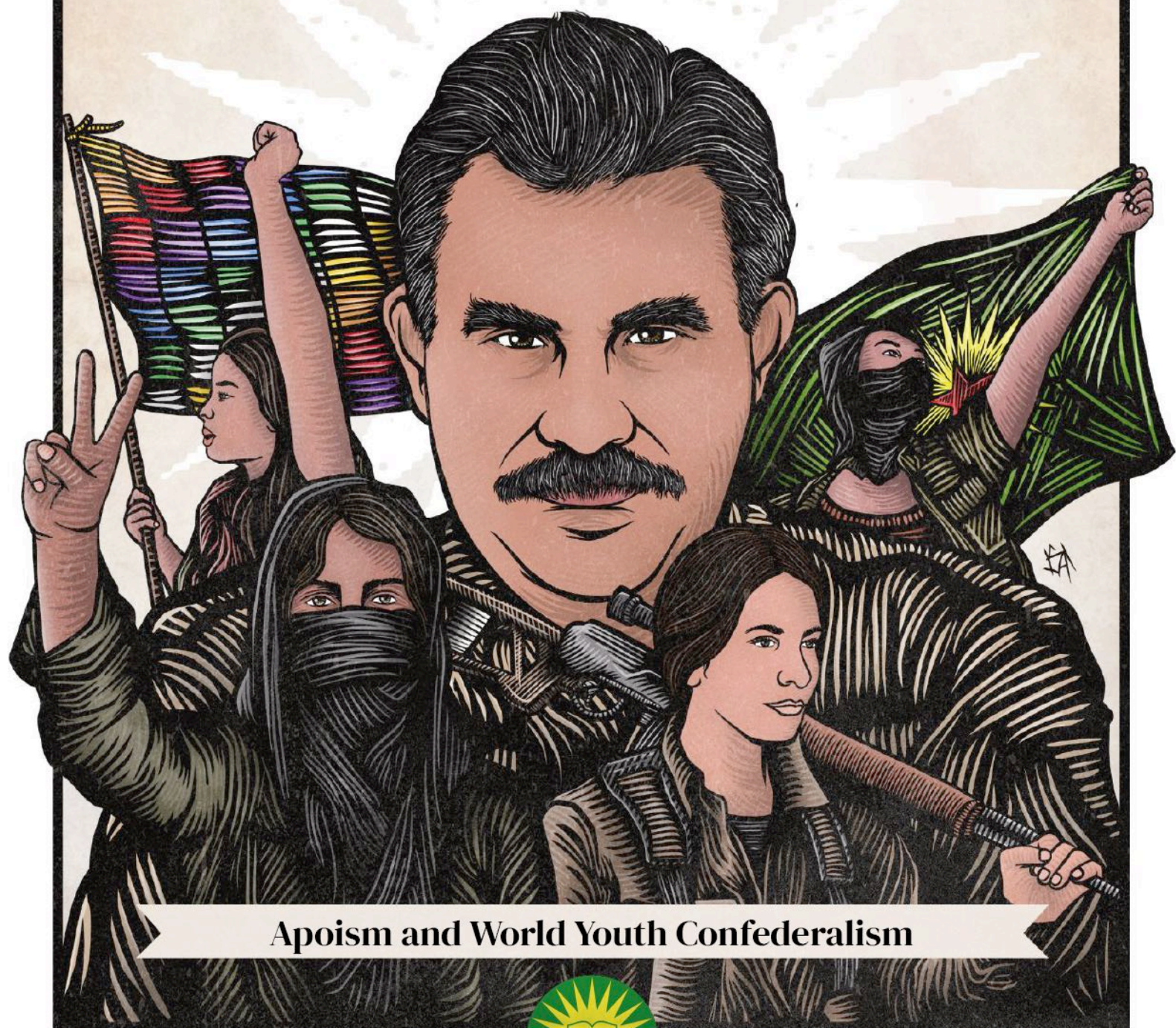


Lêgerîn

Number 11

**“Insistence on socialism
is insistence on being human”**





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Tourinya

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Editorial note

Dear comrades,

We have been closely observing how, over the past few years, popular uprisings have unfolded one after another, led by women, youth, and indigenous peoples. They have sent a clear message: The hope that another world is possible is far from over. On the contrary, it is more alive than ever.

However, the outcomes of these uprisings and heroic resistances are at the risk of being co-opted, assimilated, or outright crushed by various strategies of the Capitalist Modernity system. This is how we can understand the rise of religious fanaticism, chauvinistic nationalism, the militarization of society, "trigger-happy" laws, and the diverse strategies of genocide being carried out by the most conservative sectors of each society.

On the other hand, it has also been a historic moment in which it becomes increasingly clear that the social democratic governments established after many of these popular revolts lack both the capacity and the intention to generate the fundamental and systemic change that the peoples, women, and youth of the world need. On the contrary, we see how one after another, these progressive governments serve the interests of large commercial monopolies and wage war against the autonomy of the peoples.

The immediate future that awaits us will be marked by exponential growth in violence and plunder. It is the prelude to a final offensive against the peoples to place them at the absolute service of power centers that are locked in a death competition to secure better positions on the new geopolitical map.

The kind of youth that the system needs at this moment are consumers without consciousness or critical thinking, who, when agitated by the fear of losing their consumption-based way of life, are willing to go to war.

In the face of this situation, we find ourselves with the urgent task of uniting forces and perspectives. Therefore, in this issue of the magazine, you will find our proposals of Apoism as a philosophy and way of life of freedom, and the World Youth Confederalism as frameworks of reference to better understand how to build our own alternative and autonomous system. A system of the youth, the peoples, women, and ultimately, of freedom.

We will meet in the struggle and in the victory we build day by day!



How to live?

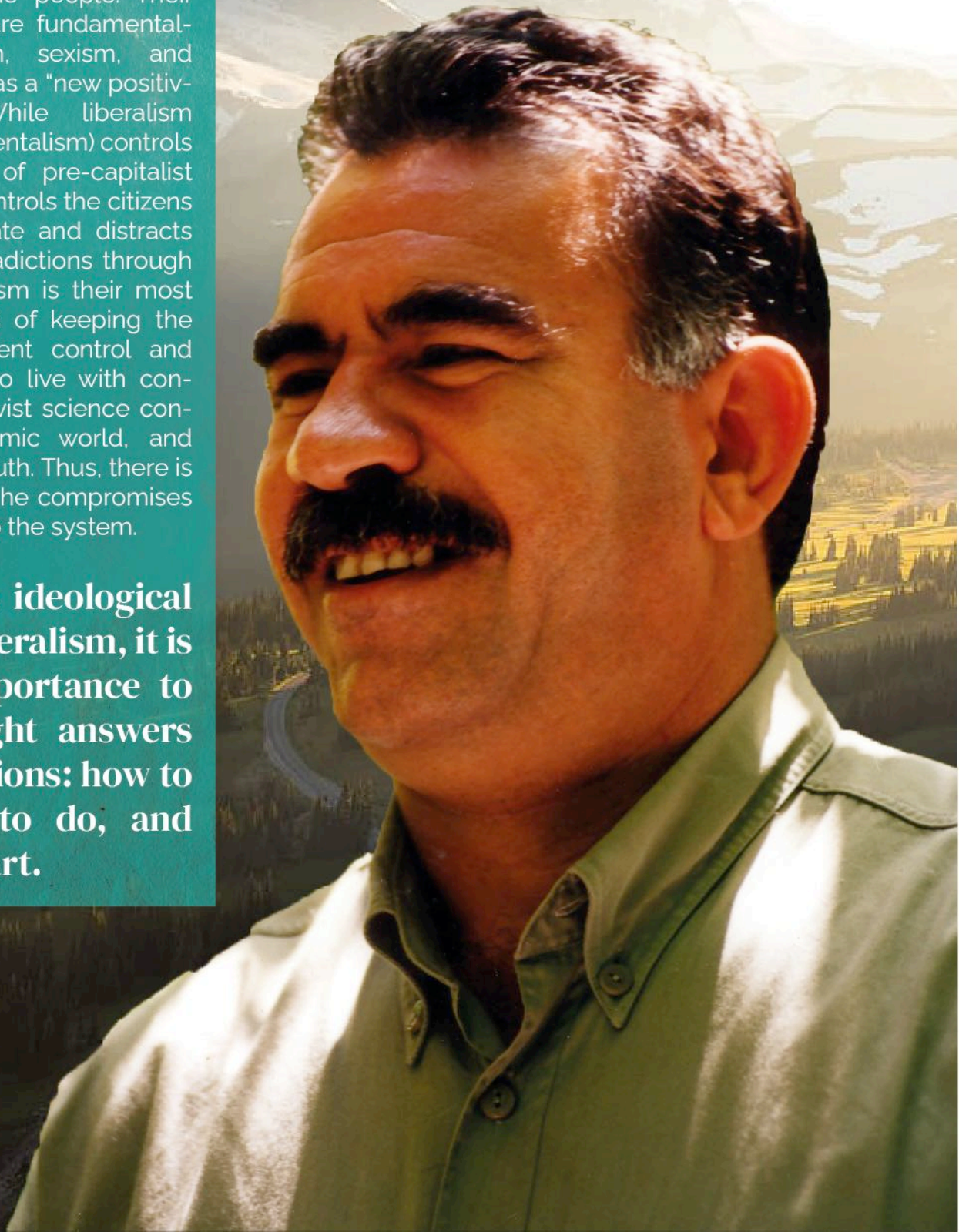
What to do?

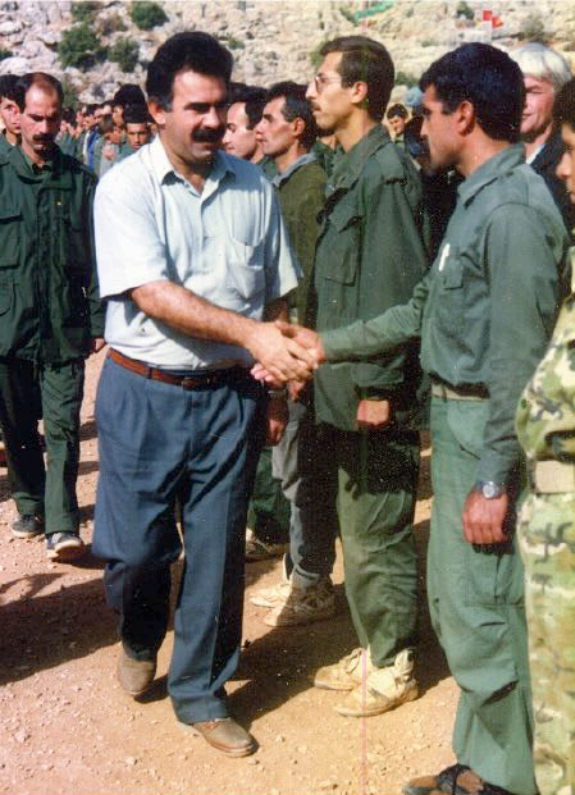
Where to start?

Abdullah Öcalan

Liberalism, as the ideological monopoly of modernity, tries by a veritable media bombardment to create a state of chaos in the consciousness of the people. Their basic weapons are fundamentalism, nationalism, sexism, and modern science as a "new positivist religion." While liberalism (through fundamentalism) controls the conscience of pre-capitalist society, it also controls the citizens of the nation-state and distracts from class contradictions through nationalism. Sexism is their most effective method of keeping the man in permanent control and forcing women to live with constant rape. Positivist science controls the academic world, and through it, the youth. Thus, there is no way to avoid the compromises that integrate into the system.

Against this ideological attack of liberalism, it is of huge importance to find the right answers to the questions: how to live, what to do, and where to start.





For five centuries, the question of “what to do” has been planned down to the smallest detail and answered:

“You should live an individualistic life,” “always think of yourself,” and say “the only way is the way of the modern age,”

Until today, the answers of opponents of the system to these questions have been ineffective. In all three questions, the answers of modernity gained the upper hand.

The question

“how to live?”

was strongly influenced by the development of the modern lifestyle in the last five centuries. In the capitalist modern age like never before in history, a homogeneous lifestyle was imposed on people and internalized. All ways of life have been homogenized by universal rules. With this homogenization, only small differences could endure. A rejection of modern life was labeled as weirdness and madness. These crazy and insane people were ejected from the system. Few people had the courage to face this danger and continue their resistance.

and do what you are entitled to. Your way is clear, the method is clear; you should do what everyone else is doing. If you are a boss, you should make a profit. If you are a worker, you should work for your wages. To look for other forms of doing is stupidity. If someone insists, the result is being squeezed out of the system. This means unemployment, helplessness, and corruption. Life became as cruel as a horse race.

The question

“where to start”

is answered by the education system. Schools and universities are indispensable to becoming successful inside the system.

The search for truth and the ideological attitude of democratic modernity offers, no doubt, with its alternative to capitalist modernity, an answer to these three basic questions. Analyzing social

identity in all areas and offering solutions forms the core of the search for truth.

An ideological attitude means to overcome the ideological hegemony of the ruling modernity by intensive criticism. Capitalist modernity, which attacks social identity and prefers individualism to community, is far from the truth. To recognize this requires reaching the truth through an economic-ecological-democratic society.

The first general answer to the questions “how to live?” “what to do?” and “where to start?” is to rebel against the system within the system.

But to fight within the system against that system requires, like the wise men of ancient times, to fight for the truth in every moment, even if it requires dying for it. To the questions “how to live?” and “where to start?” the answer is to escape the madness and hatred of this life. You have to vomit the system out, out of your stomach, out of your brain, and purify your body of this life. Even if it feels like the most beautiful life in the world, you have to vomit everything out.

The question

“what can be done?”



can only be answered in the form of an organized and conscious practice.

In relation to democratic modernity, the answer to these three questions is ideological and practically combined with the elements of the alternative system. The vanguard party of former times, in democratic modernity, must play an institutional and action-focused pioneering role. The new task of the new leadership is to build the three main pillars of the system (the democratic-economic-ecological society). For that it is necessary to create qualitatively and quantitatively new academies, depending on content (Economical Engineering, Agroecology, Democratic Policy, Defence Security,

Women's Freedom, Cultural Identity, History of Language, Science of Philosophy, Religious Art etc.), which criticize not only the academic world of modernity but also create an alternative.

Without strong academic cadre structures, the remaining pillars of democratic modernity cannot be built. Just like cadres without the other pillars of democratic modernity have no meaning, the other pillars without academic cadres can't be successful. Being holistic is fundamental to success.

The fragmentation of ideas, language, and action must be cast aside. The unity between ideas, language, and action is a wholeness that must never be lost.

Someone who attempts to answer the questions “how to live?” “what to do?” and “where to start?” without unified ideas, language, and action, should not enter this fight.

The fight for truth cannot be guided by the manipulations of capitalist modernity. The cadres are the brain and the organization. They spread through society like veins in the body.

The reality is holistic, and the truth is an expression of this

holistic reality. A cadre is its form of action, the action of truth.

As the Middle East renews itself, it must carry out a "truth revolution." In order to achieve this, a revolution in consciousness and in the way of life is needed. It is a revolution for liberation from the ideological hegemony and way of life of capitalist modernity. At this point, the people cannot be allowed to become influenced by fundamentalists who are attached to religion, or led astray by racial chauvinism. These ideologies do not fight against capitalist modernity, they want nothing more than their piece of the cake. They are at the same time the victims and the henchmen of capitalist modernity. Left, feminist, ecological and cultural movements must, if they are honest in their opposition to capitalist modernity, create the fight for truth holistically. The fight for truth can only succeed if it goes on in all areas of life, in municipal, environmental and economic communities, democratic cities, and at local, regional, national, and transnational levels.

Without knowing how the disciples and believers of the religions lived and fought at their origins, no search for truth can be conducted successfully. The Middle East needs to revive the wisdom of its ancient goddesses. Living like Moses, Jesus, Mohammed, Paul, Mani, Veysel Karani, Hallac-I-Mansur, Sehabeddin Sühreverdi, Yunus Emre, and Bruno Giordano needs to be

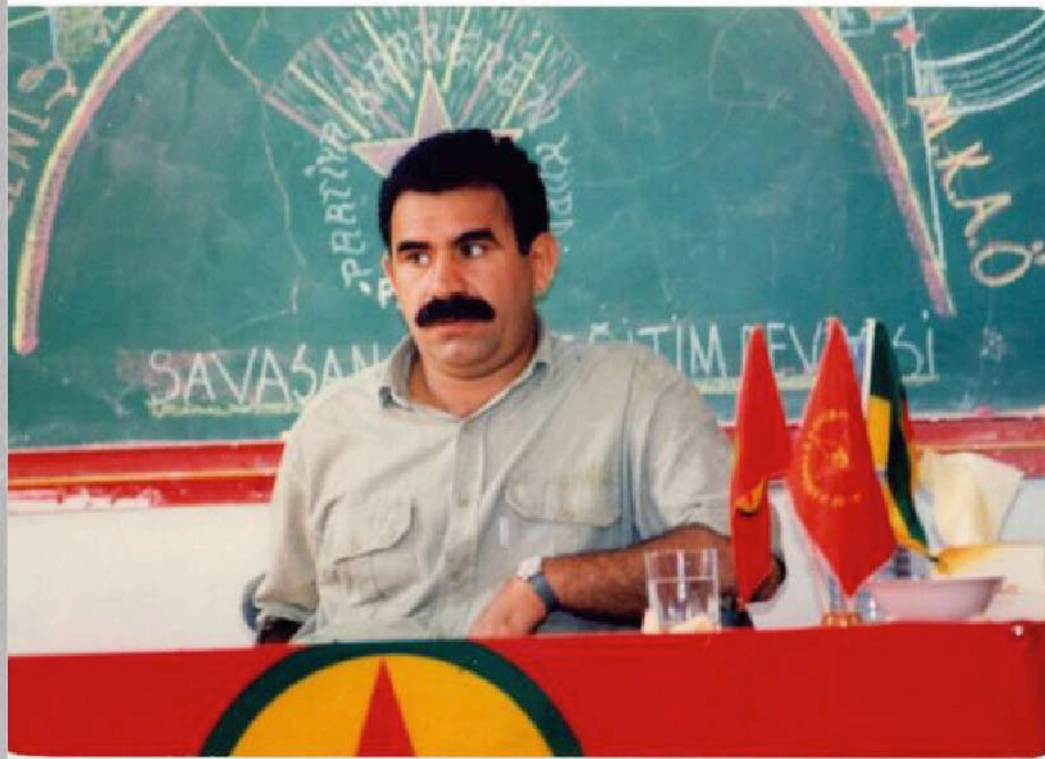
revived. The "truth revolution" can only be implemented through this heritage.

Revolutions and revolutionaries don't die. They prove that they can live if their heritage is upheld.

The culture of the Middle East is a culture of unity of ideas, language, and action. Democratic modernism will enrich this culture with its critique of capitalist modernity and thus play its historical role.

The individual of democratic modernity cannot realize himself without being against the "three death-riders of capitalist modernity": capitalism, industrialism, and the

nation-state, without being in constant struggle, and through consistent ideas, statements, and actions with the help of the three "freedom angels" of democratic modernity (the democratic-economic-ecological society), waging a permanent struggle for freedom. Without academic institutions and social communities, the democratic, pure, and free world cannot be realized. The criticism of the holy scriptures and the wisdom of the goddesses are significant in the context of their instrumentalization by the ruling civilizations and modernity. What remains after the criticism is our everlasting life heritage and our societal identity. The "truth militant" in the age of democratic modernity must have this identity internalized in his/her personality, letting this life itself live and live.

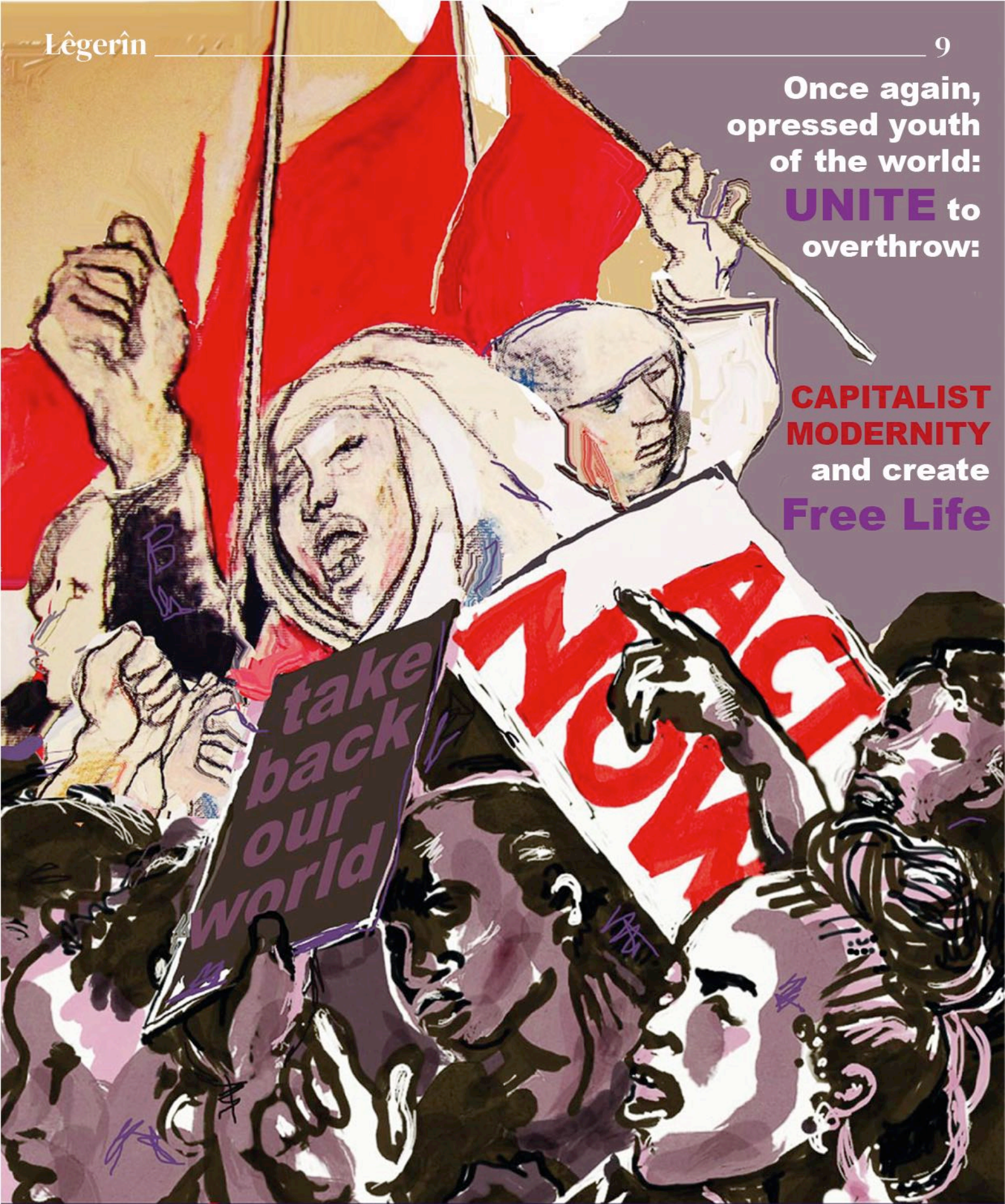


How to live? What to do? Where to start?

- Abdullah Öcalan

Once again,
oppressed youth
of the world:
UNITE to
overthrow:

**CAPITALIST
MODERNITY**
and create
Free Life



LOOKING FORWARD

Internationalist Perspective

Şoreş Ronahî

Dear comrades,

55 years have passed since the uprising of May '68, during which the global youth fought, organized, and felt united to protest against the imperialist offensive on the colonies of the world in process of liberation. It was also a sign of rebellion inside the revolutionary movements to which they belonged, dissatisfied with the bureaucratization of their structures and the lack of recognition of their opinions and will within them.

Once again, and now more than ever, we find ourselves in need of remembering this historical moment, as embracing its spirit will be necessary to confront the historical circumstances we currently face, which, despite being different, are also tremendously similar.

In the face of the total crisis that the Capitalist Modernity system is experiencing today, hegemonic states and large corporations compete with each other to secure a beneficial position in the new geopolitical order, which, far from clarifying itself by defining sides, is becoming increasingly complex and multipolar. In this scenario, the illusions and false promises with which Capitalist Modernity tried to captivate us at some point are now fully exposed, distracting us from the true solutions to humanity's problems. In this way, gradually, green and sustainable capitalism; the effectiveness of human rights institutions; social democracy and Keynesianism; as well as the consumerist liberal culture and discourses of personal fulfillment, are losing their meaning in the critical eyes of the peoples of the world. This is the reason behind the popular uprisings that have been happening one after another across the planet in recent years. Whether it is in Myanmar, Bolivia, France, Colombia, or Chile, we find ourselves, once again, at the forefront, leading the popular anger in the destruction of the old model and the construction of an alternative that allows for a life of freedom and dignity.

Unfortunately, our efforts - that were lacking a clear reference on how would that alternative be built - were ridiculed by the co-optation of social uprisings under the wave of coalition-governments of "change," which promised new constitutions; promised to legislate with a feminist and ecological mindset; and to roll back repressive measures imposed on us for defending life. Now in power, we can see how each and every one of these new governments wasted no time in aligning themselves with hegemonic states and serving their agendas, as well as their local bourgeoisies and transnational capital.

Regardless of the government in power, they are clear about who their enemy is: Popular autonomies that sustainably defend and reproduce life.

Thus - especially to prevent us from uniting and building our own system - assimilating or crushing us becomes a top priority for our enemies. They need the land to make it productive in their war for hegemony, and they need us to become workers and soldiers willing to die for their interests if ordered.

This process will be carried out, either by our acceptance or by their force. It may be disguised as a discourse of national development and economic growth, or it may involve paramilitarism, armed criminal groups, and drug trafficking.

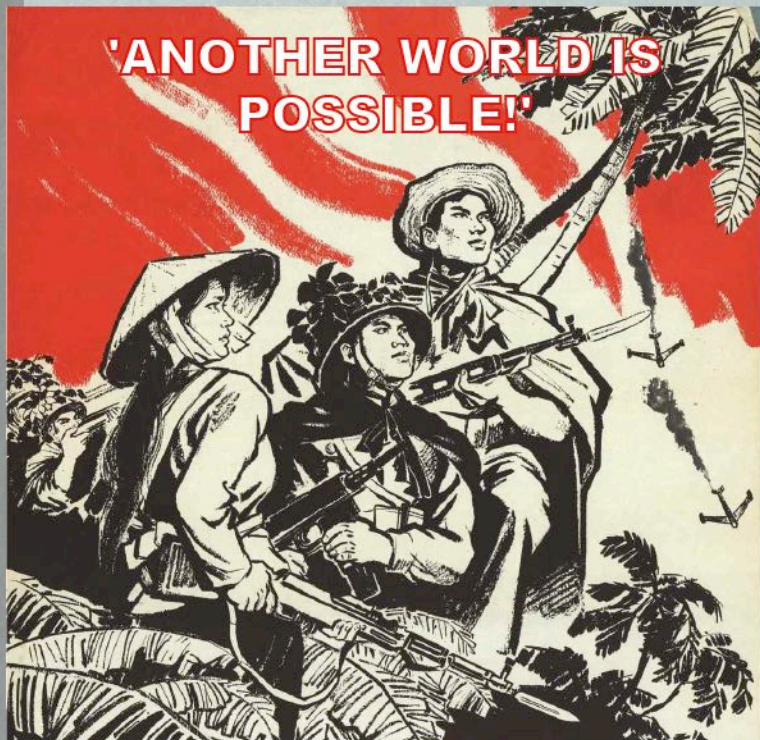
Therefore, in the face of the urgent need for young people around the world to strategically, geographically, and historically connect, we invite you to remember our revolutionary legacy, so that we may have a clearer perspective on how to continue it.

In May 1968, the anger of the revolutionary youth erupted on the streets of Paris. What initially appeared to be merely a spontaneous collective venting of frustration by idealistic dreaming students and rebellious teenagers quickly transformed into a popular uprising that shook the Gaullist regime to its core. In a possibly unprecedented historical constellation, the uprising of students and youth spread in all directions, uniting with the bloody struggle for freedom of chained workers and oppressed peoples, thus causing the foundations of the capitalist world system to tremble. It was the age of revolution. In its protagonists' imaginations, nothing was to remain as it was: ossified outdated structures and institutions of power, conservative notions of social coexistence were to yield to a new world order.

A world governed by money and weapons, ruled by war and occupation, rationalized by the logic of Darwin's law of the survival of the fittest, needed to be transcended. From Paris and Mexico City to Istanbul and Rio de Janeiro, from Tehran and Santo Domingo to Berlin and Montevideo, from Washington and Rome to Tokyo and Ankara, the youth made their call resound:

The end of World War II brought forth a new wave of revolution, the final awakening of the oppressed and colonized peoples of the Third World: Africa, Asia, and Latin America. While anti-colonial struggles and national liberation efforts had existed before, these movements for liberation largely remained confined to regional contexts and had been marked by a repetitive, tragic history of violent suppression at the hands of colonial powers. The Communist International had already placed the question of colonies and their liberation on its agenda in its early years and had made significant efforts and commitments in this regard. However, the centre of revolutionary change in the imagination, analysis, and practice of the international communist-socialist movement continued to be the industrially developed part of the world, namely Europe and North America.

Even though the end of World War II briefly brought hope for socialist change in some parts of Europe, this hope was short-lived and soon overshadowed by the Cold War and the geostrategies associated with the Western and Eastern blocs.



In many parts of Europe that had been previously occupied by Nazi Germany, the communist movement, in the form of partisan groups and urban guerrillas, had been consistently resisting the onslaught of capitalism and fascism for years.



The Third World: The New Center of Change

On this basis, socialist Yugoslavia emerged in the Balkans, the Communist Party regained influence as a significant socio-political force in France, and the question of the system was posed in Italy and Greece. Most of Eastern Europe came under the firm control of the Red Army, leading to the formation of new socialist people's republics after liberation from fascism. Despite these glimpses of progress, a picture shaped by the status quo of the Cold War gradually emerged: the division of systems cutting through Europe also defined the trajectory of societies on each side. The true stage of social and global change now shifted to the south, or to the so-called 'Third World.' In 1949, the Chinese Revolution triumphed: the strategy of "Long-term people's war" under Mao's leadership had proven to be successful, and a country that was severely underdeveloped by industrial standards now had a communist leadership. Simultaneously, the British colonial empire was shaken by profound social unrest culminating in the official



independence of the Indian subcontinent. In several French colonies, people had hoped for an end to the centuries-old colonial order with the end of the

World War. For example, the people of Algeria were promised independence in return for their participation in mobilizing against Nazi Germany. On May 8, 1945, when the peoples of the world celebrated the liberation from fascism, masses of people took to the streets in Algeria to celebrate the end of the war and their forthcoming independence. However, instead of the promised independence, they were met with the bullets of French machine guns, and tens of thousands brutally lost their lives. The hope for imminent independence was buried, but the dreams of freedom lived on. It became one of the key events that would cost the French colonial power dearly. Similar experiences were faced by the peoples of Indochina, including Vietnam, Laos, and Cambodia. While official independence was recognized in 1946, French colonial forces remained in the country and sought to estab-



lish their colonial policies once again, particularly against the backdrop of the Cold War. Similar developments took place in many other occupied and colonized countries during the same period.

In Algeria, particularly based on the experience of the 1945 massacre, the FLN (National Liberation Front) emerged, aiming to achieve Algeria's independence through armed struggle, particularly through a guerrilla war that would wear down the colonial power. A massive war erupted, claiming millions of lives and shaking France not only in Algeria but also at its core. Concurrently in 1954, the French army suffered a devastating defeat by Vietnamese freedom fighters under the leadership of General Giap at Dien Bien Phu. Laos and Cambodia achieved official independence, while North and South Vietnam were separated with an agreement to organize national elections in a short period, leading to the formation of a unified, independent Vietnam. Everything seemed to indicate a great success for the Communist Party under the leadership of Ho Chi Minh. However, even before the planned elections could take place in South Vietnam, the United States installed a dictatorial, anti-communist regime and thwarted any efforts for democratic elections. Step by step, the U.S. began to expand its intelligence, political-diplomatic, and eventually military presence in South Vietnam. During the same period, the

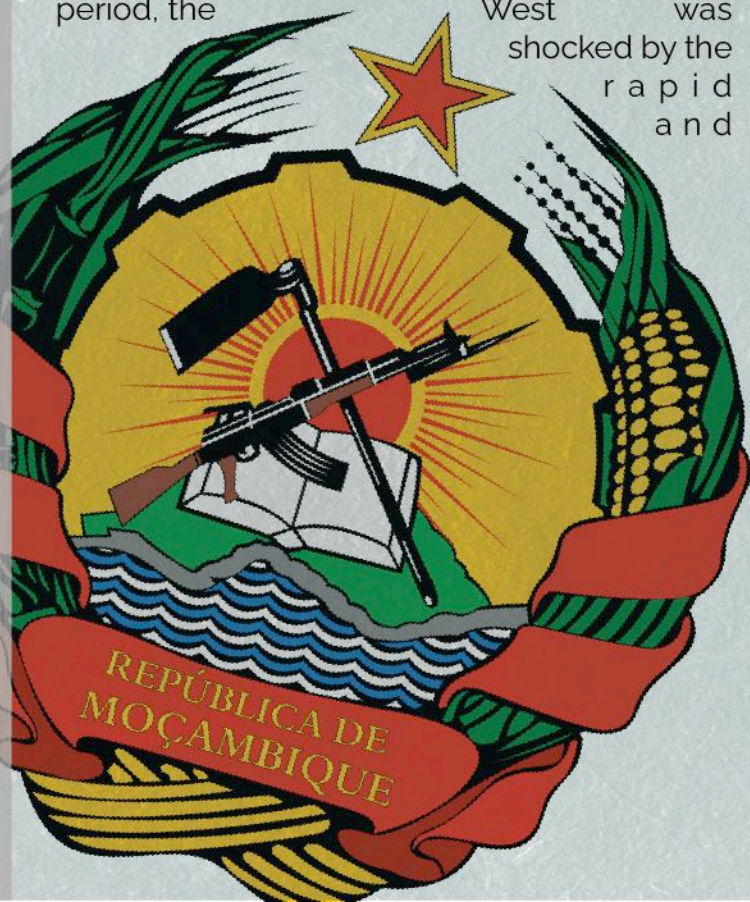
West was shocked by the rapid and

unexpected victory of the guerrilla movement in Cuba, which began its struggle against the Batista dictatorship in the Sierra Maestra in 1956 and triumphantly entered Havana in 1959. On the doorstep of the U.S. global power, a socialist guerrilla had quickly ousted the U.S. puppet Batista, and with the massive support of its own people, the construction of a new socialist republic was initiated. The revolutionary leaders Fidel Castro and, in particular, Che Guevara captivated the world and became symbols of the upcoming struggles and uprisings of youth and oppressed peoples.

It was a time of uncompromising decolonization and national liberation.

Dozens of African nations finally achieved official independence in 1960 alone. The fighting Algerian people succeeded in driving out the French colonizers from their own land. In the following years, numerous dynamic socialist movements and guerrilla organizations advocating armed struggle emerged in Latin America, including countries from Bolivia, Brazil, and Argentina to Chile, Uruguay, and Peru. In the Congo, a former Belgian colony in Central Africa, a bloody war for true liberation erupted after the brutal assassination of freedom fighter and leader Lumumba. Angola, Mozambique, Guinea-Bissau, and many other countries took up arms to put an end to foreign domination once and for all. In this atmosphere, the various national liberation movements began to coordinate with each other and provide mutual support, especially Algeria and Cuba. The Soviet Union and, to some extent, the People's Republic of China supported numerous liberation movements in various ways.

The prevailing spirit was one of international solidarity in the struggle against imperialism and for freedom.





Solidarity groups for the liberation of the oppressed developed gradually but steadily in capitalist metropolises ranging from Germany and France to the USA, which would grow into an international movement of youth and conscientious humanity during the Vietnam War - when the US sent hundreds of thousands of soldiers to wage war against the Vietnamese people. They massacred entire villages, devastated vast territories with bombing raids, burned people alive with napalm bombs, and poisoned the land with the chemical Agent Orange. However, the Vietnamese people stood strong and their liberation movement demonstrated heroic and relentless resistance to defeat the imperialists.

During this time, in 1966, the Tricontinental Conference took place in Havana, Cuba, through the preparatory work led by revolutionaries Che Guevara, Mehdi Ben Barka, and Amilcar Cabral.

Hundreds of delegates from dozens of liberation movements in Latin America, Africa, and Asia came together to further internationalize the fight against imperialism. Che Guevara's call was clear and unequivocal:

"Create two, three, many Vietnams!"

The Dimension of the '68 Uprisings: A Cultural Revolution of Youth

The developments in the so-called 'Third World' also left their mark on the gleaming metropolises of the West. They scratched and gnawed at the increasingly fragile facade of so-called "democracy" and "human rights," exposing the hollow ideological foundations within. Protagonists of the events of '68 are partially divided about what caused the movement to become global and develop such explosive force. However, one thing is clear: the defining and unifying event was the Vietnam War. Unprecedented and detailed coverage from the field brought the war into the living rooms of Western metropolises through their televisions. The unimaginable cruelty of the US occupying army was made visible to everyone.

Against this backdrop, in January 1968, thousands of revolutionary students and militants

gathered in Berlin for the International Vietnam Congress to express their solidarity with the resistance and liberation struggle of the Vietnamese people and to discuss the path and forms of the struggle against imperialism for the metropolitan left in this historic phase.

1968 was the year in which the Vietnam War reached its peak intensity. At this time, there were more than 500,000 US soldiers stationed in Vietnam. Images and videos of the My Lai Massacre on March 16, 1968, in which all 500 villagers were ruthlessly executed, reached the global public. The outrage against the war then extended beyond just the left or radical minority, reaching the majority of society in the USA as well as elsewhere. The Tet Offensive by the Vietnamese Liberation Army, occurring in the same year, simultaneously exposed the lie that the US was winning the war. Students, youth, workers, and anti-war activists took to the streets all over the world: protesting the imperialist US-NATO, demonstrating for an end to the war, and showing their solidarity with the resistance. However, '68 was not just about solidarity with the Vietnamese people. What happened in '68 went far beyond that, which is precisely why it has been a historic and future-shaping time.

Rêber APO defines 1968 as a cultural revolution of youth.

It may be true that the uprisings of 1968 did not directly lead to a revolutionary change in the political system of the respective countries. However, the short-term and long-term cultural influence on social coexistence, thinking, education systems, the role of women, the relationships between men and women, and many other aspects of society is undeniable.

In a revolutionary way, the '68 generation broke with the old in an attempt to create something new.

The revolt of '68 brought about fundamental changes and comprehensive transformations in people's lives. Since then, the societies in

question have a "Before '68" and an "After '68" in their understanding of history. This fact is of utmost importance because even though the ruling political regimes were not overthrown as one would expect from a proper revolution, almost everything still changed. A similar example today is the "Jin, Jiyan, Azadi" uprising in Iran and East Kurdistan. It is not an uprising that could directly revolutionize the political system of Iran, at least not in its current state. However, it is a cultural revolution because the norms and laws of the Islamic regime and the conservative-patriarchal values associated with it are being fundamentally questioned, overturned, and replaced with a new, more liberal and social way of coexistence, not just in theory but also in practice, in the everyday life of society on the ground. For the people in Iran, there will also be a "Before Jin, Jiyan, Azadi" and an "After Jin, Jiyan, Azadi" in the future.

The specific sequence of events in the year 1968 is well known. The May revolt in Paris is considered a central starting point, where students protested against disciplinary procedures, occupied the university, and were joined by numerous worker groups. Despite the lack of support from the Communist Party and trade unions, millions of workers participated in a general strike in solidarity with the students. Renault factories were temporarily occupied by workers. The streets of Paris burned for a month. In Germany, events escalated after the Vietnam Congress. One of the leading figures of the student movement, Rudi Dutschke, was shot multiple times and seriously injured by a fascist agitated by the state-corporate controlled press. Demonstrations and clashes with the police had been taking place throughout the country since 1967. Confronted with harsh repression from the state and rejection from older generations, the youth and students quickly radicalized. In Germany, this confrontation led to a radical and new questioning of German history, fascism, and individual and societal responsibility towards each other. The youth became aware of their parents' complicity in the horrors that preceded and continued to haunt the present day and age.



In the course of this process, it became increasingly clear how inconsistent the so-called denazification in West Germany had actually been and how many personnel and institutional continuities still existed and thrived.

In Turkey, Istanbul and Ankara, universities were occupied under the leadership of Dev-Genç (Revolutionary Youth). Other universities were occupied in countries such as Brazil and Japan. Serious confrontations between students and state forces took place in Montevideo, Santo Domingo, Rio de Janeiro, and Mexico City. On August 6th, the military in Mexico City opened fire on a rally, resulting in the death of over 500 people. In Iran, students mainly organized under the Communist Tudeh were active against the Shah regime. Small and large actions took place in numerous other countries. At the same time, a similar movement emerged in Eastern European countries. In Poland, Prague, Belgrade, and other locations, students, youth, and workers took to the streets, demanding less bureaucracy and centralism, more democracy, and greater participation.



The flaming spirit of 1968 belonged to the youth that questioned, searched, discussed, experimented, and was not afraid to make mistakes. It was a youth that, out of responsibility towards the past, courageously and confidently looked forward.

Of course, the events of 1968 did not simply arise out of nowhere. A historical backdrop involving the reality of the Cold War, the fear of nuclear annihilation, the older generation's lack of understanding the younger generation, their attempts to confine the youth within pre-determined cages, and the backward notions of societal coexistence, prompted the youth to take action and take to the streets.

It was the unwavering desire for freedom of the colonized and oppressed peoples of the world, who had taken up arms in their fight for freedom and a dignified life, that gave hope to the youth. Revolutionaries such as Che Guevara and Ho Chi Minh became international symbols that inspired the youth. Students organized themselves, debated among themselves to gain ideological training, and sought opportunities for active and participatory political engagement. '68 was possible due to the steady development and mobilization of radical anti-imperialist anti-capitalist sentiments in the years preceding the revolutionary moment.

Furthermore, concrete results of the revolt soon emerged: the so-called "New Left," a wave of feminist movements and women's self-organization, the ecology movement, numerous urban guerrilla groups believing in a people's war, and much more.

The 21st century: Foundations for the Real Overcoming of Capitalist Domination

When the Soviet Union collapsed and leading theorists of the ruling system proclaimed the victory of capitalism and the supposed "end of history," a significant part of the social movements of the so-called "New Left" collapsed worldwide.

The youth of '68 had not only sought to overcome capitalism but also criticized the implementation of real socialism in the Soviet Union as flawed, bureaucratic, centralist, and elitist. However, we must lament the disappearance of a decades-long important reference point with the collapse of the Eastern Bloc. While the Soviet Union and real socialism gave cause for criticism, their existence meant that there was always something beyond the predatory capitalism commandeered and globalized by the US/NATO. Despite its flaws, the existence of the Eastern Bloc also represented hope for the rest of the world in opposition to the capitalist system.

In the 1990s, many left-wing social movements faded into marginality and insignificance because they were unable to sustain themselves materially and so, provide the right answers in the face of the collapse of real socialism. However, cracks appeared in the foundation of the flawed thesis that capitalism had triumphed, and social conflicts and struggles worldwide reignited with unabated intensity. Today, we live in a world that is still marked by war, misery, hunger, disease, injustice, and inequality.

We live in a world that, driven by the capitalist logic of profit and accumulation, has reached the brink of its own existence.

The destruction of our natural habitats and the climate change associated with the capitalist mode of production, consumption, and way of life have become a visible reality for all.

But we lest we forget, we still live in a world where millions of people are thinking about what a dignified and free future could look like and how it can be achieved.

We live in a world where the struggle for life

and a better future continues. Youth, students, women, and fighting people all over the world still believe in the slogan of the '68 movement:

"Another world is possible!"

It is a human tendency to be nostalgic, and to nostalgically look back on past times or imagine them idealistically. True, the time of the '68 generation transpired more than half a century ago, the world has changed significantly since then and is no longer the same.

Has the world become better? Has it become worse? There may be arguments for both evaluations, but what is important is to draw the right conclusions from the past in order to be able to imagine and pave the path forward.

One thing is clear, nostalgia and melancholy do not bring about change and improvement for the future; what lies ahead, what is yet to be lived, what can still be shaped, that is the future. The '68ers were a rebellious generation that looked forward with courage and determination and wanted to create a better world. The Soviet Union was created by millions of revolutionary women and men and defended with their lives because they were undoubtedly determined to create a better and more just world. Today, more than 100 years after the October Revolution and more than 50 years after '68, the world is still dominated by capitalism. Does that mean they failed? Certainly, in the goal of burying capitalism once and for all in the graveyard of history... But as part of the history of humanity's struggle for freedom, certainly not. Today, we must look forward with courage and determination.





The time for change is now, and we are the ones who live in the here and now! It is our responsibility to shape what is and what will be. The future, meaning the shaping of life in our environment, our village, our neighborhood, our city, our country, and our planet, is in our hands. We must seize it without fear, organize ourselves, and fight resolutely.

We must take inspiration from the '68ers, the anti-colonial and national liberation movements, the efforts of the real socialist projects, and learn from their experiences and mistakes as we look forward.

Şoreş Ronahî



A group of young women are running up a dirt hill. They are wearing grey jumpsuits and colorful sashes. The woman in the foreground is wearing a red and white striped headscarf and a blue watch. The background shows trees and a clear sky.

Guides for the Rebirth of Beauty in Life

International Young
Women's perspective

This is an era of growing resistance, markedly by and for women, against the reactionary attacks of conservative neoliberalism. Women are the primary targets of all forms of violence - visible as well as invisible - based on gender discrimination, as they are exposed to the most severe forms of neoliberal and neo-fascist assaults. In response to this exacerbating process of oppression, women's resistance in the Middle East is growing. Focusing on Rojava in Kurdistan, the "Jin Jiyan Azadi" actions that started in Iran have inspired women all over the world. The "rebellion" actions against the reactionary-fascist Taliban in Afghanistan, and the struggles of women for labor in Africa, Asia, and America, offer women across the world much hope in these challenging times. These uprisings, all such organized resistance resembles a flower breaking through concrete in the pursuit of a free life.

The world we live in today is characterized by massive social upheavals and overwhelming neoliberal attacks on the working people. Social and political movements across the world are finding new ways and reinvigorating old methods of resisting the impact of relentless economic exploitation and defying their profane attempts at moral decay. These uprisings are inextricably linked to the current crises of capitalism, which finds itself in a deadly spiral of contradictions.

Considering the complexity and intensity of the problems of capitalism and all the destruction it brings about, it is clear that the crises of capitalism cannot be easily solved. Exploitation and oppression prevail not only on an economic level but also on social, cultural, and moral levels.

This deep inequality is an expression of a misogynistic system that places women at the heart of the debate in the current crises of capitalism.

Young women are particularly affected by such contradictions as they are encouraged to reject the old image of conservative and traditional woman but are expected to assume a form believing in individual freedom as the most sacred right. However, this deliberately misguiding belief actually reproduces the patriarchal mentality and coerces women into merely becoming puppets of the patriarchal state. Young women are constantly being stripped of their identity and made to feel worthless. As Rêber Apo said,

"In the capitalist system, their bodies are dissected like a butcher's, and a price is assigned to each part. From their hair to their heels, from their chest to their hips, from their abdomen to their genitals, from their shoulders to their knees, from their waist to their calves, from their eyes to their lips, from their cheeks to their neck, it seems that no part has been left without a value (amount/price) assigned to it. Unfortunately, nobody asks whether she has a soul and, if so, what her state of mind is like."



However, the spirit of youth and the historical struggle of all women in the world unites under the leadership of young women, who are the vanguard of the revolution.

The wave of resistance and change initiated by women with Jin, Jiyan, Azadî (Woman, Life, Freedom) destroyed all these notions and became a beacon of light for women around the world. Neoliberal policies create divisions in the social realm and fragment the political sphere, making it even more challenging to create a unified basis for the struggle. At this point, an alternative to reactionary and neoliberal fragmentation amidst increasing waves of authoritarianism seems impossible. In the midst of this invisibility, it is especially important to remember the liberation movements of history and highlight the growing social resistance and revolts in the present time, from Syria to Iran, from Kurdistan to Turkey, from India to Chile.

Young women, who are subjected to brutal oppression and violence, continue to be at the forefront of mobilization globally. The massacre of fighters in the YPJ and YJA STAR with chemical weapons, the murder of Kurdish activists working in Europe, the abduction of women in Afrin, the execution of women in Afghanistan and Iran, are just a few examples of the ruthlessness of the war waged by nation-states against the growing women's struggles. Women, who are most exposed to the blows of crisis-ridden capitalism, continue to lead the fight from within its core with their high

participation in popular uprisings in the Middle East, Africa, Asia, and Abya Yala (Latin America).

Capitalist tendencies and this neoliberal wave have exacerbated their gender-specific impacts worldwide. They have intensified patriarchal subjugation, gender-based violence, as well as oppression and exploitation of women.

Consequently, the numerous crises brought about by the contradictions of capitalism have accelerated the anti-neoliberal and socialist organizing of all women, as can be seen in Rojava, Iran, Venezuela, and Afghanistan.

The attempts of nation-states to control women's bodies have triggered protests from women's organizations around the world. In Argentina, women took to the streets en masse, with symbolic green handkerchiefs, to fight for the legalization of abortion. In Bolivia, women are once again at the forefront of protests against the coup against Evo Morales and the Movement for Socialism (MAS) in 2019. Since the coup, the ruling government has humiliated and persecuted entire rural populations and indigenous peoples. The women's demonstrations included demands for a change of government and the liberation of women and indigenous peoples.

In Brazil, after Bolsonaro took

the government, many women mobilized. The famous Ele Não (Not Him) march in September 2018 was the largest demonstration in Brazilian history. Thousands of women and men filled the streets in more than 114 Brazilian cities against the rise of misogyny and the ultra-conservative candidate Jair Bolsonaro who was recently ousted from power.

Thousands of YPJ (Women's Protection Units) fighters joined the fight for women and land against the attacks of ISIS gangs in Rojava and Shengal, knowing how to protect these areas. The attempts of the Turkish army to invade Kurdistan were thwarted by the YJA-Star guerrillas, who fought and won against the enemy on equal conditions.

Here, we commemorate the fallen comrades Şehîd Gulçiya Gabar and Pelşîn Newroz, who have shown unwavering resistance for years and recently joined the Caravan of the Immortals.

The struggle of women in Chile has intensified in recent years. The demonstrations on March 8, International Women's Day, clearly displayed an exponential growth in the feminist movement. The women's movement has strengthened its organizational power with the establishment of the Feminist Coordination of March 8. More than three thousand women came together to discuss the pro-



gram and plan the way forward. The feminist movement made patriarchal violence visible with the collective performance "Las Tesis" and the slogan "You are the rapist," which inspired similar performances as it resonated in languages around the world.

These examples, the ongoing processes of struggle and resistance, should place women and their demands at the centre of the analyses and discussions on building a new world.

With the repression brought by the pandemic, attempts were made to suppress these large waves of resistance. Nonetheless, young women have repeatedly demonstrated their potential for creation, resistance, and solidarity in

the face of capitalism and destruction around the world. Not only do they resist neoliberal and reactionary policies, but they also show us the myriad possibilities of social struggle. These emerging struggles are a result of similar processes across the world. The various alternatives imagined and constructed demonstrate the importance of strengthening international cooperation. These examples show us that women are not just part of the struggle but are actively leading it. In the process of revolutionary transformation in Rojava and the Middle East, this mobilization of women, the movement of Jineoloji (women's science), and the reality of democratic confederalism has taken shape around the Kurdish movement and thus revealed to women worldwide. The Women's Conference in Berlin is a significant step in this direction.



All young women
of the world,
a new world is
possible!

The revolution in
Kurdistan is a
great example
that cannot be
denied or ignored.

It is time to
organize ourselves
in this path.

Internationalist Young Women



The Internationalist Apoist Youth Fights For The Liberation Of Humanity!

Tekoşîn Sîdar

At the same time that a Molotov cocktail crashes in Prosfygika between plainclothes state security agents; young women destroy the cars of police officers and women killers in Mexico; the youth of Palestine is in the fire of the Intifada and the youth of Tamil Eelam in battle against Sinhalese fascism. Just as today we look with great interest at the streets of India, France, Colombia, or Kurdistan, in the 20th century humanity's attention was focused on the construction of socialism in China, Russia, Cuba, Vietnam, Algeria, Angola, and dozens of other nations that fought for their liberation from capitalism. Similarly, thousands of years ago, we saw exemplary resistance to the enslavement of humanity in the uprising of Spartacus and in philosophies like those of Jesus Christ and Mani.

What all these historical struggles have in common is that they were carried out with the youth as their vanguard.

Youth, historically and sociologically, is the sector of the population least tied to conformity with the backward aspects of the system. This is why they naturally tend to understand freedom as the highest value. In the October Revolution of Russia, Lenin asked, "What is to be done?" to provide an answer to the bourgeoisie that destroys humanity and nature. Today, in the 21st century, we ask our-





selves, "What is to be done?" We think about it and find ourselves confronted with thousands of problems. A labyrinth of questions and problems so vast that we often don't know where to go. We move completely without guidance, and instead of freeing ourselves from the chains of the system, we become even more entangled in them until they tighten so much around us that we are almost suffocating.

**We are looking for a meaningful action.
How to destroy this system?**

We can join the march happening tomorrow in our city with our faces covered and gasoline in our backpacks; we can aspire to become members of a political party in parliament; or we can throw the hundredth stone at

an Israeli settler attempting to annex our village.

But if we truly want to achieve the goal of building a free and dignified life, we have to question whether the methods we are using are the most suitable to get closer to that objective.

What do we achieve by reacting over and over again to the attacks of the system? We are attacked and we respond. A new attack, and once again, another response. But remaining anchored in a reactive state means not having the possibility to focus on creating and protecting an alternative, ultimately leading us into passivity. We have to abandon this passivity. Passivity has been imposed on us as a

curse, forcing us to always be responding and never in the frame of mind of constructing something new

What the system fears and why it desperately attacks us is because we are constructing an ideology strong enough to dissolve the hegemony of capitalism.

Liberalism, with its countless offensives against morality and society, wants to corner us to the point where it becomes impossible for us to see the bigger picture, let alone understand it. It wants to confuse us to the extent that we become trapped within ourselves. Plato wrote about this in the "Allegory of the Cave." He tells the story of four men who have spent their entire lives chained in a

cave, facing a flat wall. On the wall of the cave, they see shadows that represent everything that is their world. They don't know that there is a world beyond to explore. For them, everything is about interpreting those shadows. They don't know that the shadows are not reality but a play of light and templates. One day, one of the men manages to escape and sees the light of the outside world for the first time in his life. After the pain in his eyes fades from the intense sunlight, he falls into a deep crisis. "What is this that surrounds me?" This freedom seems so abstract and unreal, so dangerous and repulsive, that it drives him to madness. He is so mentally trapped in the cave that the iron chains and shadows appear to him as the truth. Nobody forces him to go back, but he abandons the reality he has briefly seen and chains himself once again.

Isn't that what liberalism does to us, mentally enslaving us?

It not only crushes our hope and belief in another world, but it also prevents them from even arising. Society has been locked in a similar prison, and the only chance to free it is to take it out of that darkness. No matter how impossible it may seem! In his letter from the free mountains of Kurdistan, German internationalist

Şehîd Bager Nûjîyan wrote:

"I want to live a revenge by laughing against the long time of obstructed love and blocked desires, a revenge that doesn't destroy but forces everything false to change and recognize the truth."

The laughter of this revenge resonates with the shots of the weapon of Şehîd Faraşîn Sîdar in the streets of Amed, with the cry of "Jin Jiyan Azadi" (Woman Life Freedom) as a call for women's freedom worldwide. The struggles we are carrying out are inseparably connected. Whether in Argentina, in the streets of Amed, or in the free mountains of Kurdistan, our role as youth in the 21st century is to unite to defeat capitalism, its liberal and fascist ideology, as well as patriarchy, with the strength of the united peoples under the leadership of Kurdistan and Rêber APO.

Spreading the message of Democratic Confederalism around the world is a proposal to the peoples, women, and youth of the world that we have new methods that we

want to discuss with them, to find together new ways to bring our struggles, stories, diversities, and dignities to achieve the goals we have always wanted to reach: The construction of a life worth living.

With every step, we feel the power of the hundreds of thousands of youth who walked before us on this path and stood firm until the end for a free humanity. Above all, the resistance of Rêber APO shows us that, no matter where we are and in what state we find ourselves, our power, when organized, is sufficient to deliver the final blow to this system.

**"When, if not now?
Who, if not us?"**

Tekoşîn Sîdar



The will to take action is like a tingling sensation, an incredibly strong feeling that drives us to break free from passivity. A desire that won't be appeased until it is fulfilled.

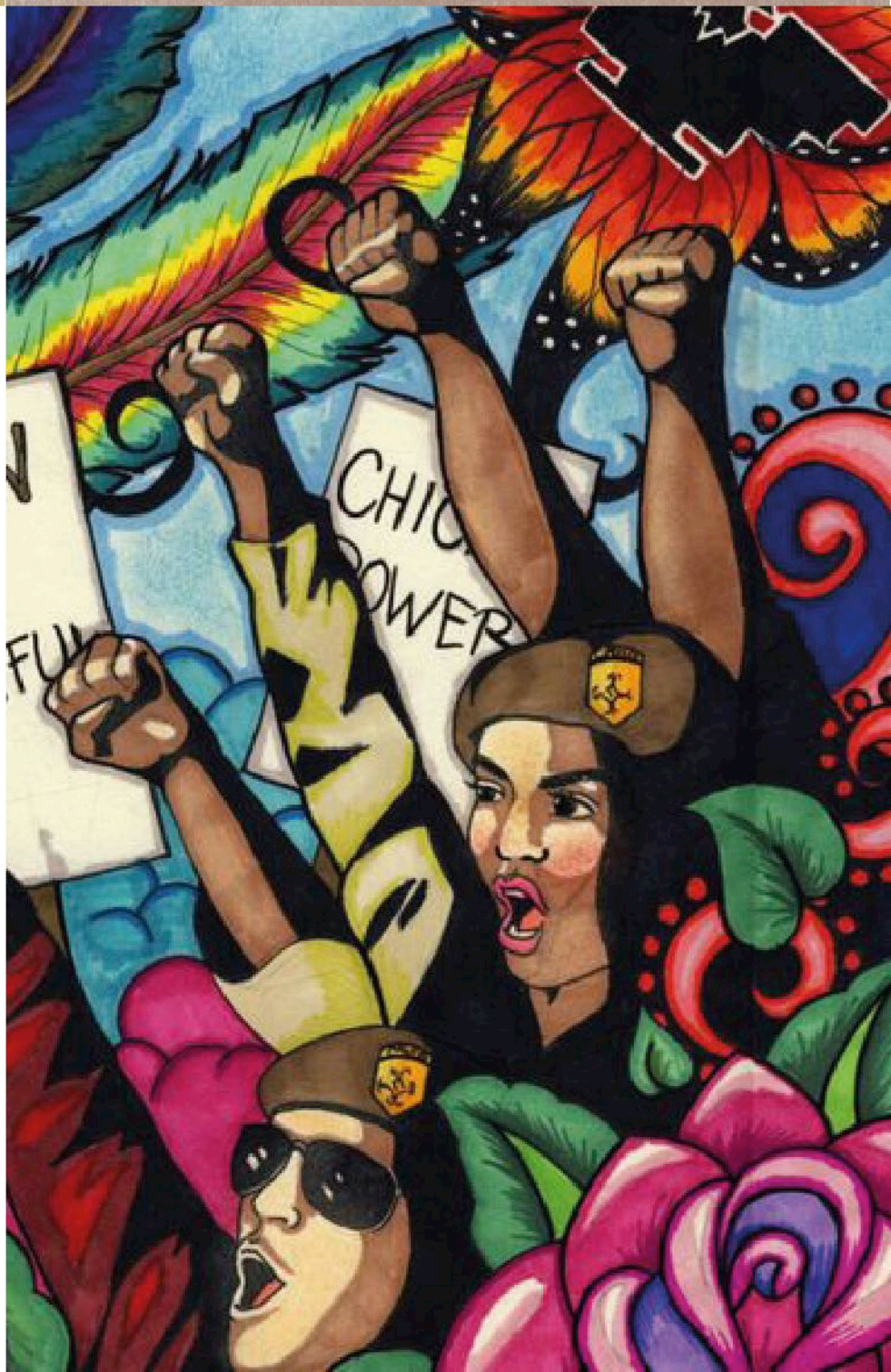
The thirst for freedom is so unbearable that we cannot take a single minute of rest; otherwise, we will die of thirst.

Young people play a decisive role in every revolution. If we analyze any historical process of social progress, we can observe that they occur when the dynamics of rebellious and non-conformist youth align harmoniously with the experience of older generations in a given society, generating a change in mentality and new opportunities for societal progress.

Young people possess the greatest willpower. They yearn for freedom for themselves. Young people are curious, energetic, and spontaneous. The "rebellion against the family" stage during a young person's puberty, which is widely known and often misunderstood, is a crucial moment in the growth process of a young individual as they begin to gain autonomy and awareness of their own will. In many ways, it can be interpreted as a socially significant moment of uprising against oppression and control within the patriarchal nuclear family. Despite being a rebellion without a specific objective or concrete motive, it reflects the young person's realization that they have the capacity to choose what is given or something beyond it. Therefore, they internally recognize

The Revolutionary Praxis Of Internationalist Apoist Youth

Çekdar Catrillanca



that the only thing separating them from their freedom is the circumstances they live in. The head of the family, who seeks to control his small kingdom like a king, is no longer accepted as an authority.

A common explanation of puberty is that it is primarily a process of hormonal change, a chemical and biological process that can be measured and studied in a laboratory. However, rebellion against parents cannot be reduced to a mere chemical process. It occurs within a specific socio-historical context where immense attacks and pressures are exerted on young people, especially if they are women.

If it were not so, we would not be able to explain the existence of repressive methods aimed at guiding young people toward positions that benefit the Capitalist Modernity system and help its reproduction. One of these methods is the "expectations" imposed by institutional systems and mainstream culture. In this way, any young person who constructs their life plan according to the standards that guide them towards the myth of "professional success" and the "traditional family" will experience significant social pressure.



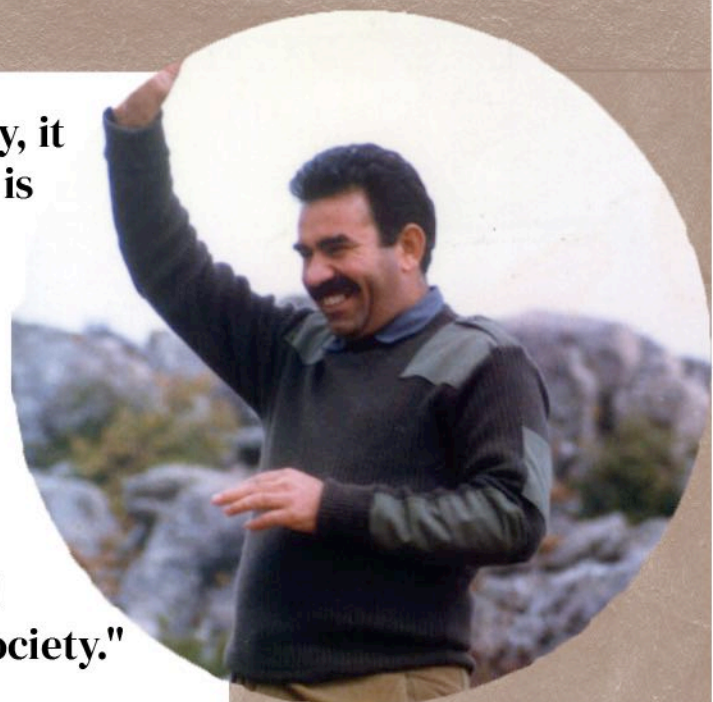
If we question and seek alternative paths, we are portrayed as immature and foolish.

Young people are forced to adapt to patriarchal norms through physical and psychological violence in families, schools, workplaces, and the military. Young men must be strong, they cannot show weakness or emotions (except anger). Young women must be compliant and subservient, not take on heavy tasks, and always submit to the expectations and desires of men. This creates enormous pressure.

The youth spirit defends itself against this pressure during puberty.

Rêber APO describes the reality of youth in Capitalist Modernity as follows:

"When youth takes its first step into society, it faces dangerous traps. On the one hand, it is shaped by the patriarchal society and influenced by the official ideology of the system, while on the other hand, it is dynamic and open to the new. It is completely inexperienced in what is happening around it and far from understanding what the old society has foreseen for it. It is completely bewildered by the seductive deceptions of capitalist society."



Rêber APO has provided us with a system for defending the youthful spirit. Youth takes on a leadership role in the revolution and charges forward with joy and passion. But how does youth achieve its goals? How do we understand "action" in Rêber APO's paradigm? Actions must always have a clear objective. An action without a clear objective cannot succeed. If we don't know why we are doing something and how to achieve our goals, how can we move forward?

As young people, we always need clear objectives. What do we want? How do we want to live? What are our dreams, our desires?

If we don't seek answers to these questions, our enemies have won over us. They want to leave us without dreams, without will. They want us to become like robots programmed to pursue a frivolous life based on overstimulation and the search for immediate gratification. As young



people, we cannot accept the circumstances that have been handed to us. Therefore, we cannot afford the irresponsibility of having our actions solely focused on destruction. Of course, some things need to be destroyed for something new to be born. But the fundamental objective of our actions should always be the construction of new democratic structures.

The work of constructing an alternative social system is the body and soul of the Reber APO paradigm.

We want a better life, and that can only be achieved by creating the alternatives that can make that life possible. If we don't build anything and only focus on destruction or remain solely reactive, we may feel like we're in a continuous frantic movement, but we won't have the opportunity to put into practice a new mentality and a new way of life. If we don't change our approach to the struggle and freedom, we will progressively find ourselves in a world increasingly devastated by hegemonic wars and the advance of fascism, and the situation of our peoples and our planet will only worsen without us being able to do anything about it. Construction work is versa-

tile and flexible. It refers to the establishment of structures such as councils, communes, cooperatives, or academies. But it can also be, for example, the creation of groups that reclaim and defend cultural traditions or organizing a local sports club. All of these are examples of building alternatives, and the process of creating them should be considered the most radical action. At this moment, the effectiveness of our actions is crucial. Our enemies are attacking with all their means, and the third world war is advancing towards an even more extreme phase. Therefore, the timing and location of our actions must be clear and appropriate to our objectives. Timing and location are cru-

is for them to disappear from Kurdistan. Nothing more, nothing less. Therefore, our actions should always be directed against colonialism as the main enemy. In this crucial moment, all young people must be aware of their responsibility.

If we don't respond to the enemy's attacks, if we don't organize ourselves and build the revolution with the strategy of revolutionary people's war everywhere, then who will?



cial. If the timing and location are not suitable, no matter how well-planned the action is, it will not achieve its goal. An action that, for example, needs to attract a lot of attention will not achieve its objective if it is carried out in a forest, far from people. Or if we want to give a strong response to a specific event, but the action takes place 20 days later, the effect it produces will not be as effective. Another powerful means of our actions is boycott. All services and goods of the enemy and the fascist Turkish colonizers must be boycotted without exception. The only thing we demand from the colonialists

Therefore, our actions must also give morale to the people. Society must be pleased with our actions. They must see that there are young people taking the initiative and doing everything possible to build a better life.

Our role is to infect the people with our spirit and carry out the revolution with great joy. If this role is not fulfilled, the action has not been successful.

Organization is one of the fundamental pillars of our actions. The organization of young people, especially young women, must be promoted in every action. Organization also means seeking revenge. Revenge for all our comrades who have fallen in the struggle for freedom. Revenge for all the atrocities and cruelties that the enemy has inflicted on our peoples. And revenge for the 5,000 years of patriarchy and women's slavery.

Organization also means fighting for the liberation of Leader APO. Through the creation of a strong organization, young people will be able to liberate Leader APO this year and lay the foundations for a democratic solution to the Third World War.

"Kurdistan is a colony and must be liberated" is the famous phrase of Leader APO with which this movement began and which is still relevant to all of us today. It must be a value reflected in each of our actions because the freedom of Kurdistan, the freedom of the Kurdish people, directly affects the freedom of all peoples.

The attack on natural society began in Kurdistan. With the construction of the first state, represented in the Ziggurat, life as humanity had lived for millions of years was attacked. All this happened in Kurdistan. If we search for something, we will find it where we lost it. Just as Vietnam represented great hope and a shining beacon that guided oppressed peoples to the people's war of liberation, Kurdistan represents in our time the greatest guarantee to approach a revolutionary process on a global scale. Because the Kurdistan revolution is not just a revolution of Kurds, nor is it only a revolution of the peoples of the Middle East. All revolutionary wills that support the autonomy and liberation of peoples contribute their strength and support to build a victory for the world's peoples in one of the hottest regions of the Third World War. It is a stab aimed at the neck of the monster that is Capitalist Modernity, struck by the struggling peoples. Building a victory for the Kurdistan revolution and continuing to expand its influence throughout the Middle East will halfway guarantee the process of liberating our planet.

Therefore, the freedom of Kurdistan is essential for the freedom of the peoples of this world. Every young revolutionary, wherever they may be, must consider the freedom of Kurdistan as a necessity that also affects our own peoples.

If we organize, no one can stop us!

This is what the history of Apoist philosophy shows us. We will continue walking the path of freedom, overcoming all adversities, waving our flags of resistance, and thus, we will make this year a year of great victories for humanity!

We will free Leader APO in Kurdistan and then, village by village, every corner of the world!

Our enemies will tremble before the democratic power of the organized peoples led by the international Apoist youth!

So let us speak the language of democracy, let us organize in our own cities, and no matter what happens, let us resist and fight for a better life.

Çekdar Catrillanca

The True Meaning Of Youth

Rêzan Dersim

The history of youth managed to go beyond the monopoly of the rulers and sustain its own truth

When we when we begin our investigation of truth, the greatest power we can see is in the youth that creates change and revolutions, which has solidified with the creation of the PKK in the 21st century.

It is an undeniable fact. This state of being young, in physics and spirit, represents the voice and struggle of all societies, including those exploited by hierarchical-state mentalities, and even of nature and the universe.

The youth, especially the '68 youth movement and later the "Apoist" group that emerged in 1972, has taken a fundamental position as a driving force in the struggle conducted by all oppressed, exploited, suppressed, societies and movements that are targets for being annihilated and erased from the pages of history.

As they emerge from this ongoing struggle, societies make themselves livable through two dynamic forces. These are women and youth.

The fundamental reality underlying the pene-

tration of the capitalist system into the cells of societies and the weakening and destruction of social values is the weakening of the social activities of these two forces. The ineffectiveness or dysfunction of these two forces means that the society becomes a target in the face of any attack that may come from outside. That is why wherever we look in the world, the subjects on which the system plays the most games and tries to bring down the most, are women and youth.

Youth and women are the two most dynamic segments of society and humanity.

The statist system, since its inception, cannot fully control the power of youth despite its efforts to control it, and it established its first system of slavery through the domination of women. Youth and women, who are in search of a free life, frighten dominant systems. Therefore, from history to the present, dominant systems distort and play all kinds of games on these two segments.

Throughout history, the State has hidden the

history of women and society with mythological, religious, philosophical, and positivist distortions. It also conceals the history of youth. Youth, by its nature, is courageous, open to novelty and the fundamental power of freedom. However, the power-state resorts to all kinds of tricks in organizing and evaluating youth energy in a counter-revolutionary way. While it tries to enslave young women, it tries to domesticate young men and turn them into the striking force of the military.

For five thousand years, the power-state has failed to subdue women and youth, the two dominant forces of democratic modernity, despite all kinds of intrigue, deception, and violence.

Throughout history, both have been in resistance. From slave rebellions to socialist revolutions, from national liberation struggles to free-

dom movements, from environmental movements to feminist movements, women and youth have been present in every field. In every period of history, the power forces have fought against the truth of society, women, and youth, and established great armies and empires.

However, no state or empire has been as destructive as capitalist modernity. No period has been as deeply divisive towards society as the 20th and 21st centuries, nor have settlements been completely destroyed.

The 1st and 2nd World Wars resulted in significant losses. In both wars, the youth suffered the greatest losses within imperialist armies. While the youth fought on behalf of capitalism, they also carried out anti-imperialist struggles under the most difficult conditions. The world balance shifted after World War II, and real socialism developed into a system with the participation of new countries. In order to undermine this development of socialism, after World War II, NATO was established under the leadership of the United States, and special warfare was organized within it and conducted worldwide. Despite the special warfare conspiracies and military coups carried out, the struggles for freedom on the basis of socialism continued to



rise.

After the dissolution of real socialism in 1991, Gladio was abolished in many countries. However, the scope of special warfare was expanded in countries where the pursuit of freedom was on the rise.

The main target of special warfare is the youth.



This method aims to direct the youth towards individual careers, indoctrinating them to consider doing whatever they want as freedom, and attempts to control their energy and potential to a large extent. It tries to channel them into sex, drug use, and industrial sports. It shapes personalities that are individualistic, worship violence and power, insatiable, excessively consumerist, dissatisfied, and therefore in crisis. Nationalism, religious fanaticism, discrimination, and xenophobia also nourish these crisis-ridden personalities. The participation of many young men and women from Europe in ISIS is due to the formation of crisis-ridden personalities. The youth, who consume things presented to them as freedom, redirect their deep-seated dissatisfaction into a reverse metaphysics and this leads them to join organizations like ISIS.

In the fragmentation of the practice of special warfare, the youth-oriented approach of the PKK played a significant role in its emergence

during the years of the dissolution of real socialism. The peak of the passion for freedom and the determination to fight for it, along with the change in special warfare techniques, emerged alongside the PKK.

In the Four Parts of Kurdistan, special warfare also targets the youth of the Middle Eastern nation-states. All kinds of anti-social, destructive lifestyles and practices such as nationalism, religious fanaticism, and drug use are imposed on the youth. The Turkish state has been a special warfare state established against the people and society since the Committee of Union and Progress. Enver Pasha, the architect of the Armenian Genocide, within the framework of the Committee of Union and Progress, established the first special warfare institution that has been passed down from the Special Organization since 1911.

With the signing of the Treaty of Lausanne in 1923, the Turkish State reached an agreement with Britain and France, established a nation-state by denying and annihilating the Kurds, and named it the Republic of Turkey.

Turkey has been a special warfare regime against the people, especially the Kurds, from the beginning. And the primary target of this regime has always been the youth.



The remnants of the Special Organization played a role in the establishment of the new republic and the development of irregular warfare institutions. In 1927, they established the first intelligence organization that was a structure of special warfare. The name of this organization, which is a special warfare structure, is the National Labor Organization. In addition to the conventional army, they structured many special warfare formations from the National Labor Organization to the National Intelligence Organization (MIT) and other formations established over time. Their first target was the Kurdish youth as well. Some young people were recruited as agents and used against society and freedom movements, especially in Amed, Mardin, Elazığ, etc. In these areas, especially orphaned children are taken at a young age and trained to form gang groups, which are used against Kurds who have national aspirations. Furthermore, brutal murders are perpetrated against them, aiming to terrify the society and suppress them, while blaming these killings on those who have national demands, thus attempting to sever the bond between the society and the cause. Language and identity have been used as tools of assimilation in the face of the oppressed people and youth.

The PKK movement is aware of this reality and approaches the youth with a determination and belief in instilling a sense of responsibility and leading society towards a livable future. Unlike the capitalist system, it equips the youth even more and instills in them the power to stand on their own feet and lead society. More precisely, it puts into practice what society expects from the youth.

PKK is a youth movement

At first, this may sound like a slogan, but it is not just a slogan. It remains profoundly real and achievable. From the initial group stage to becoming a party, from carrying out revolutionary initiatives abroad to reaching tens of thousands of guerrillas and achieving a paradigm shift, PKK has positioned itself within the ranks of democratic resistance movements as a youth movement.

Just as the natural society felt the need for awareness and struggle against the shamans, now the PKK movement and the youth, who are the vanguard force of the PKK, are engaged in a struggle against the gods created by the shamans. If we look at any place where Kurds, especially in Kurdistan, live, we can easily see the pressure and attacks of the system on Kurdish youth. This is because the PKK movement has largely succeeded in uniting youth with their essence.

This war against youth, which has been initiated in almost every region of the world and throughout history, has collided with the PKK wall in Kurdistan.



Just as the youth is the soul of society, the soul and brain of the PKK movement is youth.

This is because the PKK is a movement of social culture. The PKK has always raised the banner of resistance against the system in every period of history and has been the torch-bearer and advocate of free life. Youth, by its very nature, is opposed to the system. The fact that youth is the most vulnerable group to the system's "numbing" attacks of "meaninglessness" confirms this reality.

A youth that is detached from its meaning and emotions is an emptied youth.

However, despite all types of attacks from the system, it is still the youth who takes to the battlefields and overthrows the system. When we consider the current state of youth, we will see this reality even more clearly. Youth movements that have not survived historical massacres find a new path and opportunity for themselves through the role and mission entrusted to them by the PKK.

In summary, the sociology of youth is freedom, its history is resistance, and its development is change. Nothing imposed upon it can be the standards accepted by the youth. And there is no place other than the PKK where these standards can be provided.

Rêzan Dersim



The Internal War Against Liberalism

Minuit Tourinà

Self-Critic Reflections From Inside The Radical Left

My political certainties and doubts are currently based on events that disrupted me during these last 4 months of my life.

These major changes mainly consisted of a deep questioning of the activist scene in which I have been evolving for almost two years - the time when my process of politicization started. This leads to doubts and self-criticism about my own way of life and thinking, but could be seen also in the more global political and historical context of the whole extreme left-wing activism in Western Europe (My experiences were from France and Germany.)

I will try in the following text to develop synthetically what these disruptions comprise.

The ZAD under neo-liberal influence

The critical understanding of neo-liberal mentality, the importance of critical- autocritical practice, of ideological work, of organization, of internationalism... Starting to understand these values made me able to visualize with striking clarity the lacks of our social movements and spaces of struggle in France and Germany, especially in the autonomous/squatting/ZAD scene.

The occupation I lived in for a few months the previous summer, appeared to me as new guiding light; the typical example of a ZAD contaminated by neoliberal ideology. Aesthetics and symbolism taking over real political action in order to make the place attractive; the consequence is a good massification of the struggle, but politicization does not follow. Events at the occupation are mainly

parties focused around consumption, where students - urban and rather privileged - come to fill their good conscience (and their own Instagram feeds!), exhausting the forces of the inhabitants who deploy all their energy to welcome them for a weekend...

No communal life is organized according to living places and between different groups with strong comradeship links and which have their own autonomous structures, but there are general assemblies and centralized "self-organization" tools. For example, thanks to organization boards where one enters one's name, the individuals and their immediate desires are linked to tasks to be carried out for the good functioning of the occupation. There is no need for social interaction in this process, and it is difficult to build friendships with people who were just passing through, with whom one only spent one or two hours at a given time before leaving for a new task, with a new team. So it was literally possible to spend your whole day doing collective tasks, while talking to almost no one.

Militant radicalism was negatively associated with violence, masked faces, and lack of thought, as media discourses were taken up by the activists themselves, the bourgeoisie and state's propaganda was not fought.

Within our own place of struggle it was difficult to build a radical alternative to pacifism, to

reformism, to "being pleasant and consensual to everyone, at any costs." The eviction was an opportunity for me to find comrades with whom to share and and build upon these critics.

Before the occupation eviction I was obsessed with one question: how to have a politicizing impact upon the crowd of students who will come and go over the next two weeks? Instead of wanting to be in the middle of the action, surrounded by police and journalists, my group of comrades and I decided to work on sharing and and spreading ideas by recording radio programs about the eviction. It was hard for me to accept the decision not to physically resist the police with the majority of the "ZAD-ists", not to defend our huts and our barricades.

I understood here that the desire for action was partly driven by a need for egocentric recognition. That was the case for many of us. But that could also evolve through self-education and critical work.

By participating in the radio I understood in practice what the complementarity between direct action and ideological work meant. I understood that the ZAD was going to be physically destroyed, but that the revolutionary mentalities at the ZAD still had to be built.

Resistance to the police was important because it would imprint upon all these young people who were experiencing it for the first time. But the resistance to the neo-liberal mentality was non-existent, which is why I chose to make it my priority, continuing until today in other militant places.

...

The Insurrectionary fantasy

At the same time, I was reading a book on the evolution of anti-militarism, because the military question has always interested me a lot. Since the ZADs, the squats, the evictions, the riots, I had developed a very clear vision of which strategy needs to be adopted to attack capitalism: the material destruction of all its power structures should be our main objective. Pushing this idea forward to its logical conclusion, I found a wall halting my progress:

Capitalism and its states have armed forces that will defend their interests at all costs. And we are unarmed, have no tactical knowledge, no physical and psychological training.

For almost a year, this idea horrified me and pushed me to action: how to build effective barricades? How to transmit the practices I learned in the black-blocks? How to build a military counter-culture, to develop an anarchist ethic of the use of violence, and anti-authoritarian forms of command? How to bring this subject to the table in a left-wing scene that seems to be in denial and ignorance of these questions? How do we overcome the dogmatic anti-militarism of leftists, making them reject anything that even remotely reminds them of the colour of fatigue?

Reading this book has given me very valuable insights into these questions, because it has similar constation to mine but different conclusions.

I was convinced that I had to train myself militarily and then train as many activists as possible around me. I understood that this was my role in order to fill this gap. But the book was also critical of this vision, judged as useless and dangerous. To consider the military sphere as autonomous, detached from the capitalist state, and therefore to imagine that the revolution will be reduced to a confrontation against the capital state armies, is unrealistic. This point of view leads to a purely technical and tactical preparation, does not take into account the social context, the neoliberal influence dividing the populations. The reading made me understand that the most realistic risk of war is that of civil

war, which would mean the division of people into different clans, killing each other for the interest of the ruling classes. In this situation, neoliberal ideology would triumph over the opportunity of a social revolution.

This confirmed my ideas:

In order to destroy capital state armies, it is necessary - before thinking about weapons - to attack the legitimacy of the state in the mentalities of the population.

We must point to neo-liberalism as the common enemy of the peoples, overcoming the divisions that this enemy has succeeded to grow amongst us. Who will fight for it in an army if this psychological warfare is not won?

...

The social class and the “Gated community”

When I came back from the occupation eviction, I didn't really feel comfortable going back to my usual activist circles. I had a constant feeling that I was never doing enough, that I was not radical enough, not active enough, I often felt in competition with others despite our discussions on this topic (activist purity, performativity...). It took a lot of energy and I was often tired/depressed. I decided to move to the place where I felt most socially comfortable and tried to figure out why. Following my recent discoveries (as explained earlier), what made sense to me was to study and to fight social division tactics, starting with my own social category.

Why are radical left-wing activists so cut off from society? why are they marginal? why do the working classes not recognize themselves in the voice of those who claim to defend their interests?

The First logical answer I found: The closed,

secure, codified aspects of the extreme left groups favour the tendencies of self-referentiality - of not having any other social relations, nor friendships, nor activity outside the leftist scene. In this way, we fall exactly into a gap in within society which we reproach in the case of the ruling elites.

So I pushed myself and walked 200 meters further, to the neighbors of the house I used to live in with my collective. These neighbors are young proletarians with opinions associated with the right-wing, nationalist and conservative political spectrum. Their political culture is obvious, reflected by their language and appearance, so it often provokes strong reactions from my left-wing comrades. Some of them are even tempted to set fire to their living place and chase them away. My leftist friends don't care about the fact that one of our right neighbors is the son of the owner of the land we are all living on. They justify themselves: “As anarchists we reject the authority of the owners.”

These reactions sound to me like a lack of empathy and strategic intelligence.

I began to develop clear arguments, which gave me the strength to knock on our neighbors' doors. If we shut them out, we're just pushing the problem away; they will simply live in the next village, which is probably populated by other people with the same profile.

Fighting our neighbors, even if they are right-wing, means fighting a whole part of the society that we claim to defend in our discourse.

The gap between the left and the population comes from this contradiction. Leftists hate rightists (often quickly equated to fascists), without even distinguishing the ruling classes spreading right-wing ideologies from the population which has hardly any other choice than to be exposed to these ideas in order to exist

politically. In reality, in our leftist circles, many of our analyses are crude and undifferentiated, as in this example.

We focus on micro-politics, on our interpersonal relationships, conflict management; but the societal scale and the macro-political sphere disappears from our discussions and from our daily life.

We have much more energy to spend on a discussion about tensions we feel in our affinity group, than on a discussion about tensions between social classes, between populations and countries.

Among my right-wing neighbors, the political debate is daily and occupies these different scales. They may have ideas I deeply reject, but I do not feel attacked personally and the conversations we have are constructive.

Thanks to their criticisms of the left situated from the right-wing, I understand now the point of view of a whole part of society that I could not while I was stuck in my left-wing socio-political category.

They also opened up to my left-wing view on their right-wing ideas, and together we understood that our common first enemy is neoliberalism. We influenced each other and often laughed at the irony of the situation. I sometimes even feel the collective spirit, the comradeship, much stronger in them than in the house where I live with anarchists.

However, this remains a difficult and time-consuming exercise, where I don't always manage to balance my degree of immersion and openness to their way of

life, their language, their culture, and my degree of righteousness, opposition, confrontation, and commitment to "my own."

I am partly neglecting my left-wing collective because of the time I spend separately in my right-wing collective, whereas my objective should be to succeed in making the two cohabit and dialogue better. I am also developing a deep love connection with one of the neighbors, which on one hand I thought could tactically help our two groups to come closer together, but also clouds both my discipline in organizing my day and my intellectual responsiveness. The calculation of the degree of immersion I mentioned above is logically complicated by the boundless empathy I feel for this comrade.

...



The lack of revolutionary values

So I see the potential of the revolutionary values carried by the movement launched in Kurdistan. I see the curiosity of my comrades on both sides when we talk about self-criticism, self-discipline, collective responsibility, and the infiltration of the neoliberal mentality into our behaviors. I also observe from them the distrust for the Kurdish revolutionary organization, which is interpreted as "hierarchical, perhaps sectarian, built around a leader, in a political context that has nothing to do with ours." A few days ago, a collective reading took place with my anarchist comrades and two of our neighbors. We read the *Lêgerîn* N°8, the special issue about liberalism, and I started to understand how long it would take for these ideas to wear out in the minds of my friends, and I was surprised by my own impatience to make everything be understood as quickly and deeply as possible. It often happens that I feel alone in this role of bringing ideological inputs to our collective organisation - alone spending several hours a day reading and writing, alone appreciating the interesting aspects of this work. This solitude leads to an imbalance in my mind: out of an intense need to find a deep meaning in everything I do, I reproduce an elitist mechanism that consists in placing reflection, analysis, self-education, above everything else in my daily life. In that way I was not taking responsibility in the group for any action that was not in line with my ideas, nor will I until my ideas are clearly defined. I am not going to devote much time to collective tasks until it gives me the impression that they are working in the direction of revolution.

So I am currently stuck in a theoretical phase of ideological self-formation, which for me is an essential characteristic of revolutionary action, but I will only get out of it by dragging others into it. My reading and writing activities, which take up perhaps 50 percent of my time during the week, will pass from an individualistic activity practiced in solitude, to a collective activity that will awaken our revolutionary mentalities. This could then return me to the mindset need to help the collective to run materially, and could allow me to rebalance my daily life without facing an inner struggle between theory and practice.

Minuit Tourinyà



Retomada Aty Jovem: The Grand Assembly Of The Guarani And Kaiowa Youth

The Guarani and Kaiowá are indigenous peoples located in the southern corner of the state of Mato Grosso do Sul (MS), in the territory occupied by the Brazilian State. Together, they are considered the second largest indigenous population in the country. These peoples are part of the larger Guarani people, who, like the Kurds, are divided among four different nation-states: Brazil, Argentina, Bolivia, and Paraguay. In Brazil, the Guarani people also inhabit other regions beyond the central-western area, mainly the southeast and south. In the state of MS alone, they total approximately 50,000 people. As early as the 16th century, these peoples faced the first waves of European colonial violence in the region known as *'Itatim,'* in what is now the western part of MS. With the establishment of the first Jesuit missions, those who were not converted by the missions turned to the forests as a form of resistance. (In Paraguay, the Kaiowá are known as Paĩ-tavyterã, which means "inhabitants of the center of the earth." Kaiowá is derived from the Guarani word ka'guy gua, which means "originating from the forest.")

The Kaiowá are descendants of these groups who resisted the initial colonial process that reached the region. They were the ones who refused to be catechized and colonized.



In the 19th century, after the end of the Triple Alliance War against Paraguay and the redefinition of borders in the region, the Matte Larangeira Company was established, focused on the exploitation of yerba mate and responsible for extensive enslavement of indigenous people in its plantations, as well as the further displacement and dispossession of indigenous peoples. Around 5 million hectares were granted to the company, equivalent to almost the entire southern corner of MS, which corresponds to the vast Guarani and Kaiowá territory. In the 20th century:

Between 1915 and 1928, eight small indigenous reserves were created, where the Guarani and Kaiowá were forcibly confined, removed from their ancestral lands to serve as a reserve of cheap labor and to have their lands allocated for extractivism and monoculture.

Over the following decades, especially in the 1940s with the expansion of cattle farming and large estates, and during the Brazilian military dictatorship (1964-1985) when soybean and sugarcane cultivation expanded, there was an intensification of extermination policies and genocide based on the expansion of agricultural frontiers. Today, Mato Grosso do Sul is the Brazilian state with the highest rates of violence and criminalization against indigenous peoples and their struggles, being one of the centers of agribusiness and large landholdings in Brazil.

In this historical process, the Guarani and Kaiowá have resisted and continue to rebel against the State, capital,



large landholdings, and patriarchy.

Starting in the late 1970s, the spiritual leaders of these peoples - the nhanderu and nhandesy - called for the first major assemblies that brought together warriors, elders, children, and families around a common project: the recovery of ancestral lands usurped by large landholdings and non-indigenous people.

This grand assembly is called Aty Guasu, and from then on, the first actions of land reclamation, known as "retomadas," begin. These retomadas involve occupying and reclaiming lands that are often in the hands of large landowners, resulting in frequent conflicts and the immense sacrifice of Guarani and Kaiowá martyrs, who are always remembered by the people as seeds of ongoing struggles.

With the expansion of indigenous forms of struggle and organization, the Kunhangue Aty Guasu was founded in 2006, a grand assembly of Guarani and Kaiowá women aimed at strengthening women's voices in the movement and combating colonial violence against what they see as bodies-territories.

Finally, in 2012, the Retomada Aty Jovem (RAJ), the grand assembly of youth, was born. The RAJ recognizes youth as one of the main protagonists in the struggles for land and

territory, but also as collectives that are threatened by various factors of daily reality marked by war.

Racism, high rates of suicide, homicide, enslavement, and labor exploitation, lack of access to healthcare and education, as well as the counterinsurgent effects of churches and drug trafficking, are destructive elements that the RAJ has risen against to rebuild the youth of these peoples around a common project of resistance.

They advocate that the reclamation of land is also the reclamation of young Guarani and Kaiowá people as a people, as part of a living culture capable of confronting daily violence through self-organization.

In this regard, the yvyrai'ja, young apprentices of spiritual leaders, play a crucial role in transmitting and sharing ancestral knowledge.

Part of this reclamation, therefore, also involves listening to the teachings of the elders, whose memories, stories, and narratives enable the continued reproduction of the new worlds that emerge from the retoma-

das. These are sustained by their prayers, ceremonies, and ways of organizing life - through active forms of combating racism and the pressures of capitalism and the capitalist world of the white people on the land and subjectivities. The Guarani and Kaiowá youth have also organized fronts of struggle using audiovisual tools as a means of resistance and counter-information.

Every year, the RAJ holds its general assemblies where the main issues affecting the youth and the people in general are discussed. They also define the responsibilities of the grassroots counselors who act as delegates from their respective communities.

From these spaces of overall organization, demands and actions are taken to the grassroots level, making collective confrontation against the extermination policies of the Brazilian state possible.

In this regard, it is crucial to formulate strategies for the retomadas and to strengthen the youth as a fundamental part of the continuity of the struggles and the preservation of the Guarani and Kaiowá ways of being. The self-organization of the RAJ reflects a time of uprisings of a new youth prepared, around the world, to fight for a democratic modernity with the strength of ancestry and the necessary creativity to find new methods, new ways, and modes of relating, organizing, and combating those in power.

Bahoz Shavaro



The Heroes Of The Castle Of Arnun

PKK Revolutionary
Internationalism in Palestine



Serxwebûn archive

This is a fragment of a remembrance text dedicated to ten Kurdish Internationalist partisans of the PKK that fell in the resistance against the Israeli invasion of Lebanon in 1982 and their heroic struggle that led till the end, side by side with the Palestinian and Lebanese revolutionary movements. Their story "Heroes of the Castle Arnun" was first published in the magazine Serxwebun in Kurdish and Turkish and in the German solidarity magazine "Kurdistan Report" in August 1984.

Castle Arnun is a historic building, located in the south of Lebanon, 5-6 km from the town of Nebatiye. The French had to inevitably withdraw from Lebanon during the Second World War, as a result of the occupation of France by Hitler's Germany, the critical state of their foreign policy and under the pressure of the growing struggles of the peoples; afterwards, the founding of an "independent" state was proclaimed. Since that time, Castle Arnun has been an observation post of Israel's border for the army of Lebanon. The armed forces of the Palestinian Revolution settled here in 1976 with the support of patriotic forces within the Lebanese army, who came from Jordan after 1969. Although Castle Arnun served as a bridgehead for years between the Israeli Zionists and the armed forces of the Palestinian Revolution, it remained as a fortified position firmly in the

hands of the forces of resistance until June 1982.

Nestled in the Nebatiye plain, Castle Arnun is separated from the Israeli border in the south by the Litani River flowing from the north-east. The valley where the Litani River runs is very deep, separating Israel and the enemy Suad Haddad ("Major Haddad") from the Palestinian resistance forces. This valley, which begins in northern Lebanon, is an extension of the "Bekaa Valley" that stretches from west to east and from east to south. The region surrounded by this valley, starting at the Mediterranean Sea and appearing in the form of a crescent, covers most of the Lebanese soil and the most mountainous areas.

For this reason, the Litani Valley has a strategic importance. Castle Arnun is the closest point of contact with the Israeli border in this valley and

was in the hands of the resistance forces. That's why Castle Arnun and its surroundings presented a top priority target during the Israeli Zionist's invasion of Lebanon.

June 6, 1982

Around 4:30 pm: The climate was cool, and the surroundings were lively. The sun prepared to sink into the depths of the Mediterranean Sea, radiating its red-hot on the open surface of the sea. The village of Yahmur, about 1 km away from Castle Arnun, was teeming with life; the voices of the people on the roads, the cries of the children, the noise of the animals indicated an active life. While the peasants returning from the harvest were moving toward the village, holding their sickles in their hands, talking to each other, all their movements showed their fatigue. The day lived out its final stages and noises.

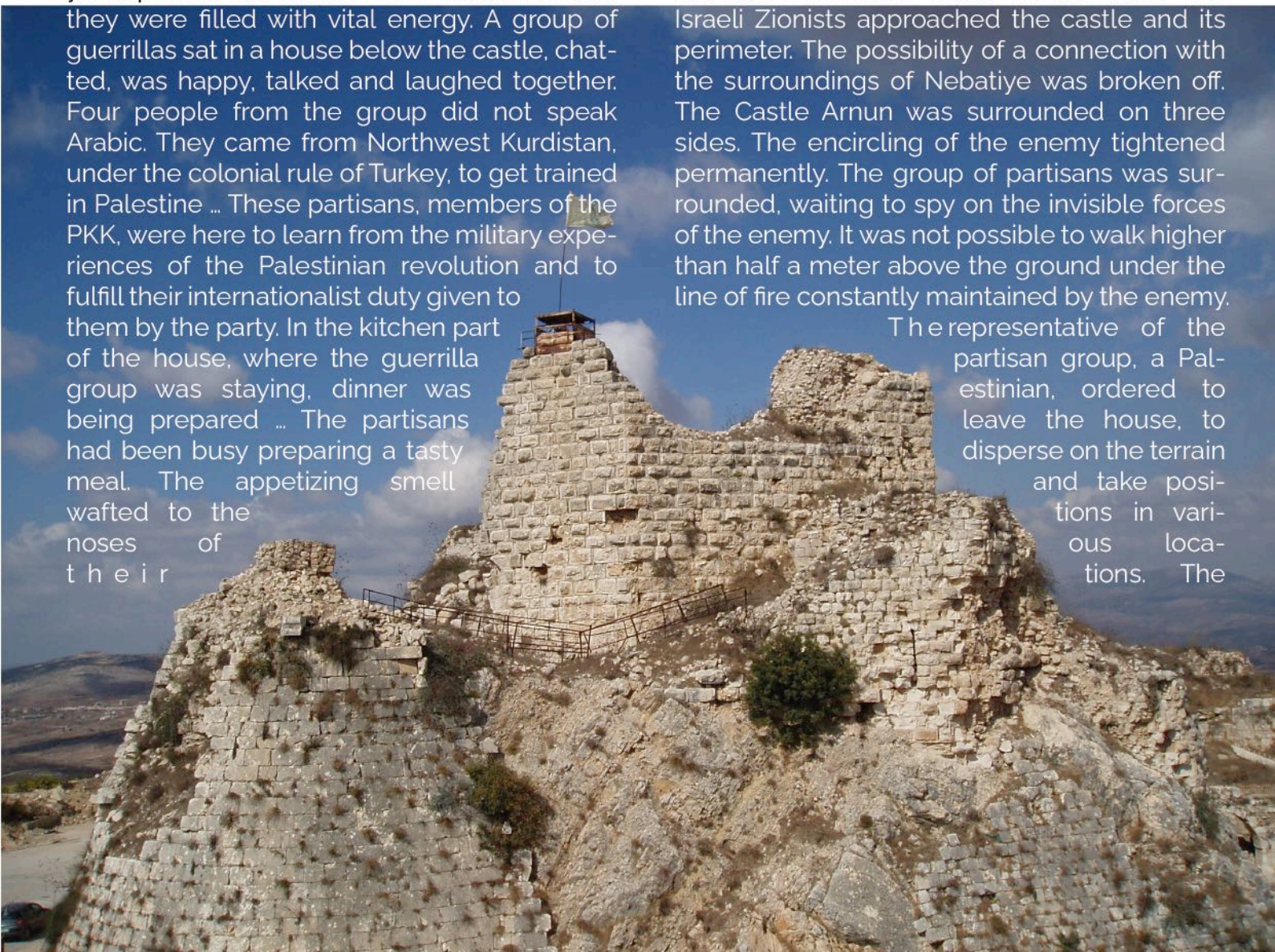
In the fortress Arnun above the village, there was silence despite the air bombardment that had been going on for two days. The shooting down of a Zionist aircraft by a SAM-7 in Nebatiye improved the morale of Palestinians and they were filled with vital energy. A group of guerrillas sat in a house below the castle, chatted, was happy, talked and laughed together. Four people from the group did not speak Arabic. They came from Northwest Kurdistan, under the colonial rule of Turkey, to get trained in Palestine ... These partisans, members of the PKK, were here to learn from the military experiences of the Palestinian revolution and to fulfill their internationalist duty given to them by the party. In the kitchen part of the house, where the guerrilla group was staying, dinner was being prepared ... The partisans had been busy preparing a tasty meal. The appetizing smell wafted to the noses of their

friends outside the house. The food was ready; all were called to dinner except the guard. The guard who had to stay outside was also a partisan from Kurdistan.

The time moved to 5:00pm. The group was listening to the news in Turkish from the radio. The radio reported that Israel had occupied Lebanon from air, land and sea and was making progress. The wireless operator of the group already knew about this message from the radio. The guard was already starting to hear the voices of arms from afar and near. There was shooting and flames everywhere.. Dried grass burned like cotton soaked in gasoline, the shots reminiscent of rain tearing up the sky, so even the flies moving in the air could hardly escape. Suddenly fire and death burst out through thousands of weapons. Everywhere the earth was stirred up meter by meter and they moved towards the castle. But the terrain was a little uneven.

The place where the group stayed was a bit lower and located behind the hill. That's why you couldn't hear many shots at the spot. But the more darkness came in, the more the Israeli Zionists approached the castle and its perimeter. The possibility of a connection with the surroundings of Nebatiye was broken off. The Castle Arnun was surrounded on three sides. The encircling of the enemy tightened permanently. The group of partisans was surrounded, waiting to spy on the invisible forces of the enemy. It was not possible to walk higher than half a meter above the ground under the line of fire constantly maintained by the enemy.

The representative of the partisan group, a Palestinian, ordered to leave the house, to disperse on the terrain and take positions in various locations. The



house could be bombarded at any moment, he said. There was another group in the castle. But the mutual connection was cut off. The Israeli Zionists had invaded the castle, but none of the groups staying in the castle came towards the house. Because the radio connection had broken off too, one had to assume that everyone had died. (The group scattered around the compound which left the house, including the commander, consisted of seven people. The number of the group remaining at the top was as high.)

In the meantime, the line of fire in the space where the lower group was located decreased. The group wanted to break through the encirclement and escape. The mutual firefights began. The line of fire held by the partisans was not effective and forceful enough to face the enemy. A shot fired at the enemy brought back hundreds of bullets. The group of partisans was in the middle of flames. Darkness had set in now. The shooting subsided where the group of partisans was.

Among the partisans two Palestinians were seriously injured. One of the partisans from Kurdistan had fallen, another two injured. The commander and a partisan from Kurdistan were not to be seen. The moaning began, the partisans expected help from each other, but to achieve this was not possible because everyone was injured, and mobility was extremely limited. The darkness of the night now established its prevalence entirely. The line of fire that scoured the guerrilla group fell silent as well. But still the sounds of shooting came from everywhere, the arms arms would not stop. The Israeli Zionists did not come to where the guerrillas were staying.

An injured partisan from Kurdistan (Veli) called his comrade very weakly and urgently and asked that he come to his aid, because the two were closest to each other. The calling partisan (Veli) had two gunshot wounds. One of the bullets penetrated from the back, the other from the side forward and came out, shattering his belly. His blood was flowing in a stream... He started tearing all his clothes to stop the flow of blood, tying his belly, and slowly dragged himself towards his other comrade ... At that moment, he began to shout slogans:

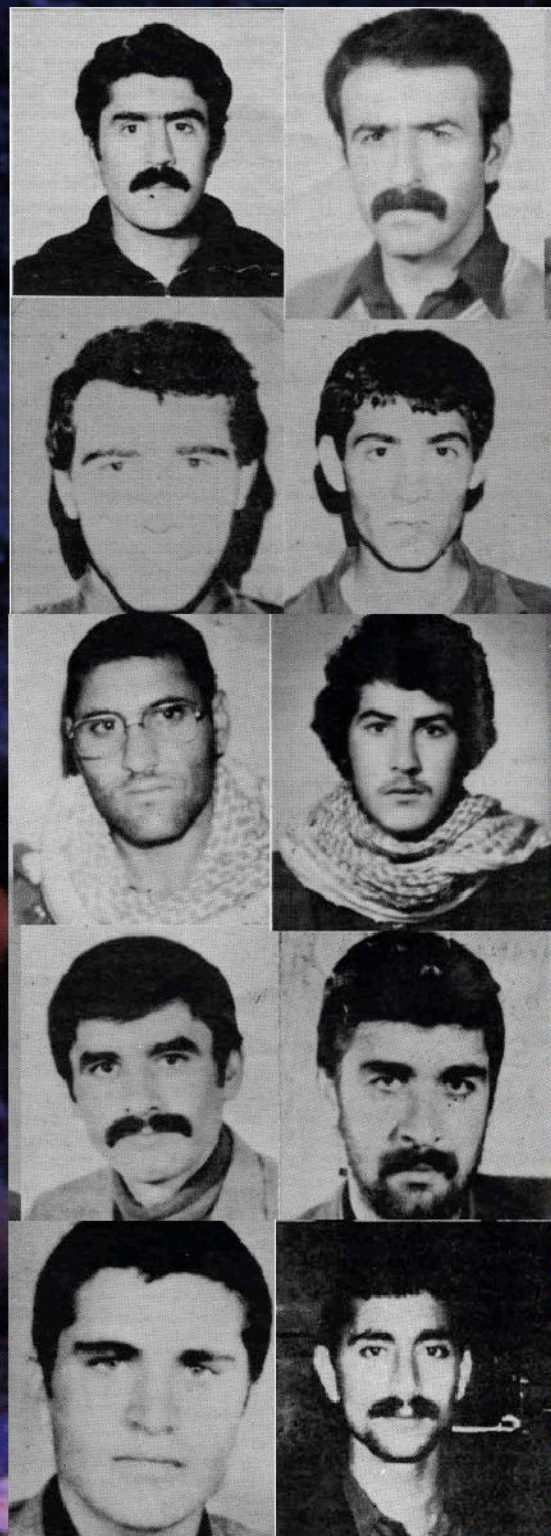


Zionism! ... Resistance means life! ... Long live the glorious leader of the people of Kurdistan, the PKK, and its internationalist view! ..."

Veli's voice was strong despite his serious injury, despite everything else. He had already approached his comrade and asked about his condition. While his comrade Adnan explained that he was injured on both legs, he tore his clothes to tie his wound with the strips of cloth to stop the flow of blood. The injury to his left foot was frightening. The bullet that penetrated the heel had shattered the ankle as it exited. The inside of his boot was full of blood. There was a bullet in the bone above his knee in his other leg. Adnan was not able to walk in this state ... Veli's injury was serious and he recognized his dire condition. He was aware that he would lose his life. But he was quite calm while talking to his comrade Adnan... He reiterated for his comrades the party, the fight, why they came from Kurdistan, saying:

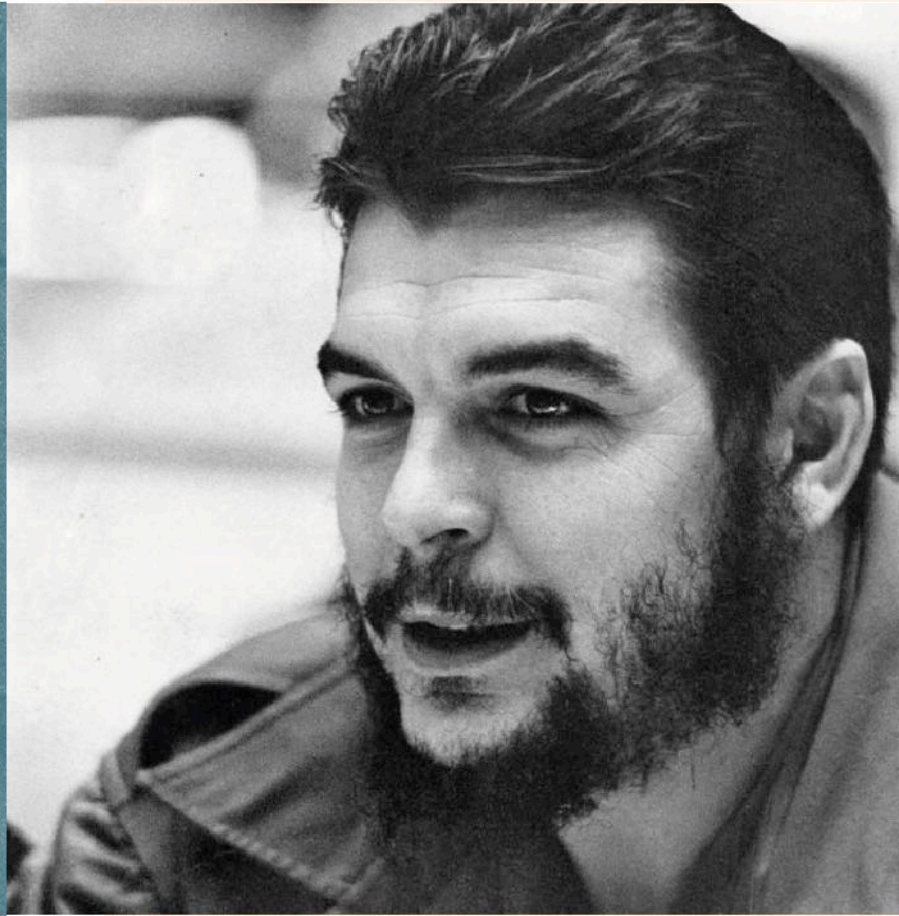
“Comrade, I loved my country, my people, my party and our ultimate goal, communism, believed in them, and gave my life for them ... I have an infinite belief that the PKK is the arm of the Communist movement of the world in Kurdistan and an inseparable part of it ... We came here to benefit from the experiences of the Palestinian revolution. To learn new things and, on the basis of the internationalist alliance which our party has developed in the name of the people of Kurdistan with the revolution of Palestine, to make known the revolution of Kurdistan, to develop friendly and lively relations and to fight shoulder to shoulder in this sense and in all areas of life with the revolutionaries of Palestine and Lebanon, in the struggle for freedom and independence for the same longing of our peoples.

We are no different from the heroic and brave children of the communist Soviet proletariat, who shed their blood against Hitler’s fascism in Eastern Europe and the Balkans, screaming cries of freedom, not even from Ernesto, not from the Vietnamese in Cambodia, and we cannot be different from them ... We are fighters of the PKK, the only representative of such a view in Kurdistan...”



Communality And Organization Are The Solution To Our Problems

Jêhat Gabar



“The revolutionary zeal of any single individual despite the most ambitious Idealism is useless, and the willingness to sacrifice one’s very own life to the noblest of ideals futile, given that one works alone”

These words by Che Guevara, who needs as little of an introduction now as he did more than half a century ago when these words were first written down, seem to have lost nothing of their importance. In fact, one might argue that compared to his times – which were marked by a near immeasurable number of uprisings, revolts and revolutions on a global scale – they have never been more relevant. The situation of us, the youth, who have most of our lives still ahead of us has become dire and many of us struggle to even collect the strength needed to get up in the morning.

Hope has become a vague concept; from time to time discussed in films and TV-shows but experienced by ourselves as a mere flickering of a dying flame.

We experience life as sterile and our environment as mediocre, change and subversion are relicts of a past that maybe never was and our own times seem to be an indistinguishable gray mass where history, presence and future have become more or less one and the same. Society, to many, has become hell itself; an apathetic and passive mass, indifferent to any action that might be taken against the status quo. And ourselves, somehow inescapably connected to it all and at the same time rejecting it, find ourselves disconnected, estranged and alienated to a degree, where on some days we feel as a spectator to our own life.

Dissociation has become the
norm

As we see the rivers of our hometowns drying out, its forests being cut down, our grandparents and with them the last remnants of our regional dialects and cultures dying, ourselves losing our personal peculiarities and eccentricities in the turmoil of city life, it is hard not to believe that we are, in fact, witnessing "the end of history".

And yet, there is something that makes us go on. There is something that makes us, as socialists, reject the cynical idea of rule through force, that makes us insist that the solution is to be found in democracy, in the people.

While we find our societies, at large, seemingly indifferent to the injustices around and within them, it continues to be rare to witness complete apathy on a smaller scale. Take a stranger falling flat on his face in public, for example. Now, while some might freeze or be hesitant, it will normally not take more than a moment until somebody, instinctively, rushes to help. Another example can be a certain natural level of cooperation and mutual aid between colleagues at work or school (e.g. the sharing of one's tools when not in use by oneself or the spontaneous collaboration in someone else's project) that happen almost instinctively and without profit incentives in mind. The sharing of food too remains an act so natural and so culturally deep-rooted that we might never have consciously thought about doing it. Or simply look at the spontaneous and self-sacrificial efforts put into practice by different communities throughout time and space that, when affected by natural disasters, suddenly display impressive capabilities of empathy and self-organization without the presence of any coercive apparatus.

The point being that, at the base, at the more local and organic level, certain core principles of communality and mutual aid remain intact. One might even argue that without them, society at large, could not function at all.



Anarchist Anthropologist David Graeber calls these phenomena "everyday communism" that constitute the "baseline sociality", without which society itself would not be possible. Revolutionary leader of the Kurdistan Worker's Party Abdullah Öcalan takes a historical approach and proposes that these acts of "everyday communism" are, in fact, remnants and expressions of a more communal and democratic past whose values have, until the emergence and takeover of oppressive systems, dominated the large part of humanity's history and continue to be the driving force behind revolutionary change towards a more democratic society today.

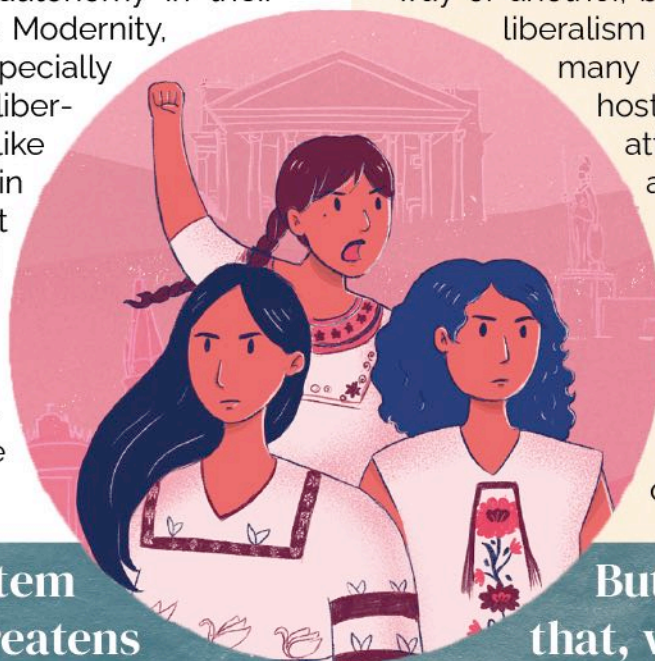
These communal values and behaviors can be said to be the very fabric, the skeleton, of society.

The thing that is keeping us from despair then, that makes us put our faith into society and hold on to noble ideals of socialism and democracy, may be experiences of this kind that consolidate our belief that sociality and cooperation, being the very core of society itself, can also be the solution to the various problems it faces today.



What differentiates the contemporary dominant system, capitalist modernity, from previous systems of coercion and oppression is the severity with which it attacks and corrodes these core principles.

While previous systems of domination (slaveholder, feudal etc.) have leached on society all the same, they can be said to have done so in a more "sustainable" fashion, leaving certain communal values intact by, for example, integrating them into their ideological systems or by granting communities more autonomy in their internal affairs. Capitalist Modernity, on the other hand, especially with the advance of neoliberalism, has succeeded like no other system before it in penetrating into almost every aspect of social and personal life, commodifying society itself and thereby corroding the very fabric of morality that makes human life possible.



Like no other system before it, it threatens the survival of the human species itself.

Most of the problems that we, as youth, are facing today are direct consequences of this crisis. From the disintegration of our ecosystem to the alienation of the individual from their society, the core of the problem is a system that is based on domination and violence. It is a system that relies on a mindset that views the self as inherently distinct from the other. A self that believes it can harm the other without harming itself, that can destroy its environment without destroying itself.

A mindset that has become deified, institutionalized and through millennia of colonization has come to conquer almost the entire world.

And while this idea, of the self as inherently distinct from the other, throughout history has been firmly kept in check by more collective belief-systems, ethics and practices and could only really blossom in the predatory classes of the privileged few, with the advance of capitalism has managed to colonize the minds of the people. None of us can say that we have not been affected by this. That we haven't, in one way or another, bought into the promises of liberalism and individualism. Still, many of us have recognized the hostility of the system and of its attempts to isolate, atomize and prevent sociality and self-organization of society. We have recognized this and have decided to resist by organization, joining or creating collectives or simply engaging our surroundings in political discourse.

But we have to admit that, willingly or not, we have carried certain ideas and influences of the system into our collectives and political organizations.

Ideas of "me" distinct from "you", "us" distinct from "them", ideas of an individual distinct from its society and as a consequence of this; personal attitudes and political standpoints that, instead of facilitating, prevent conflict resolution, problem solving and true communality.

We have to understand that this individualism and its frequent companions: egoism and arrogance, stand in such strong opposition to any honest form of socialism, democracy and communality that any individual or group that has subscribed themselves to these high ideals without declaring war against those vices within themselves, will inevitably fall short of its own ideals and declarations.

The system's ideological hegemony penetrates into every cell of our being and is the principal guarantor for its ability to sustain and reproduce itself. Its main method of achieving this is by alienating us from one another and feeding into behaviors that rather than unite, divide us.

Of course we will face contradictions when we carry our ideas into the public. But contradictions can not be avoided and one can either decide to confront them consciously and grow in the process or accept a position of marginality, irrelevance and defeat from the beginning.

The art of engaging, even seeking, contradictions in a productive manner can be called dialectics. We can say that liberation is such a dialectical process in which the individuals liberate themselves by liberating society and society is liberated by individuals who liberate themselves. Both society as well as individuals change and transcend themselves in the process.





Aspiring young revolutionaries will find themselves with the strength and energy to fight against the enemy, beyond and within, only when they scale back their egos and commit to practicing communality and facing contradictions.

Collectives in turn will find their strength, endurance and impact increased when they support their members to struggle against themselves and seriously aim to overcome sectarianism and isolation by not shying away from contradictions and actively engaging with society.

Fighting in this way, collectively, we will manifest our ideals in the day to day and be able to keep our will from turning soft and our hearts from turning hard. For there are many things that can be achieved in solitude but socialism isn't one of them.

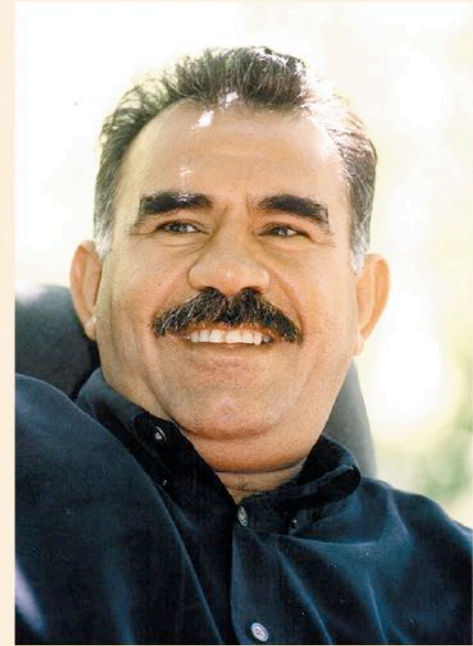


Women's Liberation Ideology: Building the Revolution

Nora Merino, Jineoloji Center

Leader Apo, at the beginning of his third defense 'Sociology of Freedom,' expresses the following:

"It is important, in my understanding, not to be selfish and not to fall into human reductionism regarding the topic of freedom. Can we deny the struggle for freedom of a caged animal? When the song of a nightingale surpasses the most perfect melody, with what concept, if not freedom, can we explain this reality? Furthermore, do not all the voices and colors of the Universe evoke thoughts of freedom? How can we explain all the struggles of women, as the first and last slaves of society, if not with the concept of the search for freedom?"



We must understand freedom in a broad sense, the pursuit of which, is a dynamic that connects all living beings. Therefore, it is also necessary to overcome the classical idea of revolution, the main path for humans to achieve such freedom. Revolution is not about 'accomplished facts,' a measured and calculable process with a beginning and an end, but rather a constant process, a continuous development to expand the living space of society by limiting the living space of the system of domination. It is an accumulative journey of creation, construction, and defense of spaces where society can express itself and self-organize. The main driving force for this is women and youth.

In order to strengthen and transform the struggles and resistances of women, youth, and entire peoples into a system, it is essential to make efforts in awareness, education, and organization. We must insist on freedom and bring revolution to our minds, disentangling ourselves and cleansing ourselves from Capitalist Modernity and its liberal ideology in our lives, minds, and emotions. With this objective, since the late 90s, the Kurdistan Liberation Movement has been structured with the perspective of the Women's Liberation Ideology. This ideology is composed of five fundamental principles to organize life in connection with freedom.

1. Welatparêzî:

This is a Kurdish term composed of "country" and "defense." The land has been plundered, and the culture has been, on the one hand, folklorized, which means that cultural traits have been separated from the whole and seen as part of the past, not the contemporary. On the other hand, it has been assimilated, adopting the culture of Capitalist Modernity as our own culture. This is an ideological attack that specifically targets women and youth. In this sense, the principle of welatparêzî is the basis of who we are, as it expresses our connection to our social and historical dimension, the revitalization of our culture, and the driving force for the struggle for our land. It is the bond, love, and esteem for the land. It is the attachment to language, culture, ethical values, and the beauty of our historical and sociological roots. It is the will to carry out the revolution in a territory that has been assimilated and corrupted by the culture of Capitalist Modernity, and to try to rebuild a life with meaning and dignity. The relationship between women and territory, or women and culture, is truly strong and holds great value. Women are the primary generators, transmitters, and protectors of culture. Therefore, the women's revolution must include responses and alternatives to the problems of immigration, occupation, colonization, assimilation, genocide, and ecological crisis in its agenda.



2. Free Thought and Will



When we talk about Capitalist Modernity, we are not only talking about a system that administers power and capital, but also referring to an ideological system that, through special warfare, shapes much of our way of thinking, feeling, and acting. Therefore, the advancement of free thought and will seeks to break away from Capitalist Modernity by defining ourselves, with our own principles linked to freedom. We must dare to think freely. If our goal is a democratic, ecological revolution based on the liberation of women, we must deepen and incorporate these principles into our minds, hearts, and practices. We must ideologically question the problems we face in order to find ideological answers. We have the urgency to awaken the consciousness of women and youth, to create curiosity, motivation, and a desire for freedom. This point also demonstrates the importance of seeking the answer to the question "how to live?", being clear about what we accept and reject, and living our lives based on the principles derived from these answers.

3. Organization



Human beings are social beings; they need society, the primary form of organization, to learn, grow, defend themselves, and ultimately survive. In addition, the system of Capitalist Modernity constantly and systematically attacks us, so individual resistance cannot be the way to fight against it. Revolution and individual and social transformation are linked to organization. However, not in the classical sense of organization, but in a sense that encompasses all aspects of life and builds a system through it. In this sense, organizations, while ensuring the autonomy of women, must seek to generate influence in society as a whole. The revolution of women is above all a revolution of consciousness, and this is also evident in organization. Therefore, an organization of Democratic Modernity cannot be carried out with the mentality and methods of Capitalist Modernity. In this aspect, the role of women and youth is fundamental in breaking with classical forms and establishing organizational forms that strengthen the ethical and political values of society, fostering its self-organization.

4. Struggle

If women are attacked and enslaved in all areas, such as economic, ideological, legal, cultural, sexual, social, etc., the struggle must be equally comprehensive. Every aspect of life is at once a field of struggle and a field of building free life. The struggle must not be limited to opposition but must be creative and construct alternatives. In the realm of struggle, the dimension of self-defense is essential. The struggle is, in turn, a fight to protect our lives with dignity and meaning. The struggle must be our way of life, not just a part of it, and it must primarily be an ideological struggle and self-defense capable of neutralizing Capitalist Modernity and creating alternative forms of social life.



5. Ethics and aesthetics

The revolution must be ethical and aesthetic, and it must reinforce these values in society. The ethical dimension is linked to the dynamics of sociability, and the pursuit of beauty has been a constant in human beings. We do not make revolution for the sake of it, but we make it with ethical values of freedom, to establish the life we desire, and we make it with beauty. The revolution must be aesthetic and embellish life around it. Revolutionaries who are humble, honest, serious, joyful, and simple, who participate in the struggle with enthusiasm and love, will have an influence of change and transformation in society. Therefore, ethics and aesthetics are two concepts that cannot be separated from each other. The more we live according to our ethics of freedom, and the more harmony there is between what we think, what we say, and what we do, the more aesthetic we will be. Beauty, therefore, is not defined by the canons and definitions of Capitalist Modernity, but by a life dedicated to freedom.



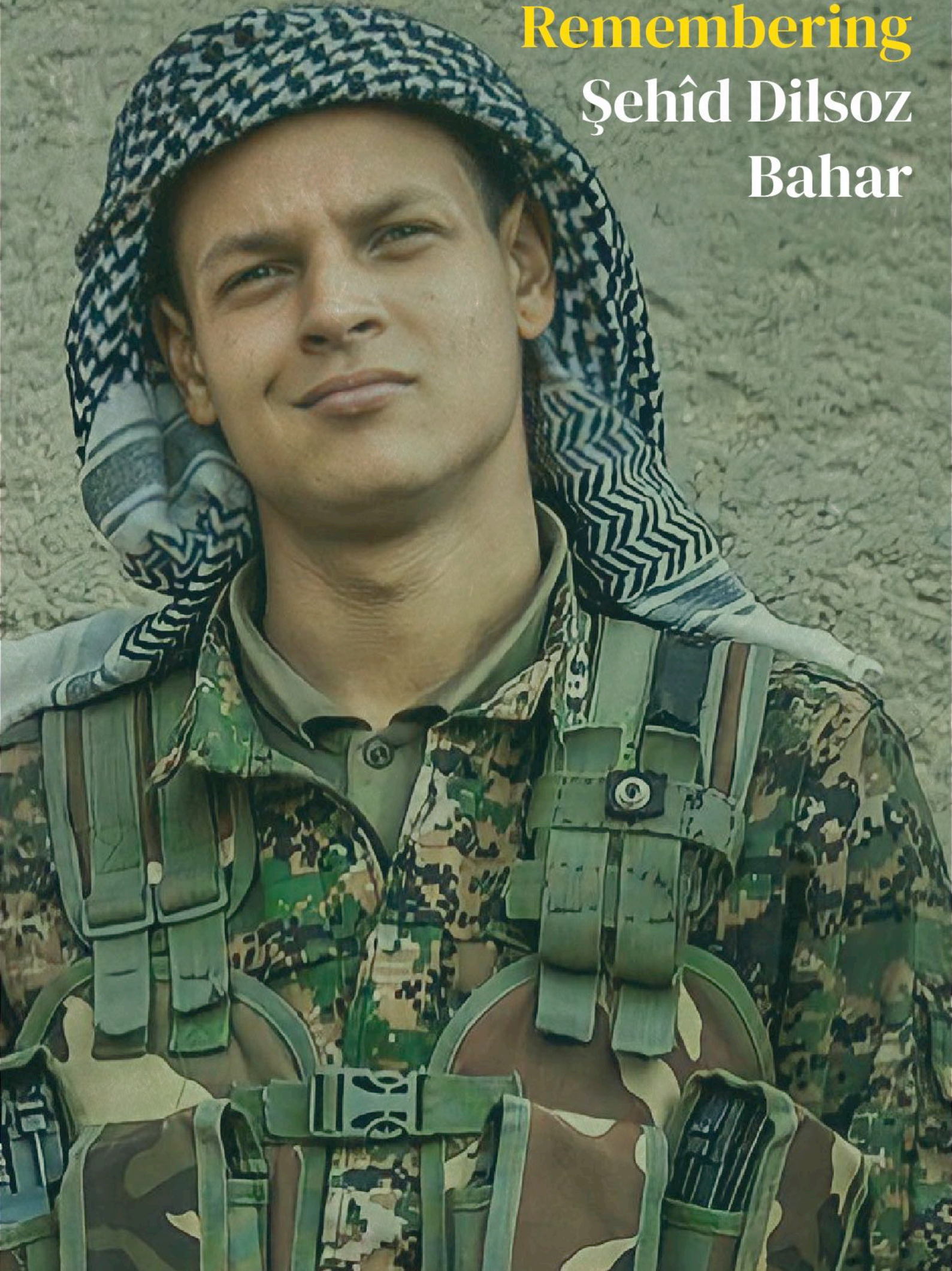
Each of these principles is undoubtedly closely linked to the others. Each principle, in turn, opens up the possibility for us to investigate, delve deeper, analyze our own personality, and propose projects and strategies on the revolutionary path.

"If it is necessary to arm ourselves with thorns like rose bushes in order to defend the beauty of their flowers, then we must do so and we must know how to fight for the free life of human beings, whose capacity for meaning possibly enjoys infinite beauty."

- Rêber Öcalan



Remembering Şehîd Dilsoz Bahar



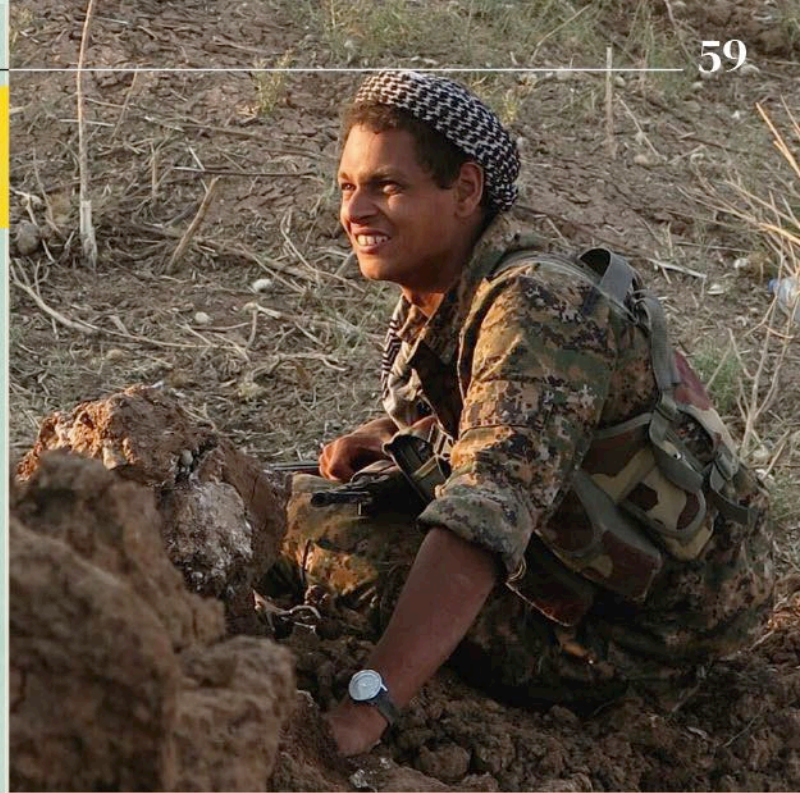
"The dead have died for the great idea."

It has been eight years since our friend and comrade, our companion Dilsoz Bahar, became immortal in the fight against the gangs of the so-called "Islamic State." Kevin Jochim (his civil name) was 21 years old when he lost his life in battle. At the young age of 19, he joined the Kurdish freedom movement as a professional revolutionary and left his civilian life behind once and for all. Comrade Dilsoz stands today as an example of the heroic attitude of countless combative young people who willingly sacrificed their lives for the victory of the revolution.

The reality of martyrdom is as old as the struggle against oppression and injustice itself. From the first day that patriarchy and the state were born in a terrible way, casting their frightening dark shadows over humanity, society was divided into opposing classes, and a whole apparatus of terror was created, whose sole purpose has been repression and violence. There have always been people who have not hesitated to face death or torture and courageously stood up to their oppressors.

The history of social struggles against the statist civilization is a history of heroism and the spirit of resistance, a history of struggle and the greatest sacrifices.

Socialism, as the sum of all social resistance, from the woman who resisted the establishment of patriarchal slavery to Spartacus and the slave uprisings to the labor and national liberation struggles of the 19th and 20th centuries, is as old as human history itself. Just as the official historiography of the ruling civilization resembles a sequence of glorious battles and shining rulers, the unwritten history of the oppressed and disenfranchised, the history of democratic civilization, interlocks like a chain. It has always been the fallen, those who sacrificed their lives for the cause, who have writ-



ten this history with their blood. Their lives, their path, their struggle, and their sacrifice have traced the line of the struggle for the liberation of humanity for 5000 years.

The martyrs are the links in that chain that is our history.

They became a beacon of light in the darkness, our guides through impenetrable thickets, our suns that even broke through the thickest fog. Their example gives us daily strength and courage to confront the exploiters, to face our fears, and to grow beyond ourselves.

Whoever wants to stand up against violence, break free from coercion, and permanently end exploitation has always had to take up arms. The ruling class has never voluntarily relinquished their power. They have always resisted until the bitter end and have not hesitated to slaughter the rebellious people in bloody massacres. Our enemy knows no scruples and no one can expect an honorable and just fight. The ruling class has no morals and no conscience. The blood has always been visible on their hands, and they have fed on the death and suffering of innocents for millennia. We cannot expect mercy from them. They will not spare us, and therefore we must defend ourselves. They will not let their own downfall be organized undisturbed. Where their rule begins to falter, the constitu-

tion and freedom of opinion end, so there is neither martial law nor human rights conventions, only violence and terror. Armed struggle, the revolutionary people's war, which the oppressed hold up as the ultimate means of legitimate self-defense against the war of the ruling class, is the only option for liberation when there can be no more compromises. Armed struggle is a necessity of the revolutionary struggle that must be constantly prepared for. The establishment of the armed self-defense forces of the people is an activity that must not be neglected in any revolutionary process. We are not warmongers, not at all. We have had enough of killing and violence, enough of massacres and mass murder.

We want to eliminate violence from the world once and for all, but we must be willing to take up arms one last time to do so.

We do not choose war as an option and of our own free will; war is imposed on us by the ruling class. But if necessary, we will not hesitate to engage in it because the alternative, which can never be a choice for us, is submission. Anyone who wants to take them on must be willing to fight and not shy away from putting their own head on the line. Death has always been the silent companion of every revolutionary. The Communist and German revolutionary of the Munich Soviet Republic of 1919, Eugen Leviné, shortly before his death sentence, in his defense speech before the court made the



statement: "We Communists are all dead on vacation." He expressed a truth that probably applies to the fate of all revolutionaries, regardless of the current they may adhere to. How many millions of uncounted people have lost their lives over the centuries at the gallows and by the noose, by firing squad and in combat, or in the dungeon under torture, no one can say today. It is only important that we do not fall into mourning and depression, that we recognize that their sacrifice was not in vain but a necessary step on the path to liberation.

Life is the most valuable thing a person possesses because it is only given to us once. The art is to understand how to use it correctly, to live properly and to also die a true death.



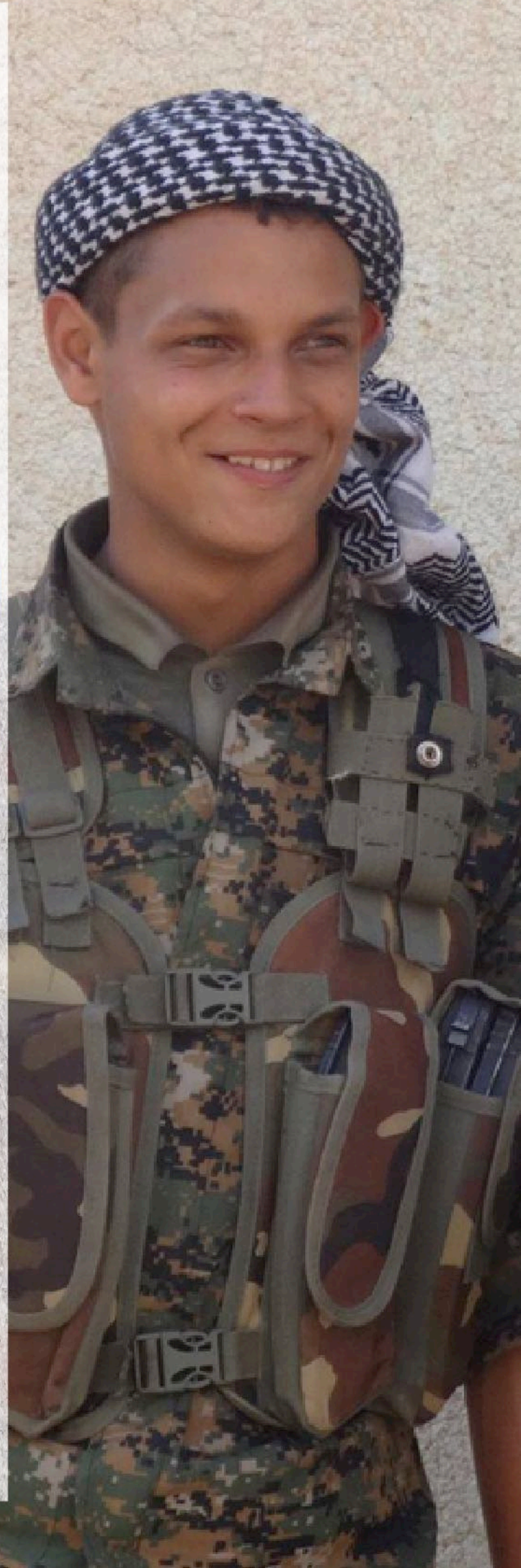
To fall for the cause of humanity, to fight to take the burden of 5000 years off humanity's shoul-

ders and to give the generations of tomorrow a free future is the most beautiful, highest, noblest, and holiest thing a person can achieve in life. Of course, death is by no means desirable, and a revolutionary is distinguished above all by providing a constant and resolute resistance against anything that brings death. However, the moment will come when the road ends even for oneself. It is crucial to walk this path with the same courage and determination, even with a view towards the unknown nothingness, up to the last step. We fight for freedom, for truth, and for the beauty of this world. We fight for life, but not just our own. The willingness to accept our own departure at times, even consciously, characterizes a true revolutionary attitude. Our own life then fades before the immeasurable magnitude of our holy cause. The liberation of humanity weighs heavier than all our lives, and it is a true shame that we do not have more to give. That is the truth.

It may be difficult to imagine what drives a person to give up their own life, but the answer is as simple as it is straightforward.

Once one realizes that we have nothing to lose in this system except our chains, that we have a world to gain, and that this false life cannot give us anything, they no longer feel fear. The capitalist modern system has brought humanity to the brink of destruction today. The crisis of the system has reached its final character today. This is not to say that the system itself will collapse, the system will not disappear on its own. Revolution is a question of the decisions we make. Revolution must be made. The system will not collapse, but humanity will, if we do not dare to make the change today. Our success today is the only option we have. Nothing else has ever been up for debate. We have entered a struggle for liberation that has reached the level of the Third World War. This struggle will either lead us to liberation or to total slavery. We alone make the decision today, no one else. Kevin, like many thousands of other young people, had recognized this reality. What set him apart was that he drew the necessary consequences from it, left his house in Germany, and turned to the liberated areas of the Middle East.

In Germany, Kevin was politically active since his early youth. His drive in his work was his strong sense of justice and his moral conviction to do what is right. He



engaged in anti-fascist youth groups and always took a leading role in their work. Later, he learned about scientific socialism and immersed himself in the writings and analyses of Marx and Lenin. For the first time, he gained a systematic ideological worldview, found a direction, and gained an idea of what it could mean to truly make a revolution. However, he could not find hope and perspective. He often spoke of doubting whether there could be a revolutionary perspective in Germany - that was in 2012. Above all, the contradictions of the Marxist-Leninist paradigm made him think. The fact that the Soviet Union, in its over 70 years of existence, could not develop an alternative to the statist civilization forced him to rethink. When he first heard about the revolution in northern Syria in the summer of 2012, he was immediately enthusiastic. He was moved by the hope that a different world might be possible after all. Since 1989, the system of capitalist modernity has consistently worked to rob people of hope for change. Capitalism has proclaimed its own inevitability with the "end of history" and has tried to engrave its rule over the world in stone. The revolutionary awakening in Kurdistan comes at a time when socialism has already been declared completely failed and dead, like a red star of hope for all those who have not stopped seeking freedom. Kevin was filled with hope anew. Determined and believing in a free tomorrow, he set out for the free mountains of Kurdistan.

over the world have followed his call to this day and continue on his path. Kevin has joined the eternal caravan of the immortals, becoming an inseparable part of our history. With his life, his actions, and his martyrdom, he has woven the bond of brotherhood that connects all peoples of the world even tighter and has given new sanctity and beauty to the great cause of internationalism.

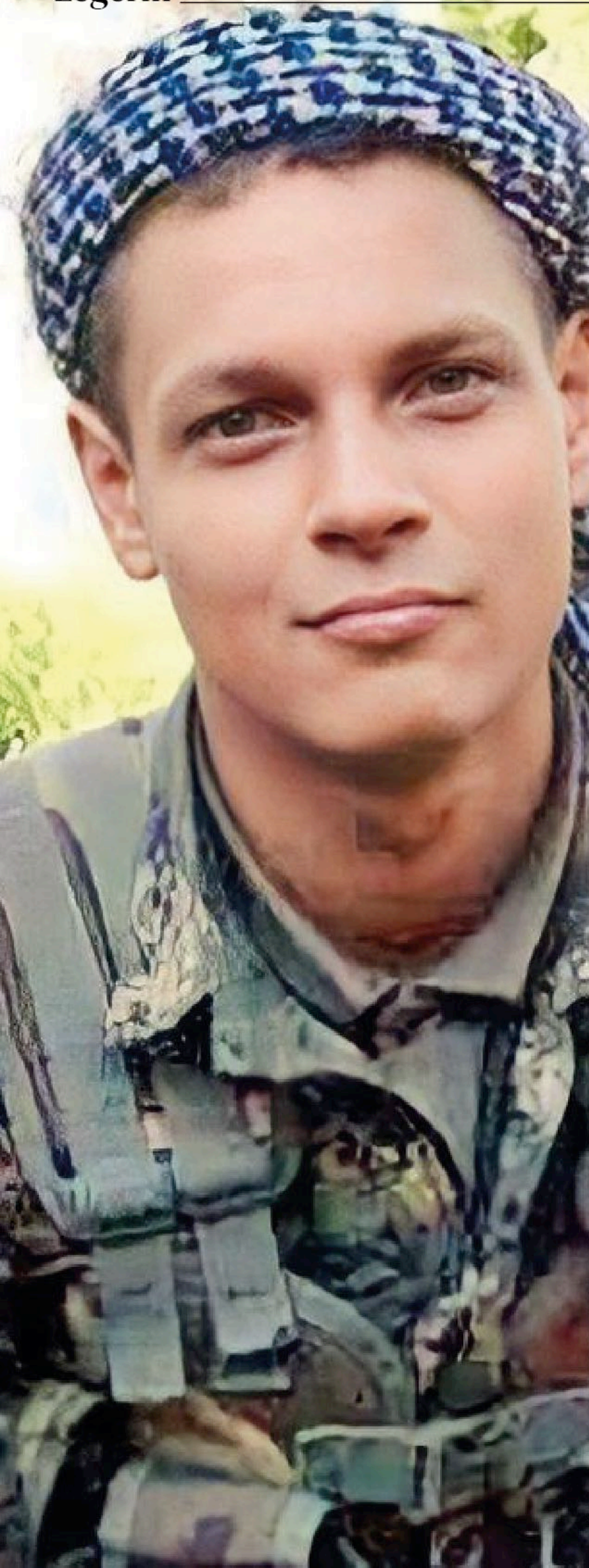
The great hero of revolutionary youth, Ernesto "Che" Guevara, once expressed his own understanding of lived internationalism as follows:

"One must attack imperialism wherever it is. One must make it feel like a hunted animal wherever it moves. Its morale will continue to decline. It will become even more bestial, but there are increasing signs of its weakness. Then a true proletarian internationalism will emerge: with international proletarian armies, fighting under the banner of a holy cause, the redemption of humanity. To die under the banners of Vietnam, Venezuela, Guatemala, Laos, Guinea, Colombia, Bolivia, Brazil - to name only the current theaters of armed conflict - must be equally honorable and desirable for an American, an Asian, an African, and even a European. Every drop of blood shed in a territory whose flag one was not born under is experience that the survivor appropriates to apply in the struggle for the liberation of their own homeland. And every people that frees itself is a gained stage in the battle for the liberation of its own people. This is the hour to set aside our differences and put everything at the service of the struggle."

Kevin made this true internationalism his own line and defended it to the end. His name will forever be associated with the history of our peoples. Kevin filled the line of the Spain fighters of 1936 through Tamara Bunke and Che Guevara, Haki Karer and Kemal Pir, to Andrea Wolf and Ivana Hoffmann with new life and has become a true representative of revolutionary internationalism. The revolutionary socialist youth of the world, and particularly Germany, must organize today in the spirit of Ivana, Kevin, and Anton and assume their responsibility. In

He did not embark on his journey in search of personal gain or self-realization. His only motivation was his socialist and internationalist ideals, which he had internalized in a purity that is unmatched.

For Kevin, it was clear that a revolutionary must be ready to fight anywhere the revolution demands. Kevin followed the call of history and fell as a martyr. But he never died. Dozens, hundreds of young people from Germany and all



1936, thousands went to Spain to defend the revolution against the fascist hordes, and with the same consciousness, the revolutionary youth of Germany today must look toward our liberated areas in the Middle East and play their role in the defense of this revolution. The unspoken last words of our fallen must become our oath. Their sacrifice is our duty. Our highest task is to do justice to them and bring their dreams and hopes to life today. In the well-known freedom song *Warszawianka*, the last stanza reads:

"The dead have died for the great idea. Millions will be sacred."

The gaps they have left in our ranks will not remain empty. Already tomorrow, we will see new comrades at our side. Our cause will be invincible as long as we do not falter and keep the fallen in honorable memory through our resistance. It may be that the fallen are missing from our ranks today, but they will be even more missed at our victory celebration. Our victory is certain as long as we do not accept any other alternative. Then Kevin's struggle will not have been in vain. Thousands will be like Dilsoz, and the enemy will have to accept that while they may destroy revolutionaries, their ideas are indelible. "Democratic Confederalism gave me new hope," *Sehid Dilsoz* expressed in a video. We will make sure that his hopes are not disappointed. We will continue his struggle, take up his thoughts, and become his voice.

Let us honor the memory of our comrades through our deeds.

Long live revolutionary internationalism and the fraternity of peoples! Nothing is in vain. Nobody will be forgotten.

Comrade Dilsoz Bahar and all the fallen of the world revolution are immortal!

Conspire Against The **Non-** Sense!

Rozerin Harûn





The eyelids slowly fall upon each other as information floods in the form of flickering images. A glance at the clock brings the realization that three hours have already passed since the last time you looked up.

Suddenly, there is this cold, profound fear, and the question hangs in the air: What am I actually doing with my life?

But finding an answer to this question often proves difficult for us. Sometimes we even accept our situation and justify it by saying that we are simply part of the "Generation Z." This generation is defined by the system as lazy, ignorant, disrespectful, and unenthusiastic about anything. Based on these characteristics, one of the many false identities for the youth is constructed.

For example, the so-called "Generation Z" oscillates between a numbing indifference and an almost dramatic melancholy. Both extremes come with a multitude of characteristics that are presented to us on social media or in movies under the motto of being relatable.

Rêber APO describes the special warfare through information as follows:

"The information that the youth receives serves rather to lull and numb them, making their dependency permanent. When knowledge is conveyed, the means to implement it are withheld. A constant tactic of domination is to prolong and delay. The strategies, tactics, and systems of pressure and ideology directed against women are equally applicable to the youth."

The capitalist mentality solidifies in our minds, creating a youth that defines freedom only as personal, material freedom and increasingly loses hope for change and revolution.

In a world where we are constantly influenced by the liberal lifestyle 24/7, we find ourselves in an ongoing existential crisis. To a certain degree, questioning the meaning of our own existence is normal and part of a deeper search. However, many young people fall into an existential abyss during this search for why, as they become aware of the meaninglessness of this capitalist system. One of the "solutions" imposed by the state to escape this crisis is an escape into nihilism.

"Life has no meaning, and we're all going to die anyway."

This motto is a recurring theme in popular films, books, and series like Rick & Morty or Skins. Here, the search for an alternative life outside the system is redirected, and young people are instead confronted with deep emptiness. It's no wonder that under this influence, the youth is increasingly suffering from depression and suicide. Suicide is the fourth leading cause of death among young people worldwide.

The unnatural and cancerous nature of this system becomes evident in the masses of people who take their own lives each year.

Another redirection of the search for meaning and freedom is driven by the state, for example, through the recruitment of young people into the military. In Germany, we have seen a significant increase in minors joining the army – Bundeswehr – in recent years.

The image of youth being sent to war for the power and capital interests of a few has persisted throughout the entire history of the state and civilization.

Each of these "answers" given by the state system to contradictions within the state order ultimately serve the goal of paralyzing and keeping young people passive through imposed identities. However, history shows us the role that youth has actually played in resisting oppression and exploitation.



Who has resisted becoming workers, slaves, and soldiers more than the youth?

It has always been the youth who were targeted to become workers, slaves, and soldiers. Due to this specific social pressure, we find the strongest expression of freedom in the youth who have not yet given up hope for a different world. Despite their active role in political and social movements, youth in history have often not been defined by their own identity.

Today, we also see that a lack of identity is one of the fundamental problems among young people.

Tremendous efforts are made to keep us away from historical consciousness and social awareness.

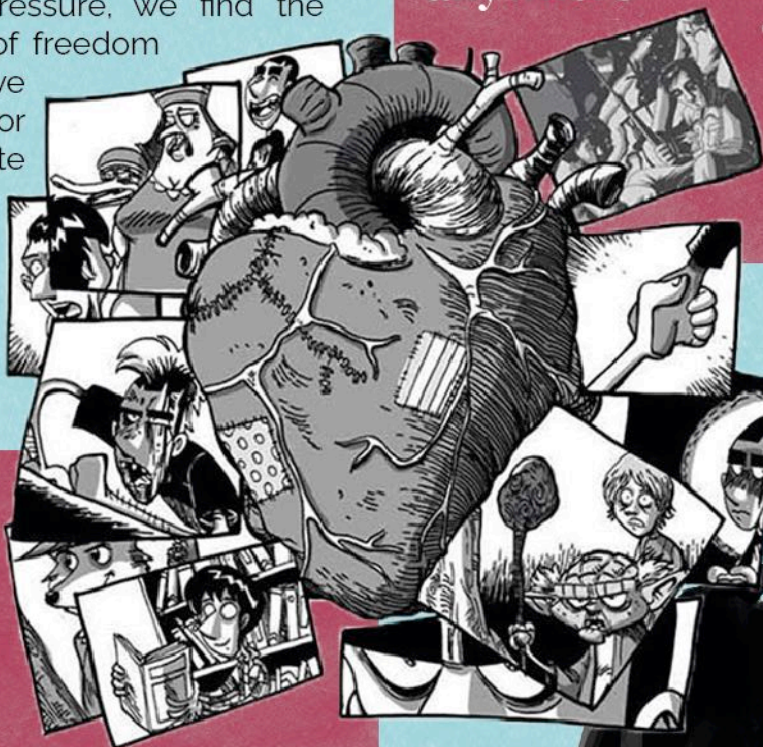
Therefore, our success will be demonstrated by how much meaning and significance we attribute to life and how much emotion and passion we bring to the revolution.

We will confront their false idea of a half-hearted and pessimistic youth with determination and hope.

And to conclude with the words of Comrade Che Guevara:

"Above all, always be capable of feeling deeply any injustice committed against anyone, anywhere in the world. This is the most beautiful quality of a revolutionary."

Rozerin Harûn



What Happened in History?

4 June 1989

2am in the morning, the Chinese army began fighting their way into Beijing to crush the rebellion and evict the seven-week long occupation of Tiananmen Square. It took the military killing of hundreds of students and workers around the country to crush the rebellion, and shootings continued for the following two days.

5 June 1878

Mexican revolutionary and military leader Pancho Villa was born in the village of La Coyotada in Durango. Allied with the revolutionary army of Emiliano Zapata, Villa played an important role in many key military victories which led to the overthrow of the regime of Victoriano Huerta.

6 June 1966

A team of 21 US military scientists released around 87 trillion bacteria spores into the New York City subway, to simulate a biological weapon attack. They broke lightbulbs full of bacteria on gratings on the seventh and eighth avenue lines in the first in a series of tests on unsuspecting members of the public. By June 10, a million New Yorkers had been exposed. It was just one of scores of biological and chemical warfare experiments carried out on US civilians during the Cold War.

7-10 June 2022

Indigenous Maasai people in Tanzania from the villages of Ololosokwan, Oloirien, Kirtalo and Arash gathered to protest against land enclosures by the Tanzanian government.

On June 7, Tanzanian security forces and Ngorongoro Conservation Area officials seized 1500 km² of Maasai land and began evicting some of its 70,000 residents. The land enclosure was nominally in the name of "conservation" and in order to establish a luxury hunting reserve for wealthy tourists.

On June 10, security forces used live ammunition and tear gas against Maasai protesters. 32 people were shot, and one 84-year-old protester named Orias Oleng'oyo was "disappeared". Maasai people fought back and one police officer was killed by an arrow. The government then used this death as an excuse to round up Maasai leaders, and eventually charged 24 people with murder and conspiracy. Meanwhile, over 2000 Maasai people fled to neighbouring Kenya, and protests continued with Maasai people marching on the Tanzanian high commission in Nairobi.

Eventually, in November, lacking any evidence, prosecutors dropped the criminal charges.

14 June 1983

Hundreds of thousands of people took to the streets in Chile demanding an end to the US-backed military dictatorship of General Augusto Pinochet amidst an economic crisis. Authorities responded by arresting over 1,000 people, and police shot 15 demonstrators, killing three. However, the crackdown failed to deter working class resistance, and two days later protest strikes began to break out.

15-16 June 1970

One of the biggest strikes in Turkish history took place after the government introduced two laws which made it more difficult for workers to change unions, in order to keep workers in the moderate Türk-İş union federation rather than joining the more militant DİSK federation. Up to 150,000 workers in Istanbul and will walked out, joined by others in Ankara, Izmir, Izmit and elsewhere. Police and soldiers attacked the workers, killing at least four workers, including Abdurrahman Bozkurt, Yaşar Yıldırım, Mehmet Gidak and Mustafa Baylan and injuring nearly 200. The government then enacted martial law for three months and thousands of workers were sacked, but resistance continued and in 1972, the new laws were annulled.

20 June 1967

Boxing legend Muhammad Ali was convicted for refusing the draft for the Vietnam war in Houston,

Texas. Ali had been a vocal opponent of the US war, saying "Why should they ask me to put on a uniform and go 10,000 miles from home and drop bombs and bullets on brown people in Vietnam while so-called Negro people in Louisville are treated like dogs?" To try to quell the escalating resistance to the war, Ali was given the maximum sentence of five years imprisonment and a \$10,000 fine. But their efforts were unsuccessful, and the anti-war movement continued to grow. Despite the Nation of Islam beginning to distance themselves from Ali, demonstrations supporting him took place around the world, from Egypt to Guyana to London to Ghana. Four years later his conviction was overturned by the Supreme Court. Ali had no regrets: "I wasn't trying to be a leader. I just wanted to be free. And I made a stand all people, not just Black people, should have thought about making, because it wasn't just Black people being drafted. The government had a system where the rich man's son went to college, and the poor man's son went to war. Then, after the rich man's son got out of college, he did other things to keep him out of the Army until he was too old to be drafted."

22-26 June 1848

The bloody June Days Uprising started in Paris, France, when workers rebelled against the conservative republican government and its decision to end government-sponsored workshops. The workshops were initially proposed by Socialist politician Louis Blanc and were intended to provide meaningful work according to workers' skills. Instead, workshops evolved into a system of registering the unemployed for little money. Inadequate workshops and economic crises led to increased civil unrest. A series of worker-led street disturbances in the spring alarmed the government, and they called on General Eugène Cavaignac to prepare to protect Paris. Meanwhile, the government prepared to cancel the workshops, and on 23 June, they issued a decree to dissolve them in three days. In response, the workers rebelled to save their "democratic and social republic." Led by workshop member Louis Pujol and club president Professor Léon Lacolonge, workers obtained ammunition and built 250 barricades throughout the city. Fierce fighting continued in the heavily blockaded streets over the following days. On 24 June, the government granted dictatorial powers to General Cavaignac, who severely suppressed the uprising. By 26 June, the rebellion was over and had claimed the lives of 3,000 workers and 1,500 military members. In its aftermath, most revolutionary clubs were closed, the workshops were abolished, and nearly 4,000 insurgents were deported to Algeria.

27 June 1950

US President Harry S. Truman ordered the US Navy and Air Force into action in Korea, following a request from the United Nations security council. So began the first armed conflict of the cold war. Following "liberation" from Japan in the wake of World War II, northern Korea was occupied by the Soviet Union while the southern part was occupied by the US; the two sectors divided at the 38th parallel. Korean people's committees had formed around the country to take back control, and set up a provisional republican government with a progressive, reformist agenda to confiscate Japanese lands, implement a maximum 8-hour working day, bring in equality for women, and abolish child labour amongst other things. The US dissolved this republic and outlawed it, instead setting up a military dictatorship. Numerous rebellions against the regime were brutally crushed, killing tens of thousands of people. The USSR proposed a withdrawal of Soviet and US troops to allow Koreans to form their own government, however this was rejected by the US. So while Soviet troops were withdrawn, US forces remained and a separate government was formed in the south following elections where right-wing candidates were given an advantage. When protests broke out against this in the south, thousands more people, many of them "suspected communists", were massacred.

28 June 1918

the Regional Confederation of Labor of Catalonia held its most important congress, popularly known as the Sants Congress. 153 delegates from 158 workers' associations (unions, local, regional, regional federations, study centers, etc.) attended the congress, representing nearly 75,000 members from all over Catalonia. New statutes of the Regional Confederation of Labor of Catalonia were approved, which established the formation of the unique unions of industry, with the aim of replacing traditional trade unions in order to face, more effectively, the new forms of capitalist production. Other agreements were to prioritise direct action in the resolution of labor conflicts, promote women unionization, promote rationalist schools, demand the eight-hour day, establish minimum wages and the abolition of piecework. Salvador Seguí, the Noi del Sucre, was the main promoter of the new union model, and was ratified as CRT general secretary along with other leaders, such as Camil Piñón, Salvador Quemades, Salvador Ferrer and Joan Pey. Àngel Pestaña was also named director of Solidaridad Obrera during the historic congress.

30 June 1960

On this date, Congo achieved independence from Belgium following decades of brutal colonial rule which killed 8-10 million people – half its population. Belgian authorities used men for forced labour in the rubber industry, having the wives and children of workers who didn't meet their daily quotas dismembered, killed and even eaten. Following independence, Belgium and other Western powers continued to maintain power and rob the country's rich natural resources. The first democratically elected Prime Minister, socialist Patrice Lumumba was arrested, tortured and murdered on the instructions of Belgium and the CIA, who then installed a brutal dictator.

1 July 1944

A popular uprising and general strike forced US-backed Guatemalan dictator Jorge Ubico to step down, and instead a social democratic government was set up. The new government implemented numerous social reforms like a minimum wage, improved literacy, union rights and land reform. This drew the ire of the United Fruit Company, Guatemala's largest landowner, which lobbied the US government heavily to overthrow the Guatemalan government, which it eventually did in 1954.

5 July 1857

Clara Zetkin, the founder of International Women's Day, was born in Germany. A communist and advocate for women's rights, she first proposed a global women's day on the same date in 1889. Zetkin and others formally agreed to begin organising International Women's Day at a conference in Denmark in 1910.

9 July 1913

Jewish tailor Philip Josephs and carpenter Carl Mumme were among the founding members of the Freedom Group, one of Aotearoa/New Zealand's first anarchist organisations. They took part in the great strike of 1913, and one of its founders was interned for his antimilitarist views during World War I.

11 July 1918

Jewish Ukrainian anarchist mechanic Simón Radowitzky escaped from the Ushuaia concentration camp on the island of Tierra del Fuego, Argentina (content note: sexual violence). Radowitzky was serving an indefinite sentence for assassinating the chief of Buenos Aires police, who had ordered the Red Week massacre of workers during a May Day demonstration in 1909. Previously, Radowitzky had become a spokesperson for prisoners, and had led hunger strikes and protests. In retaliation, prison authorities first tried to torture him with sleep deprivation, then the governor and three guards raped him in 1918. This enraged the anarchist movement in Buenos Aires, which began a campaign for his freedom, and songs about him were sung in workers' meetings and assemblies around the city. In addition to the campaign, some anarchists decided to try to break out of prison, and used a smuggler's ship to rescue him. But after 23 days, he was recaptured by the Chilean navy and returned to prison. He was eventually released in 1930, then deported to Uruguay. He was then deported from Uruguay for his role in the struggle against the dictator, so he travelled to Spain to join the fight against general Francisco Franco in the civil war. He survived the war, only to be interned in a concentration camp in France, after which he moved to Mexico, where he spent the remainder of his life, working in a toy factory and remaining active in the revolutionary movement.

17 July 1971

38 women members of the left-wing Tupamaros guerrilla group escaped from the Cabildo women's prison in Uruguay using a tunnel which had been dug into the prison from the sewers. To prepare for the escape, dubbed Operation Star, the women used items they had like thread to measure precise dimensions of prison rooms. They exchanged information and plans written on cigarette paper. Then, comrades on the outside spent five months digging two tunnels 18 m long, 1.2 m high and 80 cm wide. The first went from a rented house to the sewer; the second from the sewer to the present. The final breakthrough into the prison took place using a hydraulic jack at 8:30 PM on July 17, while the women held a birthday party to cover the noise. They waited until lights out at 10 PM, then made their escape. Only four of the 42 prisoners decided to stay, because they were either pregnant or about to reach the end of their sentences.

18 July 1969

Black Panthers held a conference in Oakland alongside the white anti-racist Young Patriots Organisation and Puerto Rican street gang-turned-radical group the Young Lords. The Young Patriots were a group of poor, mostly Appalachian migrants in Chicago. Although they opposed racism, they originally wore Confederate flags, which they believed were a symbol of rebellion. As they worked more with communities of colour, they abandoned the flag as an irredeemable symbol of white supremacy. Leading Panther Fred Hampton played a key role in building links with them and other white working class youth, until he was assassinated by police. In his speech, William "Preacherman" Fesperman of the Young Patriots, argued for armed self-defence against police brutality: "A gun on the side of a pig means two things: it means racism and it means capitalism and the gun on the side of a revolutionary, on the side of the people, means solidarity and socialism."

19 July 1936, 1979, 2012

On this same day, on 3 different moments of our recent history, 3 revolutions that are essential to the internationalist resistance memory happened:

On 19 July 1936, in response to a right-wing coup by general Francisco Franco, workers across Spain took up arms and launched one of the most far-reaching social revolutions in history. The ensuing civil war pitted the working class against the Spanish capitalists, who were backed by Nazi Germany and fascist Italy. In the revolutionary areas, anarchist and socialist workers and peasants took over workplaces and land and began to run them collectively.

The Nicaraguan revolution of 1978-79 reunited the Sandinistas under the third tendencia, headed by Daniel and Humberto Ortega Saavedra, and the FSLN, now numbering about 5,000 fighters, defeated the National Guard and overthrew Somoza on the 19 July 1979.

The 'Rojavâ Revolution' began exactly eleven years ago, on July 19th 2012, when three predominantly Kurdish-inhabited areas of Syria declared their autonomy from the central government. Since then, a democratic, autonomous administration has attempted to create a grassroots, gender-equal and ecological society in these areas. Communes and councils, the democratic representatives of the population, organize life and administer society. The political model has thus established itself in decided opposition to the old Ba'ath regime. Numerous people within society are involved in a wide variety of local and social activities – from the communes and councils to working in the health sector, the women's movement or in self-defence structures.

20 July 1925

Frantz Omar Fanon, psychiatrist, revolutionary and pioneering anti-colonialist theorist was born in the French colony of Martinique.

Fanon served in the Free French Army during World War II in North Africa, and like many Black colonial troops, experienced racism. Living in Algeria he supported the independence movement until he was forced to leave the country, at which point he became an ambassador for the Algerian National Liberation Front.

His seminal works include *Black Skin, White Masks*, and *The Wretched of the Earth*, and focused not just on the politics and economics of colonialism but also its internal and psychological effects. For example, in *Wretched*, he states: "The famous dictum which states that all men are equal will find its illustration in the colonies only when the colonized subject states he is equal to the colonist."

22 July 1932

Errico Malatesta, Italian anarchist, ice cream seller, mechanic and member of the Naples section of the International Working Men's Association, died after 6 years of fascist house arrest at the age of 78. You can get an idea of his effectiveness as an organiser from police reports about him: "Malatesta's return from London was the signal for a reawakening of the anarchist movement in Ancona ... Malatesta immediately set about reorganising it... In a short time in Ancona, anarchists and sympathisers number some 600 individuals, consisting predominantly of dock porters, workers, and criminal elements of the town... his qualities as an intelligent, combative speaker who seeks to persuade with calm, and never with violent, language, are used to the full to revive the already spent forces of the party, and to win converts and sympathisers, never losing sight of his principle goal, which is to draw together the forces of the party, and

undermine the bases of the State, by hindering its workings, paralyse its services, and doing anti-militarist propaganda, until the favourable occasion arises to overturn and destroy the existing State". He was sentenced to death three times, and spent many years in jail or exile.

25 July 1934

Nestor Makhno, leader of the Revolutionary Insurrectionary Army of Ukraine during the Russian revolution of 1917, died from tuberculosis, aged 44, in exile in Paris. In the 1917 revolution his militia, dubbed the Makhnovists, defeated the counter-revolutionary White armies of generals Denikin and Wrangel, executed anti-Semites and redistributed land and power to the workers and peasants. The Makhnovists were allied with the Red Army, but after the defeat of the Whites, the Red Army attacked them in order to consolidate Bolshevik control of Ukraine. The Makhnovists then fought against their previous allies, until they were eventually overrun by overwhelming military force, and Makhno himself had to flee the country. Later in 1926 he joined other Russian and Ukrainian exiles in Paris and co-authored the Organisational Platform of the General Union of Anarchists, which advocated stronger organisation by anarchists.

31 July 2007

After nearly forty years of conflict, the British Army's Operation Banner — its military action in Northern Ireland — officially ended. During their deployment, more than 3,500 people were killed, the majority of them civilians. The Sutton Index of deaths attributes 363 killings to British Security forces, of which 186 were civilians. Republican paramilitaries killed over 2,000 people, and Loyalist paramilitaries killed over 1,000. Every faction committed atrocities and all share some responsibility for the suffering endured by working class communities. Today, the line on the map is still in the same place. The violence has abated, but, twenty years after the ceasefire, in many ways, Northern Ireland remains divided. Despite proposals to remove all peace lines by 2023, at the start of 2018, there were still more than twice as many peace lines separating rival communities than there were in 1998. More than 90% of social housing is segregated, and the vast majority of children are educated in segregated schools. Northern Ireland has come a long way from the darkest days of the Troubles, but so long as areas exist in a state of benign apartheid, the spectre of ethnic violence remains.

1 August 1944

A massive city-wide uprising began in Warsaw, Poland against the Nazi occupiers. The Home Army, the main Polish resistance movement, sought to seize control of large parts of the city and hold them until the Red Army could arrive, both to assist the defeat of Nazi Germany and to assert their own country's sovereignty. However, although the Red Army was approaching the outskirts of the city, they offered minimal aid to the rising, and support from the Western Allies was also extremely limited. Thus, after 63 days of fighting, the Nazis brutally crushed the uprising, systematically destroying 90% of the city in the process. The Red Army would later liquidate the remnants of the Polish underground, sometimes imprisoning them in the same jails as Nazi collaborators.

5 August 1939

56 people including 13 women and girls, known as the 13 Roses, were executed en masse by the right-wing regime of general Francisco Franco. They were lined up against the walls of the Eastern cemetery in Madrid and shot. 15 of them were legally minors, which was under 21 at that time. Most of those killed were members of the Unified Socialist Youth, trying to rebuild the organisation underground following the defeat of the democratically elected Republic in the Spanish civil war. They were just a few of some tens of thousands of people executed in an orgy of violent revenge by the right after Franco's victory. The 13 Roses' names were Ana López Gallego, Victoria Muñoz García, Martina Barroso García, Virtudes González García, Luisa Rodríguez de la Fuente, Elena Gil Olaya, Dionisia Manzanero Sala, Joaquina López Laffite, Carmen Barrero Aguado, Pilar Bueno Ibáñez, Blanca Brisac Vázquez, Adelina García Casillas and Julia Conesa Conesa. Conesa wrote a final letter to her family: "Mother, dear mother, I'm going to join my sister and father in the other world, but keep in mind that I'm dying as an honest person. Goodbye, beloved mother, goodbye forever. Your daughter who will never be able to kiss you or hug you anymore. Don't cry for me. May my name not be erased from history."

6 August 1970

Up to 300 Yippies — countercultural radical youth — invaded Disneyland, protesting against the Vietnam war and calling for the liberation of Minnie Mouse from patriarchal captivity. Disney brought in extra security, and 150 armed riot police in preparation for the event: a theatrical "convention" called by the Youth International Party, whose members were nicknamed Yippies. The youths initiated a few provocations, including commandeering a raft to invade Fort Wilderness, openly smoking pot, snake-dancing down Main Street USA and demonstrating outside the in-park Bank of America branch before they were either arrested or expelled from the park.

8 August 1988

On 8 August 1988, thousands of people participated in a general strike demanding economic reform and democracy in Myanmar. The 8/8/88 struggle was referred to as the "Unfinished revolution" by the Myanmar Times and still holds a volatile place in public consciousness. In September 1987, Myanmar's military dictatorship of Ne Win's Burma Socialist Programme Party announced many currency denominations as worthless, which wiped out many people's savings. Then, on March 12 1988, a fight outside a tea shop between students and government supporters led to the death of Ko Phone Maw, a student shot by security forces. Protests escalated, during which students were a strong force; the government responded by briefly closing all schools and universities. The opposition movement grew, particularly among medical workers, Buddhist monks, the housewives' union and more. Later in July, the long-ruling dictator Ne Win stepped down, but in reality still carried immense power. This failed to placate the movement, who proceeded with the general strike. Before the midnight of August 8, troops opened fire on protestors in the City Hall and other places in Yangon. By September, the government was in chaos as even some civil servants, police and soldiers had joined the movement. Citizens took up basic government tasks themselves, while student leaders and some politicians worked to draft their future visions. Finally, on September 18, the government installed a new military ruler, banned all protests and declared martial law. Soldiers began shooting unarmed civilians en masse. Some protestors threw items like Molotov cocktails and poisoned darts at police and officials in an attempt to fight back. In the repression, approximately, 3000 people were killed, 3000 imprisoned and around 10,000 activists had been forced to flee the country. Elections were finally held in 1990, which were won by pro-democracy candidates, so the military ignored the results.

9 August 1956

20,000 women in Pretoria, South Africa marched against pass laws: apartheid laws curtailing freedom of movement for Black and Indian people. The Federation of South African Women-organised demonstration delivered a petition against the laws with 100,000 signatures and the participants sang "Wathint'Abafazi Wathint'imbokodo" meaning 'Now you have touched the women, you have struck a rock'. The protest kick-started a wave of civil disobedience across the country over two years in which thousands of women were arrested, until leaders of the African National Congress panicked and called it off. August 9 is commemorated today in South Africa as Women's Day.

10 August 1956

André Achiary, a former French military intelligence officer, alongside the Union Française Nord-Africaine terrorist group, planted a bomb in the Casbah, Algiers, which exploded killing 73 people. The attack was part of a brutal counterinsurgency campaign waged by France against the Algerian independence movement.

12 August 1936

After the French government shut the border with revolutionary Spain, the first international volunteers who were heading to Spain to join the fight against right-wing general Francisco Franco began crossing the Pyrenees mountains on foot. While Nazi Germany and fascist Italy was supplying thousands of troops, and heavy weaponry to Franco, the left-wing Popular Front government in France assisted a blockade of Spain, helping deny aid to its own Popular Front government which the right-wing were attempting to overthrow through civil war. Tens of thousands of mostly working-class people from around the world travelled to Spain to try to help defeat the fascists. Around 15,000 of them would never return home.

international pow~
wow!

14 August 1945

The August Revolution began in Vietnam against the French colonial regime. Within two weeks the insurgency had been successful across the whole country, and Vietnam announced on 2 September; a Declaration of Independence, based on that of the United States in 1776: "All men are created equal. They are endowed by their Creator with certain inalienable rights; among these are Life, Liberty, and the pursuit of Happiness." However the US was not happy about this. They funded French efforts to retake the country, and later invaded Vietnam.

17 August 1795

A group of around 40 enslaved Black people on the Dutch colony of Curaçao rebelled, starting a mass revolt on the island. They informed their enslaver that they would not be his slaves, then they left and began freeing other enslaved people and gathering weapons.

The rebellion lasted just over a month until the leaders were captured and killed, however it forced the granting of new rights to those enslaved.

19 August 1919

Afghanistan officially became independent following the signing of the Treaty of Rawalpindi with Britain on August 8. While Afghanistan was never fully colonised by Britain, Britain previously exerted considerable power in the country. Britain first invaded Afghanistan in 1839, until it was driven out in 1843. Britain invaded again in 1878, after which the emir agreed that Britain would control Afghan foreign-policy. In 1893 Britain helped draw Afghanistan's border, forcing it to cede some Pashtun land to British control in India (now Pakistan). After the Afghan ruler Ḥabībullāh Khan was assassinated by anti-British elements in 1919, his son took the throne and declared complete independence. British Indian troops then invaded, beginning the third Anglo-Afghan war. The conflict ended in August with Britain conceding full independence.

21 August 1944

The Paris insurrection took place, during which more than 4,000 Spanish exiles took up arms against the occupying Nazi regime in the battle to liberate the capital. Exiled Spanish civil war veterans were also the first external anti-fascist troops to enter the city.

26 August 2017

The famous Chilean "riot dog", Negro Matapacos, died of old age. A stray dog from the streets of Santiago, he began joining student demonstrations in 2010. The following year, one of the biggest social movements since the fall of the military dictatorship began, fighting for free education and against neoliberal reforms to the education system. Negro Matapacos was then seen regularly at every demonstration, defying tear gas and water cannons and always barking at or attacking only the riot police, and never any students or rioters. He subsequently continued to appear sporadically at future demonstrations, and hung out on university campuses, becoming beloved to student and radical movements as a symbol of resistance to violent authority. His last days were spent resting with people who took him in, with a crowdfunded veterinarian. After his death, his legacy lives on in songs, street murals, an award-winning documentary and in the memories of all those who knew him.

30 August 1948

Leading Black Panther activist Fred Hampton was born in Summit, Illinois. Hampton was instrumental in forming links between the Panthers and organisations of working-class Chinese people, whites, Puerto Ricans and Mexicans, in what he dubbed the Rainbow Coalition.

A revolutionary internationalist, he explained: "We're going to fight racism not with racism, but we're going to fight with solidarity. We say we're not going to fight capitalism with Black capitalism, but we're going to fight it with socialism."

Hampton was a central target of the FBI's COINTELPRO programme, which resulted in him being drugged by an FBI operative, then shot in the shoulder while he was asleep, then shot twice more in the head at point-blank range by Chicago police during an FBI raid in 1969. He was only 21 years old.

Song: The Warli Revolt Swadesi ft. Prakash

I'm a Warli Adivasi, Our story is an ancient one.
 We are the indigenous. We bring life where
 there was none.
 In this jungle even our lives are green, Wagho-
 ba is our feline God
 Put a hold to your 'development dream', back
 off from our forest, be gone forever!
 You tempt us with material gains, just to make
 us your slaves.
 Your future is a cunning lie, but the present is
 what I'm living with.
 You're selling us your 'fake progress' but we
 know who's raking in the profits
 Who's cutting down our sacred fortress. Who
 even wants a metro in a forest?
 It breaks my heart to see you putting innocent
 animals behind bars.
 Dividing the spoils, money and land too. You
 claim open skies that are rightfully ours.
 Your politicians are sweet-talking scum,
 calling our adivasi homes slums.
 Manipulating facts, making fools of everyone.
 Getting rich, stuffing your pockets with a hefty
 sum.
 Why should we step aside? How long should
 we watch you trample our pride?
 Day and night you tortured us, took us for a
 ride until our patience was forced out of us.
 Right now, at this moment, I were to smear my
 forehead in the soil of my land.
 Grab my weapon and show you my wild side. A
 massive revolution before you will stand.
 I am not scared of you, I am Tilkha Maanji. With
 a smile on my face, I'll lay down my life if is
 needed.

To live like a human what should I do? (x 2)

Death will come today or tomorrow, so why to
 be afraid and step back? (for protecting the
 jungle) (x2)

We don't like your 'fake development' nor we
 trust you thieves.
 To build a metro you're killing the trees. When
 they are gone then how'll you breathe?
 The jungle and sky are my home. You come
 here, mess with us and destroy our home.
 Nature for man has lost it's worth but she is the
 one who truly gave us birth.

Today you are trying to throw us out, snatching
 away our home and ground
 All we have left is the way we live now, but you
 want to steal that too, somehow mess with our
 lives.
 What did our birds and animals do? Why are
 you evicting them too?
 Your sell-out, industrialist government is
 making us fools.
 Making your money by making us move.
 Setting up an evil condition, for which their
 own kids will find them guilty.
 It's a regret that they won't be around to see
 the next generation suffer.
 So 'Be and Let Be' – As long as you live, plant
 tree after tree.
 Wake up and open your mind you fools before
 it's all gone and there's nothing left to lose.
 There is just one life to live, proof of my status
 you want me to give?
 I am an Adivasi, I am a poor man. How do I even
 'prove' that this is my land?
 I am a farmer and I grow my own food. Every
 animal here is part of my brood.
 Now do yourself a favor, save your own treasu-
 re, it's yours too!

Now we tribals created life from what was
 once a barren ground
 But evil goons from villages nearby destroyed
 everything around.
 If anyone dare repeat this crime again, they
 will be buried right then and there!

Death will come today or tomorrow, so shy to
 be afraid and step back? (From protecting the
 jungle) (x2)

Jungle life! Jungle food! Jungle Power!
 Sons of the soil, sons of our mother. The forest
 animals are like my brothers.
 The minute I scream "hukurukuku", they'll rip
 you asunder!
 Innocent people might call you their master,
 but you're just a sweet-talker, a destructive
 disaster.
 Your ministers are like puppets you pull, nod-
 ding their heads like nandi the bull.
 Sending out orders to cut down the trees, but
 who comes here to plant another?

Not their fathers, in their fancy quarters!
 Balding, toothless swine, lusting after girls
 like they're objects
 In our Jungle, we give and take respect. Dan-
 cing together, hand in hand.
 Tarpas and drums our Warli band, our words
 dance through the land.
 Our women and children are brave.
 We all live like brothers and sisters now, just
 like we did before.
 Our warli art has global fame.
 We grow our own food, we are nobody's
 slaves.
 So dependant to motor cars, just look at how
 much oil you're burning.
 Your factories spit out poisonous smoke, lea-
 ving behind a thick, black cloak.
 They've spent so much on guns and cavalry,
 not a rupee is spent on feeding the hungry.
 But history will show you the score, that no
 Warli ever died of starvation before.

You call yourselves patriotic, Then why ask us
 to be the sacrifice? (x2)

The jungle is our mother, to save her we'll lay
 down our lives
 (To save her, we'll lay down our lives) (x2)
 (x2)

You chop our trees in front of our eyes, then
 why asking us to be the sacrifice? (x2)

You call yourselves patriotic, Then why ask us
 to be the sacrifice?
 You chop our trees in front of our eyes, then
 why ask us to be the sacrifice?
 why ask us to be the sacrifice? (x3)

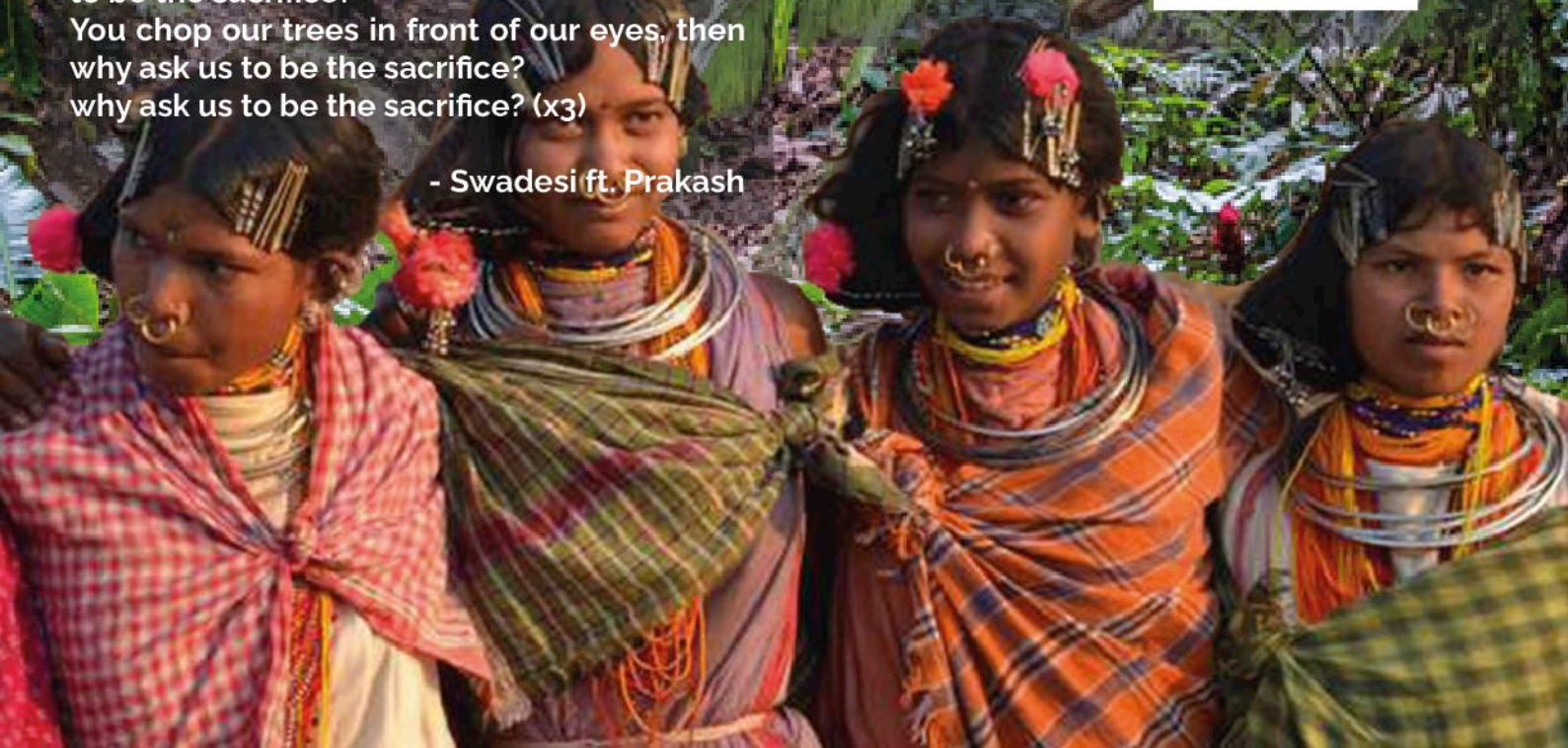
- Swadesi ft. Prakash

CONTEXT EXPLANATION

Mumbai, the crowded, bustling financial capital of India, is a city tightly squeezed in the clutches of the neoliberal capitalist system. It is difficult to imagine, but this city also hosts a large national park, where around 42 indigenous villages live in coexistence with the forest and animals. Recently, it was proposed by the state to build a metro carshed in this forest, and in 2019, they cut around 2,000 trees in the middle of the night for this project.

The city burst out in resistance, with people from different classes and communities joining each other in protest. This song is a duet of two distinct voices - the voice of Swadesi, embodying the hip-hop culture of resistance prevalent in the class and caste oppressed slums of Mumbai; and that of Prakash Bhoir, an elder of the indigenous (adivasi) Warli community who live in this forest. They invoke the historic Warli Revolts of 1945-50, and remind us all to come together in our fight against the neoliberal capitalist system which is rapidly destroying our planet.

Link to the song:



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Number 11

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We will be the ones to define
the continuation of history

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