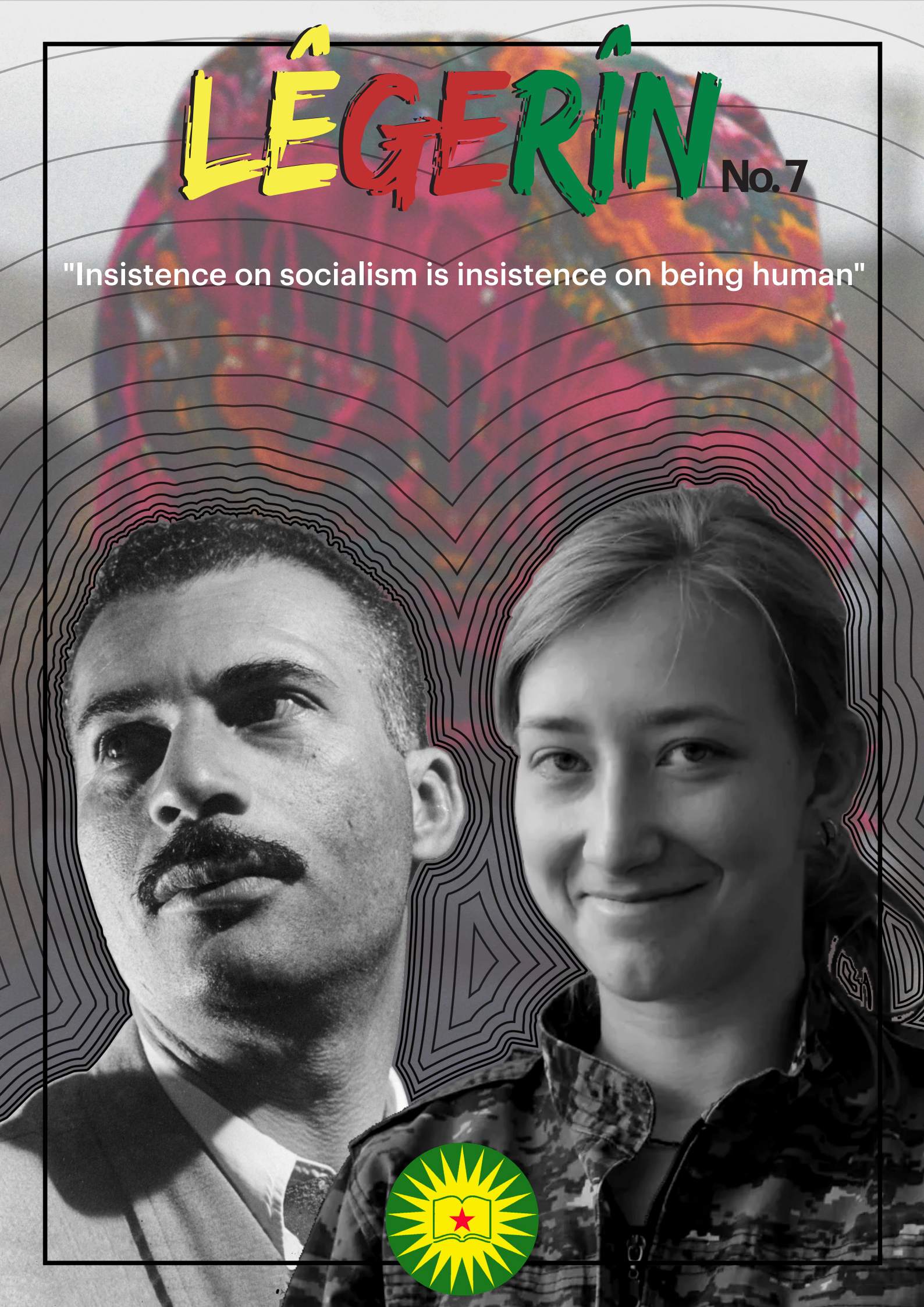
LÊGERÎN

No. 7

"Insistence on socialism is insistence on being human"



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Merhaba hevalno

While the bloody attacks in Kurdistan are not coming to an end, a new place is the scene of imperialist wars. The war in Ukraine shows us once again the barbaric potential of nation-states and capitalist modernity to put all our lives in great danger. In these days when we are saying goodbye to winter, and darkness is waning, nature is gaining new life, we want to share with you our 7th issue of Legerin Magazine. Between all the darkness and coldness that capitalist modernity spreads, all the hopelessness and destruction, we want to greet your struggles with new life energy and the light of the Newroz fire and warmth, and we want to share our revolutionary discussions with you.

In the heart of the revolution, in Kurdistan, we raised our voice with millions, against patriarchy on March 8 and against state on March 21, and despite all the repression against the freedom of Rêberî, with 50 years on revolutionary practice, we announced our determination as a youth movement. Newroz means spring. Pushing back the dark days, the cold and the silence. Newroz means change and rebirth, the awakening of life and beauty. Newroz means life. And life means resistance. Resistance to the old and building of the new.

Dear comrades,
in this context, the Newroz festival is for the peoples and especially for the Kurdish society a day of rebirth, the day of resistance. The day for change and life. We are firmly convinced that the cold days of capitalist modernity are over and the spring of the peoples, life and the world will win back.
Let′s go to the revolutionary people′s struggle!

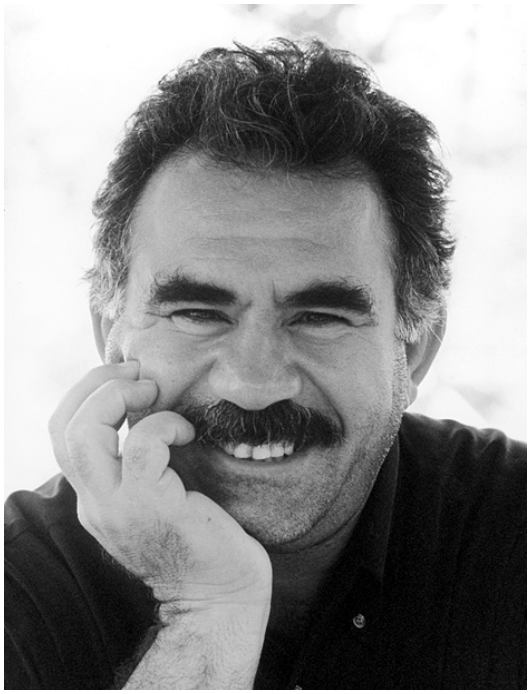
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Conquer life!

**Our enemies say until the end: "Become like animals".
But we say until the end: "We will be human".**

| Abdullah Öcalan

Sublime feelings touch the mind just as the mind affects the felings. But limited feelings reduced exclusively to personal inclinations lead to a reduction of the personality. This happens in a very dangerous way even in our ranks.
I do not deny human drives and inclinations, but everything must have a function for the emotional and intellectual development of people. A mind that submits only to personal inclinations has no perspective. One will live in such a case only for the belly and for the satisfaction of gross, sexualized needs. So one will live only for satisfying the simplest urges. Such a life resembles that of a person who gets drunk on raki every day. This is not a good way of life.



Everyone is ashamed of sections of her/his former life. Not only you, but also old, grown-up people hate their old family relationships. The old understanding of honor and of life is broken. And this is what we have achieved. Some provocateurs and defeatists hold on to the old. The colonialist ideologists try to impose the outdated behaviors and feelings on us every day through their special war methods. Triggering superficial and gross needs of people is a method of special war. Forcing this libidinal life on people is an invitation to resume old habits and family lifestyles. Even though their methods may contradict each other, they are measures of special war that depend on each other. We strive to destroy both. They tell families, "Take care of your children and raise them conservatively." We, on the other hand, are taking precautions not to fall into that influence. Special warfare has abused both the arts and people's need for sports. There are well-known fascist approaches. At present, the special war methods are most often used in these two areas. Of course, we have not remained inactive in the face of these developments. It is a basic human characteristic to show the way to freedom in a credible and consistent way. We have developed this. We have presented the demand for freedom to the population, to the youth, thus destroying the intentions of the special war.

I call daily for the conquest of life

I have spread a lively, conquering, practical way of life among everyone. Starting from the seven-year-olds to the seventy-year-olds. Many of you are as if dead. You cannot be won over to life. Your passion, your joy is very weak, your consciousness is insufficient, your hearts are numb, you are far from sensitivity and responsibility, you do not turn to it with the necessary interest. We are different. The problem is to bring you to this level as well. It is possible, you must believe in it. Our example can only encourage you. You should not try to imitate this personality, but you must go on the way of your own development. You do not need to imitate. There are impressive and instructive paths that you must follow for your own sake.
Great feelings, demanding consciousness, great activities must suit you, you must make them your own. You have to. Why do you shy away from claiming this grandeur? You are poor in every way. You are stunted in feelings, you are weak in responsibility, politically and militarily you are weak, in your expression you are poor, in your way of life, in your pace you are weak. And more importantly, you are poor in your standards and in your socialization. You must conquer your shortcomings!
Is it hopeless to become a winner-personality? Why shouldn't our passion go in that direction? I am not talking about small socializations here, but extensive socialization. We have tried to give you the socialization of the Party. We have covered it extensively in its ideological and political dimensions. Social education is the core of our cause. Without disciplined social education, the superstructure cannot be built. As it is written in the religion books, it is true: live with pain for forty years, it says. So it is with socialization teaching.
It takes a lot of pain. We will definitely build social education. Our revolution is moving from the ideological, political and military levels more and more to the social level. This is changing the lives of many, causing great impression and reaction. This is an uprising against the old social order. Against the world of socialization, relationships, feelings and drives developed by the enemy. We are trying to destroy this world.
It is an interesting development to observe. People are trying to transform our social life into a contra-social life. Some fall into a strange way of becoming emotional in this situation. A contradictory, interesting or vile condition occurs. We find this among the women as well as among the men. When we changed the woman and the man anew according to our party and militant standards, there were visible developments. But these are attacking in a strange way. I assume that the Turkish state has trained some specialists. There are women and men who have been infiltrated. But these are surpassed by people from our ranks, those who take the step to join us voluntarily. The dangers posed by people from our own ranks are unimaginably great.
When the enemy intervenes in our structures or infiltrates people, they do so for a limited time. The way is known to us.

But the enemy within represents the millennial backwardness and subjugation and is therefore extremely dangerous. The worst thing is that they are objective enemies. The consciousness about freedom is widely developed. The possibility of a free relationship has arisen in the relationship between man and woman. If you had been married under the previous conditions, you would not have been able to develop such an open-minded and free approach. Nor do I think you would have approached each other so respectfully and carefully. If you had been married to one person for forty years, you could hardly have achieved the same honesty and openness. And yet there is a great attack against the free relationship. I point this out to define the revolutionary and free alternative of relationships. The traitor in you, the contra that is against the love of freedom, must be defined in its entirety. At the moment, some are consciously or unconsciously trying to attack my order in this regard. What are they trying to do? Why do they want to prevent the development towards freedom? People want to organize themselves, why is this will being destroyed, why are they being put under pressure? Whose soul is about? You must understand these national and class characteristics correctly. It is unbelievable: the more we want to make people fight, the more they withdraw. The more we want to organize people, the further they steal away.

Our most meaningful and greatest service, which we perform with great effort for the people, is the striving for freedom. But the attacks on this are strongly directed against the attempt to overcome in a productive way, that is, working, the rotten social relations. That′s all I′m really doing. Become even freer, recognize your enemy, recognize love. Do not be satisfied with seeing the enemy only superficially at the front. It is progress to expose the enemy. It is the old traitors. It is the thousand-year-old enemy. However, this one has hidden himself, cannot be recognized. He is a wolf in sheep′s clothing. He represents himself as a man in the name of contemporary standards and yet he is worse than an animal. We can still deepen this realization, but for someone who wants to fight, this should be enough. But one must also perceive this realization, it must be made visible. In the night, you cannot hit the enemy with your fist. First, the enemy must be unmasked, but one must not just superficially pounce on him. Once he is unmasked and analyzed, you must act very decisively against him. Not only do we have to act against the superficial enemy, but also against everything hostile within us that needs to be changed.

The PKK is a fighting organization, is a fighting family. We will continue to work for its jurisdiction with great passion. People do not tire in the struggle for such great values. They adjust themselves by looking at the enemy′s backwardness and practices. If people want, they can develop even more effectively than an atomic bomb, guaranteeing success.

The model that we have developed is both scientific and of strong will. It is also possible to represent developments created by us on an artistic level, e.g. in the form of a novel. Our actions actually form the core of art. What we have developed will later provide the material for hundreds of books, songs, paintings and poems. If someone were to dare to do this, it would be possible to create incredible works that would have an impact on the international level. This, of course, interests the world of artists. Of course, we cannot develop all this at once, but we are trying to be a reliable source for this. Our understanding of freedom and free relations form a richness that cannot be found in any other revolutionary movement. We have studied other revolutions a bit, trying to understand the mutual impact of art and revolution. In none of the revolutions did the grassroots possess such great consciousness. I don′t think any other revolution has dealt with interpersonal relations and free relations so radically and from the bottom up. This is exactly why the fear of the imperialists is great.

What is being built in the PKK is not an ordinary national, political and human movement. It is very radical. As it questions the human being as a whole, it is a movement that tries to build the will for freedom with the greatest passion and the greatest humanity. We have said it many times: we are facing the most dangerous dehumanization. While the enemy is driving you into even worse situations, it is natural that you must wage a radical human liberation struggle against this human degradation. I decide what is right according to the degree of oppression. Resistance like hostility, construction like destruction. The enemy forces a great lack of love upon us. Can man be so hostile to a people? He is. So, in the face of this great hostility, we must accept either love or dehumanization. What the enemy wants is our dehumanization, defeat. If you do not develop great feelings, great thoughts, great actions, you will become prisoners of the enemy and become his instruments. These are important thoughts that you must understand. The PKK is not an ordinary political institution. You must absolutely try to reach some of its depth. You must educate your will.

They fast for months - you fast until you reach the goal! You pray - discipline yourselves as if you were praying five times a day. Learn by heart - if you must, shout the words of the revolution from morning till night. I do not say, educate yourselves according to classical forms. I am giving these examples to make you understand what we are about. We have a great education, so no one should judge us arbitrarily or naively. If you are upright, your respect will be enough to represent reality. Everything bad unites with the enemy, with backwardness. They are trying to use not only Turkish fascism but all backward gangs against us on the international level. We must defend ourselves, strengthen ourselves and we must not move away from our humanity.

Our enemies say until the end: ″Become like animals″. But we say until the end: ″We will be human″. By perceiving life even more intensely, recognizing life′s calls and understanding what it means to conquer life in struggle, you can successfully overcome these obstacles. This is an opportunity. I have used this chance somewhat, I have tried to develop respect for a country, for a people, for the people. You can use this chance even more. Your aspirations must be rooted in the foundation of freedom. You want to strive for goodness, you want to win everything you have lost with great effort and struggle. There is no doubt about that. What is lacking is education. This lack can be overcome with patience, with the increasing productive work and by strengthening our work. This opportunity is given to you. Until now, you have not been able to use it worthily. I emphasize that you should definitely evaluate this in the future. This great poverty, the imposed annihilation and this lowly life you can only let drain to nothing with such resistance and, what is more important, this is how you can win the free life.

From the book "How to Live?" by Abdullah Ocalan.



Internationalist Perspective

| The Internationalist Commune

Dear comrades,

As we say goodbye to the dark winter these days and step into the spring of the year with the determination of women and youth, World War 3 is entering a new dimension.

While the Middle East has been the scene of imperialist, hegomonial games for decades, capitalist modernity is entering new stage with old script.

In recent months, the crisis of the hegemonic world system is more visible than ever to the West through the Ukraine war. It is no surprise for us that World War 3 presents its scenario on a new stage. In the reality of the capitalist world system, war and destruction is the daily bread. It is the boundless striving of imperialism to expand. The wars serve the interest of capital and use the societies and lives of thousands to satisfy their primitive desires. The ground was prepared for the war in Ukraine years before. There is no difference between the empty promises, the latent democratic perspective of the imperialist states. The wars and the cold power politics of the states are only a reflection of the aspirations of the power-hungry states of the capitalist modernity. The suffering ones are the peoples who are involved in bloody wars.

On all sides, attempts are made to instrumentalize the calculated victims among the peoples and thus to conceal their own brutal power games. It is tried to use our empathy and our feelings and to pull us out of apparent humanism on the side of the imperialist states. Simple images, like the good on one side and the evil on the other, are used to hide that it is about the enforcement of interests, the increase of power and not about the fate of people, of societies. Capitalist modernity tries to make us forget our history and make us believe its consumed versions of reality.

The attack of Russian imperialism is no different from the numerous wars waged by NATO to increase its sphere of power and shape the world according to the necessities of capitalism. Nevertheless, the seeds of the enemy image of a barbaric enemy of freedom from the East are sown, which fall on fertile ground with the old enemy images of the Cold War deeply rooted in the psyche of people in the West. Similarly, Russia is trying to use the historical memory of its people with the image of the anti-fascist struggle against Ukraine. On the one hand, it erases the democratic history and socialist memory of the societies, and on the other hand, it uses all means to sell lies as truth with psychological warfare.

But all these psychological attacks should not blind us to the fact that Russia and the West, on both sides, are nation-states and representatives of capitalist modernity competing with each other.

Dear comrades,

the 3rd world war, with which the capitalist modernity strives for a reorganization of the conditions in times of its global crisis, has already been raging in the Middle East since the 90s. By enlarging its sphere of power in the Middle East, where liberalism has so far not been able to assert itself as its ideology, the aim is to achieve a reordering and streng-

thening of capitalist modernity through constant wars and poverty. The master plan for the Middle East to design the region according to its own interests was doomed to failure right from the start. The societies that have lived for centuries beyond state mentality with communal values, alongside the state apparatus, do not want to give up their sociality and their values. Numerous wars are waged for this purpose, whether in Syria, Iraq or Libya, everywhere capitalist modernity tries to bring the societies into deep dependencies, to break their will and to create the societies into a homogenized mass without culture and moral values according to its own interest. Because capitalist modernity fears the values of sociality. Sociality means morality, ethics and communal life, all of these characteristics are poison for capitalism. That is why the Middle East has been the scene of bloody wars for years. However, besides the constant attacks of the West, the fertile soil of Mesopotamia created spring, hope and life. We must put the political processes in a historical and global context and look at things dialectically.

We must not consider the political circumstances separately from the political circumstances in the world. Capitalism is a global problem, therefore the answer to it cannot be considered on a small scale. The democratic values, the memory of the societies, our morals and ethics is the clear formulation of the political self-defense.

Dear comrades,

we, the democratic forces that will defend these values and liberate society from the yoke of capitalism, must build together an internationalist front to realize liberation globally. It is not enough to be a reactionary force only in the countries where the war breaks out. The revolutionary people′s war means a direct alternative, to build the 3rd way and to organize society beyond state power. The armed struggle is only one dimension of the war. The societies of the different nations must build and defend their self-determination and organization far from capitalism. It must be recognized that the crisis of capitalism cannot produce a solution, nor can it be democratic as they constantly claim. It does not matter where we are, capitalist modernity is plunging our planet into ruin. We can no longer stand by and watch hunger, suffering, misery and wars blacken our beautiful earth. We can no longer stand by while ignorant imperialist states ravage our nature, cause wars and decide who gets to live and who does not. While states wage war on the backs of society, our solution can only be the global uprising of peoples. The enemy is global, the response must also be international! We must unite our struggles, defend the values of the ethical-moral-political society and not only dream of a more beautiful world. For too long, we have watched our habitat being destroyed, our countries being robbed and our culture and values being trampled on day after day.

The way to liberation can only be the revolutionary people′s war, the collective self-defense of the masses against the ravages of capitalism.







International Women's Struggle Day

| Young Internationalist Women

Today, March 8 is celebrated worldwide as Women's Struggle Day. But what is the history of this important day? What struggles have led women from around the world to renew their pledge each year on March 8 to follow in the footsteps of all the strong women who have paved the way for us to this day?

Until the 1980s, March 8 was believed to have been first celebrated in 1907 to commemorate a brutally repulsed protest by women weavers in New York in 1857. In the 1980s, however, French studies questioned these events and theorized that these protests were invented in the 1950s during the Cold War to separate Women's Day from its socialist roots.

In fact, in 1908, more than 15,000 women took to the streets of New York to protest for the right to vote, better pay and less working hours. A year later, on February 28, the first National Women's Day was convened by the Socialist Party of America (SPA) on the initiative of Theresa Malkiel, a Ukrainian woman living in America, referring to the protests of the previous year.

In 1910, at the Second International Conference of Women Workers in Copenhagen, Clara Zetkin floated the idea of an International Women's Day. Although no specific date had yet been set, this conference decided on an International Women's Day to demand women's rights. The following year, International Women's Day was celebrated for the first time in Denmark, Germany, Switzerland and Austria on March 19, which was also the 40th anniversary of the Paris Commune. The demonstrations, in which a total of more than one million women and men took part, commemorated, among other things, the martyrs of the Paris Commune. A week later, on March 25, a tragic event occurred in New York: the so-called "Triangle Fire" took the lives of over 140 women workers in a textile factory, the majority of them young Jewish and Italian immigrant women. The fire was the result of precarious working conditions, against which women protested in many places at that time.

Although International Women's Day originated in actions of the socialist women's movement in the United States, it took on a truly revolutionary form during World War I in Russia. In 1913, a year before World War I broke out, Russian women celebrated International Women's Day for the first time. It was February 23 according to the Georgian calendar, which in the Western world fell on March 8.

On March 8, 1917, in the wake of World War I, women in Russia, led by Alexandra Kollontai, began mass "Bread and Peace" strikes. They demanded an end to the war, food shortages and the rule of the tsar. Despite severe repression, the women continued to strike for several days until the tsar resigned and women in Russia were given the right to vote. This day marked the beginning of the February Revolution, which became the basis of the October Revolution in Russia.

In the same year, following the October Revolution, March 8 was declared an official holiday in the Soviet Union by Alexandra Kollontai and Vladimir Lenin. For a long time, International Women's Day was celebrated mainly in communist countries.

In 1921, at the Second International Conference of Communist Women, led by Clara Zetkin, who by then was a member of the Communist Party of Germany, the decision

was made that International Women's Day should be held uniformly worldwide on March 8, in memory of the Russian "Peace and Bread" protests and their historic successes.
In Germany, after the Nazis came to power, Women's Day, due to its origins in socialist movements, was officially banned until 1945. Instead, Mother's Day was celebrated, which propagated the fascist image of the housewife who should bear as many children as possible. March 8 became a symbol of resistance and continued to be celebrated underground by socialist women who distributed illegal leaflets or hung symbolic red objects from windows and clotheslines.
In the United States, March 8 was not given as much weight in the 20th century as it was in other countries. Particularly because of its political associations with the Soviet Union and socialism amid the rising tensions of the Cold War. Even the UN did not celebrate March 8 until 1975.
Over time, especially after the turn of the millennium, International Women's Day has been heavily commercialized and stripped of its political roots. Thus, women are bought flowers and other gifts, offered special discounts for March 8, and fashion shows are being organized. This is an attack by the capitalist system on the women's freedom movement, designed to make women's struggles forgotten. Especially in Europe and America, women are propagated that gender equality has already been achieved and women are free. A liberal image of women's freedom is created so that women do not question their current situation and the system, do not radicalize and stay away from socialism.
The tradition of March 8 was started with the aim of drawing attention to women's social, political, economic and cultural problems and to advocate for the demand of women's rights in all these areas. At the same time, to remember the achievements and sacrifices made to achieve them, motivating us to continue the struggle of our predecessors.
International Women's Day further symbolizes the internationalist dimension of women's struggle worldwide. The



history of March 8 shows how women in socialist movements from different countries have drawn strength and inspiration from each other, built their struggles on each other, and united under a larger goal. Women′s movements, whether they are about suffrage or workers′ rights, have always had an international connection.
Even today, the strongest women′s movement of our century has profoundly internationalist features. Women from every continent are coming together to discuss the perspectives of the Kurdish women′s freedom movement and are drawing inspiration from the struggling women of the Middle East. Just as patriarchy has global character, the struggle against patriarchy can only be won with an internationalist women′s front.
The leader of the Kurdish freedom movement, Rêber APO, gives the most important role in his paradigm to women′s struggle for independence. In 2013, he sent a March 8 message to the women of the world from the Turkish prison island of Imrali:

"First of all, I want to make it clear that I do not think it is right to consider March 8 alone as Women's Day. It is indispensable that all days are lived with the woman, the free woman. But the reality of the 8th of March shows quite openly that the woman is not present in the life. To see it meaningful, to commemorate her only with such a day, shows the depth of enslavement."

The struggles that women have been waging worldwide since the beginning of our enslavement with the advent of patriarchy are being taken to a new level today with the Kurdish women′s freedom movement.

"The 2000s will be the years of women's freedom, with the reawakening from the dark age of civilization that robbed women of their existence. Basically, I see this civilization as a dark and frosty period. However, in the first years of the 2000s, the springtime of women began. Women's freedom is being recreated with fiery color, like a snowdrop flower rising against the cold and darkness of winter, rising against the hard ice of the male oppressive system, which has been based on lies and violence throughout history. Along with this rebellion, the springtime and the blossoming of women against the harsh winter and snow, brings with it the blossoming of the women's liberation movement."

The springtime of women of which Rêber APO speaks has begun. But it is up to us to give water to the flowers. It is up to us to continue the struggles of Clara Zetkin, Alexandra Kollontai and Sakine Cansiz. Let′s make every day March 8!





The Historical-Sociological Significance of the Youth

from the Book "The youth manifesto"



As a fundamental condition for a free life, a clear identity of the Youth is of utmost importance. All definitions developed thus far for the Youth are linked to the roles attributed to the Youth by the dominant system. The rulers have created a whole range of terms in order to humiliate the Youth. 'Greenhorn' and 'Newbie' are just a few of those insults. With such terms taken out of the blue, it has prevented the energy of the Youth that is directed against the ruling system. It is obvious, that the ruling system controls the Youth with the greatest influence possible. With the definitions by the ruling system, it is attempted to keep the Youth under control. The Youth's words and positions are to be rendered invaluable. That is how the ruling system safeguards itself.

Marxists and class theorists have also usually described the Youth as 'idlers' or as an 'irregular class'. The basis for this argument was the lack of the Youth's participation in the production process. However, history tells us something completely different.

The Youth is, on the contrary, one of those forces that is mostly involved in the production process. The hierarchical, power-driven centres are, on the other hand, not the working forces. Moreover, it would be extremely narrow-minded and wrong to reduce the Youth to a producing-consuming class and to formulate definitions about it. This approach is a result of a narrow view of society that merely focuses on classes. This is also a falsification by the rulers. With the creation of gigantic unemployment, capitalism today transforms not only the Youth, but the entire society into a class of consumers. With the level reached so far, such definitions are no longer sufficient to do justice to the Youth and to society. With the dismissal of all these existing definitions of the Youth, the true identity of the Youth has to be newly defined.

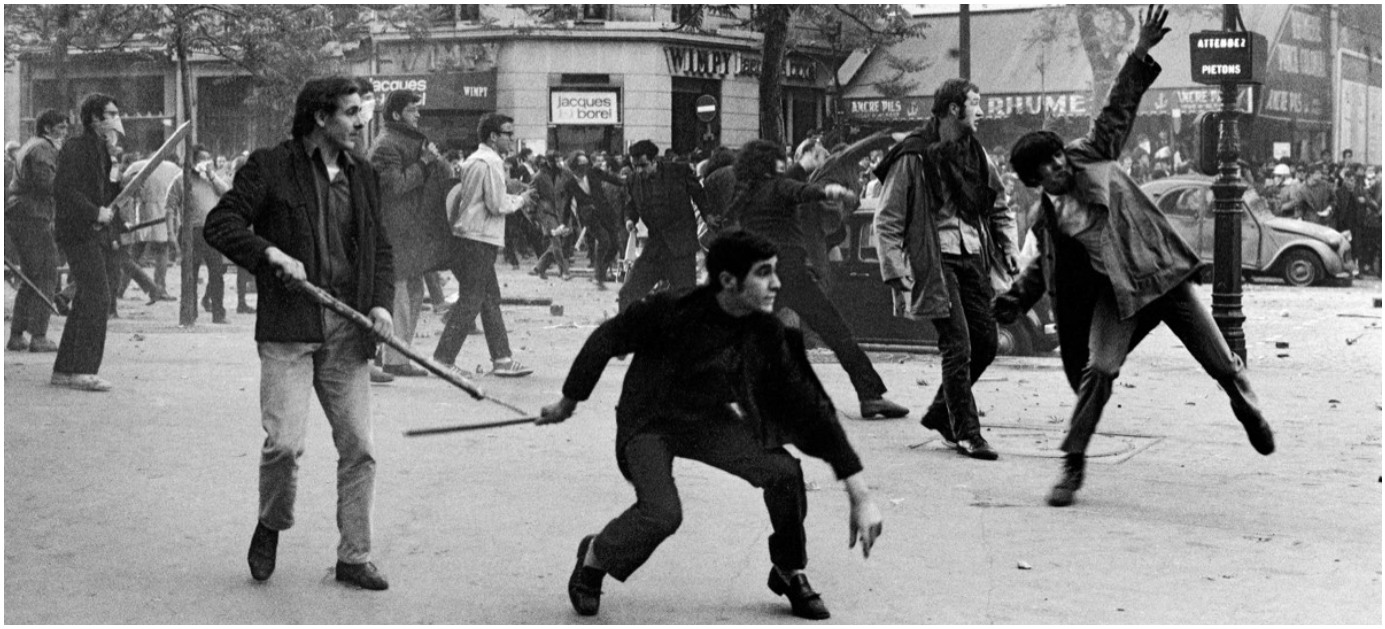
In this context, the most general definition of the Youth would be the designation of the group within society aged between 15 and 28. Generally, this starts with the end of childhood and ends with the beginning of maturity. The physical development ends at the beginning of one's 20s, the mental development, on the other hand, never stops and lasts the whole life. In this sense the Youth surely takes the aspect of an age-group. This aspect of the Youth can be described as the biological one. The Youth is in this sense also a social group which is defined through the same age-generation within society. It can, therefore, be defined as a social group that finds itself in a transition phase. When contemplating every new existence in nature, vitality stands out first and foremost. The Youth occupies also within the social nature such a position. The Youth represents the vitality of the social nature. It is mobile and never stays in the same place. It attempts to make its voice heard to the furthest places. It's energy is limitless. It expresses a fresh and vital attitude towards life. We can imagine that the time of the Youth is comparable with spring in the seasonal calendar. The time of the Youth brings back the time of spring to one's mind. Just as the whole of nature experiences change and transformation in spring, the time of the Youth also contains an unbelievable change. Human life contains a huge openness towards change in this pe-

riod of time. Renewal and change, however, begin with the rejection of the status quo.

This time is colourful and vital. Its language is the language of change and differentiation. In the language of nature, the differentiation finds its most intense expression in the Youth. The reason why differentiation finds its most intense expression in the Youth is connected to the phenomenon of time. Where there is time, there is also development. If we consider mobility, dynamics, change, plurality, and development, there is no doubt about the significance of time. Even in simple physical changes of the Youth, one can see the influence of time. The development is full of activity, vitality and impulsiveness. In this phase of life, time and space are not standing still, but are in a continuous state of flow. The Youth always falls together with a period of time, in which a decision is pressing, and never-ending questions, problems and the quest for alternatives continues. The Youth, like femininity is not a physical but a social phenomenon. Because the inevitable characteristics of this natural period of the human being are reflected in the social life. In terms of life, feelings and thoughts, the Youth is a social category that has its own set of distinctive characteristics and a corresponding character that sets itself apart from other social circles. The dynamic, energetic, healthy, attentive and agile characteristic traits carried by the Youth are described as 'youthful attributes' in social life. The Youth represents with these features the intensity and vitality of society. For this reason, the Youth is the social group, whose reflexes and reactions to issues concerning itself and society are structurally most pronounced. The Youth shows a special interest towards topics, which define the future of society of which it is a part of. Because in front of it lies a very long lifetime. Thus, the time of the Youth is a time in which the quest for the future intensifies. The Youth stands for the development and defence of society. It, therefore, contains strong reflexes, if itself or the whole of society is affected. As a natural consequence of this, the Youth is a group in society that quickly politicises itself. That is why it is also always said that the terms Youth and revolution are close to one another and the Youth in its nature tends towards revolution. An even more important point is the awareness of these characteristics and the role of the Youth in society. Without this, one cannot speak of the self-realisation of the Youth. A worker becomes aware of her class characteristics and thus develops a class consciousness. In the same way a woman cannot gain a gender-consciousness without understanding the reality of her own state of being a slave. In short, merely being a woman or a worker does not bring about any formation of consciousness. This alone does not make sense in the pursuit of freedom. Similarly, this applies to the Youth. Without consciousness there cannot be a free and autonomous Youth. An awareness of the Youth as an autonomous social force is achieved by understanding Youth characteristics. The courage to think differently, have altruism, honesty, vitality, being ready to sacrifice oneself and solidarity are only few of these characteristics.

Without calling these characteristics of the Youth to one's consciousness and to live up to their spirit, one cannot truly be young in spirit. Even those who are biologically young do not represent the Youth without these characteristics. The opposite is also true. Despite the biological transgression of adolescence, the Youth can be represented if the youthful characteristics are internalised. Because the Youth is a historical phenomenon of society. The Youth is the sum of social behaviour, feelings and thoughts expressing the basic characteristics of an age group. In this sense, the Youth is both mentality and spirit. Another facet of the Youth is closely linked to the phenomenon of socialisation. Without taking up the socialisation of the Youth, it cannot be possible to be a socialist. The saying that every person is a socialist in their Youth corresponds to this reality. As mentioned above, humans could only survive because of society. Just as every living being has a defence mechanism, just as the thorns of a rose or the bark of a tree serve as protection, so is society the defence mechanism in the case of humans; humans feel safe in their society. Before the Youth takes its first steps in life, it first enters into a group process. It becomes part of a certain community. With those who have similar features, a process of integration begins. In this way, the Youth feels strong and believes to have gained an identity. Even if it does not establish a conscious organisation, it always moves as a group. Close friendships and social groups are being built up. Some







of these friendships are called Youth gangs, others close circles of friends. Such groups are basically stronger than the tightest organisations. Because they express a common educational unity. There is a unity that does not arise consciously, but through being young, through the youthful quest. In this phase, it is common that such circles of friends that are formed are more interconnected than the strongest organisations. They defend themselves to the death, stand shoulder to shoulder, fight neighbourhood disputes and forge blood ties. It is no coincidence that the closest friendships of every human being arise at this stage of life. Such groupings can develop like gangs and decay, but sometimes they can also be a reason for very large freedom-advancements of the Youth. For example, the clique, consisting of seven members, founded by Deniz Gezmiş in the middle school produced a lifetime of great comradeship. It is also known that in the Youth revolution of 1968, various Youth groups represented the avant-garde. Had it not been for the avant-garde of various school groups, of unemployed, oppressed, mocked, marginalised young people, the movement of 1968 would not have existed. The first nucleus of the PKK, which was formed around Rêber Apo, also consisted of very close friends. Even today, many join the guerrillas in the form of groups. This means that revolutionary potential can unfold with the corresponding development of Youth socialisation. The most important characteristic of society is that it has a dynamic of development and change. Social structures change and transform themselves along historical stages. As outlined above, change and transformation are also one of the most fundamental characteristics of the Youth. Hence, societies and nations, carrying these basic characteristics of the Youth, are rapidly developing and progressive nations and societies. Forces that are open to social change, to the new and not to the conservative can provide answers to the needs of a society that demands change and transformation. In this sense, the Youth as a representative of change and transformation presents the most effective and active part of the social dynamic of change. Because of these structural characteristics, the Youth has always occupied a special place in the history of social developments. It has often played a pioneering role for societies.

Decolonize your mind!

Speech from comrade Şerzan to an internationalist conference in Rojava



If we are going to talk about Latin America we must go way back, long before shining armor and weapons full of gunpowder touched our shores.

We must ask ourselves why. Why did the Europeans choose to stay, was it our beaches, our fruits, our well protected forests and jungles? These answers are all wrong, the Europeans chose to stay because they found gold worn by a population that could be forced to mine it. Peoples that in many cases did not have the same notion of private property so they freely gave away the possessions that the white man hoarded and killed for. Now, I'm not saying that pre-colonial America was perfect, in what we know as meso America there were empires formed, and in some cases people were oppressed, but all of this was mild compared to what we would see at the hands of the white man. Think about it, the Americas were populated by 100 million, these 100 million at one point would turn into 300,000. The Europeans took the ability to survive in these lands, the beauty of our languages, our history, our goddesses and gods, our way of being, our identity, and in return we met with death and destruction.

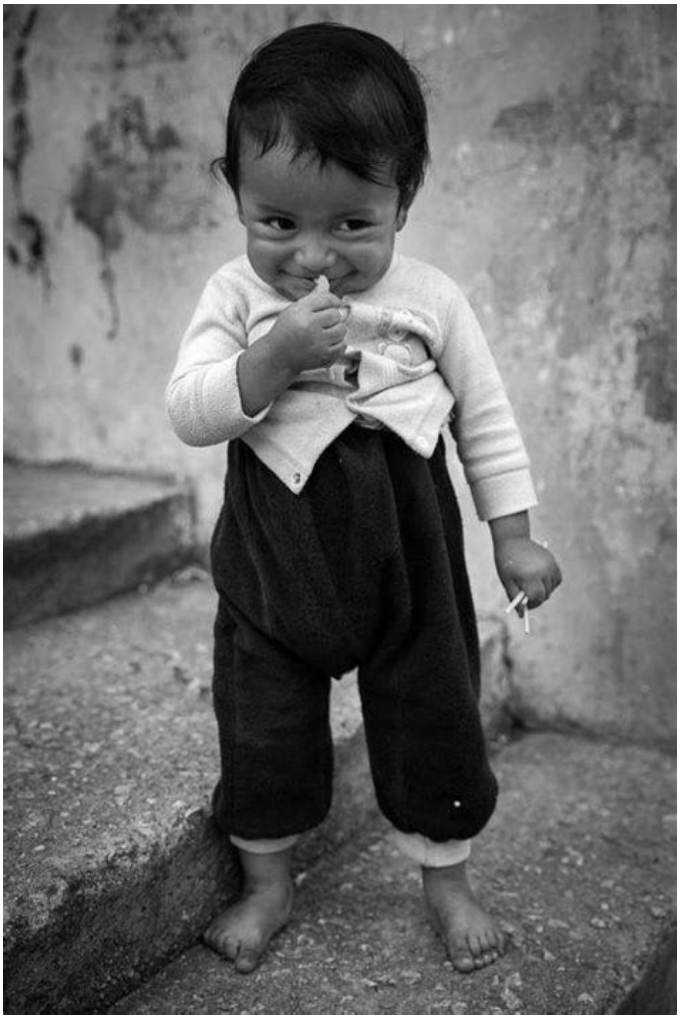
Let's fast forward 500 years and see the effect of genocide. Dozens of our forests and jungles are gone, millions of our people are starving, more than 60 of the languages we spoke are gone to the wind. The people are eager to please the white masters or even worse, to be like them and this is why it's so important to struggle against a colonial mentality. Not just for the colonizer, but also for the colonized person. Whenever I say colonizer, I don't just mean the conquerors or those that came on the mayflower, I mean anyone that holds the mentality of a colonizer, this manifests itself even in those that take part in a leftist struggle. And when I say colonized, I don't just mean those that were raped, murdered, displaced, or sold into slavery. I am talking about those that refuse to teach their children their ancestral language because they have been taught to believe that it is that of savages. I am talking about those that boast of distant European ancestry in the aim of neglecting who they truly are. Those that took the place of the colonizer and began to see not only their brothers and sisters but also the land as a money-making venture. In other words what I am trying to say is that any revolutionary struggle needs to have an anti-colonial aspect to it, this is necessary to stop our liberal habits and break the chains of our mind. Explain to me how a revolutionary struggle will succeed in Europe if you cannot break with the benefits of colonialism, how will it succeed if your countries culture, way of life, or even the ability to feed itself is directly tied to colonialism. How will a revolutionary struggle work in Latin America work if many people are still obsessed with the idea of being like the Europeans, our beauty standards, the way we dress, the music that we listen to, the way we interact with the world around us and with each other.

As revolutionaries we need to develop a perspective away from the ways of the European, and the European must develop a way of being that doesn't directly depend on the suffering and oppression of the global south. But breaking with our colonial mentalities is just the beginning we must also make practical steps. This is why internationalism is so important. If there are no anti colonial struggles in our own countries then we must look to the world, acknowledge the fact that you and your country are acting as parasites and that you must take physical steps to break that.

I want to try something, think to yourself what are your favorite foods and snacks, no, chocolate is not Swiss, potatoes are not from Ireland, tomatoes are not from Italy. Do you smoke tobacco? Do you know the meaning of smoking tobacco or of eating chocolate? It is not something that was consumed for pleasure or boredom, it was reserved for healing and deeply spiritual rituals that would connect us to our ancestors and the land. Then it was taken from us, they forced us to forget who we were, and now it is smoked around the world, full of harmful chemicals and completely empty of its true meaning. And chocolate is stuffed into the mouths of overweight and obese white people. These things were never even meant to be sold or they would completely lose its meaning It is meant as a gift, a gift that the earth carefully prepares and its always expected to be repaid in full through actions. Did you ever sit in your squat smoking weed with your friends? For about 90 percent of the people in this room the answer is yes. So, what is supposed to be a deeply spiritual moment is now secretly sold in little plastic bags. But ok, I did not come here to share with you the rituals and ways of my people, that was just a short list of some of the things that were ripped away from our hands and memory and given to you, still warm with the blood of my people. So next time you hold one of these sacred objects in your hand I simply ask you take a moment to think of what had to happen for it to get there.

If the colonizer starts to question their mentality, then it's all well and good but this can only go so far, what's even more important is for the colonized person to struggle against the colonial mentality within themselves. I'll use Mexico as an example. About 80 percent of Mexico is indigenous but only about 15 percent identify as such. The other 65 percent call themselves mestizos which before was a class in the caste system that the Spanish had set in place. They were of mixed ancestry and was also one of the lowest classes. They were only above one class which was the class of the indigenous peoples. They were put into colonial catholic schools which were meant to kill the native in every girl and boy that entered their doors, they were forced to cut their hair to fit that of European beauty standards, they were forbidden from speaking their language and were forced to accept that they were less than the European and that there was nothing that they could do about it.

Today in Mexico there is something that people say often, "mejorando la raza", the English translation is "bettering the race". This is said to children so in the future they look for a white partner. People are ashamed of who they are and make every effort to find a European ancestor even if they have to make one up. Growing up I watched my father hate himself and those that looked like him, I watched get nose surgeries to appear as to be European, he insulted anyone that looked like him, calling them chichimecas which in mexica meant descendant of a dog. It got to the point where he wanted his children to get a plastic surgery as well. He is not like this because he wants to. He was taught to act like this. Centuries of colonialism were his teacher.







Our answer is revolutionary peoples war

| Şahin Alman

Interview with an internationalist friend about the Situation in Heseke, where hunderts of Daish(ISIS) from within the prison started a major attack on the accomplishments of the Revolution

**Can you briefly introduce yourself?
Why did you come to Rojava and what kind of work are you currently doing?**

My name is Şahîn, I am from Germany and I have been working for many years with friends who are involved with Rojava and Democratic Confederalism. I came here almost a year ago. I am part of the internationalist youth commune in Rojava and were also doing society works in Heseke for a while. Through my work, I was able to gain a lot of experience, in all kinds of fields. I decided to come to Rojava to develop an understanding of this revolution and to learn how it works and how it is organised. There are many differences between the society here and the German society, but also many similarities, so we can learn a lot from each other.
I was especially inspired to come here by the friends who came here to defend the revolution and fell in this struggle. I also knew a few of them personally, which pushed me even more to follow their path.

On the evening of 20 January, in the northern Syrian town of Heseke, with the help of Turkey, IS terrorists carried out a large-scale attack on the central prison in the Gweiran neighbourhood, where, according to the SDF, over 5,000 Islamists, some of them leaders, are being held. It is reported that the jihadists wanted to free the imprisoned terrorists. As a result, there were fierce battles between security forces and IS fighters, some of which are still ongoing. Can you describe what happened on 20 January and until now?

It was in the evening when the friends came to us and told us what was happening, we jumped up and got ready. We packed our things and left for Gweiran, which is the district where Sinaa prison is located. When we arrived there that evening, a very big explosion took place just before, several fuel tankers blew up. We arrived at our position and could see the IS fighters with our own eyes. In the early morning we were moved to another place because the situation was not yet clear and at sunrise we went there again and could see that the IS had moved 100-200 metres away from us and there were heavy fights in the area again, there were many casualties. That morning, several defence rings were established around the prison and the neighbourhood so that the IS would not be able to leave the area. The IS had stormed the prison and supplied it with weapons and ammunition. Fierce fighting ensued with the use of heavy artillery. And this went on all day. Towards evening we went to another place to rest a bit and came back to our

positions in the morning. The fighting continued. In the course of the fighting, many of the IS fighters were killed, many surrendered or were arrested again.

You were in the city yourself when the fighting started, how did you experience the evening and the past days? How did you first hear about the attack and what did you do?

The operations continued on the third day. A large part of the houses in which the IS had barricaded themselves were liberated again. And there were isolated battles in our area. Besides that, it was relatively quiet. Everywhere, society had organised itself and ensured its own security, night watches were kept on all street corners and checkpoints were set up everywhere. The guard was taken over by the people themselves. There was a curfew to prevent those who had escaped from prison from getting far. Traffic was controlled. Nothing could get in or out of certain areas. The population in the vicinity of the fighting was evacuated. Around noon, we left and went into the protected area to one of the hospitals nearby, where many of the injured were. We spent the night there on guard duty and then left early in the morning, again for a short rest. The following day we kept watch with the population. We set up checkpoints in certain parts of the city and in certain streets. Meanwhile, there were operations against sleeper cells all over the city, because more and more information was coming out through people who had been arrested. The days were full of adrenaline and excitement, but because we always made a plan of what the best next steps were, we were able to prevent the attack from being successful for IS. If the attacks had been successful, the plan that Turkey had worked out together with IS would have been successful. With the attack on the prison, the plan was to free the prisoners and to start a major offensive on Rojava. It was supposed to be the start of the active war, but the plans were prevented by the democratic forces in the region.

Can you say something about the situation of the injured? What is the current situation after 5 days of fighting and what is the extent of the destruction?

I cannot say exactly how many were evacuated or had to leave their homes. For those who had to leave their homes, halls and communal kitchens were set up. A lot of buildings were destroyed and heavily damaged by the use of heavy weapons and the air strikes by the International Coalition. The coalition participated with American helicopters; the helicopters dropped bombs from the air. Infrastructure such as electricity poles, walls, buildings, roads have been destroyed and must now be repaired and rebuilt. I cannot say how big the total extent is. But you can see it very clearly.

The self-government and its military structures accuse Turkey of being the mastermind behind the attacks. It is also said that the Syrian regime knew about the attacks and let the jihadists go ahead. The attack is said to have been prepared for 7-8 months and over 200 IS fighters have infiltrated from Iraq and Turkish-occupied areas. It is reported that in parallel to the attacks by the Islamists, the Turkish air force also flew air strikes on support forces trying to come to the aid of the security forces in Heseke. How do you see the role of Turkey and the international coalition in these attacks?

It is not the first time that there have been attempts to take this prison by force. There have been assumptions for 2-3



months that such an attack will happen, so precautions had been taken. Surveillance, checkpoints and controls have been strengthened, for example. The prison is surrounded by a big wall and two three months ago another high wall was built around it. I know that if there had not been this preparation, the attack would have spread to the whole city. Today, an officer of the Turkish armed forces was arrested in Heseke. He confessed that he was instructed by Turkey to train the IS and was sent here to coordinate the attacks on the prison. The others who were arrested also testified that the attack was made possible by the help of the Turkish state and the Syrian regime. Otherwise, they would not have been able to gather weapons, ammunition, etc. The attack was planned months in advance. On the same evening, there was also heavy artillery bombardment on the front in Til Temir, and there was an attempt to let individual units of the Turkish army infiltrate into the self-administered areas. At the time of the explosion in the prison, we could hear planes overhead and it turned out later that they were the war planes of the Turkish army. These attacks were repelled by the SDF forces. We could also observe a readiness and Mobilization of the Syrian regime. They were prepared for the attacks. There must have been intelligence talks between Damascus and Ankara beforehand. There were also talks between Russia and Ankara. In these talks, common understandings were reached and a common strategy was agreed upon. There is a common interest in destroying the administration. The plan was to invade Rojava and capture the self-administered areas. So, we can definitely say that the attacks in Heseke were led by the planning of Turkey and the International Coalition. Both are important players when it comes to the conflicts in the Middle East. They interfere everywhere for their own interests.





In recent years, the administration has repeatedly called on the states to transfer the foreign IS fighters back to their country of origin and to judge them there, but all calls have not been heard. The prisoners have already become a great economic burden and, as has now became clear, an immense security risk. It has been said over and over again that the aggressive policy of the Turkish state would encourage a revival of the Islamic State. In this context, what are the expectations for the Western states and what do you think needs to be done to prevent a revival of the Islamic State?

IS has been defeated militarily, but not ideologically nor in its roots and financial support. In the past, IS has always been able to regain its strength because different states have fought for their interests on the backs of the population of north-eastern Syria and have sent IS to do so, which then fought in the interests of states such as Turkey. The first step towards diplomatic cooperation is for the European states to recognize self-government. A second point is that the countries of origin of the IS fighters should take them back. Because they are, in fact, the citizens of these states. But the states knowingly do not take back the IS fighters because they want to leave open the possibility of being able to use the IS as their extended arm against the self-administration. As we have now seen in Heseke. A third point is financial and material support. It is especially the European states like Germany that support Turkey, other mercenary groups and also the IS with weapons, planning and financial resources. They also have an interest in the destabilisation of the region. The financial resources must be frozen and arms exports stopped. Neither to Saudi Arabia nor to Qatar or Turkey. The weapons that are used here are weapons that were manufactured by NATO. The arms industry, companies like Rheinmetall are major players. Rheinmetall produces in Germany, but through subcontractors also in African countries.

Finally, I would like to say that it is not the self-administration that needs us, internationalists, but that it is us who need this revolution. It is the world that needs this revolution as a hope for a different life. If it was not for the influence of the states we come from, something like the strengthening of the IS would not be possible. We need this revolution, because for us as internationalists, as revolutionaries, this revolution is not a discussion, not a mind game, it is real and we can become a part of it. It is up to us what we make of it and how far we carry this revolution and spread the hope for a different life all over the world with the spirit of the women's revolution in Rojava. It is up to us to defend this revolution on an international level and also on the ground and to build hot spots of revolution all over the world. If there is not everywhere a struggle for a free life, then we will not be able to bring the end of this system and to build a democratic society. Our enemy is organised internationally, so the solution can only be an international one.

The principle of the universe

| Dilzar Dilok



When Rebertî talks about that he would like to say that the goal of the universe is freedom, he starts from the three basic characteristics, variety, change and multiplication. These three characteristics are both the basic characteristics of the universe and the characteristics of freedom. If it is so, we must multiply, vary and change in order to say that we are free. And at the same time, we must display the creativity that brings these three actions into continuity. We know that in human existence, these three qualities gain clarity and attain the probability of fulfillment most strongly in women. This situation also shows us that women have stronger potential for freedom.

The fluid energy of the woman, which was her undoing in patriarchy, provides constant search and desire for change, even if she cannot create her own identity, the constant becoming different, and the quality of fertility that makes her stand out as a sex shows the closeness of her sex to freedom. This definition does not mean that the man has no closeness to freedom. But the woman holds greater potential for the implementation of the actions for freedom and liberation, within herself.
The fertility of the woman is not only biological. The biological reproduction in humans and animals is a common characteristic. The characteristic that goes beyond that is the difference that distinguishes humans from other living beings. We can perhaps call the lowest level of reproduction biological reproduction. The biological motherhood is very significant. But to limit the meaning of procreation only to this dimension is to detach procreation from its true meaning.

If the sex of the woman remains limited only with the biological fertility, with the patriarchal energy of the man, her energy will become solid matter and the flowing energy will freeze. But the opposite, that is, the likelihood of fertility acquiring its meaning by other means, has to do with the freedom of the woman. One of the greatest deceptions of patriarchy is to limit women′s fertility to biological fertility and the second to limit fertility to the formula of motherhood, that is, to the reality of bearing children.
Although the young women, steadily multiply the meaning, the life energy they carry into life, how they always attract attention, impress the surroundings and still other abilities we could enumerate are connected with fertility and show the ability of multiplication in its action form.
Every woman gives birth at every moment. The reproductive sense of every woman, especially the young women, is in a continuity as if she were ready to recreate the meaning every moment.
The chaos of the women′s identity is connected to the continuous fertility. When the labor to create the new meets with the problems of society, these crises arise. And it is the young women who go through these crises most deeply. Because the fertility of the young woman does not fit into the mold in which she is pushed in patriarchy. Actually, there is a fertility that exists beyond the system that sees the woman as a childbearing machine.

There is a new flow of life that can become the creator, flowing at any time, any meaning, is not in the boundaries of patriarchy and is not frozen in the shadow of domination and become a form. The fact that the young woman can experience the change very quickly has its source in the energy that is not frozen. The woman who is objectified within the limits of the patriarchal system and who is shown only the limits of childbearing has difficulty creating meaning outside of biological life.
The young woman with the potential of fertility, which is a projection of the ability of reproduction of the universe, lives, with the most significant form of life and in every area of life beyond the limits of the rulers, the freedom of life.

To think that a woman who does not bear children is incomplete is a patriarchal approach. It is an attack of patriarchy on the young woman. First, a sanctity is attributed to the mother, then the young woman is called incomplete, and in its reality the whole thing finds its course up to classical, backward wife-husband relationships, which are provided for women and declared sacred.

These approaches, which do not take seriously the philosophical and meaningful reproduction, do not see this side of the woman and do not accept it as a continuation, are approaches that could not free their influence from the hieraric system and will not find a place in the field of freedom. The universe is feminine because of fertility. Because the universe has the potential to create everything, it is feminine. At the same time, we can say that nature, earth, water, air, fire and all the elements from nature should be female. Because everything that can create, and continues to create, is feminine. The fact that everything in the universe is constantly undergoing changes, and is in constant flux, and things are constantly finding themselves in new circumstances, is due to the femininity of the universe. All these characteristics are at the same time, basic characteristics of the woman. Of course, in all living beings there are these qualities, and in the human being, and also in the man, these qualities are present because of the universal existence.

The male human being, who cannot see the femininity and his side of the woman and does not live with his feminine side in peace, cannot be himself, his energy becomes thereby solid and to the matter, because he approaches the rule and power, the problems of the freedom become continuous and to the quandary, but also the probability to come out of the crisis more strongly lived. But here the first prerequisite is to get to know the femininity of the universe by the example of the woman, and to know that the first stage is to know oneself and to act with this knowledge.
When everything in the universe, nothing was in the universe, everything in the universe was created by a small explosion, that is, by nothing, then nothingness must also be feminine. We could also say a feminine existence that holds a small point of potential, but through the explosion leaves the potential-being.

This information is significant for every human being to understand his existence. If we want to carry the question of our origin very far into the past, according to a hypothesis, we could go up to this small point. What comes after that has to do with how much importance man gives to his existence. The importance that man ascribes to his own existence has to do with getting to know his feminine side. Because the man who does not recognize this side cannot create the meaning. If we limit procreation only with the biological predisposition of the woman to bear children, we would do injustice to the meaning power and the mental world of man.







In Memory of Şehîd Hêlîn Qereçox

| Şerda Intikam

Often, I wonder what Şehid Hêlîn was thinking about, in the plane flying to the Middle East, in the car driving through the landscape on her way to Rojava and while entering the YPJ academy to become a fighter and internationalist revolutionary. What thoughts came to her mind? What did she think about on her way to the war in Afrin, defending the revolution of Rojava against the Turkish invasion? We should try to understand her way, her feelings, her thinking and her fight more deeply because they pave our way, especially for us as young women on our search for a life as internationalist revolutionaries. On her way to the war of Afrin, she didn't see herself as a stranger but as part of the revolution in Rojava. She knew that this revolution is also her own, she felt a deep connection with the people of Rojava, with her comrades in YPJ, who are fighting not only to liberate this little territory in Kurdistan but to start the liberation of all women worldwide, of all peoples worldwide. It is exactly this feeling of connection, this feeling of belonging, that makes her a symbol of internationalism. Even though one can have hours of theoretical debate about it, internationalism is in its core a very simple thing. It is exactly this, to feel one another and to see the problems of others as belonging to oneself, as one's own problems and then to act according to it. This sense of belonging is what truly breaks the borders of capitalism and fascism in our minds. It is only because we don't truly feel that the pain and anger, the oppression and violence of people around us, of people even who we never met, as belonging to us, as one's own feelings and problems that capitalism, colonialism, patriarchy can work. But Şehîd Hêlîn felt this belonging and she was ready to truly fight and give everything. That makes her our vanguard, since it is said: Internationalism is not a unity of talking, but a unity of blood and sweat.

The revolution starts with women – the revolution starts in Kurdistan.
Internationalism means to fight in whichever place in the world it is necessary, it means to overcome the boundaries of just fighting for one's own cause or one's own people. It means to look at all revolutionary forces worldwide and develop a global strategy. It means for us as young women to fight for every single woman in the world, to create an unbreakable bond between us. It means to start with the Women's Revolution and to free one's own mind and heart.

Şehîd Hêlîn grew up in the heart of capitalism in Great Britain. She was interested in politics from a young age and found her way in the anti-capitalist movements of Britain, in the anarchist movement as well as in the ecological movement. She didn't accept the conditions of the world and she felt a huge anger about the war, exploitation, against racism and colonialism that were all around her. She was on an intense search on how to organize. How to fight against injustice and violence? On the search on how to live. And how to do world revolution.

Şehîd Hêlîn was seeing that what is happening here in Kurdistan would have impact on the whole world. That this revolution is not only a Kurdish revolution, but with Rêber Apo's paradigm of Democratic Confederalism, Women's Revolution and Ecology as the spark, a new attempt of world revolution, similar to the October Revolution around 100 years ago. She saw, if we can liberate Kurdistan, that we will also liberate the Middle East and with this the whole world. In the same way as the fight against patriarchy has to start with the revolution of women, the freedom struggle around the world will not start in the center of capitalism, but with struggle in all the places that have been colonized for centuries, with the revolution of Black people and indigenous people. It is women, Black and indigenous people who will lead the freedom struggle. That has a lot to do with how our mentalities are shaped by the places and societies we are growing up in.

Revolution means not only liberating a small territory, (that might still be the easiest aspect of it) but it means breaking the hegemony of a certain type of thinking, to break the hegemony of power and state mentality. It means in the first place to free one's own thinking from the influence of capitalism and to fight against the enemy in one's own personality. One can only change what one embodies oneself. As long as one's mind and feelings are still filled with patriarchy and colonialism, with the thinking of subject and object, one will always reproduce these, no matter how good the intentions are. So many revolutions before failed exactly at this point. They managed to free a certain territory, but even though their fight was so fiercely and heroic, they didn't manage to break out of the thinking system, of the mentality of power and state – this made them fail on the long run, this made them reproduce the enemy they actually fought and, in this way, even strengthened the capitalist system.
So, building up a free life means firstly to start fighting against the enemy inside of oneself and to go to war against the influence of the capitalist system in one's own mentality. When coming to Rojava and becoming a militant and fighter, Şehîd Hêlîn did exactly this. Not only did she fight with a weapon in her hand against fascism, but also against herself, freeing herself from the influences of the system she had lived in for so long, step by step together with her comrades in YPJ International.

When the Afrin war started, she wrote in her diary: "I heard some friends have been sent to the war of Afrin, I so deeply want to go, if I look inside of myself, it has both altruistic and egoistic reasons". Initially her YPJ commander didn't want to send her to Afrin. It was clear it would be an intense war, as the attacker against the revolution wasn't Daesh anymore, as it has been 2014 onwards in Kobanê, Raqqa, Tabqa and Minbic. Now the enemy attacking the revolution was Turkey itself, the second biggest army of NATO. But Şehîd Hêlîn insisted. When the friends told her she couldn't go because her hair was blonde and she would be too easy to spot next to the other Kurdish fighters, she dyed her hair black and convinced her commander.

Internationalism means to insist and to take decisions. Şehid Hêlîn insisted on her dreams. Not only on her wish to fight in Afrin, but she insisted on her belief that revolution and a good life are possible and she didn't let any obstacles hold her back. She followed the path of another great revolutionary, that of Şehid Sara - Sakine Canzis - who said: "I want to become a revolutionary and no one can hold me back".

Şehîd Hêlîn was radical. She was brave enough to look at the situation of the world and the crisis of capitalism honestly. Most people know, that the acceleration of capitalism has reached a point of no return. It is literally revolution or death at this point, as we are in the midst of a mass extinction and the complete destruction of the planet earth. This is a well-known fact, still not many people are truly ready to look at this truth, as it would urge them to take action. Şehîd Hêlîn didn't wait or hope for a better future, she took a decision and shaped this future herself. She didn't surrender or lose hope, she fought with love and hate. Love for the people in Kurdistan, the people in Britain, the people all around the world, love for women, love for her friends and she fought also with hate, hate for the enemy. Şehîd Hêlîn fought with hope and believe in the revolution. Her shots in Afrin became shots right in the heart of hopelessness, they pave the way for us. Because beyond everything it's the lack of believe in revolution and real change, the lack of believe in ourselves, that holds us back the most to do revolution. As Rêber Apo is saying: "Hope is more important than victory".

Hêlîn Qerecox fell Şehid on the 15th of march in 2018, by a Turkish airstrike close to Afrin, but no matter what, she is still among us. We say "Şehid Namirin" – martyrs never die. Her sister said: "We are Anna – Anna is us". After her martyrdom hundreds of young women followed her example and came to Rojava, took up her weapon and fought for the revolution. It is now our responsibility to continue her way, to build up a new international. It's our responsibility to create two, three, many Rojavas. It is our responsibility to free our minds from the poison of liberalism and patriarchy and to be radical and militant. To fulfill the dream she was fighting for. A free life.





The Sunset

| Rojda Brazil

A few years ago I had an idea: to walk around Rojava, along the roads, paths, cities, villages, carrying a bag on my back, sharing a comunal life, exchanging experiencies, learning with the revolutionary movement and watching the sunset. Waking up every day in a Revolution, fighting for na ideal, sometimes sleeping at friends′ houses, eating good food, drinking çay and coffee. For most of my friends and family in Brazil it was just an irresponsible idea that would never materialize, but for me, it went beyond a dream, it was and is being part of my story. After months of confinement due to the pandemic, this idea took over my thoughts and mobilized me to take a plane to Kurdistan. The ticket was bought, then rescheduled as the border was closed, the suitcase was packed and unpacked, expectations and frustrations accompanied me throughout the days and in the dreams that sometimes became nightmares. I no longer knew what it was like to sleep through the night, because every time I woke up at 4 am to communicate with Rojava and get news of the attacks that my comrades were facing. My work, my hope and my goals in Brazil had lost their meaning. My acquaintances pretended to be excited about my trip, while at the same time trying to disencourage me with fear. I learned not to listen to the comments of people who, even though living in one of the most violent cities in the world, like São Paulo, believe that going to the Middle East, more precisely to Syrian territory, is to put their lives at risk.

There were dark days of waiting, but every denialist look and thought about my departure, strengthened me. Fear? None. I mean, my fear was that I couldn′t get to Rojava. Of course I wanted to share these sensations with the people closest to me, but silence became my best friend. I count on the fingers of one hand how many people actually vibrated at the same frequency as me for this story to actualy materialize.

February 2022, at dawn, I wake up to the sound of a message, the most awaited information had just been sent to me: the border is open. I didn′t hesitate, and rescheduled the ticket for the next flight to Sulaymmaniyah (Iraqi Kurdistan) with a stopover in the city of Doha (Qatar). I packed my bags, said some goodbyes and told a few lies told about my destiny.

Dawn again. I head to the airport and discover, at check-in, that 80% of the flight were men, fans of the Palmeiras football team, who were going to Qatar to watch the "Libertadores" Cup final. All, without exception, were dressed in green, with the team uniform and singing the anthem in the airport lobby. Was it a nightmare? No! It was a reality. Chaos, sleep delay, tiredness, arguments, hours in line sitting on the floor until seeing, in one of the green clothes, an old friend. We shook hands a little awkwardly and he, with his two young children, also in green, asked me if I was going to watch the long-awaited game. While their children repeatedly shouted, "Palmeiras! Palmeiras! Palmeiras!" I answered objectively and proudly of myself: "No. I am going to the Revolution". Silence.

Anyway, I was a Brazilian from a metropolis arriving in Rojava. Here, laws and rules that in the West are claimed to "protect" the citizen practically do not exist. While the Brazilian State imposes laws and correct ways of living for

our "security", here you simply live day to day, with what is necessary for survival, without great plans of individual enrichment, but with a perspective to build a comunal life. For me, life in Rojava is a free life. An extremely organized house with good friends, food, heating, water, basic sanitation and a population capable of defending itself is what is necessary for us to share a community life. It is for this that the revolutionary movement struggles everyday.

During the day, I experience situations considered risky in a metropolis, such as riding a motorcycle without a helmet with more than two people, not wearing a seat belt, hitchhiking in the back of a pick-up truck, traveling on unmarked two-way roads, smoking inside places, walking in the middle of the street, leaving the children playing alone outside, among other things. Of course, comparing a small city in Rojava with a metropolis like São Paulo (Brazil) would be practically impossible, but it is not, because many of my sensations and perceptions are related to the adversity of living in a country where territorial sovereignty is exercised by the State (which for years has proved its inability to protect the citizen) and to experience everyday life in a new model of a non-patriarchal and stateless society that gives citizens autonomy, freedom and the right to self-defense.

Being part of a revolutionary movement proves that the modernity of the capitalist world, with economic and technological development, frees us to imprison us. A system that combines market, science, technology and that works through competition and the accumulation of wealth could only bring about cultural and anthropological impoverishment. Who are we? Where are we going? The logic of globalization and market growth is incompatible with ecological and cultural preservation, as we are slaves to production and consumption. Much of what we easily acquire in a capitalist society is a dissimulation to provide us with false happiness, such as the need to spend thousands of dollars to watch a football game in Qatar while millions of people are oppressed by misery. Spectacular experiences that generate more dissatisfaction and material and emotional dependencies, useless products bought and kept in the bottom of a drawer, to be discarded one day and the desire to replace something, still in use, with a newer one were part of my daily life, even when fighting for an alternative life. On the other hand, in Rojava it is the habit to value each object acquired, to take care not to waste and use creativity by producing, with their own hands, what is necessary or reusing objects for other purposes.

Friends ask me about Brazilian habits and customs. What before we could describe with more conviction, today I question what is our habit or what was imposed from the cultural massification. Values, habits, customs, traditions of the western world were transformed, which affected our cultural identity. Even though Brazilian culture has a plural character, due to the process of interaction between popular, mass and erudite culture, and also between indigenous, African and migrant cultures (Italian, German, Syrian, Jewish, Japanese and North American), the globalization under the rule of a single model, has destroyed the identity of these diverse peoples. Much of what was taught in childhood has been lost over the years, cultural traditions have lost strength in recent decades, future generations will be formed without a cultural identity, because what counts today is the law of the market. Entering a house respecting the traditional habits of a rooted culture, like in Rojava, makes me go back in time, when Brazilian traditions were still maintained. Even in the football culture, the cheering, whithout great extravagance, at home, with friends and family, is no longer as it was before. Our passion for football was able to cross oceans and infect the world. Here, a Kurd told me that years ago, at the 1994 World Cup, Rojava also painted itself in green and yellow and was thrilled with our victory at the World Cup.

I wake up every day with yellow light streaming through the window, prepare a traditional Kurdish breakfast with the hevals (friend in Kurdish), test the switches in the house for electricity and watch the traditional tea (çay) being prepared. A house only with women, able to see and experience freedom. Laughing at each others stories, having political discussions while braying or combing each other's long hair and singing traditional and revolutionary songs. Some cook, others work and others organize each inhabited space. No one is alone, we are always accompanied, even in moments of illness and sadness. They are true and clear with their goals and convictions. They are great friends, without competitions and comparisons. In their hearts there are no limits to fight, for they are not willing to bow or to resign. They are protagonists of this revolution and every day they strengthen themselves and strengthen me. My hope is reborn.

Under this hope, the sun of Rojava and the icy wind blows from the mountains. Narrow streets, people walking around normally, small and diversified shops with fruits, clothes, utensils invading the sidewalk, peeling paint on the walls, rugs hanging on the balconies and windows, rusty iron gates, cement and bricked houses, tangled electricity wires supported in an improvised way, unfinished buildings with few inhabited apartments, women sitting on the street, children running, motorcycle noises. As activists and sympathizers of this revolution, we are encouraged to "make sense" of these minutiae of life and of the cultural traditions that resist globalization and capitalism, and remember that tens of thousands of our comrades died to make this life possible - "Sehîd Namirin"! (martyrs never die) - a slogan repeated by the population during celebrations and funerals. Here we learn to value the smallest details, from bread, to hot baths, to cleaning the house and the way we use our free time.

Rojava is a Kurdish word meaning "sunset", referring to the name given to the region that stretches over 2,000 km² in northern Syria bordering Iraqi and Turkish states. After traveling through long roads in northern Syria, Rojava has the most beautiful sunset I've ever had the privilege of seeing, my eyes are flooded, but my conflicts extend to remember that on the other side of the world, Brazil, with its structure ruled by capital, keeps society oppressed by the nation-state, without a resistance capable of fighting bravely against the system and patriarchy. Furthermore, the world faces more and more wars. In Rojava, serious social and economic issues are currently faced, caused by the attacks of the Turkish fascist state. Unfortunately, all theories about universal peace cannot be anything but hypocrisy if the people don't make na effort to tranform their mentalities, think in colective, awake, and continue to be the tools of na opressive and competitive system. But in a Revolution, as in Rojava, the dawn wakes up with the sun, and the population's hope is reborn and Rojava, for me, gains a second name: Rojda ("sunrise" in Kurdish) and, thus, with these two feminine names, I end here, emphasizing that the woman, in this Revolution, is the central axis of liberation: jin, jiyan, azadî (women, life, freedom).





Nazis, Contras, Jihadists.

About the Development of U.S. and NATO Special Warfare Doctrine

| Dr. Nikolaus Brauns

Special warfare is a concept that was developed by the U.S. and the Washington-dominated NATO military alliance after World War II in face of the Cold War and decolonization. The goal was to fight socialist guerrillas and national liberation movements, to destabilize progressive anti-imperialist governments and to prevent further spread of communist influence. Technically, it is about unconventional warfare - as distinct from conventional wars, which are fought between regular armies of nation-states. In a manual for the special forces of the U.S. Army in 2008 is written regarding this ″operations conducted by, with, or through irregular forces in support of a resistance movement, insurgency, or conventional military operations.“1 Used by U.S. and NATO militaries since the 1960s the term counterinsurgency has been widely used as a synonym for special warfare. Meant by that is a ″mix of comprehensive civilian and military efforts designed to contain the insurgency while addressing its roots″2 Where a revolutionary organization is established among the people ″like the fish in the water″ (Mao Zedong), the counterinsurgency primarily targets the ″hearts and minds″ of the population to isolate the insurgents.

The special war therefore consists of a combination of military and political means, including a strong psychological component. The central element, however, is violence in multiple forms. ″Since World War II, assassinations, sabotage, kidnapping, torture, the overthrow of foreign governments, and other terrorist activities have formed an organic component of our national defense policy. This has been presented over and over again as a necessity to combat communist insurgencies and more recently terrorism - as the only effective response to the barbarism attributed or projected upon our enemies, if it‘s the Sandinistas or the PLO″3 Michael McClintock writes in his 1992 published study of the Counterinsurgency Doctrine of the United States.

The U.S. learned the tactics and methods of unconventional warfare from its own experience in supporting partisan movements in the countries occupied by the Nazis and Japanese-occupied countries in World War II, from the experiences of its British and French allies in colonial wars such as in Algeria - and especially from the experiences of their former fascist opponents! ″The American special war doctrine draws significantly on the methods of the ‘Wehrmacht‘ and the SS interrorizing the civilian population and, perhaps more importantly, involving local factions in combating partisan resistance,″4 according to Michael McClintock.

Former officers of the Nazi ‘Wehrmacht‘ and ‘Waffen-SS‘ who entered American service after the war, who had themselves participated in mass shootings of civilians and village destruction as part of the fight against partisans in the Soviet Union, Italy and the Balkans, thus participated in the drafting of U.S. military manuals in which terrorist methods ranging from hostage taking to targeted assassinations were propagated for counterinsurgency and guerrilla warfare.

The infrastructure for special warfare had already been established in 1952 with the opening of the Center for Psychological

1 US-Army Field Manual 3-05.130.

2 U.S. Government Counterinsurgency Guide, Januar 2009.

3 Michael McClintock: Instruments of Statecraft: U.S. Guerilla Warfare, Counterinsurgency, Counterterrorism, 1940-1990, New York 1992.

4 McClintock, S.59.



Warfare Center at Fort Bragg, North Carolina, which was later named the Special Warfare Center. Until today Fort Bragg remains the central training facility for the special forces of the United States, its NATO-partners and other allies. From the 1960s onwards, training centers were established in the U.S. and also in the the Philippines, Japan (Okinawa), Panama and Germany in which the U.S. military and CIA trained foreign partners in counterinsurgency. Infamous as a "torture school" was in particular the "US Army School of the Americas," opened in 1963 at Fort Gulick in the Panama Canal. Until 1984 U.S. instructors trained 45,000 Latin American officers and intelligence officers from 23 countries in counterinsurgency techniques. Among the graduates of this "school of dictators and torturers" have been coup generals such as Augusto Pinochet in Chile, dictators such as Panama's ruler Manuel Noriega, and leaders of death squads, such as General Roberto D'Aubuisson of El Salvador, whose killer assassinated Archbishop Oscar Romero.

Its longest-running special war launched the U.S. against Cuba in 1960. Targeted attacks on revolutionary leader Fidel Castro, assassinations of teachers during the literacy campaign, terrorist attacks on civilian aircraft and ships, and economic sabotage were elements of a low-intensity war coordinated by the CIA, which in its first years had already cost 3400 Cuban lives. However, a U.S.-backed mercenary invasion of the Bay of Pigs failed in April 1961 because of the rapid mobilization of the revolutionary armed forces on the one hand, but also because the the Cuban population's lack of support for the invasion carried out by the former torturers, big landowners and mafia gangs. In recent decades, the United States especially used the economic blockade of the island, combined with financial support for marginal counterrevolutionary circles on Cuba itself and right-wing exile-Cuban contra forces in the U.S. and a massive propaganda war, for example with the Radio Marti, which broadcasts from Miami to Cuba. The fact that Cuba maintains its socialist and anti-imperialist course until today shows at the same time the limitations of the strategic effectiveness of a special war against a politically enlightened, conscious and organized population under a revolutionary leadership. The actual development of the special war doctrine began in the early 1960s under U.S. President John F. Kennedy. Kennedy's special military advisor, Gen. Maxwell Taylor, later developed a strategic concept as chief of the United States Joint military staff for a "special war", before he was sent as U.S. ambassador to Saigon in 1964, to put this into practice in Vietnam. Taylor distinguished three forms of war, for which the U.S. had to prepare: nuclear world war, limited and local wars, and to special wars. The specificity of special wars was that the U.S. as the actual aggressor, did not employ its own combat units, but instead used native forces to both support allied regimes in counterinsurgency operations and to overthrow opposing regimes with U.S. advisors and material.

This was to save costs and keep the U.S. Army's blood toll low to avoid political opposition to war involvement at home. It was also intended to avoid a direct confrontation between NATO and Warsaw Pact forces with an incalculable potential for escalation. And finally, it was also a matter to cover up the appearance of foreign interference through the use of native forces to create legitimacy for the aggressors in the eyes of the local population. "'Special warfare' thus is only the military expression of neocolonialism - just as the Expeditionary Corps was the military expression of classical colonialism. While the latter, however, was based in part on the colonial powers' own military in combination with recruited colonial soldiers and such task forces as the French Foreign Legion, the Americans in the 'special war' supply the weapons and the dollars, the planes and the pilots, the strategic and tactical command - including 'advisory' officers down to the company level - in effect, everything except the 'gun fodder,'"[5] wrote Australian journalist Wilfred G. Burchett, who had traveled

[5] Wilfried G. Burchett, Partisanen kontra Generale, Berlin/DDR 1965.

to Vietnam in 1963 to report, embedded with the National Liberation Front ″from the other side″ about this first major field test for Taylor′s Special Warfare Concept.

Special Warfare in Indochina

Since 1961 U.S. special forces had already been conducting covert sabotage and assassination-operations against the National Front for the Liberation of South Vietnam (NFB) in South Vietnam, in the territory of the Democratic Republic of Vietnam, and in neighboring Laos. However, the decisive contribution in the fight against the guerrillas, according to a commission led by General Taylor and economist Walt Whitman Rostow, should have been performed by the troops of the South Vietnamese vassal regime under Ngo Dinh in Saigon. For this the U.S. sent tens of thousands of military advisors to South Vietnam. The CIA began in late 1961 to recruit members of the hill tribes in the South Vietnamese province of Darlac in so-called self-defense groups to fight against the Liberation Front and provided extensive resources to build counterrevolutionary special forces under the command of Diem′s brother Ngo Dinh Nhu. These units conducted together with the secret police in Saigon subversive actions to discredit the Liberation Front, tracking down its alleged supporters and interrogated, tortured, and murdered them. The Taylor-Rostow mission also recognized the psychological component of successful counterguerrilla warfare. To expand the social base of the Diem regime, which ruled as a family dictatorship, the commission called for a program of limited social reforms, such as the cancellation of parts of the peasants′ debts and improved schooling and medical care in the countryside. To cut ties with the guerrillas, the government in Saigon in August 1962, on the basis of a ″Strategic Concept for the National Security Council of the U.S., ordered the resettlement of the rural population in so-called strategic villages. U.S. military advisors, CIA personnel and representatives of the civilian US foreign aid organizations had the authority to control the Forced Relocations. By October 1963, 8.7 million Vietnamese had already been resettled in over 7200 such settlements secured with barbed wire and mines, so that the Saigon regime already boasted that ″all measures taken by the enemy of the nation have been blocked and the essentials of its organization have been shaken.″

But the peasants, violently forced into the ″strategic villages,″ put up increasingly fierce resistance. Supported by the guerrilla, uprisings broke out in numerous villages against Saigon′s soldiers, who acted up as if they were “protectors.” The Saigon Army, supported by U.S.-helicopters, proved itself unable to militarily pacify even one of the main regions militarily against the flexible guerilla warfare which mostly kept initiative. Moreover, the regime with its class characteristic proved incapable of implementing even a minimal program of social reform. While protests in the cities increased, the number of deserters from the Saigon army rose sharply, and in many places the counterrevolutionary Special Forces dissolved. ″The imperialist forces in no way admitted to themselves that the failure of their counterrevolutionary concept was following the same pattern as the strengthening of the NFB as a powerful organization, which consistently oriented to the development of the revolutionary struggle. They did not want to admit that the NFB was able to face a materially-technically far superior opponent also because its program repeatedly found the broad support of the Vietnamese population″, states a study published by the GDR′s military publisher on the failure of U.S. Special War as a Strategic Option in Indochina.6 With Kennedy′s successor Lyndon B. Johnson, the U.S. started the ″locally limited war″ with the expansion of the war through large-scale air strikes on the Democratic Republic of Vietnam and finally the massive deployment of U.S. soldiers. The high blood toll that the American conscripts had to pay was a major reason for the emergence of a broad anti-war movement in the U.S., which together with the sacrificial resistance of the Vietnamese people forced the U.S. to withdraw from Vietnam in 1973. After this temporary failure of the special war as a strategy, it found its revival only in the 1980s under President Ronald Reagan. Namely the brutal Contra war against the Sandinista Nicaragua, the bloody counterinsurgency campaign against the leftist guerrilla in El Salvador, and the US support for the Islamist mujahideen in Afghanistan after the Soviet invasion.

Gladio and the Strategy of Tension

The Special warfare did not completely disappear from the scene in the second half of the 1970s. It had only shifted inward to the NATO-states themselves. Especially in Italy and Turkey a secret shadow army of NATO became active, which after its exposure became known under the name of its Italian offshoot, Gladio. In European NATO countries, including Turkey, as well as some neutral countries such as Sweden, Finland, Austria and Switzerland, secret armed forces have existed since the late 1940s as clandestine armed groups of a stay-behind network. Their ″official″ task was to take up resistance in case of a soviet invasion in the occupied countries. This force, whose administration was the Allied Clandestine Committee (ACC, also Allied Coordination Committee), as the NATO department for covert warfare and the Clandestine Planning Committee at the Supreme Headquarters Allied Powers Europe (Shape) in Brussels, was build up on secret agreements when joining NATO. The existence of Gladio, which was financed from the shadow budgets of the secret services, was concealed to the parliaments of the member states. These paramilitaries, which were trained by U.S. Special forces and British SAS units, were recruited from strictly anti-communist forces, including former ‘Waffen SS‘ members in Germany and Mussolini fascists in Italy as well as the Grey Wolves in Turkey. NATO strategists were concerned about the strong communist and socialist parties in some European countries. In particular, in case of an electoral victory for the left in Italy, it was feared that NATO would be weakened from within. There, in the 1970s, Gladio switched to a ″strategy of tension″. Terrorist attacks were intended to discredit the left-wing parties and frighten the population, thus to strengthen the call for a strong state and to bring an authoritarian right-winged government to power. Gladio abducted, tortured and murdered people, manipulated media and disintegrated opposition groups. The bloodiest attack took place on August 2, 1980 on the Bologna train station, killing 84 people. ″These massacres were organized or supported by people in institutions of the Italian state and men connected

6 Angelika Bator: USA-Politik gegen Asien: Strategische Grundzüge nach dem zweiten
Weltkrieg, Berlin/DDR 1986, S.108f..

to the American intelligence," stated a Commission of Inquiry of the Senate in Rome in 2000.

The most lives were claimed by the strategy of tension in the second half of the 1970s in Turkey. The Gladio offshoot there had already been founded in 1953, a year after Turkey's NATO accession, as an "anti-terrorist organization" and was housed in the same building as the U.S. military mission. In 1964, this structure was directly incorporated under the new name "Office of Special Warfare" and put under the supervision of the General Staff. The operational units known as Counter-Guerrilla recruited largely from the ranks of the Grey Wolves, the paramilitary youth organization of the MHP. Their leader, ex-Colonel Alparslan Türkes, had himself completed a special warfare training in the USA in the 1950s. The basement for the activities of the Special Warfare Agency was an order copied verbatim from an US manual on unconventional warfare, which remarked the formation of secretly operating groups. Their tasks included assassinations, attacks, raids, torture, kidnappings, sabotage, and disinformation policy. From the mid-1970s until the coup on September 12, 1980, around 5,000 people died-most of them left-wing supporters, trade unionists, Alevis and Kurds- in civil war-like clashes. With assaults, the massacre in Taksim Square on May 1, 1977, the pogrom against Alevis in Maras in 1978, and the targeted murders of, among others, the socialist trade union leader Kemal Türkler, the counter-guerrilla prepared the mood for the September 12 coup among the insecure population. The leaders of this coup, which bloodily crushed the strong left- and workers movement and installed an authoritarian-neoliberal accumulation regime was the head of the Office of Special Warfare, General Evren, who later appointed himself head of state. While with the end of the Cold War the Gladio-units in the European countries were disbanded, although in most cases a public reappraisal was prevented, the counter-guerrilla remained active in Turkey. The irregular forces now shifted their field of activity primarily to the Kurdish parts of the country and, in the light of the dirty war, increasingly merged with the mafia.

NATO in Jihad

Among some liberal-minded commentators in Western media, the demonstrable cooperation of the Turkish NATO army with Islamists such as the al-Qaeda offshoot HTS and even the Islamic State (IS) in Syria and Iraq has caused irritation. After all, since the September 11, 2001, attacks in the U.S., NATO has been avowedly engaged in a global "war on terror." Yet Turkey is moving in its alliance policy with the jihadists in well-worn tracks. For the U.S. and NATO have repeatedly used Islamist forces as auxiliaries to achieve their geopolitical goals since the 1980s. In 1979, U.S. President Jimmy Carter ordered covert support for Islamist opponents of the left-wing secular government in Afghanistan. The goal was to provoke a Soviet invasion, so that "the Russians would fall into the Afghan trap" and "get their Vietnam War," Zbigniew Brzezinski, the U.S. president's adviser on national security issues, later freely admitted. Under Carter's successor, Ronald Reagan, the support for the mujahideen with weapons and money, negotiated by the Pakistani secret service, grew into the largest covert operation in CIA history. Between 1982 and 1992, around 35,000 jihadists from 40 countries were recruited for the "jihad" against the Soviet Union. In Wahabi madrasas/Islamic schools in Pakistan, which were financed with Saudi Arabian money, the ideological indoctrination of the volunteers took place first, followed by CIA-led guerilla warfare training in training camps run by the Pakistani intelligence. A successful recruiter for new holy warriors/jihadists was the wealthy Saudi entrepreneur's son Osama bin Laden. With the recruiting office for the mujahideen (MAK), the ope-



rational base had existed since the mid-1980s from which al-Qaeda, led by bin Laden, emerged in the early 1990s. ″Al-Qaeda, literally ` the databasé , was originally a computer file containing the thousands of mujahideen who were recruited and trained with the help of the CIA to defeat the Russians″, former British Foreign Secretary Robin Cook revealed on July 7, 2005 in the Guardian. Brzezinski′s plan worked. The ten-year war in the Hindu Kush contributed significantly to the collapse of Soviet rule.

From 1992 onward, Islamist fighters flocked from Afghanistan to Yugoslavia, where a bloody civil war raged. Once again, the tactical interests of NATO, which wanted to fight the remaining Yugoslavia under Serbian President Slobodan Milosevic to its knees, coincided with those of al-Qaeda. With the approval of U.S. President Bill Clinton about 4,000 al-Qaeda fighters were armed and trained by the Bosnian Muslim army, while NATO fighter jets provided air support for the jihadist shock troops. Of course, al-Qaida never saw itself as a mercenary force of NATO. Rather, the U.S. was seen by the Islamists as the strategic enemy, which did not preclude tactical alliances such as those in Afghanistan and Bosnia. After the attacks on the World Trade Center and the Pentagon on September 11, 2001 NATO troops invaded Afghanistan.
There, with the Taliban, the ″disciples″ from the Pakistani medreses created with Saudi and CIA support in the 1980s had in the meanwhile taken authority. While the Obama administration continued to escalate its drone war against al-Qaeda in Afghanistan and Pakistan, once again the jihadists and the NATO stood shoulder-to-shoulder with each other in the Middle East and North Africa on a tactical level. For example, the Libyan al-Qaeda supporters formed the military experienced spearhead in the uprising against the Muammar al-Gaddafi′s regime in 2011. The Islamist fighters received air support from NATO. Also, in Syria, the U.S. and its allies - especially Turkey and the Gulf states - did not hesitate to arm jihadist fighters for the intended overthrow of the regime of President Bashar al-Assad. For example, in early 2012 the Pentagon intelligence (DIA) already described ″the Salafists, the Muslim Brotherhood, and AQI (al-Qaeda in Iraq)″ as the ″main drivers of the insurgency in Syria″. The DIA assumed the ″possibility of the creation of a constituent or unofficially declared Salafist caliphate in eastern Syria.″ That, it said, was ″exactly what the opposition supporters want in order to isolate the Syrian regime and to contain Shiite expansion in Iraq by Iran″, the DIA referred to the strategic outlook for the geopolitical goals of the West, the Gulf states, and Turkey. When the Islamic State (IS) emerged from a segment of al-Qaeda and proclaimed its cross-border caliphate and began threatening the security of the Western world with attacks in European countries as well, the U.S. spearheaded an international anti-IS coalition in 2014. For it was now a matter of jihadists who had become uncontrollable. The fight against IS sleeper cells is still being pursued by U.S. forces today after the crushing of IS′s territorial rule as a justification for remaining in northern Syria.

Dirty War in Kurdistan

Turkey proved to be a model student of the U.S. special war doctrine, drawing at the same time on its own experience going back to the Young Turks in the Ottoman Empire. In the Kurdish parts of eastern Turkey, the army had already been conducting a special warfare since the beginning of the armed struggle by the guerillas of the Kurdistan Workers′ Party (PKK) in the mid-1980s. In the process, the army relied on systematic destruction of about 4,500 villages in order to isolate the guerrilla from the population. Taking advantage of feudal tribal structures, the state recruited and armed tens of thousands of so-called village guards, often build up with tribal warriors affiliated to clan chiefs who supported the ruling party against the PKK. Another element of the special war were killings by ″unknown perpetrators,″ who subjected about 17,000 Kurdish civilians, including politicians from legal Kurdish parties such as HADEP and intellectuals such as the writer Musa Anter. The death squads of the Gendarmerie secret service Jitem, which is illegal even under Turkish law, were recruited from released criminals with ties to the Grey Wolves. In addition, there was the Kurdish-Sunni terrorist organization Hezbollah, which under the protection of the state murdered the supposedly infidel supporters of the liberation movement. As a special element of the special war, the irregular counter-guerrilla forces used systematic sexual violence against women.

The Turkish special war in Kurdistan has been and is being waged with the backing and coordination of NATO. Germany in particular not only supplies the weapons for this dirty war, but with the PKK ban it is also trying to cut off political and financial support for the liberation movement among the Kurdish diaspora. Today, Turkey, which occupies territories in northern Syria, is waging from there a textbook war of low intensity against the Autonomous Administration of Northern and Eastern Syria. Artillery shelling of villages, abductions of civilians, assassinations of tribal leaders with the aim of setting the region′s various ethno-religious components against each other, the burning of crops, and the blocking of drinking water supply are all elements of this textbook special war. In this process, Turkey relies on a mercenary army of jihadists, including former IS members, under the command of the Turkish Intelligence Service. With the U.S. forming a tactical alliance in northern Syria with the Syrian Democratic Forces (SDF) against the IS, tactical differences arise at most. For the NATO allies agree in the strategic objective of destroying the Kurdish liberation movement, as the engine of revolution in the Middle East. At the same time, it appears to be only a matter of time until the NATO uses the Turkish controlled ten-thousand-strong Islamist mercenary army, including numerous Uyghurs and Caucasians, for a new special war against China and Russia, as strategic adversaries of the West.



A word about ecology

Make Rojava green Again Campaign



Every Tuesday, a delivery of vegetables and fruits comes to the Internationalist Commune in Rojava. The friends bring us tomatoes, potatoes, apples, oranges, onions, cabbage, lettuce and much more, always depending on the season. Sometimes the vegetables are quite different from what I know from the European supermarkets in my home country. I have seen huge potatoes here, totally misshapen tomatoes and crooked cucumbers. Of course, this leads to questions. What happens to all the vegetables in my home country that deviate even a little from the required norm? Why do we always eat the same varieties? Wasn't there once a diverse abundance of different potatoes in their continent of origin, South America? Don't tomatoes also come from there? And pumpkin, tobacco and coffee and cocoa? What did my ancestors eat in Europe? How can it be that after 23 years I eat for the first time something that I planted myself and pulled out of the ground? How can it be that I have always eaten meat for years, but have never killed an animal myself that is bigger than a mouse? I have not even witnessed it. I haven't witnessed a single harvest and never had to water plants to have something to eat.

I have long felt very alienated from nature, from myself, especially when I think about it more deeply or work too long on the computer. I look around me and see a lot of things that feel wrong, especially in the cities of Europe. Things that shouldn't exist like that. Not only from an ecological point of view, but also from a moral, ethical perspective. I get a little angry, a little sad, but most of all I feel resistance. I feel the irresistible will to change this reality.

This will has led me to Rojava.

Here I get to know completely different realities of life, with serious other problems. Ecology moves into the background. I slowly, slowly learn what war can mean. I see myself reflected in the imperialist powers and learn tenderness at the same time. The term "socialism" becomes more understandable and finally, little by little, women find a place in my view of history. I become more aware of the great material privileges based on colonialism, as well as the extreme ideological contradictions in my homeland. The urgency of democracy, the need for revolution, is clearer to me than ever. My willingness to do whatever it takes to make it happen is also greater than ever.
What woke me up from my petit-bourgeois bubble was the feeling already described: the lack of connection to nature. The ecological perspective. And I won't forget that. I'm convinced that many feel this way.

That the origin of all ecological problems lies in hierarchical social structures with concrete ideologies, systems and power holders is clear. There is no such thing as green capitalism. The young generation is also beginning to understand this, with their demands for reform being dismissed by rigid regimes and hypocritical corporations with false promises and bogus solutions. Anything other than a profound social revolution will remain only "symptom control." So, the social struggle is also the crucial one regarding global warming and should be the most urgent question of every environmental and climate activist.

But why, even in difficult times, do social movements and revolutions, like in Rojava, have to put great emphasis on the ecological challenges?

The ecological crisis, as well as the oppression of women, share the same origin: the emergence of the anti-democratic patriarchal society, consolidated in the first state system 5000 years ago. Until today, women usually have a stronger connection with nature. Women are the source of life and continue to carry the traits of communal life until today. It is no coincidence that we speak of ″Mother Earth″. Abdullah Ocalan describes women as the first colonized group in humanity. So it is the domination of human over other humans that prepared the way for exploitation and chauvinism. On this basis, human′s relationship with nature also changed. While society was in symbiotic relationship with everything living in the universe for tens of thousands of years, with the rise of patriarchy, man′s arrogant domination over nature began. It resembles the son who wants to gain dominion over his mother. The struggle of women against patriarchal oppression throughout the history of civilization, is always to be understood as a struggle of natural society living in harmony with nature against exploitative capitalist modernity. It becomes clear that women′s liberation and an ecological society are not detached from each other.
Accordingly, a social revolution that is not also an ecological one and is linked to the liberation of women cannot be sustainable.
Abdullah Öcalan writes in Beyond State, Power and Violence:

″A social consciousness that lacks ecological consciousness will inevitably corrupt and disintegrate, as has been seen with real socialism. Ecological consciousness is a fundamentally ideological consciousness. It is like a bridge between philosophy and morality. A policy that promises salvation from the present crisis can lead to a proper social system only if it is ecological.″

A democratic society requires the power of self-defense, as well as self-sufficiency for each community. We can only live freely if we can feed ourselves. We must learn to live in such a way that we no longer depend on mineral resources, industry and imports. It is crucial to finally overcome the economic logic of capitalist modernity, which is focused on profit and perpetual growth. The key to this lies in our relationship with nature.

Local
In Rojava, most municipalities have a commission for ecology. Their task is, among other things, the decentralization of the food supply. Labor cooperatives are being formed to de-privatize field farming and processing. With the campaign ″Make Rojava Green Again″, which was founded in 2018, we, the Internationalist Commune of Rojava, support the establishment of need-based communal gardens, especially also in neighborhoods on the roofs and courtyards. Trees are also planted and decentralized water and electricity systems are established. In this way, democratic confederalism is being built not only on a political, metaphysical level, but also very concretely its foundation with a practice aimed at complete self-sufficiency. Only through these changes can we destroy the great hierarchies and power relations of commodity traders and agribusiness corporations that determine the world′s livelihoods. Democracy without this is not possible.



However, it is not just about building communal ecological economies, but more importantly about how we change in character. How does a free person think, how does a free person feel? How does a communally living person act and move? I know that we can learn a lot from nature. By working with the earth, with trees, wheat, and animals, we cleanse our minds and hearts of all the systemic diseases that have been forced upon us and that we ourselves embody. We find closer to our own nature by experiencing how alive everything around us is. Gardening collectively teaches us patience, creativity and self-discipline in equal measure. Our connection to the soil we stand on, from which we live, grows with each shrub we tend, and so does our willingness to defend it. We learn nowhere better to be humble. Ownership is questioned anew and the most complex problems are resolved through the simplicity of natural living.

Global

That the ecological struggle is a global one and must be led with an internationalist perspective by all of us is obvious. We all feel the alienation from nature. There is no struggle that can unite us more and more easily than the ecological one, and none that demands closer cooperation. All indigenous resistance groups know this, as do climate youth. Gaura Devi knew that, and Ocalan knows that.

The climate issue is simple: we, as humanity, manage to reduce global greenhouse gases quickly enough or the climate will heat up inexorably. We fight for a green future now or we have none. This simple fact jolted even me out of my reality-deprived, petit-bourgeois existence. The first effects of global warming are being felt by people in the global south, who are already suffering greatly from capitalist exploitation anyway. The water table here in Rojava, for example, is dropping every year and the soil is becoming drier and more fragile. In search of the origins of the problem, an entire generation is looking from the northern hemisphere to the global south. Their slogans around ″climate justice″ mean anti-colonialist struggle.

The Youth needs to become more radicalized. Revolution has broken out on the periphery of the existing system, while on the streets, in the centers of capitalist modernity, incredible youth pressure must emerge. This is their role and responsibility.

″Make Rojava Green Again″ is, of course, also conducted in an internationalist context. The goal of the campaign is to be an example to all ecological movements in the world with the revolutionary practice in Rojava and to offer them a common point of reference. Through the work with the campaign and with the offer to travel to Rojava within its framework, concrete possibilities for the exchange of experiences should be given. This is essential for the global networking of our struggles as well as for the defense of Rojava!

makerojavagreenagain.org







Mariguella vive!

| Çiya Qerefin

In august 1967, one year after the 1st Tricontinental Conference of Revolutionary Solidarity, the 1st conference of the Latin-American Solidarity Organization (OLAS) took place in Havana. Different revolutionary and anti-imperialist movements from Latin America thus gathered, under the slogan that "The duty of the revolutionary is to make the revolution", at a moment in which the Cuban revolution and its guerrilla strategy had emerged as an example for revolutionaries throughout the world. The conclusion was clear: the guerrilla struggle should be spread to expand the revolution to whole Latin America.

There was present Carlos Marighella, a 55 year old Brazilian revolutionary with a long history of struggle, who was, until then, a militant and leading cadre of the Brazilian Communist Party (PCB).
Following this conference, he would start and lead an urban-guerrilla struggle that would influence a wave of revolutionary armed organizations that emerged between the 60's and the 80's around the world.

Carlos Marighella was a charismatic person. Being the son of an Italian anarchist worker and of a black women, descendant of the enslaved haussás people, known for their major revolts in the 19th century, it might seem natural that he followed such a revolutionary life. His family, living in the region of Bahia, was poor and he was the only of 8 siblings to carry on studying, as his father soon recognized and invested in his intellectual capabilities. In school, he developed a passion for poetry and got known for answering a physics exam in verse, which was there publicly displayed until the military coup of 1964. It was through this passion that he first got arrested, in 1932, at 20 years of age, for criticizing a state politician. He then started organizing with the Red Federation of Students and the Student's Syndicate and two years later he would abandon his course to fully dedicate himself to revolutionary militancy, becoming a cadre of the PCB, which was illegal at the time. Later he would write: **"A deep feeling of revolt towards social injustice didn't allow me to carry on going after a diploma and dedicate myself to civil engineering, in a country where children are forced to work to eat".**

In 1935 he moved to Rio de Janeiro and on the 1st of May of the following year, 6 months after the unsuccessful insurrection attempt tied to the PCB, he was arrested, beaten, tortured and put into prison for a year, accused of subversive actions. When he came out he went into clandestinity but two years later he would be again imprisoned, this time in the Island of Fernando de Noronha, where his feet were burned with torches and pins were stung beneath his nails by his interrogators. Despite this, he always resisted and used this time to educate himself and the other prisoners.

Only 7 years later, in 1945, as World War II came to its end, the Brazilian dictatorship started to loose its strength and, with a military coup, a so-called democratic regime was re-established and an amnesty for political prisoners was declared. The PCB was legalized and Marighella, who had been chosen to take part in the central committee while in prison, was elected to parliament. However, by 1948, the party was again prohibited and he went again underground. In 1950, PCB tried to re-formulate its strategy back to a revolutionary line. Still, Marighella began to diverge with the party and its lack of connection to popular struggle. In 1953, he was sent as a delegate to visit China, and later the Soviet Union, to get to know the realities there. Throughout the 50's, he began to criticize PCB, specially after the controversial 20th congress of the Communist Party of the Soviet Union, which led to major conflicts within the PCB.

In 1964, another military coup takes place in Brazil and, in the following month, Marighella gets shot and arrested. His criticism intensifies, as he sees more and more the immobility, bureaucracy, and reformism of the party in face of brutal and ruthless state repression and realizes the need for a more radical struggle, inspired by the revolutionary success in Cuba, at a time where guerrilla and national liberation movements grew throughout Latin America, Africa and Asia. In 1966, he inclusively gets to meet and discuss with Che Guevara, who stopped in São Paulo, clandestinetely on his way to Bolivia.

When in 1967 the PCB is invited to participate in the conference of OLAS, the party refuses, but Marighella goes anyway, and from there he sends a public message to the central committee:

"Havana, 17th of August of 1967,
To the comrades of the central committee of the PCB.
From Havana, where I am right now, I decided to break with the central committee of the PCB and in this sense I

write to you. I wish to make public that my will is to fight revolutionarily along with the masses and to never lie in wait of the rules of the bureaucratic and conventional political game that prevails in the leadership. In my condition of communist, to which I will never renounce, and which cannot be given nor taken by the central committee, I will pursue the path of armed struggle, reaffirming my revolutionary attitude and breaking up with you once and for all.
Without further ado,
Communist greetings,
Carlos Marighella"

One year later, gathering the revolutionary youth and students and taking with him many ex-militants of the PCB, he starts a guerrilla struggle against the regime through the organization "National Liberating Action" (ALN), adopting what they would call revolutionary democracy, and acting under four principles:
1. the duty of every revolutionary is to make the revolution;
2. we don't ask permission to no one to make revolutionary actions;
3. we are only committed to the revolution;
4. we only act through revolutionary means.

In their program they defined themselves the following way: "All of us are guerrillas and not men who depend on votes of other revolutionaries or of no one to play the duty of making the revolution. Democratic centralism does not apply to revolutionary organizations like our own."

Starting with the constitution of an urban guerrilla, their objective was to go on to form a rural guerrilla, and from there a revolutionary army. Everyone was to take arms and join the struggle. However, the ALN didn't have just a military perspective, but one of organization and participation in revolutionary popular struggle.

The ALN became the main organization of the revolutionary left from 1968 onward, gathering up to six thousand militants in their bases and in their military, logistics and intelligence sectors. It also had the direct support of Cuba and, in 1967, the first group of guerrillas of the ALN started training in the island. They made their first armed actions with the aim of expropriating weapons and money for their structure, and the abduction of the US and German ambassadors followed, successfully bargaining the liberation of dozens of political prisoners, as well as achieving media highlight, disseminating the organization and the armed struggle. Among those who were killed, or "brought to justice", by the ALN was Charles Rodney Chandler, an ex-US officer and torturer in Vietnam who was in Brazil to teach torture methods to the local police.

On the 15th of August 1969, the ALN takes control of the emission of the National Radio, the media outlet with the biggest reach in the country, and a message of Carlos Marighella is transmitted, declaring the main objectives of the organization: to bring down the military dictatorship and undo all of its actions since 1964, to form a people's government, to expel the north-Americans from the country, to expropriate their firms and properties and the ones of those who collaborate with them, to expropriate the big land owners and end the latifundium, to transform



and improve the lives of workers, peasants and the middle classes, among others.

They were able to shake the dictatorship and to give hope to the revolutionary struggle, but, with the aid of the CIA, the repression of the military regime intensified and Marighella was persecuted as its number one enemy. On the 4th of November 1969, he was ambushed and killed in the streets of São Paulo. In the following years, the murder and imprisonment of militants, as well as splits in the organization, would lead to its disintegration in 1974. Other guerrilla organizations that had emerged at that time were victims of the same fate.

Even though Marighella, like many revolutionaries, was not victorious, he left behind a national and international legacy, as an example of revolutionary resilience, persistence and integrity, and a model for the urban guerrilla struggles that at that time spread throughout the world. His Manual of the Urban Guerrilla and other texts about the armed struggle were a reference for guerrilla organizations such as the Red Fraction Army (RAF) in Germany, for the Tupamaros - the Movement of National Liberation in Uruguay, the Red Brigades in Italy, the basque organization ETA, the Irish Republican Army (IRA), the Weather Underground in the USA, and the Black Panther Party.

Marighella set an example as a revolutionary, determined to his principles, as he kept a fighting spirit all his life. Through his simplicity, clarity, passion and experience, he inspired those who he talked with, especially the youth. Even though he was at his 50's, one could even say he was able to play a vanguard role in the global youth movement of the 1960's, and he himself never stopped being a revolutionary rebel. He broke with the conservatism that characterized the parties aligned with the soviet block to wage a new kind of struggle, striving to make theory and practice into one. He always resisted and never stopped struggling. As he once said, "I didn't have time to be afraid".

Marighella vive!
Şehîd Namirin!



What Happened in History?

February:

February 3

1909: Simone Weil, French leftist activist, philosopher and internationalist fighter in the Spanish civil war was born. She fought against the fascists in the Spanish civil war and again in the French resistance. She died in the UK in 1943, after refusing to eat more than French rations.



February 4

1868: Constance Georgine Markievicz was born in London. She was a socialist and Irish revolutionary. She was one of the female commanders in the Easter uprising in Dublin against the British occupation. Later she was elected as the first female ministry in Irland. Her advice for Irish revolutionary Women in the time of forming militias was: "Dress suitably in short skirts and strong boots, leave your jewels in the bank and buy a revolver."



February 6

1694: Dandara a Afro-Brazilian freedom fighter was captured by the Portuguese colonizers and killed herself to not become a slave again. She was part of the Quilombo dos Palmares, a settlement of Afro-Brazilian people who freed themselves from enslavement, in the present-day state of Alagoas and fought against the Dutch and Portuguese colonizers.

February 8

1517: Hernandez de Cordova, a Spanish colonizer set sail with 3 ships from Cuba heading west to Mexico in search of Indigenous slaves for the mines. He was defeated by the Mayas and forced to retreat, dying from his wounds shortly after returning to Cuba.

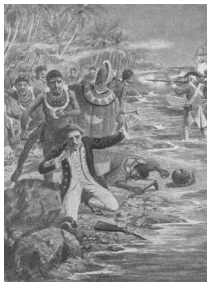


1943: Lepa Svetozara Radic a Yugoslavian partisan was hanged by the German fascists after she was captured in a fight with a SS-unit. She was 17 years old and member of Yugoslavian communist party. The Germans offered her to not hang her, if she reveals her comrades. She refused and said: ´I am not a traitor of my people. Those whom you are asking about will reveal themselves when they have succeeded in wiping out all you evildoers, to the last man´



February 14

1779: British captain and colonizer James Cook was killed by natives on Hawaii after trying to capture their chief during his third expedition in the Pacific Ocean. The native people on Hawaii resisted the colonizers, who were plundering resources and captured their chiefs.



February 18

1936: Felicia Brown was born in Weston Green in the UK. She was a antifascist and communist artist. While she was studying in Berlin between 1928 and 1932, she was part of antifascist groups and resistance against the rising German Nazi-party. In 1936 she joined the antifascist resistance in Spain and was killed during an action against a fascist ammunition supply train near Aragon.



February 21

1965: US Civil Rights activist and black-revolutionary Malcolm X is assassinated in the US. He was one of leading figures of the marxist and revolutionary part of the Civil Right Movement. He was determined anticapitalist and anti-imperialist. „Show me a capitalist and I´ll show you a bloodsucker"



February 24

1915: Amelio Robles Ávila Mexican trans-man and revolutionary fighter in the Mexican revolution fought a battle against government-forces in Guerrero. He was commanding officer in the revolutionary army of Emiliano Zapato and leaded his forces to victory in the battle.



February 25

1889: Gavril Myasnikov was born in the Ural. He was metalworker, Russian revolutionary and one of the most famous bolsheviks, who critizised the system of Soviet-Socialism as „state capitalism".
He was part of the revolutionary movement in Russia since 1905 and wrote several analysis about the need of democratizing the Russian revolution.
He was executed by the Stalinist secret police in 1945.



March

March 2

1919: The first conference of the comintern took place in Moscow. It was the beginning of the 3. International and a worldwide revolutionary and communist organization.
The comintern was a meaningful internationalist organization, which organized several thousand cadres and were present almost all over the world.
In the time of Stalinism many of the international revolutionaries, who opposed the state-socialism, were expelled and punished by Stalin later.



March 3

1940: In North-east Greece the battle of Fardykambos took place. The EAM-ELAS the revolutionary anti-fascist resistance group against the occupation of Greece by Italian and German fascist troops, fought against an Italian battalion.
The battle lasted for 3 days and the partisans won, killing 96 fascist and capturing over 500 with just 12 fallen comrades on their side. A big number of the local population also participated in the fights and supported the antifascists.



March 6

1525: In the town of Memmingen in Germany, the Twelve Articles of Memmingen were written by rebellious peasants and citizens. They are considered the first codification of universal human rights and call for the communalization of resources, just punishment, a reduction in taxes and the end of serfdom.

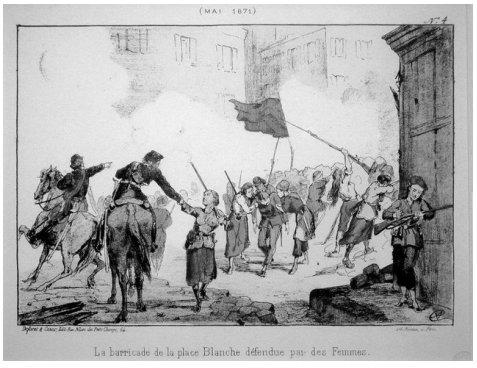


March 14

1917: The battle of Tampa began, the biggest battle of the Finnish civil war. The Finnish civil war took place 1918 after the Finnish revolution. The counter revolutionary forces were supported by the German army and defeated the Socialist movement. Ten thousands of people were executed, killed and tortured in prison camps after the war.

March 16

1988: The Massacre of Helebce took place. The Baath-regime bombed Helebce in Başur with different type of poison-gas.
Over 5000 civilians were killed in the attacks. It is the biggest massacre with poison-gas after the first world war. German companies were involved in delivering the machines and chemicals for producing the chemical weapons.



March 18

1871: The revolutionary government of the Paris Commune seized power. The Commune governed Paris for two months, with a progressive social democracy policies. Feminist, socialist, communist and anarchist ideas played important roles in the Commune.
Today the 18th of march is, in memory of the martyrs and prisoners of Paris Commune, the international day of the political prisoners.

March 21
Newroz, the kurdish new year, a day of resistance against oppression.



March 26
1651: The Spanish ship San José ran aground in the territory of the indigenous Cunco, which is a Mapuche tribe in the territory to day known as Chile.
The Cuncos attacked the colonizers and killed the crew. The attack is part of the resistance of the Mapuches against the Spanish colonizers.

March 30
1976: Yawm al-ʾ Arʾ , the Land Day. Is the commemoration day of that date in 1976 in Israel, when the army and police attacked protests against the plan to expropriate tousends of square metres of Arab citizens.Six unarmed protestors were killed and about one hundred were wounded, and hundreds of others arrested.



March 31
1947: Qazi Muhammad, a Kurdish leader who founded the Democratic Party of Iranian Kurdistan and headed the kurdish Republic of Mahabad was hanged by the Pahlavi dynasty for treason. The Republic of Mahabad was a self-governing unrecognized state from 22 January to 15 December 1946.



March 31
1964: In Brazilian a military coup led to the overthrow of President João Goulart by members of the Brazilian Armed Forces, supported by the United States government. The coup brought to Brazil a military regime politically aligned to the interests of the United States government. This military dictatorship in Brazil lasted for 21 years, until 1985, when Neves was indirectly elected the first civilian president of Brazil since the 1960 elections.

A Woman Speaks

| Audre Lorde

Moon marked and touched by sun
my magic is unwritten
but when the sea turns back
it will leave my shape behind.
I seek no favor
untouched by blood
unrelenting as the curse of love
permanent as my errors
or my pride
I do not mix
love with pity
nor hate with scorn
and if you would know me
where the restless oceans pound.

I do not dwell
within my birth nor my divinities
who am ageless and half-grown
and still seeking
my sisters
witches in Dahomey
wear me inside their coiled cloths
as our mother did
mourning.

I have been woman
for a long time
beware my smile
I am treacherous with old magic
and the noon's new fury
with all your wide futures
promised
I am
woman
and not white.

