a new star, like many others want to, I want the power in politics and art to be abolished and distributed to all. [...] With political change the face of art also will be radically changed.”

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Gewerkschaften und Faschismus in Neumünster, Veranstaltung und Interview (S. 13)
Unions and Fascism in Neumünster, A Public Event and Interview (p. 13)

Helge Döhring interviewed Lotta from „Antifaschistische Aktion Neumünster“ (antifascist action Neumünster) about the public event and exhibition „Between resistance and cooperation: Unions in the Neumünster of the 1930s,“ which took place at the end of April 2012. Its topic was the unions' reaction to fascist terror. Lotta explains that their research revealed the overly friendly behavior of the Social Democratic and Christian unions (ADGB and DGB) with the Nazis before they brought the unions into line (“gleichgeschaltet”). The researchers found no traces of activities by the Communist Party's “Revolutionary Union Opposition” (Rote Gewerkschafts-Opposition – RGO), but they found information about street battles of the local “Roter Frontkämpferbund” (RFB – “Red Front Fighters League”) with the Nazis. They also gathered much information about the anarcho-syndicalist union FAUD and its activities in the 1920s until the beginning of the 1930s. Helmut Röhling, a FAUD functionary from the town of Plön, was imprisoned by the Nazis in the concentration camp Kuhlen (today Rickling), which was run together by Church and SA/SS. After the FAUD realized that its call to the workers' movement for a general strike against Hitler was in vain, “they prepared to go underground, where the resistance should get organized,” Lotta states.



Helge Döhring: „Liebste wir blühen bestimmt nochmal mit auf!“ Stolperstein für Arthur Holke in Leipzig! (S. 22)

Helge Döhring: „Sweetheart, we'll certainly flourish once more!“ A ‘stumbling stone’ for Arthur Holke in Leipzig! (p. 22)

The article describes an initiative in Leipzig to lay a ‘stumbling stone’ in memory of the anarcho-syndicalist Arthur Holke (1883-1940), who was murdered in the concentration camp of Buchenwald by the Nazis. In several towns in Germany these stumbling stones commemorate in public space the murdered enemies of the fascist regime, mostly Jews, communists and social democrats. A stumbling stone for Arthur Holke would be the second in memory of an anarcho-syndicalist. In 2009 a stumbling stone for Gerhard Wartenberg (1904-1942) was laid down in Berlin. Arthur Holke was an active member of FAUD (Freie Arbeiter Union Deutschlands - „Free Workers Union of Germany”) and the „Gilde freiheitlicher Bücherfreunde” („Guild of libertarian Book-Friends”). He was an active functionary in both organizations.



Valentin Tschepego: So müssen alle Fürstentöpfe fliegen! Bakunin in Mecklenburg (S. 30)

Valentin Tschepego: Thus all princes' heads must go! Bakunin in Mecklenburg (p. 30)

The article examines the little known relations, influences and friendships of the Russian anarchist Mikhail Bakunin in Mecklenburg. In 1840 Bakunin was studying in Berlin and came into contact with the “Vormärz”-revolutionary Hermann Müller-Strübing, born in 1812 in Neubrandenburg, Mecklenburg. To the Russian immigrants, Müller-Strübing was somewhat like a guide. Bakunin and Müller-Strübing became

close friends. Bakunin's Pamphlet "Aufruf an die Slawen" (Appeal to the Slavs) (1848) was written under the influence of Müller-Strübing. In 1841 Bakunin and Turgenew visited Mecklenburg. In the writings of Hermann Müller-Strübing's niece, Anna Becker (known as writer of one of the best hunting novels from Mecklenburg), we find memories of Bakunin's visit and of a wedding celebration in the town of Neubrandenburg. On this occasion, Anna Becker recounts that Bakunin cut off the necks of some wine bottles with a knife and shouted: "Thus all princes' heads must go." Valentin Tschepego follows the traces of Bakunin and surmises that Bakunin stayed in Mecklenburg with Müller-Strübing three times: once in 1841, and twice in the year of the revolution of 1848. Bakunin also maintained contact with Müller-Strübing through letters. The Mecklenburg visit also left traces in Turgenew's work, as evident in his pamphlet, "Bemerkungen über die russische Wirtschaft und über den russischen Bauern" (Remarks on the Russian economy and the Russian peasant), 1842.



Helge Döhring: Schleswig-Holstein - Syndikalismus zwischen Nord- und Ostsee (S. 39)
Helge Döhring: Schleswig-Holstein – Syndicalism between North- and Baltic-Sea (p. 39)

The article discusses the founding, development and activities of the anarcho-syndicalist Freie Arbeiter Union Deutschlands (FAUD) in the German state of Schleswig-Holstein. Evidently inspired by the German Revolution 1918/19 and by agitators like Karl Roche (Hamburg) and Franz Martin (Bremen). The first local group of FAUD in Schleswig-Holstein was founded in 1919 in the city of Kiel.

Until the mid-1920s new groups sprang up and dissolved after a short periods of existence. The founding of the „Provinzial-Arbeitsbörse Nord-West“ (PAB) in the mid 1920s stabilized internal relations. Local FAUD-Groups from Mecklenburg (Schwerin, Wismar), the north of Lower-Saxony (Delmenhorst, Melle) and the groups in Bremen and Hamburg also belonged to the PAB. The article identifies local groups and known functionaries of the FAUD. It describes the activities in Kiel, Meldorf-Heide, Helgoland, Neumünster, Lübeck and Plön. Helge Döhring's conclusion: "Schleswig-Holstein is a striking example of the development and stagnation of the syndicalist workers-movement after World War I, representative for the whole Reich. [...] The known reasons for this are the rivalry of the centralized unions as enemies of libertarian-emancipatory intentions. Yet, contrary to other regions, one must note that no specific kind of repression by the police and military was needed to minimize the syndicalist workers' movement because the workers' movement was firmly in the hands of the social democrats."



Martin Veith: Die Phalanstère im rumänischen Scäieni (S. 47)
Martin Veith: The Phalanstery in the Romanian Scäieni (p. 47)

Inspired by the cooperative ideas of the so-called "utopian socialists" Charles Fourier (1772-1837) and Robert Owen (1771-1858), the Phalanstery „Societatea agronomică și manufacturieră“ (Society for agriculture and manufacture) was founded in March, 1835, in the Wallachian (Romanian) village of Scäieni. Today it is part of Boldești, situated approximately 11 km from Ploiești. Teodor Diamant (1810-

1841), Emanoil Manolache Bălăceanu (1807–1842) and Stanca Constandineasca were all associated with the “Falanstere.” These three persons were the main initiators of the commune. The colonists set up the 8-hour workday and worked under equal payment and self-organisation. The communards and interested people were also educated in reading, writing and math. This had an impact on the peasants and workers in the surrounding villages. At this time, Romania was under a feudal system and serfdom was still in practice. Gypsies in particular were basically born into slavery, and a working day of 13 or 14 hours was the norm.

Most of the first 53 communards, among them 21 woman, did not know that the estate was pledged twice as collateral for financial loans taken by Bălăceanu. These loans were the outcome of the betrayal by his bourgeois family, who didn't accept his political views. The Voivode, ruler of Wallachia, Alexandru Ghica-Voda, used this fact to act together with rich landowners from Scăieni against the commune. Tax collectors, thugs and soldiers destroyed the tools and millstones of the commune. As a result, the commune was not more able to produce enough goods to be sold at the market and couldn't pay its taxes. The subordinates of tax collector, Zaplan Taplan, destroyed products for sale and threatened the colonists with death if they would continue participation in the commune.

The interior ministry in Bucharest also got involved in destroying this free socialist community on its own initiative. During the whole time of its existence the colony was only able to work in peace in the first 1 ½ months. The government liquidated the colony between the 30th and

31st of December, 1836, by military force. In contrast to the official statement of the Voivode, it was not an “amicable and peaceful solution,” which led to the end of the Falanstere. Even the Romanian Marxist historians, I. Cojocaru and Z. Ornea, state in their detailed study “Falansterul de la Scăieni” (Editura Politica, Bucharest, 1966), that “behind these harmonic words hides very likely a fully different truth.” It is very likely that the communards got tortured by the military. After the crushing of the colony, the communards of gypsy ethnicity and those with local roots returned to a state of slavery for rich landowners. Communards from other regions got sent away.

By order of the Voivode a trial was started in Bucharest against Bălăceanu. Nine former members of the colony were forced to go on trial against Bălăceanu. Even after the death of Bălăceanu the trial went on now against his wife, Stanca Constandineasca. Until today the so called 'petition' sent to the Voivode by ten communards in 1836, describing allegedly unbearable conditions, is used as a 'witness to the crown' against the possibility of self-organized, collective life. Thus it still seems to work to desecrate the memory of the commune and demonstrates its doom as a result of internal failures. Here the old saying is proven correct: “The ruling truth is the truth of the rulers.”



Valentin Tschepego: Fing es mit Syndikalismus an? Paul Bruse - ein Neustrelitzer Bürgermeister (S. 55)

Valentin Tschepego: Did it start with syndicalism? Paul Bruse – a mayor of Neustrelitz (p. 55)

Valentin Tschepego discusses the life and political activity of Paul Otto Ernst Bruse (1903-1946), the first communist mayor of Neustrelitz (Mecklenburg, Germany) after the Second World War. Some hints in his biography and an article in the FAUD-Organ „Der Syndikalist“ from 1923 signed with the letters P.B. and titled „Ein Wort an die Jugend“ („A Word to the Youth“) suggest that he started his political activities in the Syndicalist-Anarchist Youth (SAJD, Syndikalistisch-Anarchistische Jugend Deutschlands) in Dresden. Since 1925 Bruse was a member of the communist youth organization KJVD (Kommunistischer Jugendverband Deutschlands), and since 1928 of the Communist Party (KPD), for which he was a local deputy and the most known communist functionary in Neustrelitz. During the fascist dictatorship he was jailed for some months in the concentration camp Oranienburg and the convict prison Dreieberg. Valentin Tschepego writes: „There are indications that Paul Bruse got politically aware inside the syndicalist movement and only later- as this movement didn't develop in Mecklenburg – moved to the communists.“



Martin Veith: Panait Muşoiu - Zu Leben und Publizistik des rumänischen Anarchisten (S. 59)

Martin Veith: Panait Muşoiu – About life and media communication (journalism) of the Romanian anarchist (p. 59)

Panait Muşoiu, born on November 18th, 1864, in the town Roman, Romanian Moldova, was the son of a day laborer and grew up in poverty. Martin Veith describes his life and activities in the working class and anarchist movement of Romania. At the age of 17 he started to work as a clerk

in the town hall of Roman and he set up a socialist literature circle. He was attracted by the newspaper „Lupta“ („The Fight“) edited by Gheorge Panu (1848-1910), who professed socialist and liberal beliefs. In his youth he already published short texts and poems in contemporary socialist newspapers like „Drepturile Omului“ („Human Rights“) and „Muncitorul“ („The Worker“). Soon he became an active member of the workers' club („Clubul Muncitorilor“) of Botoşani and maintained close relations with similar autonomous workers' organizations in Iaşi and Dorohoi. Under his influence and due to his organizational talent the workers' club from Botoşani grew to include 100 members.

In 1886, the government sent him to Brăila to perform his military service. There he was mistreated by his superiors and became an anti-militarist as a result. In 1889, he participated in the International socialist workers congress in Paris (July 14th to 21st), where the decision was made to celebrate May 1st as an international workers day. In 1892, he took part as a speaker of the first ever May 1st demonstration in Botoşani. The government had banned the demonstration, and the military and gendarmes closed the access roads to the town and put it under siege. In spite of that, the event took place as the workers and students forced a short march through the main street and then gathered on a field outside of the city.

Muşoiu became friends with Panait Zosin (1873-1942). Together they published several newspapers serving to further common enlightenment and workers' interests. In 1892 the anti-Semitic social democrat and Deputy of Parliament Ion Nadejde expelled Panait Muşoiu from the newspaper „Munca“ („The work“), be-

cause Muşoiu spoke in favor of “direct action” instead of parliamentarianism. Nadejde claimed that he was an “Anarchist,” and led the members of several workers’ clubs in the country to vote to exclude Muşoiu from the movement. Muşoiu later stated about this “expulsion”: “I did not smile nor did I mourn. I went on with my cause in the way I saw it.”

Muşoiu was seriously involved in the developing feminist movement in Romania for which he gave public speeches. These speeches were published in brochures and widely spread throughout the country. From 1900 on he was the director of the anarchist monthly “Revista Ideei” (The “Magazine of the Idea”) which was published regularly until 1916 (10 issues a year) and is still the longest lasting anarchist newspaper in the history of Romania. The editorial staff consisted of Lucretia Balanescu-Neagu, her husband, the anarchist Iuliu Neagu-Negulescu, and Barbu Lazareanu. Revista Ideei published articles about anarchist theory and played a role in spreading the ideas of revolutionary syndicalism. Articles from famous and less known anarchists were translated and published. In addition to the newspaper, the “Biblioteca Revista Ideei” published brochures, among them texts by Malatesta and Kropotkin. During the peasants’ riot in 1907 Revista Ideei took sides with them and called for an independent investigation by workers to determine the truth behind the massacre executed by the army. Panait Muşoiu and Revista Ideei were under close surveillance by the secret service, the “Siguranţa”. With the start of World War I the paper had to cease publication. After the War the anarchist movement in Romania was weakened. Bolsheviks gathered more influence. Anarchists became communists. In contrast, Muşoiu stood by

his anarchist beliefs till the end of his life in November 1944. Martin Veith states: “His restlessness, his refusal to accept injustice, his will for action as well as his discipline at the continuous, decades long task to enlighten by newspapers and brochures make him one of the most important and interesting publishers of Romania, even beyond the anarchist movement, whose work still has relevance today.”



Valentin Tschepego: Clara Ellrich-Siemß. Eine Anarcho-Kommunistin aus Waren/Müritz (S. 68)

Valentin Tschepego: Clara Ellrich-Siemß. An anarcho-communist from Waren/Müritz (p. 68)

The article discusses the life and activities of Clara August Johanna Siemß, who was born in 1869 in Bad Sülze. Raised in a Christian family, in her youth she attended a deaconess school and she received an education which later shaped her political activity. As an adult, she moved to Waren an der Müritz with her husband, Eduard Ellrich. While her husband became active in the social-democrat Party (SPD), Clara embarked upon a more revolutionary direction. Following the November revolution in 1918, a local group of the Independent Social-democrat Party (USPD) was established in Waren and it elected Clara as chair. In 1920 she ran as candidate for the USPD to the Mecklenburg-Schwerin Parliament, but she was not elected. In the internal struggles between the reform-oriented and the revolutionary current of the USPD she aligned herself with the latter. In November, 1920, the whole USPD local group from Waren joined the Communist Party (KPD). But when the KPD also disappointed her, her beliefs became closer to anarchist

convictions. In 1921 she left the KPD and boycotted the elections. From this time on Clara Ellrich-Siemß became active in the „Federation of Communist Anarchists in Germany“ (Föderation Kommunistischer Anarchisten Deutschlands) (FKAD). In 1921, she was participant at the FKAD-Congress. She wrote numerous articles in anarchist and syndicalist papers, especially in the FKAD's organ „Der freie Arbeiter“ (The free Worker). Her main topics were the emancipation of woman, disputes against the church and anti-militarism. Up until now nothing is known about her possible activities under the fascist dictatorship. She died on April 8th, 1946. Valentin Tschepego states: „Clara Ellrich-Siemß is a forgotten Mecklenburgian fighter for freedom, a convinced anarcho-communist, who did not pretend to act on the stage of corruption which is named 'politics'. In opposition to that, she went her own way – the way of an honest and upright human.“



Martin Veith: 40 Jahre seit der Ermordung von Franco Serantini (S. 72)

Martin Veith: 40 years since the murder of Franco Serantini (p. 72)

The article reports on the murder of the 21 year old Italian anarchist Franco Serantini, which marked its 40 year anniversary on May 7th, 2012. He was beaten to death by the police in Pisa on his way to oppose a neo-fascist gathering in the town. The murder of Serantini was followed by the attempt of state authorities to cover-up the circumstances of his death. Not one of his murderers was held responsible. His murder happened in the time of the „Strategy of tension“ in the 1970s and 1980s, when the state blamed anarchists for acts of terror done in fact by neo-fascists with

close relations to parts of the state. The article describes the life of Serantini, who, as an orphan, was subjected to state education in several orphanages. In Pisa, he got interested and involved in radical left and ultimately anarchist beliefs and activities. Martin Veith states: „40 years after his murder by policemen Franco Serantini is unforgotten. [...] Democracy has shown, that it serves only the interests of a certain class. Equal rights can't exist inside a class society.“



„Franco Serantini starb zweimal“ – Interview vom 25. Mai 2012 mit Franco Bertolucci von der Bibliothek Franco Serantini, Pisa. (S. 78)
“Franco Serantini died twice” – Interview with Franco Bertolucci from the Franco Serantini Library, Pisa, from the 25th May 2012 (p. 78)

In this interview with Martin Veith, Franco Bertolucci details the public reaction to the murder of Franco Serantini in Pisa and Italy. He focuses on the anarchist movement, of which Franco Serantini was a part, and reports on several anarchist demonstrations and actions throughout the decades in his memory. At the 40th anniversary of the murder in 2012, anarchists and other groups organized a public debate in Pisa, during which speakers commemorated Serantini and demonstrated the connection between past and present state repression of anti-capitalist movements. One debate was entitled „State murder, abuse of power and repression in Italy: the cases Serantini, Giuliani and Mastrogiovanni.“ On this occasion Haidi Giuliani, the mother of Carlo Giuliani, also spoke. Franco Bertolucci then describes the founding and activities of the „Biblioteca Franco Serantini“ in Pisa, as well as the historical and actual an-

archist and anarcho-syndicalist movement in Pisa and the region of Tuscany, a historically deep-rooted stronghold of workers' resistance, anarchism and anti-fascism. A detailed overview of the active neo-fascist movement in Italy of today follows. Franco Bertolucci states: „For his decision to be antifascist and libertarian Franco Serantini died twice: First through the hand of the police, which had beaten him down; the second time through the state, which did not want to serve him justice for political reasons. We know that the state can't make a trial against itself.”



Valentin Tschepego: „So hätte man es in Deutschland machen müssen!“ Interview mit Helmut Kirschey (Teil 2) (S. 97)

Valentin Tschepego: „That's the way it should have been done in Germany!“ Interview with Helmut Kirschey (Part 2) (p. 97)

Note: The first part of this interview is published in: „Helge Döhring. Kein Befehlen, kein Gehorchen!“ (Apropos Verlag Bern, 2011, pp. 224-228).

In 2001 Valentin Tschepego interviewed Helmut Kirschey (born 1913), a former member of the Freie Arbeiter-Union Deutschlands (FAUD), about his life in the Netherlands, Spain and Sweden. When the Nazis came to power in Germany 1933 he had to flee to the Netherlands. During his stay there, he and other exiled German anarcho-syndicalists got help from the Netherlands IWA-Section NSV (Nederlandsch Syndicalistisch Vakverbond). There, they set up an exile organization there named “Deutsche Anarcho-Syndikalisten im Auslande” (DAS – German Anarcho-Syndicalists abroad). After the putsch of the fascists took place in Spain, he and

others decided to go there in June of 1936 to support the anarcho-syndicalist militias. Kirschey describes the journey in the interview. In the Catalonian town of Portbou at the French-Spanish border they passed on four boxes with machine-guns to the Spanish anarcho-syndicalists. Kirschey describes this moment: “They (the Spanish comrades) were colossally cheerful when they opened the boxes.(...) We got hugged. And kissed. And got red-wine. Imagine, we came out of this deep illegality from the end of 1933 until the summer of 1936, and then we had an illegal journey without papers. And then we are all standing there with rifles and pistols! Black-Red banners! 'Comrades!' We had the power. One cried like a little child. The first thing we said was: 'That's the way it should have been done in Germany!'”

In Barcelona the CNT had set up a “Grupo de Investigacion,” an investigation group with the purpose to find German Nazis in Spain, raid their homes, and prevent them from engaging in further activities. This group had as its target a list of 3,000 NSDAP-members in Spain.

In February 1937 Helmut went to the front. He describes that the militarization of the former militias was a necessity, and he criticizes the revolutionaries in Barcelona, who wanted to make “revolution with a beer glass in their hand.” Helmut became a member of the „Compania internacional Erich Mühsam“ in the Durruti Division. He describes the activities and problems in the newly militarized Division, as well as the role of the Berlin anarchist Rudolf Michaelis, the political delegate of the German militia company. Helmut took part in a battle on the Huesca-Front and recounts the battles with bad and old equipment and insufficient amount of

weapons. He criticizes “bigmouths” in the CNT and the IWA and describes the habit of the German Anarchist Augustin Souchy in Spain. When he came back to Barcelona, he was imprisoned together with other six German anarcho-syndicalists in secret communist jails and interrogated by the Stalinist secret service, the GPU. They wanted them to sign a statement confessing to a putsch attempt with the so-called Trotskyists of the POUM against the Republican government. They refused to sign it. Finally, Rudolf Michaelis succeeded to escape and inform the CNT about the prisoners. The CNT demanded their release but the Republican government sent them to a detention camp near the town of Segorbe. They were released only in April of 1938. Based on these experiences, Helmut turned away from anarcho-syndicalism. He says: “In all things we had to do the exact opposite of what was written in our theories.... I believe that we cannot avoid a kind of proletarian dictatorship at the beginning because the enemy doesn’t capitulate. But that will only be in the beginning. It absolutely cannot be the aim. The fascists don’t discuss with you. They give you a bullet in the neck.” He recounts his experience with antifascists and anarchists in Sweden and why he became a “critical member” of the Swedish Leftparty. He states: “There I can do still something, especially by working against fascism. And this is my life’s duty.” Helmut Kirschev died in 2003.



Valentin Tschepego: Arkadi Gaidar - ein Traum ist stärker als die Wirklichkeit (S. 116)

Valentin Tschepego: Arkadi Gaidar – a dream is stronger than reality (p. 116)

Valentin Tschepego describes the considerable influence of the Soviet writer Arkadi Gaidar together with biographical fragments of his life in the 1930s and 1940s. Gaidar’s novels reached a mass readership in the Soviet Union. Basing itself on the novels’ half fictive, half biographical character of ‘Timur,’ a movement named “Timurowzy” was started for adherents of the Red Army During World War II, over two million young people in the Soviet Union joined this movement. The children in Gaidar’s books are motivated by free will to help and support people in need, including widows of fallen Red Army Soldiers. This help comes from the heart and is based upon selflessness, as opposed to orders from state or party authorities. Valentin Tschepego states: “His works are a wellspring of purity, of sincerity and honest ethos – but first and foremost they are thrilling.

Through nothing else than through the works of Gaidar, the antagonism between society and state becomes obvious. The society is the life, the state is the form, or better – the formality. The formality kills the life.” The stories of “Timur and his troop” bears resemblance to the novels about the adventures of Tom Sawyer. In not one of Gaidar’s works is Stalin mentioned. The spreading of the “Timur Movement” was seen with skepticism and as competition to the party youth organization by Communist Party functionaries. The fictive character of the boy “Maltschisch-Kibaltschisch” seems to be modeled after the real anarchist, Kibaltschitsch (Victor Serge). But Gaidar was a convinced Bolshevik. His last works “breath a liberating internationalism” says Tschepego. In World War II Gaidar offered himself as volunteer for the Red Army to fight against the fascist German occupation. The Red Army refused

him at the medical examination. So he went as war-reporter to the front. In September 1941 he came into a hotspot and joined a partisan unit as machine-gun shooter. He died in October 1941 in a ambush in the Ukrainian village Lepjawa. His last notes, which he had with him, are still missing.

Valentin Tschepego states: "But his work has continuous value – it tells of a dream which was stronger than reality." The article contains a bibliography of works from Gaidar in German and Russian languages.



Abbreviations

ADGB Allgemeiner Deutscher Gewerkschaftsbund

(General German Trade Union Federation)

CNT Confederación Nacional del Trabajo

(National Confederation of Labor)

DAS Deutsche Anarcho-Syndikalisten im Ausland

(German Anarcho-Syndicalists abroad)

DGB Deutscher Gewerkschaftsbund

(Confederation of German Trade Unions)

FAUD Freie Arbeiter-Union Deutschlands

(Free Workers' Union of Germany)

FKAD Föderation Kommunistischen Anarchisten Deutschlands

(Federation of Communist Anarchists of Germany)

FvDG Freie Vereinigung deutscher Gewerkschaften

(Free Association of German Trade Unions)

GfB Gilde freiheitlicher Bücherfreunde

(Guild of Libertarian Bibliophiles)

KPD Kommunistische Partei Deutschlands

(Communist Party of Germany)

KJVD Kommunistischer Jugend-Verband Deutschlands

(Communist Youth Association of Germany)

NSDAP Nationalsozialistische Deutsche Arbeiter-Partei

(National Socialist German Workers' Party)

NSV Nederlandsch Syndicalistisch Vakverbond

(Syndicalist Labor Union of the Netherlands)

POUM Partido Obrero de Unificación Marxista

(Workers' Party of Marxist Unification)

RFB Roter Frontkämpferbund

(Red Front Fighters' League)

RGO Revolutionäre Gewerkschafts-Opposition

(Revolutionary Union Opposition)

SPD Sozialdemokratische Partei Deutschlands

(Social Democratic Party of Germany)

USPD Unabhängige Sozialdemokratische Partei Deutschlands

(Independent Social Democratic Party of Germany)

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Geschichte

Bakunin in Mecklenburg

Die Phalanstère in Scälen

Interview

*Franco Bertolucci über
Franco Serantini*

Literatur

Im Umschlaglager

Arkadi Gaidar

Desweiteren: Carl Windhoff, Bibliothek der Freien, Mary Wallstonecraft, Panait Musoiu, Clara Ehrlich-Siemis, Paul Brusa,
Syndikalismus in Schleswig-Holstein, Interviews mit Chris Lohmann, Helmut Kirschhey, Nikolai Kropotkin und vieles mehr...

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Syndicalism and Anarcho-Syndicalism in Germany: An Introduction

by
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John Carroll, trans.



The text comprises an introduction to the development of German Syndicalism from its beginnings in 1890 until the end of its organized form in the early 1960s. The emphasis of this introduction, however, centers on the period before and leading up to 1933, when the National Socialists under Adolf Hitler ascended to power. Syndicalism, and more specifically Anarcho-Syndicalism are movements that have been largely forgotten. This albeit superficial outline should, at its conclusion, show that this movement was not always so obscure and unknown. This piece aims not to comprehensively examine all the varied aspects of German Anarcho-syndicalism, but rather to pique the curiosity and interest of its readers.

► <http://www.syndikalismusforschung.info/introduction.htm>

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