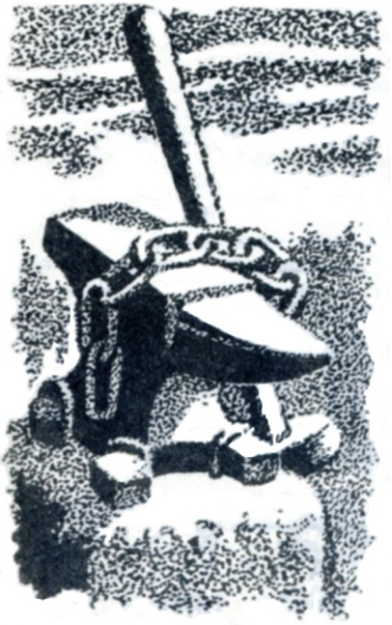
Anarchist Collectives in Andalucia



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Introduction

Even with all its faults and mistakes, the revolutionary process experienced in Spain during the years 1936 to 1939 is unparalleled in history.

For the first time, the working class took charge of the means of production and distribution of consumer goods in a collective way, without leaders to guide them, without the vanguard or cadres from political parties directing them.

It was this autonomous action which implemented a revolution based on the principles of complete freedom, equality and fraternity. The Spanish working class of the 1930's was probably the most aware of the world at the time, and in that awareness anarchism played a fundamental role, bringing to the society of the time great advances in social, cultural, economic, and moral issues, many of which have not yet been superseded today.

Their struggle, subsequently, had double the value, as they needed to be organized in order to protect themselves against the fascist beast and, at the same time, carry out their revolutionary projects of collectivization whilst constantly confronting all the republican parties and organizations, as well as the apparatus of the State of the Republic itself, with all its police and military forces.

Anarchist men and women were frequently challenged into difficult resolutions and often had to make decisions forced by circumstances.

None the less, with hindsight on our side, it is our opinion that the fundamental errors regarding the success and future of the revolution occurred within those early days following

the fascist coup: in many locations the loyalty of the Civil Guard and the Army was trusted, a trust that proved lethal. They also wrongfully trusted the goodwill of the republican state apparatuses and their representatives when confronted by the fascists, and so, in many places, the people were disarmed and massacred.

We may however ask, what would have happened if libertarian communism had been proclaimed in Barcelona, wider areas of Catalonia and substantial zones of the republican territory? Apart from being able to drive the revolution forward, without negotiating anything with politicians or the state, it is more than likely that this would have spread to the popular sectors of other regions and the revolutionary phenomenon would have been more extensive and profound. Another issue needing further consideration is the newly created worker's militias which adapted poorly to the classic war of positions *(and it is logical because they were not, and did not want to be, a professional army)*, whereas some advocated a better outcome had a broad guerrilla-based strategy been adopted in the fascist controlled areas, where, apart from distracting the enemy forces, they could have enticed part of the population against them.

Another important factor to consider: although the CNT was in July 1936 the most powerful trade union organization in the country and the FAI ensured anarchism would lead many of the social struggles, they did not yet have enough militants to be able to effectively ensure a revolutionary triumph and in many areas of the republican territory had to adapt more or less to the circumstances when not being the majority force, which detracted from their ability to act or influence the outcome.

Notwithstanding all the political obstruction and constant

harassment by opposing ideologies history reflects the sacrifices and success of many libertarian collectives established in republican territory immediately following the military coup.

Therefore on occasion of the 84th anniversary of the Spanish Revolution we have elected to reproduce in booklet form the talk given by Vicente Ruiz (hijo) on the 19th July 2016 at the premises of the Melbourne Anarchist Club commemorating the 80th anniversary.

The subject matter of this talk was the “Collectives in Andalucía”, compañero Ruiz did not intend to carry out an exhaustive historical work but an approximation towards bringing to light events in the region of Andalucía. Events that were of such breadth and depth that it stirred the foundations of Spanish society at the time and was an example for millions of people around the world.

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Anarchist Collectives in Andalucia

May I begin by saying that I am humbled in having been asked to participate and to be a guest speaker at these celebrations held at the premises of the Melbourne Anarchist Club in commemoration of the 80th anniversary of the Spanish social revolution.

The events, influenced by the establishment of the first international, that emerged on the Iberian Peninsula throughout the second half of the 19th century as well as the first 3 decades of the 20th century, they all contributed to the revolutionary climate that came to fruition following the militarist upraising in July of 1936.

This revolutionary fervour did not simply want to do away with the established system of autocratic government, people wanted to change the social system of life with the establishment of collectivisations of both industries and the land, this being the topic of which I shall speak to you tonight.

It is said that the collectivisation phenomenon is a cultural part of the Iberian way of life dating back to the era of the Roman invasion, and it is not my intention to prove or disprove this school of thought.

I also do not intend to talk to you about the collectivisations of Catalonia, Levante, Castilla, La Mancha, Extremadura or Aragon, nor is it my intention to regurgitate the descriptive words written by Gaston Leval, Agustin Souchy, Sam Dolgoff, Kaminski, José Peirats, Diego Abad de Santillan, Frank Mintz or Vernon Richards all of whom have written in depth studies and quite a number of these compañeros basing them on first-hand experience.

Instead I am going to relate the collectivisation experience in the

region of Andalucia.

In Andalucia the rural collectivization represented putting into practice a “revolutionary utopia”: the recapture of a culture of good living and not of richness, of an ethical order driven by egalitarianism and solidarity, the right to have a humane existence, land workers taking over idle farming land and accepting the responsibility of cultivating it. In other words they were concepts that pertained to the economy of solidarity or peasant's morality -today we would call it social economy-.

I must also make it clear that not all participants were ideologically guided, yet as the social consciousness of these *Campesinos* was evolving and developing they were strongly influenced by the anarchist ideals of vegetarianism, nudism, abstinence from alcohol, as well as anti-religious convictions of any kind. Nonetheless, the most important development amongst the Andalusian *Campesino* was that of being a renumerated worker of the land by equally sharing with the other workers the earnings of the collective.

Immediately following the military uprising in July of 1936 land collectives appeared in Arriate and Ubrique in the province of Cádiz;

Pozoblanco and Castro del Rio (a township that also proclaimed libertarian communism and is a topic to be looked at on its own) in the province of Córdoba;

Linares and Peal de Becerro in the province of Jaen.

One of the localities that I have been able to obtain quite a fair bit of information with the assistance of a number of compañeros is the province of Granada, where the revolutionary passion took hold, influenced more than likely by the influx of libertarian refugees from the capital of Granada who fought the military insurgents until the 23rd

of July giving sufficient time for the majority of the residents from the working class suburb of Albayzin (the majority of which were also members of the CNT) to escape with the assistance of the mythical group *los niños de la noche* "the children of the night".

It was in Guadix and its surrounding localities where the CNT began to take the initiative. Following a series of explanatory conferences about the war and the revolutionary work at hand, it found a population dissatisfied with the local committees, which were controlled by the *caciques* (the landlords) whom supposedly had signed agreements of remuneration for the land workers with the UGT, and apparently without the knowledge of the "true" socialist leadership.

The CNT managed to convince them to overthrow those committees and elect new local committees who in turn organised collectives affiliated to the CNT. (this was reported in number 3 of the provinces newspaper "Hombres Libres" in the article "The townships of the rear guard awaken")
It was of personal interest to me to also read in the same issue of the journal another article "The achievement of the Column Maroto" which was a libertarian column, and had established a Universal Hospital and a blood donation centre in the township of Guadix.
This newspaper also launched the campaign of "Less wine and more culture" resulting in the establishment of the first "Popular Library" in Guadix, using the premises of an old casino.

The flour from Guadix was famous and very important to the zone, this industry was also collectivised by the committee of the "Artes Blancas" (the committee of the "white trades" which comprised the flour mill workers and the bread bakers, it was so called because by the end of their shift they were completely covered in white flour, this was also a sub-section of the CNT.) (the UGT also created a committee covering the same trades using the same name)
Number 50 of the "Hombres Libres" also gives a very in depth detail of the agrarian collective of Los Bernabeles in the outskirts of Guadix.

The growing tensions between anarchists on one side, and the social-

ists and communists on the other both of which opposed the revolutionary trajectory, were consistent in their attacks and accusations that the anarchists came into the township from other localities even though we have been successful in finding conclusive evidence that there existed a CNT sub-section of the railway workers and a *Sociedad de Oficios Varios* Society of Various Trades with 700 affiliates. In the second half of 1937 with the counter-revolution well underway following those early days of May, the moderates succeeded in taking charge of Guadix.

Quite the opposite occurred in Cogollos de Guadix, whose recently elected Mayor was a militant of the CNT, there, the revolution was sustained spreading to all the nearby localities and farming lands.

On the 30th and 31st December the CNT of Motril held a plenum, where they acknowledged the existence of various collectives, but unfortunately the majority of those simply changed the position of the boss with one of the longer serving workers. Consequently the CNT decided to initiate an explanatory campaign of the collectivist and revolutionary ideal within the collectives they had affiliates, they also relied on the assistance of the Juventudes Libertarias to set up a *escuela racionalista* rationalist school in the locality.

Unfortunately the idea of revolution and collectivisation did not take root in Motril due to the strong presence of *caciquismo* landlords and the petit-bourgeoisie all of whom were communist or socialist card holders. The republican authorities therefore tolerated and defended the bourgeois proprietors that showed loyalty towards the republic.

In the township of Baza, in co-operation with the CNT quite a number of the industries and farming lands were collectivised, the textile industry (set up and run by the women of the township), the feather-grass industry (which made sandals, mats and brushes for cleaning animals), the timber workers, and the bread bakers. The UGT collectivised the flour mills, and although the CNT participated in the collectivisation process the socialist union did not want a CNT representa-

tion on the committee (as reported in number 10 of Hombres Libres); the UGT also tried to collectivise the sugar mill with no success (interesting reading in Rafael Gil Bracero's book *Revolutionaries without a revolution*)

Los Rodeos, a village in the outskirts of Baza declared and introduced libertarian communism in the township. *(reported in number 11 of Hombres Libres)*

The township of Iznalloz proclaimed libertarian communism, abolishing money, and collectivising the majority of the cattle ranches, including the Cortijo de Periate, one of the wealthiest in the entire province of Granada, the ranches of Barcinas, Faucena, and El Frage were also collectivised. *(reported in number of 20 Hombres Libres)*

In Arenas del Rey (near Alhama), a village that in the earlier years of the republic had already experienced the process of collectivisations, libertarian communism is jointly proclaimed by the UGT and the CNT, collectivising quite a number of the cattle ranches.

In Loja (a township with quite a rich history of workers struggles), all the businesses and the surrounding farming lands are collectivised displacing the entire agrarian bourgeoisie.

In Zafarraya the properties of known fascists are expropriated.

In Píñar, where there is a strong socialist and communist presence, farming land, cattle ranches, flour mills and businesses in the township are collectivised as per the guidelines of the Instituto de Reformas Agrarias (Institute of Agrarian Reforms).

Huéscar, is the township from which the communists tried to make the rest of spain take note of their achievements because they ran and controlled one of the very few agrarian collectives they had organized in the province, they even named it “Leningrado”.

Other townships where the process of collectivisation was introduced in the province of Granada were Montejicar, Colomera, Guadahortuna (where the church was converted into a provisions distribution centre), Campotéjar, Darro, Diezma, Deifontes, Benalúa de las Villas, Trujillos, Cacín, Moraleda de Zafayona, Montefrío, Íllora, Albuñol, Rubite, Sorvilán, Alamedilla, Albuñán, Alcudia de Guadix, Cortés-Graena (where a very active anarchist group existed), Dólar, Ferreira, Gor, Baúl, Huélago, Jérez del Marquesado, La Peza, La Calahorra, Lugros, Marchal (which did have a very strong UGT representation), Purullena, Pedro Martínez (with its flour mill, collectivised by the UGT's Comité de Artes Blancas), Benamaurel, Cortés de Baza, Cúllar Baza, Freila, Zújar, Cuevas del Campo, Catril, Galera, Chimeneas and Alhama de Granada (which also needs to be looked at as a topic on its own)

The next locality which is very dear to me and I hope everyone can appreciate why, is the city of Malaga and its province. Although you may think that there should be an overwhelming amount of documentation it has turned out to be one of the most difficult to gather evidence and proof of the process of collectivisations within this city and its surrounding province. The week that I spent during the month of September last year with some of the local compañeros, I appreciated the strenuous task in collecting data. *(they are in no specific order and at times it is pot luck).*

In the city of Malaga quite a number of the metallurgy workshops were collectivised and began the production of ammunition and hand bombs (which included *la bomba de mano* called “canuto” because it looked like a bong and the *bomba de mano* nick named FAI), other workshops began the production of armoured vehicles.

The collectivised railway workshops began the production of armoured trains.

A number of the bars had also been collectivised.

Land collectives were also established in the townships of Benajoján, Montejaque, Cartama, Marbella and Ronda.

One can only presume that due to the volatility of the Andalusian region with the constant advancement of the fascist troops and the permanent need of collectivists to constantly defend the collectives due to the proximity of the front, a number of them would have promptly disappeared, nonetheless we have been able to find within the archives of the Federación Regional de Campesinos de Andalucía (FRCA) *(affiliated to the CNT)*, the following data:

> As of July 1937 the following number of collectives were functioning in andalucia:
> 9 in Almeria, 41 in Cordoba, 11 in Granada and 23 in Jaen.
>
> Out of these 84 recorded collectives, 45 were exclusively run by the CNT and 39 were jointly run by the CNT-UGT.

Turning now to the archives of the Instituto de Reforma Agraria, 978 Andalusian collectives had been registered by August 1938 involving a total of 63,701 families who would work a total of 900,237 hectares of farming land.

It must also be understood and appreciated that not everything ran to perfection, decisions had to be made on the spur of the moment, compromises had to be reached.

The accusations made by the communists and the conservative forces within the republican side, insinuating that the process of collectivisation was imposed by the anarchist onto the campesinos, was a false statement to discredit the libertarian movement. The seizures of land that had taken place before the revolution had always been followed by an attempt at collective farming. In addition both the CNT and UGT had come out in favour of voluntary collectivisation and in many localities signed agreements of co-operation, whereas the communists would endorse collectivisation only and simply when they were in

charge as per “Leningrado”, which I have previously mentioned.

This was the constructive achievements of the Andalusian libertarian movement during the Spanish social revolution, the collectivisation of the land, by ensuring that a more rational method of working was established and managed by the workers themselves: which was determined by the zone and the type of cereal or vegetables to be planted in accordance with the hectares available; determining the hours to be worked depended upon the size of the harvest and the number of workers; the creation of “voluntary workers brigades” to help out the collectives that due to the war situation or closeness to the front did not have workers; no differentiation of wages for all members of the collective with an additional allowance depending upon the family situation of the collectivist; additional services provided by the collective such as medical, dental and educational; and offcourse mechanisation improvements for the exploitation of the land.

Was it a paradise for the worker, or a requirement in the abnormal circumstances which arose at the time and unfortunately were never clearly stipulated as permanent changes to the functioning of society?

These are the ideological differences that clearly stood out, on one hand you had the libertarian ethic of encouraging the workers to determine their own future, and on the other hand you had the socialists and communists wanting the workers to be controlled by a central autocratic institution that would dictate the future duties of the workers.

I shall conclude by saying that the Spanish libertarian movement did not want a social transformation so as to continue living in poverty, a social change aspired so that everyone could enjoy a better and far superior living standard, a living standard that had to be conquered not with the use of weapons of war, rather through the development a of social consciousness in the factories, in the schools, in the Ateneos, in the mines, on the land, in the cafes and above all in the household

environment.

We must appreciate the colossal effort of these men and women who made possible the ideal society they advocated, in the face of all their enemies as well as all the difficulties thrusted upon them. We should acknowledge all of them, anonymous heroes in the struggle for the people. In today's society, which is corrupted, subdued and manipulated, their commitment should encourage us to continue the struggle, for a society of free and equal beings, without oppressors or oppressed, where social justice prevails and in which anarchy, being the natural order of things, triumphs and unfolds, bringing happiness closer to the lives of human beings.

Thank you.

In the following pages we have included photographs of the journal "Hombres Libres", the minutes recording the meeting to collectivize the farming lands surrounding the township of Cartama held on the 3rd December 1936, and the notification dated 2nd December 1936, to the civil authorities of Malaga advising them that the lands surrounding the township of Marbella had been collectivised.

Guadix, 11 de Diciembre de 1936 — Organo de los Sindicatos Unicos de Granada y su Provincia

C.N.T. A.I.T. F.A.I.

HOMBRES libres

¡CAMPESINOS!
¡La tierra es de la colectividad!
¡La tierra no debe tener amos!
¡Abajo los nuevos ricos; abajo los falsos productores; abajo el egoismo de unos cuantos sobre el resto!
¡La tierra es libre como el pensamiento!
¡No más tiranía ni explotación!
¡Tierra y Libertad!
¡Adelante bravos galeotes de la Agricultura!

Opongamos a la barbarie fascista nuestra consciencia revolucionaria

EN LINEA RECTA...

Surge HOMBRES LIBRES por acuerdo del Pleno Provincial de Sindicatos Unicos de Granada con una misión específica, clara, concreta: la de crear y mantener en el proletariado el convencimiento, la certeza de que solamente con su actuación consecuente, autónoma, federalista y revolucionaria pueden resolverse los angustiosos problemas de estas horas difíciles, excepcionales en la Historia.

HOMBRES LIBRES entiende que es preciso, imprescindible, sino se quieren desvirtuar las esencias más puras del movimiento obrero peninsular que sean las clases productoras del país—no sus titulados mentores—las que señalen mediante acuerdos, soluciones, normas y pautas colectivas la trayectoria que debe seguirse en estos momentos para asegurar la victoria del Pueblo en armas y políticamente sobre las ruinas del régimen capitalista, burgués y retrógrado que se está derrumbando, un sistema social moderno, progresivo, culto y humanitario que revele al Mundo, una vez más, la originalidad, capacidad y potencia creadora de nuestra raza.

Queremos que la iniciativa de la vida del país pase totalmente a las organizaciones profesionales. El pueblo es mayor de edad y no necesita tutelas de ninguna clase. El control de comunicaciones ha de ser de los técnicos y empleados, como el de la enseñanza de los maestros y de los trabajadores, empeñeros y agricultores, de los campesinos, en una palabra, el de la tierra, porque todos ellos viven constantemente sus problemas respectivos, los han estudiado y aprendido en la realidad de la vida y, lógicamente, son los más indicados para resolverlos.

HOMBRES LIBRES se propone cooperar sin tregua ni desmayo, con perseverancia y tesón inquebrantables, por muchos que sean los inconvenientes que se presenten y las dificultades que haya que sobrepasar o vencer, en esta tarea ingente. No es hora de ambigüedades, ni de titubeos. La Revolución honda, constructiva, llena de esencia y contenido popular que entrañe, no puede calcarse ni desfigurarse. Ha de realizarse sin demoras ni lisiedades imprecedentes.

La reclama la España que trabaja, lucha y produce. La esperan anhelantes los trabajadores que han sufrido años y años persecuciones, encarcelamientos y torturas de una Sociedad caduca, podrida que agoba el agua y la sal a cuantos sentían ansias de libertad y pretendían poner al descubierto sus vicios, taras y granosidades.

Lo exigen los camaradas que, en las llanas de fuego, contienen, derrochando energías y bravura y a costa de torrentes de sangre, la invasión fascista internacional, las bárbaras cana inhumana de italianos, alemanes y portugueses en monstruosas mandíbulas con ansias generales y clérigos que, llamándose españoles no han vacilado, con tal de conservar sus privilegios y seguir explotando al pueblo trabajador, en desencadenar sobre España una ola de sangre y luto, ni les ha importado convertir la nación en un inmenso laboratorio donde unos extranjeros experimenten con refinada crueldad, sacrificando vidas de mujeres y niños indefensos, todos los instrumentos de destrucción ideados.

HOMBRES LIBRES en defensa de estos principios no acordará ante nada, ni ha de doblegarse por nadie. Claramente, con crudeza, descarnadamente si se precisa, planteará los problemas y demandará soluciones inmediatas. La sangre que nuestros hermanos derraman en el frente tiene inexitablemente que dar sus frutos a la Revolución en la retaguardia. No puede seguirse la ruta emprendida, porque sería tanto como defraudar las esperanzas de los compañeros combatientes.

Hay que ir—en línea recta—a plasmar en realidades nuestras ideas. Tú, camarada, trabajador esclavizado durante siglos, tienes el camino abierto para liberarte y mejorar tu vida, agrupándote en Sindicatos que defiendan tus derechos y soluciones con rapidez y eficacia, sin intermediarios innecesarios, todos los problemas que te agobian.

En la ordenación de la economía nacional el proletariado debe intervenir decisivamente. HOMBRES LIBRES expondrá ampliamente, con toda libertad, su criterio en relación con las cuestiones agrarias, industriales, políticas y militares que el movimiento sedicioso ha agudizado, pese a quien pese y caiga quien caiga. Con una gran sinceridad, sin adornos literarios ni eufemismos, dirá su opinión sobre estos temas y señalará los soluciones que entendemos convenientes para evitar o zanjar los conflictos que unas veces por incomprensión, otras por incapacidad y algunas veces por mala fe, se producen con harta frecuencia.

Eso aspiramos que sea HOMBRES LIBRES, camaradas...

LA REDACCION

Lo obligado

En su aparición HOMBRES LIBRES une sus manos en saludo proletario cordial y efusivo a toda la Prensa Confederal y de izquierdas del país y anuncia su propósito de contribuir en la medida de sus fuerzas a la obra común, con la mejor voluntad, el más encendido entusiasmo y la más completa fé en la Causa del Pueblo.

HOMBRES LIBRES espera hallar la ayuda de todos los trabajadores en su misión de cimentar sobre bases firmes la Unidad del proletariado granadino y en la más ardua y compleja de fomentar la economía de la provincia, organizando la sociedad nueva, próspera y feliz que ha de surgir del triunfo de las Armas del Pueblo, sino se quieren defraudar las esperanzas de cuantos camaradas luchan y trabajan por la Revolución en el frente y en la retaguardia.

¿Existe el Comité Regional de Andalucía?

Cuando se han acercado a nosotros compañeros confederados con objeto de gestionar cerca del Comité Regional asuntos de vital importancia para la Organización, hemos querido preguntarles a nuestra vez. Pero ¿existe ese organismo?... ¿Qué misiones realiza?... ¿Quiénes son los camaradas que forman ese Regional «fantasma»?... Porque nosotros apenas si conocemos su existencia por unas escasísimas circulares formularias recibidas y otras pocas notas aparecidas en la Prensa confederal. Muchas veces nos ha acometido el temor de si no estaríamos proporcionando un informe falso, cuando dábamos cuenta de que «la Regional Andaluza radica en Málaga».

Abordamos con amargura y dolor este tema, pero creemos nuestro deber decir públicamente: «Esta situación no puede prolongarse... ni un instante más. La Confederación Nacional del Trabajo ha de constituir y constituye—en ello estriba nuestro orgullo—una organización perfecta. El Comité Regional de Andalucía no puede ser una excepción. Afrontamos toda la responsabilidad de esta declaración terminante.

Las regionales vienen a ser una ampliación de la federación comarcal, una federación de federaciones comarcales con las federaciones locales y Sindicatos. Son órganos de relación y enlace entre los organismos mencionados y la Confederación Nacional. Deben mantener los vínculos solidarios entre las federaciones y Sindicatos que las componen, estudiar las condiciones en que se desenvuelve y puede desenvolverse la organización obrera, las disponibilidades de todo orden con que ésta puede contar lo mismo en épocas de desarrollo normal que en este período de franca actividad revolucionaria que vivimos, y ha de procurar extender la C N T donde no la haya, articular de la mejor manera las fuerzas sindicales, atender las necesidades de las mismas y organizar de forma regular y metódica, la propaganda, de común acuerdo con la que desarrollen las federaciones comarcales locales y sindicatos.

¿Realiza esta función la Regional de Andalucía? Bien se ve que no. Ni da orientaciones en estos momentos históricos a las Federaciones Provinciales, ni intensifica la propaganda (por el contrario la ha reducido a su mínima expresión) ahora que es la ocasión, puesto que cada día se crean nuevos sindicatos y comarcales, ni presta la atención debida al panorama que ofrece la guerra en nuestra Región...

Reiteradamente la Federación Local Provincial de Granada ha solicitado del Comité Regional un pleno o congreso donde se aclaren todas las conductas y se exijan las debidas responsabilidades, porque en Málaga se han celebrado varios plenos con carácter Regional pero con asistencia exclusiva de militantes y Sindicatos de esa provincia, dándose el caso único en los anales de nuestra Organización de que no se CONVOCASE A LAS DEMAS ORGANIZACIONES Y MILITANTES SIGNIFICADOS DE OTRAS PROVINCIAS ANDALUZAS. ¿Ejemplo? Granada.

Allí se tomaron, sin embargo, a merced a estas circunstancias quizás, determinados acuerdos, (luego llevados a plenos de regionales celebrados en Madrid), que no representaban el verdadero sentir de los Sindicatos Unicos de Andalucía.

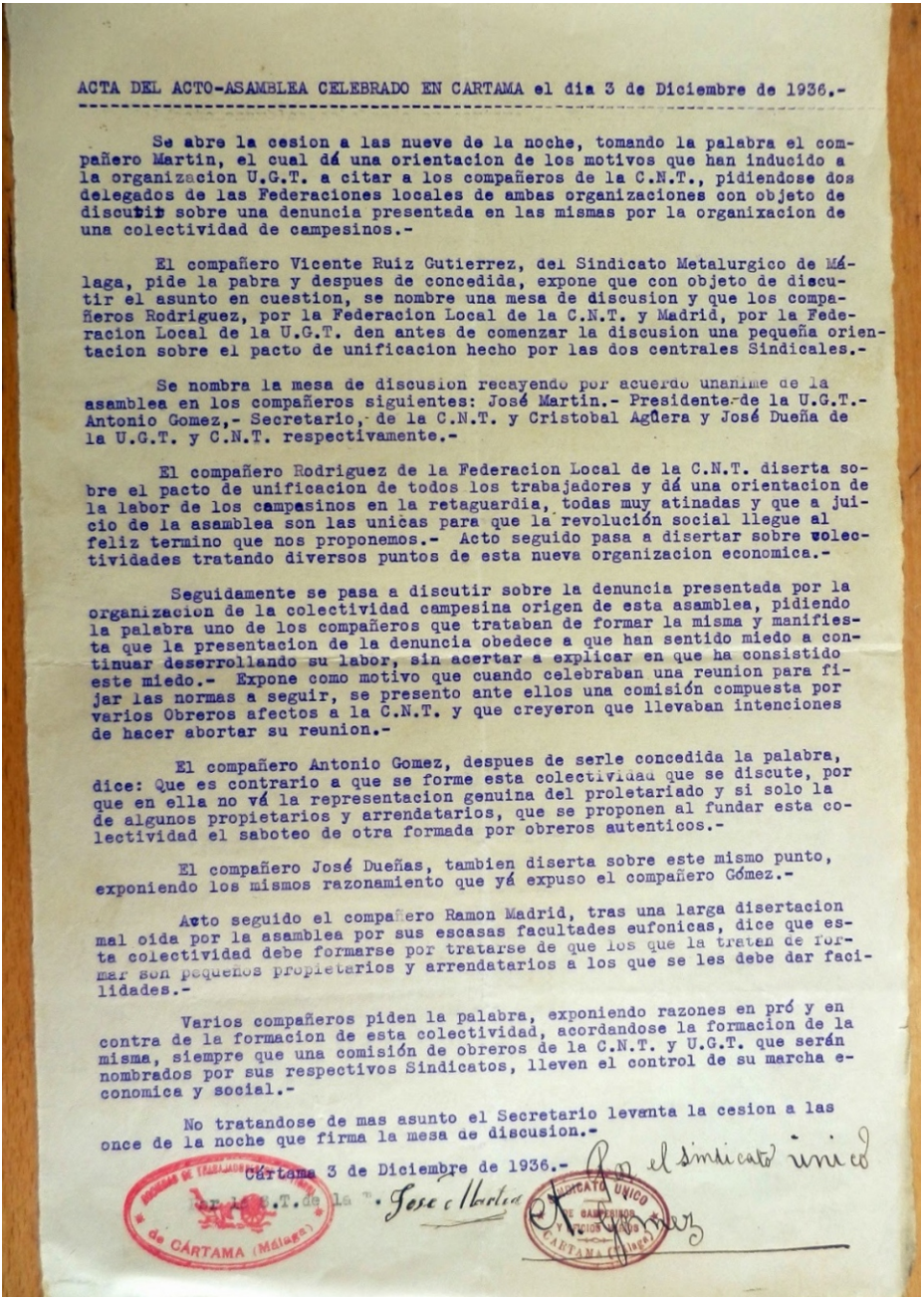
Para ese nominado Comité Regional, Granada no existe al parecer. Ni en la sierra granadina hay miles de confederados combatiendo al fascio y soportando un clima crudísimo. Por lo menos, todas sus remesas de víveres, de ropas y de material de guerra las destina a los frentes de Sevilla y Córdoba.

¿Más datos?... Creemos bastan los consignados para reflejar la verdadera y sorprendente actuación de la Regional Granada no se limitará a una protesta platónica, ni caerá en el vicio de las lamentaciones públicas.

La Federación Provincial de Granada se atendrá al acuerdo del Pleno últimamente celebrado. Esto es: a pedir al Comité Regional la inmediata convocatoria de un Congreso de Provinciales. Si no se atiende esta demanda, la organización de Granada hará la citación en plazo brevísimo, afrontando la responsabilidad de cuanto pudiera ocurrir.

Todo antes de que se desvirtúen los principios confederales...

"Hombres Libres" was a weekly periodical that was published every Friday during the Spanish Civil War, with its publishing offices firstly located in Guadix and then Baza. It was a large size journal that would have 4 or 6 pages depending upon the circumstances and availability of paper. It was the project of a group of anarchist that managed to evade the city of Granada who were determined to help the collectivizing revolution in the province, support the militias fighting in the front and denounce the atrocities and injustices committed in the rear guard. 58 issues were published and it was the largest journalistic contribution by Granadian anarchism. Within its pages we can read articles by Antonio Morales Guzmán, the militia chief Francisco Maroto del Ojo, and other militants such as Fermín Castillo, Ramiro Ramos, Fernando Porras, Evaristo Torralba, Juan Albayzín, José Carmona...



ACTA DEL ACTO-ASAMBLEA CELEBRADO EN CARTAMA el dia 3 de Diciembre de 1936.-

Se abre la cesion a las nueve de la noche, tomando la palabra el compañero Martin, el cual dá una orientacion de los motivos que han inducido a la organizacion U.G.T. a citar a los compañeros de la C.N.T., pidiendose dos delegados de las Federaciones locales de ambas organizaciones con objeto de discutir sobre una denuncia presentada en las mismas por la organixacion de una colectividad de campesinos.-

El compañero Vicente Ruiz Gutierrez, del Sindicato Metalurgico de Málaga, pide la pabra y despues de concedida, expone que con objeto de discutir el asunto en cuestion, se nombre una mesa de discusion y que los compañeros Rodriguez, por la Federacion Local de la C.N.T. y Madrid, por la Federacion Local de la U.G.T. den antes de comenzar la discusion una pequeña orientacion sobre el pacto de unificacion hecho por las dos centrales Sindicales.-

Se nombra la mesa de discusion recayendo por acuerdo unanime de la asamblea en los compañeros siguientes: José Martin.- Presidente de la U.G.T.- Antonio Gomez,- Secretario, de la C.N.T. y Cristobal Agüera y José Dueña de la U.G.T. y C.N.T. respectivamente.-

El compañero Rodriguez de la Federacion Local de la C.N.T. diserta sobre el pacto de unificacion de todos los trabajadores y dá una orientacion de la labor de los campasinos en la retaguardia, todas muy atinadas y que a juicio de la asamblea son las unicas para que la revolución social llegue al feliz termino que nos proponemos.- Acto seguido pasa a disertar sobre colectividades tratando diversos puntos de esta nueva organizacion economica.-

Seguidamente se pasa a discutir sobre la denuncia presentada por la organizacion de la colectividad campesina origen de esta asamblea, pidiendo la palabra uno de los compañeros que trataban de formar la misma y manifiesta que la presentacion de la denuncia obedece a que han sentido miedo a continuar desarrollando su labor, sin acertar a explicar en que ha consistido este miedo.- Expone como motivo que cuando celebraban una reunion para fijar las normas a seguir, se presento ante ellos una comisión compuesta por varios Obreros afectos a la C.N.T. y que creyeron que llevaban intenciones de hacer abortar su reunion.-

El compañero Antonio Gomez, despues de serle concedida la palabra, dice: Que es contrario a que se forme esta colectividad que se discute, por que en ella no vé la representacion genuina del proletariado y si solo la de algunos propietarios y arrendatarios, que se proponen al fundar esta colectividad el saboteo de otra formada por obreros autenticos.-

El compañero José Dueñas, tambien diserta sobre este mismo punto, exponiendo los mismos razonamiento que yá expuso el compañero Gómez.-

Acto seguido el compañero Ramon Madrid, tras una larga disertacion mal oida por la asamblea por sus escasas facultades eufonicas, dice que esta colectividad debe formarse por tratarse de que los que la tratan de formar son pequeños propietarios y arrendatarios a los que se les debe dar facilidades.-

Varios compañeros piden la palabra, exponiendo razones en pró y en contra de la formacion de esta colectividad, acordandose la formacion de la misma, siempre que una comisión de obreros de la C.N.T. y U.G.T. que serán nombrados por sus respectivos Sindicatos, lleven el control de su marcha economica y social.-

No tratandose de mas asunto el Secretario levanta la cesion a las once de la noche que firma la mesa de discusion.-

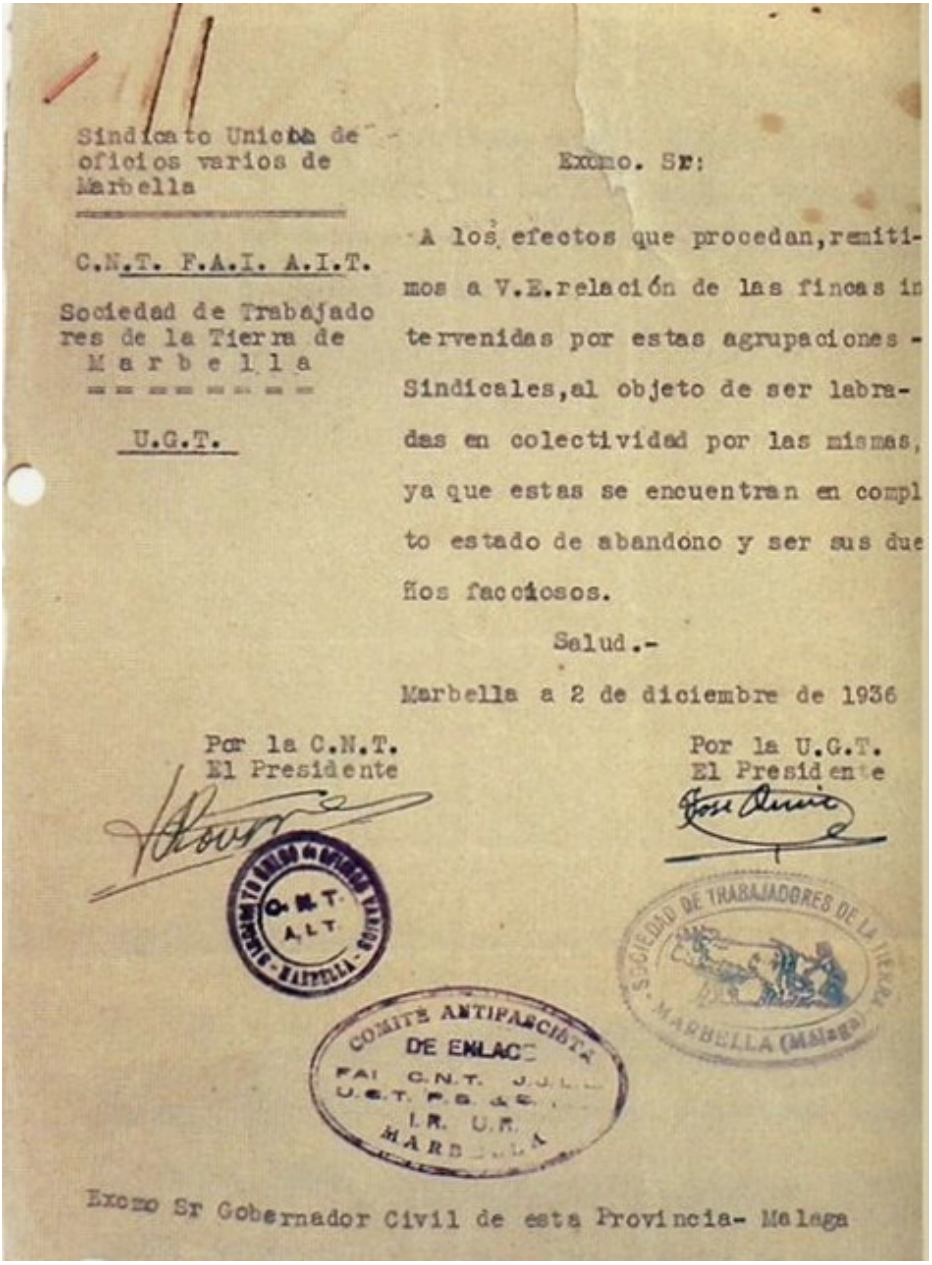
Cartama 3 de Diciembre de 1936.- Por el sindicato unico

Por la U.G.T. de la C. José Martin

SINDICATO UNICO DE CAMPESINOS Y OFICIOS VARIOS CARTAMA (Málaga)

SINDICATO DE TRABAJADORES DE LA TIERRA de CÁRTAMA (Málaga)

The minutes of the jointly chaired meeting by both the CNT and the UGT to collectivize the lands surrounding Cartama



Sindicato Unico de oficios varios de Marbella

C.N.T. F.A.I. A.I.T.

Sociedad de Trabajadores de la Tierra de Marbella

U.G.T.

Excmo. Sr:

A los efectos que procedan, remitimos a V.E. relación de las fincas intervenidas por estas agrupaciones Sindicales, al objeto de ser labradas en colectividad por las mismas, ya que estas se encuentran en completo estado de abandono y ser sus dueños facciosos.

Salud.-

Marbella a 2 de diciembre de 1936

Por la C.N.T.
El Presidente

Por la U.G.T.
El Presidente

C.N.T. A.I.T.

SOCIEDAD DE TRABAJADORES DE LA TIERRA MARBELLA (Malaga)

COMITE ANTIFASCISTA DE ENLACE
F.A.I. C.N.T. J.J.L.L.
U.G.T. P.S.U.C.
I.R. U.R.
MARBELLA

Excmo Sr Gobernador Civil de esta Provincia- Malaga

Notification dated 2nd December 1936, forwarded to the civil authorities of Malaga advising that the lands surrounding the township of Marbella had been collectivised.

SINDICATO UNICO RAMO TRANSPORTE
INDUSTRIAS COLECTIVIZADAS
C.N.T. F.A.I. A.I.T.
SERVICIOS PUBLICOS URBANOS