

HOW TO PARTICIPATE

Lêgerîn is built jointly with the participation of hundreds of people who share their knowledge, effort, and resources and are part of one of our work areas voluntarily or actively participate in the network for the production and distribution of our materials. Until now, Lêgerîn has been known in the form of a magazine, but now, under this same identity, we are developing new projects and audiovisual media.

Without the effort and the communal organization of the work, Lêgerîn could not exist. Especially for the phase of creating new projects in which we are as well as to make a more effective management of the magazine itself, we are currently looking for people who can carry out works of:

INTERNAL WORK

- Translation / Proofreading
- Use of programs such as: Photoshop, InDesign, After Effects, Premiere Pro, etc.
- Management on social networks such as: Twitter, Instagram and web design
- Poems, paintings, fiction writing, research, video making

LOCAL DISTRIBUTION

Regardless of where you are in the world, you can take part in the dissemination of the magazine's materials and in publicizing the ideological perspective of the paradigm of democratic modernity and the political program of democratic confederalism. To do this, you can organize with your surroundings to:

- Physically or digitally distribute the magazine.
- Generate reading and discussion groups.
- Organize seminars and face-to-face or online presentations in which a member of our editorial team can participate.

FINANCIAL SUPPORT AND PARTNERSHIP

Lêgerîn is an ideological non-profit project that we are carrying out with the effort of young internationalist volunteers all over the world. With your financial contribution, you help us to be able to develop more ideological material and with higher qua-

lity, especially on more audio/visual platforms, and to be able to travel to different territories of the planet to interconnect the revolutionary youth struggles.

- you can make a specific donation with the amount of your choice, or donate every month automatically with our Patreon, that proposes different contribution levels: €1.50, €3 or €5.

- if you have printing production means, audiovisual and digital tools, or any material, help you can share with us for free or lower costs, you are very welcome!

If you are ready to participate in spreading the new youth internationalism, contact us!

to contact us :

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This is the short version of issue 13.
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revistalegerin.com



INTRODUCTION Lêgerîn is a world-wide media platform built by and for the internationalist revolutionary youth. Its ideological line is connected to the paradigm of Democratic Modernity, developed by Abdullah Öcalan from the ongoing revolution in Kurdistan. Democratic Modernity is a third way against neo-liberal capitalism and fascism. While some have claimed that we live in the end of history and revolution is no longer possible, we are determined to prove them wrong and we boldly proclaim:

History is not over... as long as the youth is fighting!

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

This is not a vision for an utopian future society, but rather a way of living together that can and is being put into practice right now. **As youth we are**

the ones most willing and capable of changing how we live and therefore can play a leading role in setting an example for the rest of society.



In this context, the **Revolution in Kurdistan** must be understood as the frontline of this process and as an opportunity for us to learn and organise ourselves during one of the most chaotic and critical periods of history.

For us the answer is rebuilding a society in which all the diverse groups that form it can live a free life, express themselves culturally and politically and be in control of their own initiative and will by basing themselves on the principles of an **ecological relationship with the planet**, the **liberation of women and radical democracy** organised from the bottom up.

At Lêgerîn, we believe our role is to be a **loudspeaker for the struggling youth** so that we can exchange and organise on an international level against the common threats we are facing.



Editorial



Dear friends,

Every week, all around the world, we can see the emergence of new conflicts, in addition to the worrying development of existing wars: Venezuela's conflict with Guyana, the civil war in Sudan, the state of military emergency in Ecuador... **In this third world war**, the Middle East appears still to be the conflicts focal point. The genocidal war being waged against the Palestinian people continues to escalate, while Israeli forces are making official their intention to extend their ground operations into Lebanon. At the same time, an international coalition of Western powers has launched its first major military attack against Yemen, announced as a response to the recent actions of the Houthis in the Red Sea.

Facing these developments, the solution remains the same: insist on a democratic alternative, by developing the **revolutionary internationalism of the peoples!** As this issue goes to press, it will be exactly 25 years since **Abdullah Öcalan** was imprisoned on the island prison of Imrali. The international conspiracy that led to his arrest must be understood as an alliance of the forces of capitalist modernity against the development of democratic socialism that was taking place within the Kurdish movement, which renews the possibility of a socialist ideal for the twenty-first century.

From the 3rd to the 5th of November 2023, the **first World Youth Conference was held in Paris**, following the 2nd Middle East Youth Conference, which was held in the city of Kobanê in 2019. Organised by the Ronahi youth centre and the 'Youth Writing History' network, the event brought together young

people from every continent for a first round of meetings and exchanges. The objective is clear: the **development of an united front of revolutionary youth at the world level**. In this issue, we want to share with you some of the energy created during this historic gathering. More than ever, we need to believe in our strength and spread hope around us!

This is the **short version** of issue N°13 of the Légerin magazine. Read the full version at revistalegerin.com

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from. Like so many of us in Bristol, it is a space that Anna frequented regularly.

I remember upon seeing this artwork being struck by a feeling of tangibility that was initially hard to comprehend. Growing up in the UK - the birthplace of industrial capitalism and a core centre of the worst excesses of capitalist modernity - it is drilled into us from a young age that revolutionary politics are a childish myth, that revolutions are impossible, and that struggles are something confined to history that no longer have any relevance to our society.

Learning about Anna turned all of that on its head and forced me to try and overcome the contradictions I had internalised.

Here was a woman who was raised in the same society as me, who lived in the same city as me, and who used the same spaces as me who had given her life to defend a revolution thousands of miles away. In learning about her I began to learn what internationalism can mean in practice, and I was inspired to learn more about the ideological pillars of the revolution that she had left her home to defend. If Anna were not commemorated in this way, then I cannot be certain that I would ever have experienced this feeling that has guided my politics ever since.

It helped to concretise these thoughts further when I learnt that before leaving Anna had helped set up Kurdistan solidarity groups, and that after she had fallen Şehid, friends and communities across the UK inspired by her expanded these groups and took on the task of spreading the ideas of the paradigm across all our movements. In her life and in her death, Anna has brought the shining star that the movement represented to her into the consciousness of so many people who have been guided by it ever since. It has been through interacting with these friends, these groups, and these structures that I have come to know the movement on a deeper level and commit myself more fully to it. The friends who have taken these steps understood that we cannot view martyrdom as something preserved in a moment of idealised perfection, but as something that actively exists in our struggles. To truly remember Anna means fighting for the ideas she died for and struggling with the joy with which she fought for them.

Earlier this year I had the privilege of attending the First World Youth Conference in Paris with a small delegation from Bristol.

Here, we met revolutionary youth from every continent who had all been brought together by their de-

sire to learn from the Kurdistan Freedom Movement and connect with each other as internationalist youth struggling across arbitrary state-imposed borders. Perhaps the most beautiful thing we experienced at this conference was the 'Martyrs' Wall, with a table adorned with pictures of Şehids and surrounded by pictures of young martyrs from different historic and contemporary liberation struggles. To us, it felt fitting that we could contribute an image of Şehid Anna Campbell to this table and share in her remembrance with everyone else present who has been inspired by her struggle. To me, it felt like I had come full circle and moved a step closer to reaching a synthesis of the personal and collective aspects of my journey.

Above all else, I felt even more determined to continue fighting for a free, communal, and democratic future. The beauty of remembering Şehids is that across the world Anna is remembered differently yet provides the same inspiration. The way she is remembered in Bristol allows us to connect to her life and her struggle in a tangible way, as we imagine her in familiar spaces performing familiar tasks to familiar people. So, while her image shines on around the world as a young internationalist woman who gave her life defending the women's revolution, to us in Bristol she is just as much the person who cooked communal meals in the social centre. We remember her not just as an internationalist fighter, but as an antifascist, a prison abolitionist, a queer feminist, and as a friend. All these aspects of her struggle are inseparable and remembering them enables us to continue fighting. And while the way we connect to her is different from how a young girl in Rojava who sees her image in the komel (Kurdish social centre) might connect with her, in remembrance we all become connected to something larger, to a common horizon, and to each other.

Although this article has been written about Şehid Anna Campbell since she is most familiar to me in my context, the same feelings I have described can be applied to anyone who fell in the struggle for freedom.

Every martyr came from somewhere. Every martyr had friends and family that they shared the beauty of life with. And every martyr had a reason to struggle.

Do not let them become abstract in their death and confined only to memory. Wherever you are in the world, research and discover your martyrs, connect with them, keep their memory alive in your struggle, and let it inspire others, as the remembrance of Anna did for me and many other comrades. **If Martyrs never die, then Anna will always live.**

a collective effort, transcending geographic boundaries, to confront a common adversary – a system rooted in occupation and exploitation.

It became evident that our oppressors are united through different entities while we, the oppressed, remain fragmented. However, our strength lies in the unifying factors of pain, comradeship, and the pursuit of justice and truth. We face a choice: to endure suffering in isolation or to come together and form a united front against oppression. Such unity sends a powerful message to our oppressors – that we stand together, ready to resist collectively, and touching one invites resistance from all.

No matter their power, a bond forged in shared struggle is far stronger than a unity based on greed and exploitation.

The martyrs open the path – From Bristol to Rojava, Anna lives

By David Hampton, Légerin UK Committee

I f it were not for Anna Campbell, I would not be writing this article. I moved to Bristol – the city where Anna lived, struggled, and departed from on her journey to Rojava – about a year and a half after she had been martyred. When I moved here, I was not only unfamiliar with the ideas and goals of the Kurdistan Freedom Movement, but I had never heard Anna's name. In learning about her life, I have learnt that the words Şehid Namarin (martyrs never die) form the bedrock through which memories of struggle are kept alive. These words shape the way we relate to each other and act as revolutionaries, as internationalists, and as youth struggling for a democratic future.

Anna left Bristol for Rojava in the summer of 2017 to join the YPJ and defend the women's revolution against the fascist Islamic State. There, she took the battle name Hélin Qerecox. She was in Rojava when the Turkish occupation of Afrin began and she asked her commanders to let her fight there, seeing this task as part of the same fight against fascism. It was here that she was martyred by a Turkish air strike on the 16th March 2018. Before she left, she had been deeply involved in antifascist and refugee solidarity work, had worked with Bristol Hunt Saboteurs to take direct action against illegal animal hunting, and was organizing with Bristol Anarchist Black Cross to support political prisoners. Each of these struggles, and the joy with which

she engaged with them, represented her love and desire for a truly free society. As a committed internationalist, her decision to leave was not an abandonment of these struggles, but rather a deepening of her commitment to a politics of liberation and an expansion of her revolutionary personality.

Everyone's journey into struggle is simultaneously personal and collective.

A journey is personal since the circumstances that affect your decisions are unique, and collective since these circumstances are created by the decisions and sacrifices of many people that interlink in ways beyond our ability to understand. As Réber Apo argues that 'those who cannot correctly write their own history of freedom cannot live freely either', tracing how martyrs have shaped our own journeys into a collective struggle is a vital step for developing a revolutionary and internationalist consciousness.

My first encounter with Anna was in the anarchist social centre in Bristol, where there is beautiful artwork commemorating her sacrifice. This building, with meeting rooms, a library, an archive, and a communal kitchen, is a vital space for both making connections with other activists and movements and for the transmission of knowledge of past struggles that we continue to learn

A message from Komalên Ciwan to the World Youth Conference

During the World Youth Conference, there were several youth organizations that were not able to attend, due to state repression and discriminatory border policies. Instead, some participated by sending recorded video messages. Among them was Komalên Ciwan. Komalên Ciwan, is the **largest union of democratic youth organizations in Kurdistan**, and includes youth associations, clubs, and collectives from all four parts of Kurdistan. The statute of the federation states that «Komalên Ciwan consists of associations, organizations, trade unions, assemblies and committees, which are organized on the basis of the **development of a democratic society and a free life in accordance with the perspective of the Democratic Nation**». We have reproduced the message here in full.

Dear comrades,

I n the name of the Apoist youth movement, Komalên Ciwan, we send you our warmest greetings and respect. We congratulate you, the youth of the world, on this first World Youth Conference.

Perhaps we have never seen each other, nor did we have the chance to get to know each other. Perhaps we have very different backgrounds. Some of us are from the Middle East, Asia or Africa; others are from Europe or Abya Yala. We might come from different nations with different beliefs, cultures, and traditions. But we are sure our hearts beat for the same cause. We are seekers on the path of freedom; we are fighters for a free life. That is why we want to emphasise the importance of our gathering through the World Youth Conference, to stand shoulder to shoulder and join hands. It is of the utmost historical significance for us. That's why we, the Apoist youth movement, are very excited, happy, and joyful about the organisation of this conference. We can see the attempt to revive the spirit of the '68 youth movement. We can see the will of the youth to become the vanguard of change in today's world. That is why we are convinced that this conference will be a great success and that we will achieve great results with the spirit created here.

As we all know, in the course of history, humanity has endured much suffering under the various systems of oppression. The rulers have always attacked and oppressed the people and caused great pain. Many sacrifices have been made throughout the history of resistance. Humanity has been confronted with bloodshed, violence, exploitation, rape, genocide and injustice. This system, in the form of capitalist modernity, has reached its peak. The system of capitalist modernity has become global and is targeting humanity on a universal level. We can say openly that in the 21st century, humanity is wailing under a constant onslaught.

Capitalist modernity is the biggest enemy of humanity. It is the enemy of all human values and was created on this foundation and for this purpose. This is how it tries to sustain itself, and therefore, its attacks continue all over the world. There is only one thing that counts for capitalism: profit, the system of buying and selling. For the interest of the rulers and elites, no value is so great that it cannot be sold. No principle is followed, and no morals remain. Everything is appropriated by their interests to sustain the system of power. This is a reality we can witness today in the war between Israel and Hamas. The Middle East has been caught up for thousands of years in a war that doesn't bring any solution; thus it is involuntarily held in a status quo of constant crisis. This is not the Middle East's destiny but a situation created by the rulers and capitalist modernity. Those aren't problems that arise from society itself. Humanity never chose to live with these problems. We say it again: those who created these problems and are the reason for the people in Kurdistan and Abya Yala, the people in Asia and Africa and Europe to suffer is the capitalist system. The system deprives the youth of its energy, women of their freedom, and humanity as a whole of a beautiful life. If you want to understand the reality of the system properly, you have to look to Kurdistan. Kurdistan is like an open book to understand the truth of capitalist modernity.

For a hundred years, the capitalist system and its front states in the Middle East, like the Turkish fascist state, have imposed a genocidal policy upon Kurdistan. Against that, for 50 years, our struggle for freedom in Kurdistan under the leadership of Abdullah Öcalan has continued. For 50 years, we have been fighting an existential war against this system, and in the course of all this we have made abundant sacrifices. Our people endured much pain, but as a result, today, our struggle is spreading over the world, mainly through Öcalan's efforts and thoughts. By taking Öcalan hostage on Imrali Island, the capitalist forces wanted to isolate

him as the source of free thought and life from humanity. 25 years of torture and isolation have passed since then, and it is getting more intense day by day. No matter how much these attacks have intensified, Öcalan never stepped backwards. He wasn't silenced in Imrali and will never give up the struggle.

On the contrary, with his remarkable struggle, he became a source of inspiration and freedom for many peoples, allowing him to break through the walls of Imrali. He created a significant alternative to capitalist modernity with his philosophy of democratic modernity. From the new paradigm evolved a perspective of hope for the Kurdish people and all people striving for freedom. If today we, the Apoist youth movement, can lead a revolution like here in Kurdistan, and if we can struggle and discuss with our free will and build on the strength of thought and ideas in ourselves, it is because of Öcalan. That's why we want to share what we have discovered and what Öcalan has brilliantly analysed on Imrali: Until the problems in the Middle East are solved, global problems won't be solved either. If a people is still oppressed, the rest of the world also can't call itself free. If today, the people of Abya Yala can't live a free life with free thoughts, then in Kurdistan, no one can be free either. If today, the Palestinian people are not free, then the Jewish people can't be free either. If the women and youth of society can't play their role as vanguards, this society can't define itself as free, either. We have discovered this as a result of 50 years of struggle. Today, we believe we will gain even more hope and strength with this conference. The more we can spread the struggle for democratic modernity in all parts of the world, the more we are convinced that we will end the oppressor's system and create free life.

This World Youth Conference is a challenge to the oppressors and the system of capitalist modernity. Just like the '68 movement, with its youth spirit, wrote history and spread all over the world, made the system shake, and drove forward a social and cultural revolution, today, this conference is of the same meaning. Today, we say to the whole world, you can't any longer hold back the oppressed peoples who strive for their freedom with your crisis. With your politics, you can't deceive us any longer. The youth won't accept being degraded into a meaningless force anymore. You can't use the youth as tools for your power interests anymore. We own big ideas and knowledge today and can change the world's destiny. This World Youth Conference is the right

place to prove this. This conference demonstrates that young people, from Asia to Africa, from Kurdistan to Europe, can change the world if they unite their strength, will and belief. We don't need those oppressors. We don't need those warlords. More than ever before, humanity deserves to live in freedom. Deserves to live a better life based on beauty, common moral values and unity.

We, and all of you, are creating this hope today. We are convinced that this conference will bring important gains as a result of its discussions and decisions. Even if the circumstances didn't make it possible for us to physically participate in this conference, our hearts are with you. We believe that the ideas of democratic modernity and the line of democratic confederalism can provide solutions with courage and depth for the discussions and analysis of our problems as youth during this conference. The rulers will fear the results of this conference, and on this foundation, we think we will begin a new phase of struggle together. We hope these discussions will not remain with the conference only. With these discussions and the decisions to be made, we will create a common, united, worldwide front for the struggling youth. We will feel all the problems of all societies in the depth of our hearts and minds. We will rise up against all injustice; we will not remain silent. And what's most important, like this, we will become the vanguard for our people and the people of the world.

In the end, we send our greetings to all participants of the conference with big excitement once again. We declare our love for all of you, and we are sure that you will achieve results on the road to ultimate victory.

**Long live the spirit of the '68 movement!
Long live the youth of the world!
Long live internationalism!
Serkeftin! Serkeftin! Serkeftin!**

Recorded in November, 2023 from the free mountains of Kurdistan



From Balochistan to the whole World – Forging unity among the oppressed

By Abdullah Abbas,
Human Rights Council of Balochistan

From November 3-5, the «Youth Writing History» international conference in Paris, organised by activists from the Kurdish movement, marked a significant gathering of activists from diverse backgrounds worldwide. As a representative of the Human Rights Council of Balochistan, an organisation focusing on human rights violations in Balochistan by the Pakistan Army, I was privileged to witness the empowering presence of activists championing various causes.

Balochistan, once an independent nation, bears the scars of colonisation by British forces, leading to its division and occupation by Pakistan, Iran, and Afghanistan. The roots of this plight trace back to the British Raj's 1838 attack on Balochistan, which resulted in the colonisation of the region two decades before the Indian Subcontinent's occupation. Subsequent events, such as the division of Balochistan in 1872 and the creation of the Durand Line in 1893, illustrate the complex history that paved the way for the present-day challenges faced by the Baloch people.

Post-World War II, Balochistan declared independence alongside India and Pakistan, only to face occupation by Pakistan in 1948, orchestrated to protect Western interests in the region. This marked the beginning of Balochistan's struggle as a colony, met with steadfast resistance from its people, resulting in five uprisings, all brutally suppressed. The year 2000 saw another uprising, the longest one so far. Pakistan, collaborating with China to alter Balochistan's demography for the construction of a port, fueled the movement, leading to the longest-standing resistance that persists to this day. The subsequent China-Pakistan Economic Corridor (CPEC) project, initiated in 2003, has faced continuous opposition, with the port and other projects remaining non-functional two decades later.

As the resistance persisted, the Pakistan Army implemented a ruthless strategy, resorting to enforced disappearances and extrajudicial killings of activists and their families critical of the Pakistan occupation. Over the last five years alone, more than 5000 people have been forcibly disappeared, and at least 3000 have been extrajudicially killed while the military tightens its grip on every aspect of civilian life.

Balochistan under Iranian occupation faces similar challenges, with the Mullah regime suppressing political parties, killing activists, and creating a political vacuum—the region's struggle exacerbated by economic deprivation and a concerted effort to Iranianize the area. The campaign to Iranianise involves distorting the history of Balochs, Kurds, and other ethnicities under Iranian rule, negating their unique histories, cultures, languages, and diversity. Instead, the populace is told they are part of a larger Persian nation, with authorities even prohibiting the use of Balochi, Kurdi, and other local names. Despite these challenges, resistance persists.

In August 2022, nearly a month prior to the tragic murder of Jina Amini, a 15-year-old Baloch girl fell victim to sexual assault by a police officer in Chahbahar. Public outrage ensued upon disclosure of the incident, culminating in protests that eventually escalated into the Zahedan Massacre.

Contextualising the Jin Jyan Azadi movement is crucial. Following Jina Amini's brutal murder, this movement gained momentum in Iran, with the people in Balochistan simultaneously protesting against the rape by Iranian Revolutionary Guards. Alongside other parts of Iran and Kurdistan, the Iranian forces cracked down on peaceful protesters, killing hundreds and demanding more. Today, the Baloch and Kurd communities comprise the largest number of people killed, executed, and detained during the aftermath of Jina's murder.

Despite the magnitude of violence and suppression in Balochistan, international awareness remains minimal, with media outlets often treating it as an «informational black hole.» The lack of attention from international human rights organisations has allowed Pakistan and Iran to act with impunity, perpetrating atrocities without consequence.

The «Youth Writing History» conference served as a pivotal platform for global activists to unite, share their struggles, and explore avenues for collaboration. Despite the diverse nature of our challenges, the foundational pattern of oppression is the same – rooted in occupation and plunder. It underscored the need for