

Chapter 1 : In Defence of Marxism

The Irish Republican Socialist Party or IRSP (Irish: Páirtí Poblachtach Sáisialach na hÉireann) is a republican socialist party active in calendrierdelascience.com is often referred to as the "political wing" of the Irish National Liberation Army (INLA) paramilitary group.

Serious revolutionaries, genuine Marxists, committed Republicans will read this book with thoughtful interest. Generation after generation of Irish Republicans have thrown themselves into the struggle against the British occupation of Ireland. Some of the finest flower of their generation fell in death and defeat in the struggle. One only has to mention, among others in a long litany of dead, the names Tone, Emmet, Connolly, Mellows, McCann, Costello, Bunting and Power [1] to realise that indeed the best and most radical people of every generation had flocked to the banners of Republicanism. And yet each generation fought and failed. It is customary to learn from experience and indeed the best elements learn from the defeats of the previous generations. James Connolly was unrelenting in his criticism of the nationalists of his day, having analysed Irish history and quite correctly saw that militant nationalism even when it masqueraded as Republicanism would be unable to deliver full freedom from the British Empire. His writings were so dangerous to the aspirations of the Irish capitalist class that for nearly a full fifty years James Connolly, Marxist Republican socialist, was presented to the Irish people as a good Irish Catholic nationalist. Liam Mellows, when the armed Republicans split over the Treaty, quickly realised it was a class struggle between Empire or the Republic and they, the Republicans, had to take up the class questions if they were to succeed. To justify his execution, the Free Staters were quick to release his writings and brand them communist in a country overwhelming under the rule of the crozier of the Roman Catholic Church. When the IRA under the influence of radical socialist and communist ideas declared a new political party called Saor Eire, the Roman Catholic Church once more raised its voice and the IRA leadership fell into line. During the Thirties the Roman Catholic Church was to the forefront in attacks against the radical left. It was sufficient to call organisations or individuals communist to weaken their influence. During the Nineteen Fifties while the unemployed of Dublin were electing two of their number to the Dail on the back of unemployment protests, Republicans were planning Operation Harvest [2] and were told to ignore social and economic issues. The failure of Operation Harvest led to a rethink. Seamus Costello, who had been involved in the armed campaign, was in the forefront of the swing to the left. With the emergence of the Civil Rights struggle the Republican left was in the ascendancy but with the outbreak of violence the Free Staters with guns and money split the Republican movement and backed the emergent anti-communist Provisional Republican movement. The subsequent decision by the Official Republican movement to back the concept of the reform of the six-county state led to Seamus Costello and other comrades walking away to form a party based around the most advanced ideas of republican socialism. That party was the Irish Republican Socialist Party, a party I have the privilege of being a member of. The ideas of Republican Socialism have been so dangerous to the powers that be that they encouraged armed attacks on our Party to wipe us out. In the Nineteen Seventies, Eighties and Nineties, armed attacks were launched against our movement leading to the tragic loss of great thinkers and charismatic leaders like Seamus Costello, Ta Power and Gino Gallagher. During all this time our movement made many mistakes. But we have learned from those mistakes. The greatest weapon we have is our ideas. And it was our ideas that lead us to correctly analyse the Good Friday Agreement. Our own analysis, we were glad to find, was shared by the author of this book. Alan Woods has here written a book that will make uncomfortable reading for many Republicans. It is a trenchant criticism of Republicanism based on a Marxist analysis. Hopefully, it will stimulate debate and analysis. They will give it the respect it deserves. Of course many others on the left will reject his perspectives and indulge in the usual leftist rhetoric that passes for political criticism. People of a narrow nationalist outlook will ask what gives him, a Brit, the right to comment on Irish Republicanism. Where people come from matters not today. In a world of rampant imperialism it is clear that nationalism has little or nothing to offer. On the other hand, here in Ireland a radical Republicanism based on the centrality of the working class to its own liberation and the most advanced ideas of the working-class movement worldwide

has a lot to offer the working class. That Republicanism must not be confused with those who pander to nationalism and tried to build a pan-nationalist front with the enemies of the working class. That Provo Project has failed. Now is the time for a rethink for all those who genuinely have an anti-imperialist and socialist perspective. Hopefully this book will stimulate a new debate for Irish Republicanism. A new turn is necessary. Based on those writings, we have in the RSM returned to our roots of Republican socialism. We firmly believe that if this book by Alan Woods begins a process by which Republicans and socialists return to Connolly and the best ideas of the Irish and international left, then the future struggle for socialism in Ireland will be greatly advanced. Belfast, 1st March Footnotes: It was a dismal failure.

Chapter 2 : “Republicanism and Socialism in Ireland” - Priscilla Metscher. Republishing fund appeal

This is a review of the Irish Republican movement in the 20th century from a socialist viewpoint. After outlining the earlier period, the book focuses on developments in the movement since the coming to power of Fianna Fail in , and particularly on the modification of Republican ideology leading up to the events of August , and to the.

A military organisation, the Irish National Liberation Army, was founded at the same time. As far as we can see, it is the fact that the IRSP is undermining the Officials organizationally, particularly in Belfast where the feud is most intense. During the past 3 or 4 months, since the party was launched on the 12th of December, the IRSP has taken some members from the Officials in the Belfast area. This has led to a situation where, at the moment, the Officials in Belfast have only half the numerical strength of the IRSP. Immediately after this request, starting on Dec. From then until the murder of Hugh Ferguson, we have had dozens of people kidnapped, people beaten up, people wounded through shooting, houses petrol bombed, cars burned and so on. Undoubtedly the immediate cause of the feud is the fact that the Officials are losing members. The principal ideological differences would be their attitude towards the National Question as against our attitude. Basically, the position of the leadership of the Officials is that there is no hope of achieving National Liberation until such time as the Protestant and Catholic working class in the North are united and therefore there is nothing which can be done in political terms or in any other terms about this particular issue. Our attitude, on the other hand, is that the British presence in Ireland is the basic cause of the divisions between the Protestant and Catholic working class in the North. It follows from that, in our view, that the primary emphasis should be on the mobilization of the mass of the Irish people in the struggle for National Liberation. We believe, also, that the left in Irish politics should play a leading role in this struggle. Up until recent years, many of us felt that the Official Movement was capable of and willing to do this. However, the leadership disagreed with this policy and deliberately frustrated its implementation. The result of this was that the Official Republicans, who, at that time, were the largest single body of organized left-wing opinion in Ireland, deliberately divorced the working class struggle from the national struggle and gradually degenerated, taking a reformist position on a number of very important issues. What issues in particular? The principal issues that come to mind immediately are the Civil Rights struggle, the Assembly Elections, the question of taking seats and the question of the rent and rates strike. In all these issues, the leadership of the Officials hesitated to take a stand. They have, for instance, regarded the Civil Rights struggle since , as the only struggle worth taking part in. They ignored the presence of 15, troops on the streets. They ignored the torture and terror perpetrated by the British Army on the Nationalist population and they acted as though there was no change in the situation since

Chapter 3 : Socialism - Irish Republicanism

Irish Republican Socialist Party (IRSP) was founded in by former Official IRA militant Seamus Costello, who possibly had an eye towards James Connolly's Irish Socialist Republican Party of the late 19th/early 20th century when coining the party's name.

Sentenced to life in jail, he served 16 years, during which he took part in the hunger strike in the Maze. From Insurrection to Parliament. He spoke to Mat Ward about some of the themes in his book. I AM assuming that your readers accept the value of socialism as a system. The membership was working class, empathized with the less well-off and had a "democratic socialist republic" as its headline demand. Had it done so, the energy and scope of the Provisionals could have created a real momentum for economic transformation in Ireland. It would, moreover, have given Irish republicanism a better chance to engage positively with the Protestant working class and combat the sectarianism that is so corrosive in Northern Irish society. Do you see the flow of information from the likes of WikiLeaks and the Internet in general bringing about further change in the Republic of Ireland and Northern Ireland? First is the existence of technology that has revolutionized and democratized the means of human communication. I feel that the Internet may do for contemporary society what the printing press did for medieval society--open the way to a new Enlightenment. Secondly, however, this process is unlikely to impact first in any part of Ireland, either North or South. There is a greater likelihood that a worldwide wave similar to the Occupy movement will begin in one of the crucial centers, such as the U. To an extent, in the Guardian, Observer and Sunday Times were bringing the worldwide revolt of to Ireland. There seem to be many parallels with persecuted minorities worldwide. Can you talk about these and any other parallels you see? TO THE extent that the history of the world is the history of class struggle, imperialism, colonialism and racism are tools used by the powerful in their battle to maintain control over the world and its wealth. In some of the examples listed above, you will notice that the minority is numerically significant. Creating an unnatural division between them and the majority allows the ruling class to divide and rule where otherwise they could not. To do so, the ruling class invariably demonizes and belittles the minority--Catholic, Jew, Black, Muslim and the list is endless over history. By doing so, a spurious rationale is created for discriminating, usurpation, appropriation, enslaving or even genocide, and with these practices go the need for violent repression. Those physically carrying out the violence are often the less well-off also, and are rewarded with marginal privilege "the poor whites," or in Northern Ireland, less well-off Protestants , but are also kept in check by fear of the anger of the oppressed. This balance facilitates the rule of the few. However, we have to examine where the organized working-class movement is at the moment. In many countries, including Ireland, the mainstream trade union movement has become docile and conservative, making the organized working-class movement passive and weak. The situation with Sinn Fein is a little different. If Sinn Fein were to adopt a stance in support of radical trade unionism, the party would undoubtedly be able to play a very significant role in transforming Irish society. However, if it merely acquires the support of the conservative Irish trade union bureaucracy in return for raising mellow social democratic issues in parliament, little will change. If it ever did come about, what measures do you think the Catholic majority would have to take--apart from trying to promote working-class solidarity--to ensure the Protestants did not become a persecuted minority? If unity were to come about, it would be vitally important to ensure that the Protestant community would not suffer discrimination or disadvantage. There are times when some of the old liberal bourgeois democratic principles retain their validity, and this is one such time. It would be crucial that a united Irish state would guarantee and deliver on an equality of citizenship. This would also have to be recognized as both morally and practically essential to a progressive republic. I CAN think of only one contemporary work: *The Propaganda of Peace*: In your experience, to what extent are people in Britain and Ireland aware of this possible agenda? Britain can, therefore, be more relaxed about what is happening here at the moment because it--that is, Britain--can depend on conservative forces both north and south to adhere to the imperialist agenda. What does irritate me, however, is when people use the term Eire when they mean the Republic of Ireland or simply the Republic. Eire is Gaelic for "Ireland" and using it in an English language

article would be similar to writing Deutschland when referring to Germany. As for the term "mainland Britain," think about it: Ireland and Britain are two islands off the coastal seaboard of continental Europe. THE financial crisis seems to have been a missed opportunity for the left. As the European financial crisis looms, do you think the left is any more ready this time to take advantage? TO A certain extent, the left is always ready to respond to a crisis in capitalism. Unfortunately, the people are not always prepared to listen to or take advice from or follow the left. There is no easy answer to this. We simply must persevere and be patient because when the people begin to move, the left really has to have answers and must grasp the opportunity being provided by the movement of people. Remember Lenin used to say that at such times the people are often in advance of the party. The Sinn Fein excuse in Stormont is that since Northern Ireland has not got ultimate control over its finances, Sinn Fein is doing the best it can to mitigate the impact of the cutbacks ordered by London. In Dublin, on the other hand, the Fine Gael and Labour Party coalition insist that they must implement the austerity package ordered by the International Monetary Fund and European Central Bank and they that is, the coalition are trying to mitigate the impact of these measures. For doing so, they are criticized by Sinn Fein! The point is how to influence what is happening. THE GREATEST difficulty, in my opinion, facing working people and the left at present is the absence of a clear, viable and easy-to-read alternative to what is known as current economic orthodoxy. It would be a major asset in terms of making a positive influence on the world if we could identify an alternative economic model and promote as broad an acceptance as possible among progressive elements in society. As long as Britain responded using violence, that increased and escalated the cycle of terror. Well, that led to a decline in terror. By now, Northern Ireland--while not utopia--is certainly not how it was even 15 years ago. Look at its roots, sources and do something about them. He appears to suggest that the problem is "terror" whatever that term means in a world order dominated by the U. Marine Corps , which can be addressed by enlightened action from the imperial powers. About two years ago, we were discussing the position Irish republicanism had reached and what was happening to the movement that once was the Provisional IRA. The book was a result of that conversation. What can be attributed to my time in jail is the thought process I use when writing. While in prison, I really began to come to terms with the meaning of materialism and the dialectic, and since then, I do my best to use those tools to inform my thinking. Almost every week now, we hear another scare story about how dreadful it would be for Scotland if it were to opt for independence. Cameron, who appears to be a prisoner of his reactionary backbenchers, is beginning to wave the stick a little in order to appease his own party and possibly to unnerve the Scots. Of course, London has no moral right to tell the Scots whether they can have independence or not. Why call it a "union" if there is no amalgamation of parts that can separate if they wish.

Chapter 4 : "Against the Red Flag" : Socialism and Irish Nationalism -

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The essay called for the armed aspect of the movement to subordinate itself to the political direction of the party. In Ireland, where physical force has been inseparably linked to the concept of republicanism for centuries, and where the party, if it existed at all, as usually no more than an apparatus through which the army spoke, this was a virtually unheard of concept. What makes this essay of particular importance is not simply the concept it proposes. It is important because Ta Power was an imprisoned member of the Irish National Liberation Army at the time the essay was written, and that the ideas advocated in the essay were later accepted by the INLA with overwhelming support. The armed wing of an Irish revolutionary movement called for its own subordination to the political leadership of the party, and proclaimed the party to be the leadership of the movement as a whole. Before Ta Power was able to see the full effect of his ideas, the embodiment of the very problems he identified so well left him dead - murdered in a cowardly ambush under the flag of truce. Since the attacks in , the INLA has been free of the internal factional disputes, as well as from the stigma of criminal elements reputed to be within its ranks. His memorial will be a County Socialist Republic of Ireland. This essay is just a broad, general view of the emergence of the IRSP, what it arose from, what historical conditions and needs gave birth to it; what role it has played, and what role it has still to play. Another essay aimed at analyzing its faults, criticizing the root cause of these, and proposing the necessary remedies will be forthcoming. PART ONE This essay is just a broad and general view of the emergence of the IRSP, what it arose from, what historical needs and conditions gave birth to it what role it has played and what role it still has to play. Another essay aimed at analysing its faults; criticising the root cause of these and proposing the necessary remedies will be forthcoming. The Republican Movement at that time, as indeed throughout its history, was a monolithic movement, ideologically united and disciplined in its strategy and tactics. It contains an element, which disciplined in its strategy and tactics. It contains an element which embraced the old traditional militarist approach to resolving the national question, whilst its biggest element was the now avowedly socialist element and their approach involving Republican involvement in all social and political views and issues of the day throughout the entire country. A trend was already developing "within" this element a very influential and leading sector which while sprouting the socialist approach and a need for armed wing to confront imperialism and its allies in Ireland, was steadily working towards a fully reformist position on the national question with an abandonment altogether of an armed confrontation with imperialism. Yet there was a smaller element which maintained that both the national question and the social question were inextricably bound up, that both must go forward together i. This element was personified primarily in Seamus Costello. The events of in the six counties and the dropping of the abstentions policy of the Republican Movement resulted in a crisis emerging among the above elements, leading to the mainly traditionalists splitting to form the Provisional Republican Movement. It is one of these events in history that while those who spilt were right as regards having to confront imperialism in the six counties, at the same time they lacked the ideological outlook and ability to expand the struggle, to mobilise the mass of Irish people in active support of the struggle. Whilst on the other hand those who probably possessed the ability to do so were leading towards a reformist position and the denial of the struggle for national liberation altogether. This was the Official Republican Movement. The position of part of those who stayed with the Officials - Costello etc was one in which they saw the best possible conditions existing for the developing of a revolutionary movement. The events of resulted in an influx of new members into both the Officials and the Provisionals to fight British rule, and whilst the Provisionals engaged in a far greater role in this fight, the Officials were also very active. Basically the rank and file wanted to expand the struggle while coming up against a leadership resolved in stopping the struggle. The introduction of internment in was a blessing in disguise for the leadership, as it allowed them to gradually wind down their involvement in the struggle, as many militants were interned, arm supplies began to dry up etc, but this did not go by without some opposition. However this

ended as McCann was shot dead by the Brits in April, the Officials declared a cease-fire in May. Costello in later years declared he should have split there and then instead of continuing to work inside the Officials to try to change it. He hated splits as they led to demoralisation, acrimony and possible feuds. The Official Leadership refused to accept that a struggle against imperialism was in progress. Their line was that the struggle in the six counties divided the working class Protestants and Catholics and that they must first unite them before they could challenge imperialism. This was the false strategy which ignored the fundamental fact that partition, and all that it implied, divided the working class and that this must be removed to achieve the unity of the working class. Throughout more militant policies were promoted in the Officials in relation to the national question, but the Leadership frustrated and refused to implement these. Instead, they launched a concerted campaign to isolate the main protagonists of this more revolutionary line which resulted in Seamus Costello being suspended. Here onwards the differences between Costello and the now openly reformist Leadership was out in the open. Much discussion took place all over the country and inside the jails as well, on their respective positions, with the Leadership of the Officials trying to stifle debate, tainting people, issuing threats and finally expulsions, especially Costello at the Ard Fheis. The dismissal of Costello formalised what was already a fact -- "the parting of the ways" of a revolutionary and reformist strategy on the national question. Costello was in the process of forming a new party when he was formally dismissed. Events now proceeded at a quickened pace over the remaining months. With revolutionary, republicans, socialist and trade unionist coming together, the IRSP was formed. Its announcement resulted in widespread defections from the Officials all over the country, i. After several months of feuding three members of the IRSP were dead and many others wounded. The arms the Officials had starved and denied their own membership to confront imperialism had been delivered in plenty, in a counter revolutionary manner to be used against those who had formed a new movement, in order to confront imperialism. This onslaught brought a halt to resignations from the Officials, it also frightened off many of those who would have joined the IRSP from outside the republican movement and overall it badly affected the growth of the party. This position ruled out the national liberation struggle, it ignored the fundamentally sectarian nature of the six county states and how the Brits through this maintained their rule and influence over the entire country. PROVISIONALS At this time they still had a one-sided concentration on the national question, they were still controlled by the old traditional leadership which advocated a "federal solution" which Adams was later to refer to as "a sop to Loyalist" they concentrated on the military effort to the exclusion of revolutionary politics throughout Ireland. They maintained their abstention position. Costello criticised the Provisionals for their "elitist and conspiratorial approach" which was no substitute for the development of a peoples struggle. We must make no secret of the fact that we are a revolutionary socialist party, prepared to give leadership on the streets as well as in the elected chambers, and that we are out for a socialist republic or a revolutionary socialist state part of that struggle for a socialist republic entails resolving the national liberation struggle and ending British imperialist intervention. We stand for the unity of the anti-imperialist struggle and class struggle. What are the vital social issues of the day? Along with the national question there exist many strands to the anti-imperialist struggle. To hold the national question above all others is to isolate oneself from the people and result in inevitable defeat. We must involve ourselves and the masses in issues, which affect them: ON ABSTENTIONISM There is no parliamentary road to socialism, but elected members should use such chambers as a platform for the pursuit of our policies and for achieving publicity for them, but members elected to parliament etc would have to be active in politics outside parliament, i. We see both parliamentary institutions in Ireland as institutions that have to be abolished if we are to make progress towards establishing a socialist republic. When we say we are not an abstention party, we mean we are not a Party, in principle, committed to abstention. But there are circumstances and conditions under which it might be desirable at any particular point in time to abstain from parliament, and if we felt it was tactically desirable then we would do so. To end imperialist rule in Ireland and establish a 32 County Democratic Socialist Republic with the working class in control of the means of production, distribution and exchange. This advocates the maximum degree of Anti-imperialist unity. We recognise the absolute necessity of securing a constitutional solution to the present crisis, which will allow the Irish working class the freedom to pursue their interests as a class in

the context of the development of normal class politics. In our view, the first step in securing a constitutional solution, which meets this requirement, must be for Britain to concede the right of the Irish people to exercise total sovereignty over their own affairs. This objective can only be achieved through the creation of a united struggle on the part of all Anti-imperialist Organisations. We would therefore support the formation of an Irish anti-imperialist front composed of delegates from affiliated organisations who support the agreed political programme of the front. The primary objective of the front would be to mobilise the maximum degree of support for its declared objectives throughout Ireland. The front should have sufficient support and assistance from its affiliated organisations to enable it to open a head office with a full time staff. We propose the following political demands as the basis on which an Irish anti-imperialist front should organise: That Britain must renounce all claims to sovereignty over any part of Ireland or its coastal waters. That the British and 26 County Governments must immediately release all political prisoners and grant a general amnesty for all offences arising from the current conflict. That Britain must agree to compensate all that have suffered as a result of imperialist violence and exploitation in Ireland. Recognising that no country can be free and independent while it permits imperialist domination of its economic life, the anti-imperialist front, will oppose all forms of imperialist control over wealth and resources. The front rejects a federal solution and the continued existence of two separates in the 6 and 26 counties as a denial of the right of the Irish people to sovereignty and recognises that the only alternative as being the creation of a 32 democratic republic with a secular constitution. That the front demands the convening of an all Ireland constitutional conference representative of all shades of political opinion in Ireland for the purpose of discussing a democratic and secular constitution would become effective immediately following a total British military and political withdrawal from Ireland. After the onslaught by the Officials ended in mid , the movement strove to structure and stabilises its organisation. By late , the party was organised on an all-Ireland basis with approximately members. It produced a quarterly internal bulletin, which promoted debate in matters of policy, strategy, and tactics within the party, and it also produced a monthly newspaper, "The Starry Plough". On March the 12th it convened the first anti-imperialist conference at the Spa Hotel Lucan, though these talks at the conference broke down. We will examine the reasons later on. Nine were severely tortured and 6 were framed for the robbery. The IRSP offices were ransacked and files burnt and stolen. The IRSP launched a campaign highlight the torture, frame ups, denials of legal rights and also initiated civil proceedings against the state for damages. This resulted in civil liberty groups, trade unions in Ireland and abroad calling for an impartial public enquiry. It also found that the trial of those framed failed to scrutinise such allegations according to the principles of law, and called for an impartial enquiry. The government and state, highly embarrassed by the whole episode, white washed the whole involvement of the Garda; it sentenced two members to 12 years imprisonment while another fled abroad. The campaign to free those convicted again attracted national and international dimensions and both were freed on appeal in . The appeal court gives no reason for freeing them. Nicky Kelly came back to clear his name and likewise was imprisoned for 12 years. After another campaign and a hunger strike and widespread protest he was released also. At every stage of the struggle the movement was involved, from participating in the Relatives Action Committee, RAC in support of the restoration of political status for political prisoners in the six counties, to the formation of the National H-Block committee, and to the formation of the Relatives for Justice to campaign against the paid perjurer system. Its members in jail, while escaping on two occasions in and , also embarked on the blanket protest, and were involved in both major hunger strikes in and in which three of its members died. All members of the movement who have been killed while confronting imperialism, who have been assassinated and who have died on hunger strike are all worthy equals, their loss equally regretted and mourned by us all. All, not trying to draw a distinction between; it must be said that the assassination of Seamus Costello was a severe blow not only to the IRSP but also to the whole anti-imperialist struggle and the struggle for a socialist republic in Ireland. The sheer stature of the revolutionary Seamus Costello is far too great for what can be expressed in feeble words, yet words are the only to express and convey this stature albeit in a feeble way. In finishing this section we quote the following: From to his death on the 5th of October he held the position of Chief of staff and director of operations in INLA. At the time of his assassination he was a member of the following bodies: As can be seen, he

personified with himself what he ardently expounded and pursued throughout his life: This is the example he set for us to emulate.

Description: The Irish Socialist Republican Party (ISRP) was a party of seminal importance in the history of radical politics in modern Ireland. The party was the forerunner and ideological springhead for a political tradition that has had a significant impact on radical Irish politics ever since.

Starry Plough is an initiative set up in order to help educate normal people about Irish Republicanism and the importance of international socialism as a grouping of Irish Republican ideology. In a world where information is widely controlled by the right-wing and their allies, it is important to have an alternative to the current political facade. The socialism we embrace is the kind that liberates, not enslaves. We strive towards a society that functions to meet human needs, not the need for profit. Our socialism is a means of liberating our class from all forms of oppression, whether economic, political, religious, cultural or social. It is a socialism that envisions our class controlling their own destinies and that of the nation as a whole taken from IRSM as we are in agreement with this statement. Injustice has been left on the doorsteps of normal working people at the hands of the political elite for many years and it is currently reaching crisis point. Free Trade has been a catastrophe for working people in Ireland. The only people who have freedom under free trade agreements are large, rich, companies who have the freedom to create jobs for Irish workers one day and then close their plants 6 months later, with the loss of those jobs, to move to another country with cheaper labour in order to make more profit. Meanwhile Irish workers are left in working limbo not knowing where the next pay cheque is coming from or if their next job will be a secure one. Many problems will arise for these workers such as loss of earnings, lack of stability and lets not forget the stress involved. The Irish economy is performing very well but what does this mean for normal people if we are working hard for it and not reaping the rewards? An alternative must be created. On this site you can learn about the history of Irish Leftist politics, socialist policies and the role leftist politics can play in the future of the working class public. Check out our links page for some alternative media outlets. Unionism and Loyalism One of the main aims of this web site is to try and reach people who may disagree with Irish Republican Ideology or actions of the past and to try and re-build relations between working class Republicans, Unionists and well as others. As far as the Irish Revolution is concerned, we are all working class and as such are all part of the same cause. We oppose corrupt and elitist unofficial political policies. We have a duty to disobey unjust laws and stand with victims of ruling class injustices. We have the right to peaceful protest. We have a duty to stand together as working people and fight against the people of extreme privilege and constant power. We oppose Imperialism and imperialist wars in all their forms. The scourge of discrimination rears its ugly head all around us everyday, in sports, in schools, in the work place and on the street. We must stand up to people who incite discrimination. To marry them in one name is an simply an oxymoron. No one person can personify the working class struggle. Every person who has gone before us, martyred or otherwise, should be held as an inspiration to excell, not as an example as the end and means. We are not a minority! The working classes are international and the majority in every country. Working class organisations are all around us and we are all ultimately fighting to the same end. There are no factions or sides within the working class, we are all equal. The working class struggle is the Irish struggle.

Chapter 6 : Irish republicanism - Wikipedia

by Nathan Hastings. The following is designed to outline the historical context of Republican Prisoners and their conditions in Maghaberry Jail. This is not aimed at providing a detailed history, but at illuminating the issues which exist in Maghaberry today.

Francesco Merli spoke on Venezuela. There was keen interest in the ideas of Marxism and the school bodes well for the development of the RSYM. The school was split into several discussions on various subject matters, with debate being encouraged throughout. He argued that republican socialism could not compromise with loyalism. In the tradition of Connolly and Costello, republican socialists had to be unequivocally opposed to loyalism and understand that it stands in opposition to a united socialist Ireland and in support of the continued partition of the island. Jim reiterated that the aim of republican socialists was to unite the Irish working class both protestant and catholic. Jim then demonstrated the incorrect positions that Stalinism and reformism had offered in relation to this. Sinn Fein has now effectively given up on a united Ireland or talk of revolution. The Irish Communist Party had split its sections into north and south and only campaigned on economic issues, in an effort to win over loyalist workers. Such a position offered no real solution to the divisive national question and was akin to the position of economism that Connolly had dubbed "gas and water socialism". He firstly pointed to this being the tenth year of the Good Friday Agreement. This was something that strengthened the union between the north of Ireland and Britain and engrained sectarianism in the state. Stormont was also being used as a vehicle through which to launch economic attacks on the working class. This was shown through the recent introduction of privatisations PFI. Sean cited a Sinn Fein pamphlet dating to the turn of the twentieth century that revealed they had always leant on middle and ruling class elements, with appeals to men to encourage them to use Irish tailors. The militarist structure and leadership of the republican movement in the years that followed were used as a barrier to conscious working class tendencies forming. Yet, within the provisional republican movement there had been the formation of the League of Communist Republicans within the H block prisoners. The leadership sidelined this and the mass movement that had built up around the hunger strikes, as its sole focus on armed struggle saw no need for a mass movement. Only the Irish Republican Socialist Movement had tried to seriously mobilise around this. An Essay on the History of The Irish Republican Socialist Movement] remain largely unlearned; the need for a mass revolutionary party to unite the working class in its own interests and lead it to a united socialist Ireland. There remains no alternative for the working class but socialism. Francesco Merli, a member of the Hands Off Venezuela campaign, then led off on the revolution in Venezuela. He began by stressing the international character of the Venezuelan revolution, with Venezuela as the fourth biggest producer of oil and also being surrounded by Latin American countries whose masses have suffered similar hardships to those suffered by the Venezuelan masses. The revolution clearly is clearly having an effect on the rest of the world. Francesco gave a brief history of the Venezuelan revolution, from when Chavez was elected president to the present. Recent years have seen a growing radicalisation and the qualitative change of the Bolivarian movement from one of national democracy to one that increasingly regards itself as fighting for socialism. The recent defeat in the referendum on a new constitution showed that the revolution is far from won and that a struggle against the bureaucracy and right wing was needed inside the Bolivarian movement. Book stall at the RSYM day school The discussion following this revealed a spirit of internationalism amongst those attending the school. A clear interest in events unfolding in Venezuela was evident. Questions were asked about a number of issues, including the role that the indigenous people of Venezuela have played in the revolution and the role of the masses. Francesco stressed the need for a planned socialist economy in Venezuela under the control of the working class. The final discussion went into the compatibility between republicanism and socialism. It was introduced by veteran socialist and republican campaigner Bernadette McAliskey. She began by stating this was an important question in the Irish left due to recent debate over whether republicanism was a hindrance to socialists. She firstly felt that it was important to define what republicanism was. When it first began, republicanism challenged the privileges of monarchs and the right to govern without consent. In a

modern sense it extends to the collective right of self-determination of all peoples, a demand that is an essential part of socialism. As with the case of socialism, republicanism is not an Irish creation. Bernadette went on to explain that socialism in Ireland can only be carried through on a republican basis. This is a question of the material conditions. In Ireland republicanism necessitated separatism as part of achieving national liberation. By the same token, though, the unification of Ireland could only be achieved on a socialist basis. The experience of cross-class alliances and fighting for national unity had been a failure. However, it was emphasised that this was more than just a failure, it was an inevitability. Sinn Fein had always been on the path towards where it has ended now. It did not have a class-conscious outlook and the very people that initiated the call to armed struggle had abandoned it. The discussion that followed raised the question of the armed struggle and the role of arms within the republican struggle. Bernadette argued that, while not militarists, republican socialists defend the right of the people to bear arms in defence of themselves and the gains that they have made. This is not a point of principle however. The day itself was characterised by openness and discussion that is often missing from stage-managed events that I have attended previously. A willingness to discuss was shown throughout, yet there was also a firm but comradely pressing of Marxist ideas. This is an admirable approach and equally impressive was the attendance of young comrades of school age. This lays the foundation for further advances for the Republican Socialist Youth Movement. Further information about this seminar is available on the website of the Republican Socialist Youth Movement where this report was first published.

Starry Plough is an initiative set up in order to help educate normal people about Irish Republicanism and the importance of international socialism as a grouping of Irish Republican ideology. In a world where information is widely controlled by the right-wing and their allies, it is important to have an alternative to the current political facade.

The book is a brilliant piece of progressive Irish historical research and well worth republishing. It was first published in the 1970s by Peter Lang, a Swiss publisher normally used by PhD students for publishing their theses. In that limited edition it unfortunately did not reach the audience it deserved. In my view, and that of several political colleagues I have consulted, now is the perfect time to bring this study to a wider public. For that reason I approached the Communist Party of Ireland, and it has agreed to assist in bringing this project to fruition. In return, apart from the satisfaction of contributing to this worthwhile project, you will be presented with a copy of this substantial volume. In the opening paragraph of the preface the writer does not hide her own understanding of history: I have examined the ideas of the United Irishmen and the Young Irelanders against the background of the social conditions of the period. In fact each major part of my work is preceded by a corresponding section on the economic and social changes in Irish society. Parts I and II deal mainly with a peasant society and thus with the political, radical, popular movements which are strongly connected with a rural society. My emphasis on Connolly is due to the fact that his life and work is the culminating point in the history of radical ideas in Ireland up to the present. The process of the development of his political ideas in relationship to the republican tradition in Ireland is a field of research that has been largely neglected. Much misunderstanding concerning Connolly and the national question arises from the inability or refusal to see his socialist theory within the context of the radical republican tradition. In its original edition the book came to a sizable pages. This included, however, pages of references, which include excellent thumbnail sketches of relevant political movements, such as the Chartists, and even a comparison of certain aspects of the Moscow Uprising of 1905 with the Easter Rising of 1916. Finally a brief biography of Priscilla Metscher. She then moved to Germany with her German husband, Thomas Metscher, where she lectured at the University of Oldenburg. She received a doctorate Dr. She is also the author of the book James Connolly and the Reconquest of Ireland, which was published in 1971. There will be much hullabaloo and hypocrisy as part of the Easter Rising centenary commemorations, and much reactionary material will be published about that seminal event. I believe the publication of this important work, written from a socialist viewpoint, will prove a significant counterbalance to this. It will also give members of the present generation access to an important work of progressive Irish historical scholarship.

Chapter 8 : Irish socialist volunteers in the Spanish Civil War - Wikipedia

Gerry Ruddy, Ard-Comhairle member of the Irish Republican Socialist Party, has written a preface to Ireland: Republicanism and Revolution by Alan Woods, published by Wellred Books in As he says, "Hopefully, it will stimulate debate and analysis.

The open militancy of the ITGWU was a new departure in the history of the Irish trade union movement and the organisation grew rapidly, from 4, members in to 10, by Irish nationalism, as it developed in the 19th and early 20th centuries was an eclectic mixture of aspects of various political doctrines, not necessarily of Irish origin, which were gradually amalgamated in different forms by the groups who adopted a policy of Irish independence. In the period at least four main nationalist organisations existed, these being the Irish Parliamentary Party, Sinn Fein, the Irish Republican Brotherhood and the Ancient Order of Hibernians. The genesis of what can be broadly termed as Irish Nationalism emerged from the ideals of the United Irishmen and the failed rebellion of The Republican tradition founded on the ideas of Wolfe Tone, Samuel Neilson and others within the United Irishmen owed a large measure of inspiration to the political beliefs which led to the French revolution of There was, for example, a strong vein of secularism and anti clericalism running through the United Irish movement that found no expression in the later nationalist tradition of Sinn Fein and the Irish Parliamentary Party. Nationalists they undoubtedly were but their political motivation, supporters and ideology do not make them champions of the cause of the working class. O Connell was born into a family of the minor landowning catholic gentry. He received his education in France during the period of the French Revolution, which swept away the reactionary catholic ancient regime forever. These experiences are held as the formative influences on a political career in which he famously declared the Irish freedom was not worth the shedding of a drop of blood. The benefits of the measure were of great advantage to the rising catholic middle class which had long circumvented the restrictions on Catholic landholding by engaging in trade and commercial activities. The political ambitions of the Catholic middle class, the economic backers of O Connell, found their expression in the rise of Catholic nationalism throughout the remaining years of the 19th Century and were the dominant economic forces opposing the trade unions in The organisations he founded were based on the mass mobilisation of the poorest sections of Irish society in support of the objectives being promoted, catholic emancipation and repeal, the achievement of which would do most to further the political ambitions and advance the social and financial position of the middle class. Thus the confidence of a class, in this case the working class, to act autonomously in its own interest, was dependant on the approval and sanction of a popular hero. Once the people had been mobilised in support of a nationalist objective the fear of revolution in Ireland was often a sufficient inducement to the English ruling class to grant some concessions. Such compromises were a feature of the nationalist political process. The small gains made were to the advantage of the directors of such campaigns but rarely did any political or material gain accrue to the stage army wheeled out to win them. O Connell turned back from the brink of illegality in the Repeal campaign and Parnell made the Kilmainham deal to quell rising revolutionary feeling during the Land War. The Trade Union controversy arose as a result of increased industrial agitation in Dublin and a violent spinners strike in Glasgow in The Dublin disputes were centred around the enforcement of a minimum wage, the limitation of apprentices in trade and the compulsory membership of trade unions. O Connell, supported by the Archbishop of Dublin, attacked Trade Union leaders and was challenged to openly debate the issues involved. At this meeting O Connell complained that Irish Trade Unions were more militant than their English counterparts and that their activities had led to a decline in trade in Dublin. The workers argued that the restrictive practises within their trades were necessary to maintain jobs and conditions. Has it given a loaf of bread to the thousand starving families of the poor operatives of this city? He persuaded the Whig government to set up a committee of enquiry into the trade unions but very little came of this. During the Commons debate O Connell said "There was no tyranny equal to that which was exercised by the trade unionists in Dublin over their fellow labourers" P. A History of the Irish Working Class, p. He stated that it infringed the rights of industry and condemned the " The Chartists enjoyed widespread working class support in Britain and campaigned for a

peoples charter guaranteeing universal suffrage and parliamentary reform. A number of the Chartist leaders were trade unionists who had emigrated from Ireland. Fergus O Connor, a prominent Chartist leader, sought an alliance between English workers and Irish peasants to pressurise the English parliament. The Chartists also supported repeal of the Act of Union. O Connell was firmly wedded to the promise of repeal from the Whig party and was consistently hostile to any unity between the English and Irish working class. Chartist groups were set up not only in the main towns and cities but also in smaller, mainly rural, centres such as Cashel and Loughrea. Although Chartist demands appear moderate in historical retrospect they were strongly condemned by O Connell, the clergy and employers. At his trial for conspiracy in O Connell proudly boasted, as part of his defence, that he had always supported the rights of property, opposed trade unions and prevented the spread of Chartism in Ireland. Labour and Nationalism in Ireland The Chartists had realised that the defeat of capitalism in England, and the rights of landed property in Ireland involved an identity of class interests between English workers and Irish peasants. He was elected Lord Mayor of Dublin in and became even more reactionary, increasingly equating Catholicism with nationalism, a position which alienated radical Presbyterians from the national movement. O Connell always made clear that he was loyal to the English crown and did not wish to sever all Irish links with the monarchy but merely to establish an Irish House of Commons and Lords. In he set up the Loyal National Repeal Association. He recognised the revolutionary potential of the mobilisation of the workers and the peasantry through the Repeal campaign. Engels had predicted three months earlier that O Connell did not have the political capability to bring the movement to a revolutionary conclusion. Give the people freedom for one second and they will do with O Connell and his financial aristocracy what the latter want to do with the Tories" Elinor Burns: O Connell fought to prevent control of the Repeal movement falling into the hands of the more radical nationalists of Young Ireland. One of the most radical of this group was John Mitchell who described O Connell in the following terms- "Next to the British government he was the greatest enemy Ireland ever had" Paul Dubois: Young Ireland, while being more radical than O Connell on national issues, equated the oppression of labour and the peasantry as being due solely to the oppression of Ireland by Britain. The logical conclusion of this argument was that, since capitalism was an English import, it was intrinsically evil for this reason, not for its impact on the poor as an exploitative ideology. However it was necessary to subsume the struggle for improved workers conditions to the general fight, of all classes in Ireland, for independence. The oppressive features of capitalism would disappear with the ending of the English occupation. This belief failed to take account of the international nature of capitalism and thus the consequent need for workers to organise to defeat it in a similar manner. Irish nationalist leaders were terrified that workers would become aware of this fact and thus the true nature of their oppression had to be clouded in myths which attempted to explain the foreignness of capitalism and to promote the belief that Irish leaders and employers would not exploit their fellow Irish workers. In fact, as the 19th century progressed increasing numbers of the Catholic middle class became prosperous enough both to employ labour and become landlords. It was not English, but Irish, capitalism that presided over the poverty of Ireland, but these capitalists were the financial backers of nationalist politicians who were highly unlikely to criticise those who would ensure the stability of an independent or semi autonomous Ireland. While the Young Ireland movement did recognise the fact that capitalism was a component part of the English occupation of Ireland its programme and ideology rejected socialism as a solution. The situation grew increasingly farcical as the Famine approached. Young Ireland quite reasonably demanded an end to food exports to alleviate worsening shortages, however at the same time O Connell tried to force the Young Irelanders to denounce violence as a political weapon. During the Famine huge amounts of grain and other agricultural produce was being exported from Ireland, more than enough to feed the country. This was the profit of mainly absentee landlords and the peasantry were left to die rather than interfere with the laissez faire economic policy of the British government. John O Connell M. A History of the Irish Working Class; p The massive support for Chartism in England and the plans for a Young Ireland rebellion were both buoyed up by the tide of European revolutions in However both organisations were crushed almost simultaneously by British coercion acts. However, despite their strong support among the working class in Dublin, the Young Ireland leaders made a seriously damaging tactical error in planning to centre the rebellion in rural areas of Munster. The failure of

the Rising and the arrest or death of the most radical leaders, including James Fintan Lalor, contributed to the depressed state of radical nationalist activity in the following decades and may also have been a contributory factor in the decline of militancy among urban workers. Trade Unions increasingly turned towards more restrained methods of organisation and in the main shunned political activity. The Fenian movement is interesting because it provides an Republican alternative to the bourgeois nationalism of constitutional parliamentarians in the later half of the 19th Century. The Fenian movement reverted to the old physical force tradition of Republicanism stemming from the United Irishmen and the Young Irelanders. However unlike them the Fenian tradition paid little attention to political organisation. It was almost exclusively a physical force grouping adopting the clandestine organisational methods that had previously been used by agrarian organisations. Many in the leadership of the Irish Republican Brotherhood as the Fenians were also known had contacts with the socialist movement both in Ireland and internationally. Karl Marx had a strong interest in Irish affairs and supported the Fenians. He wrote - "Fenianism is characterised by socialistic tendency in the negative sense directed against the appropriation of the soil and by being a lower orders movement. The Rise of the Irish Trade Unions; p56 The leadership of the IRB was confined to a group of middle class intellectuals but the rank and file of the organisation was composed of urban workers, small farmers and rural labourers. There was also a strong degree of Fenian influence in the development of the land agitation campaign as evidenced by the involvement of Michael Davitt in particular. Davitt had suffered a long term of imprisonment for his Fenian activities and later returned to Ireland to found the Land League. The IRB would not officially support the Land campaign as it was seen as a deviation from the overall importance of the Republican struggle but many individual members of the movement participated in the Land League. A similar situation also arose within the Trade Union movement. The Fenian movement was important too in that by its secret organisational structure and the level of infiltration it managed to effect, particularly within the British Army, it had the potential to be serious revolutionary force. As previously mentioned Marx was a strong supporter of the Fenians and influenced the International Working Mens Association in support of Irish independence. He also worked on a campaign demanding the release of Fenian prisoners after a bombing campaign in England. A branch of the International was established in Cork, then seen as the Irish city most likely to sustain a socialist movement. The International in Cork organised around the nine hours day campaign and large numbers were recruited. Rumours of increasing support led to the promotion of a Red Scare by the church. Branches of the International in Dublin, Belfast and Cavan also declined due to clerical interference. Despite the involvement of individual socialists within the Fenian movement the organisation itself did not have a coherent class conscious policy for the advancement of the working class either prior to or after the establishment of an Irish Republic. The Fenians were strongly denounced by all organs of respectable opinion in Ireland and the scare stories spread by the church in particular probably gave the IRB the name of being more radical than it actually was. The main forces opposed to the Fenians were the Dublin Castle administration, the Catholic and Protestant Clergy, as well as the landlords and the middle class, who all saw the Fenians as a dangerous revolutionary force. James Stephens was described as communist, an anti cleric and an agent of the Italian Republican Garibaldi. The Fenian Rising of 1848 was a failure but the influence of the IRB remained and they were an important force in Irish communities abroad, particularly in the US and in Britain. After the defeat of the Fenian rebellion the main focus of political activity in Ireland again turned to the Parliamentary field in the campaigns for Home Rule and Land Reform. The Land War is a classic example of the highjacking of a political campaign for the advancement of the political ambitions of nationalist parliamentarians. Michael Davitt had founded the Land League in Mayo in 1879 and it gained huge support throughout the country from tenant farmers at the brink of starvation who were forced to pay exorbitant rents to mainly Irish landlords. What is Trade Unionism but the landlordism of labour? I would not tolerate, if I were at the head of a government, such bodies as trade unions. They are opposed to individual liberty and should be kept down, as Bismarck keeps them down in Germany. Boyd, The Rise of the Irish Trade Unions p59 Parnell feared that the working class would be organised into a force that would be too powerful for the government to deal with and refused to countenance the development of such a situation in Ireland. He believed that the growth of Trade Unions would "Frighten the capitalist liberals and lead them to believe that a

parliament in Dublin might be used for furthering some kind of socialism. You ought to know that neither the Irish priests or the farmers would support such principles. The unions were generally organised around specific trades and acted as friendly societies for the furtherance of the material benefits of their members. However in a strike involving tailors in Cork rapidly spread to include unskilled workers, including dockers, railwaymen and women textile workers.

Chapter 9 : 21st century republicanism and socialism | the irish revolution

The importance of Jim Larkin and the Irish Transport and General Workers' Union in giving socialist republicanism a material basis is overlooked, and Metscher confirms the old misreading of socialist republicanism as Connolly and friends rather than the real force that Larkin made it in the labour movement.

After the Act of Union in merging Ireland with Britain into the United Kingdom, Irish independence movements were suppressed by the British authorities. Nationalist rebellions against British rule in , by Robert Emmet, by the Young Irelanders and and by the Fenians were followed by harsh reprisals by British forces. In the Easter Rising , organised by the Irish Republican Brotherhood , was launched in Dublin and the Irish Republic was proclaimed, albeit without significant popular support. This was a turning point in Irish history, leading to the War of Independence and the end of British rule in most of Ireland. These groups committed atrocities which included killing captured POWs and any Irish civilians they viewed as being sympathetic to the IRA. Among the most infamous of their actions were the burning of half the city of Cork in and the Bloody Sunday massacre of These atrocities, together with the popularity of the republican ideal, and British repression of republican political expression, led to widespread support across Ireland for the Irish rebels. Anglo-Irish Treaty , Irish Free State , and Irish Civil War Though many across the country were unhappy with the Anglo-Irish Treaty since, during the war, the IRA had fought for independence for all Ireland and for a republic, not a partitioned dominion under the British crown , some republicans were satisfied that the Treaty was the best that could be achieved at the time. However, a substantial number opposed it. The government , responding to this provocation and to intensified British pressure following the assassination by an IRA unit in London of Sir Henry Wilson , ordered the regular army to take the Four Courts , thereby beginning the Irish Civil War. It is believed that Collins continued to fund and supply the IRA in Northern Ireland throughout the civil war, but, after his death, W. Cosgrave the new President of the Executive Council , or prime minister discontinued this support. By May , the war which had claimed more lives than the War of Independence ended in the call by the IRA to dump arms. However, the harsh measures adopted by both sides, including assassinations of politicians by the Republicans and executions and atrocities by the Free State side, left a bitter legacy in Irish politics for decades to follow. De Valera, who had strongly supported the Republican side in the Civil War, reconsidered his views while in jail and came to accept the ideas of political activity under the terms of the Free State constitution. Rather than abstaining from Free State politics entirely, he now sought to republicanise it from within. In , following the enactment of the Statute of Westminster , the country became a sovereign state along with the other Dominions and the United Kingdom. In , the Constitution of Ireland was drafted by the de Valera government and approved via referendum by the majority of the population of the Free State. He is believed[by whom? Furthermore, the claim to the whole of the island did not reflect practical reality and inflamed anti-Dublin sentiment among northern Protestants. Costello , leader of the coalition government, announced his intention to declare Ireland a republic. As a result of thisâ€”and also because continuing struggle against the Dublin government was futileâ€”the republican movement took the decision to focus on Northern Ireland from then on. The decision was announced by the IRA in its Easter statement of Most of the country became part of the independent Irish Free State. However, six out of the nine counties of Ulster remained part of the United Kingdom as Northern Ireland. In County Londonderry , the breakdown in that election was In Armagh , the ratio was In Fermanagh â€” Tyrone which was a single constituency , the ratio This territory of Northern Ireland, as established by the Government of Ireland Act , had its own provincial government which was controlled for 50 years until by the conservative Ulster Unionist Party UUP. The tendency to vote on sectarian lines and the proportions of each religious denomination ensured that there would never be a change of government. In local government, constituency boundaries were drawn to divide nationalist communities into two or even three constituencies and so weaken their effect see Gerrymandering. The mainly Catholic Nationalist population in Northern Ireland, besides feeling politically alienated, was also economically alienated, often with worse living standards compared to their Protestant mainly Unionist neighbours, with fewer job opportunities, and living in ghettos in Belfast , Derry, Armagh and

other places. Many Catholics considered the Unionist government was undemocratic, bigoted and favoured Protestants. Emigration for economic reasons kept the nationalist population from growing, despite its higher birth rate. Although poverty, emigration and unemployment were fairly widespread albeit not to the same extent among Protestants as well, on the other hand the economic situation in Northern Ireland even for Catholics was for a long time arguably still better than in the Republic of Ireland. The IRA began another armed campaign in Britain in 1971. Suspected republicans were interned on both sides of the border, for different reasons. The Border Campaign in the mid-70s was the last attempt at traditional military action and was an abject failure. The Movement needed to reconsider its strategy. Official IRA In the late 1970s, Irish political activists groups found parallels with their struggle against religious discrimination in the civil rights campaign of Afro-Americans in the US against racial discrimination. Student leaders such as Bernadette Devlin and Nationalist politicians such as Austin Currie tried to use non-violent direct action to draw attention to the blatant discrimination. By 1978, Europe as a whole was engulfed in a struggle between radicalism and conservatism. The dominant analysis was that Protestant Irishmen and women would never be bombed into a united Ireland. The only way forward was to have both sides embrace socialism and forget their sectarian hatreds. They resolved to no longer to be drawn into inter-communal violence. As a response to the civil rights campaign militant loyalist paramilitary groups started to emerge in the Protestant community. In the 1980s it was relaunched by militant loyalists, encouraged by certain politicians, to oppose any attempt to reunite Northern Ireland with the Republic of Ireland, which is how they saw any change in their status vis-a-vis Catholics. By mid-1980 the violence in Northern Ireland exploded. Consistent with their new political ideology, the IRA declined to intervene. By late August, the British government had to intervene and declare a state of emergency, sending a large number of troops into Northern Ireland to stop the intercommunal violence. Initially welcomed by some Catholics as protectors, later events such as Bloody Sunday and the Falls Road curfew turned many against the British Army. In particular, his decision to regard the UVF as deluded rather than as the enemy, was anathema to traditionalists and those who were its potential victims. The Official IRA were also initially drawn into an armed campaign by the escalating communal violence. In 1984, the Official IRA declared a cease-fire, which, apart from feuds with other republican groups, has been maintained to date. Throughout the 1980s and 1990s the conflict continued claiming thousands of lives, with the UVF and other loyalist groups extending attacks into the Republic of Ireland and the IRA launching attacks on targets in England. However some things slowly began to change. In the 1990s the loyalist movement splits occurred, the Ulster Unionist Party made tentative attempts to reform itself and attract Catholics into supporting the union with Britain, while the radical Democratic Unionist Party DUP led by Rev. Today the republican movement can be divided into moderates who wish to reunite with the Republic through peaceful means and radicals who wish to continue an armed campaign. In late July 1997, the IRA announced that the armed conflict was over and that their weapons were to be put out of use. A large stock of weapons was reportedly "decommissioned" later that year. Some Unionists disputed the claim that this represented the entire stock of IRA weaponry. Variants[edit] Irish republican socialism[edit] Socialism has traditionally been part of the Irish republican movement since the early 20th century, when James Connolly, an Irish Marxist and Syndicalist theorist, took part in the Easter Rising of 1916. Today, most Irish nationalist and republican organizations located in Northern Ireland advocate some form of socialism, both Marxist and non-Marxist.