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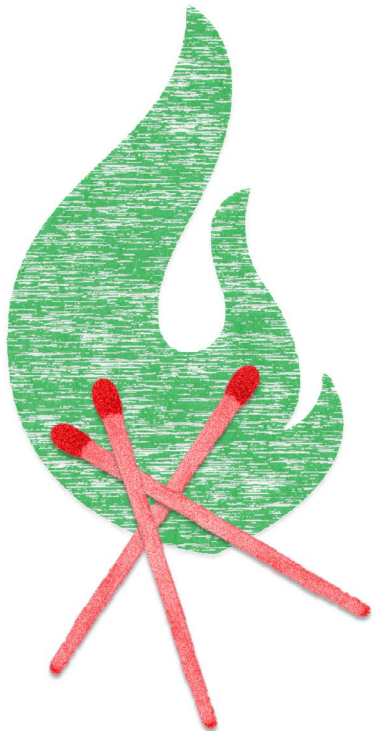
LEGERIN

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ENGLISH

PERSPECTIVES ON INTERNATIONALIST STRUGGLE OF THE YOUTH IN THE 21ST CENTURY



Academy of Şehîd Hêlîn Qerecox

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Rojava



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Written in May of 2022

In the memory of the friends of Kobane that were murdered on December of 2021.

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The bloody attacks on Kurdistan are not only coming to no end, but they have become even more intense during the last few weeks. The war is in full swing but as huge as the enemy's attack is, our resistance and struggle through the direct combat missions of our friends, be it in Şingal or in the mountains or here in Rojava, is all the stronger.

In times when the crisis is reaching new heights worldwide, when the beauty of life is swallowed by the darkness of capitalism, when the meaning of life is getting lost more and more through the disease of individualism, we want to create new hope in our hearts and new utopias in our minds.

In the times when capitalist modernity tries with all its means to declare itself as the only, divine existence, we will be the end of darkness and be the aspired utopia. During these uncertain times, we, internationalists from all over the world, have come together to educate ourselves in Rojava. To unchain ourselves from the influences of capitalist modernity, we need academies of the sociology of freedom. Places where we can think and reflect freely.

Dear Comrades,

we want to share with you the 8th issue of Lêgerîn Magazine, created by the Şehîd Hêlîn Qereçox Academy of the Internationalist Youth Commune, focusing on the topics we have discussed together in the education. Even though this issue can only show a fraction of this instructive, intensive and beautiful time, our thoughts and the conversations we had together, we very much hope that the content will invite you to discuss, reflect and think even further.

The revolution in Rojava has not only become the hope of many people, but also the pilgrimage place of revolutionaries to keep alive the utopia of socialism, the new world, to fight for it and to create new perspectives. The ideas and thoughts of Rêber APO have achieved universality and are the key to a new free world.



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A stylized red flame graphic with a textured, stippled appearance, centered on the page. The flame has several upward-pointing tongues and a central opening.

INTRODUCTION

This brochure was created within the framework of an ideological education in the internationalist commune in Rojava in the Şehîd Hêlîn Qereçox Academy. We dedicated this education to the six friends of the Kurdish youth movement who were martyred by a drone attack of the Turkish fascist state in December 2021. We came together determined to unite our struggles and make this education a revenge for the fallen friends.

We, internationalists from different countries and with different social and political backgrounds, found together in Rojava because we are in a common search; in search of solutions for the crisis of humanity. In search of truth and a life that is not based on exploitation and slavery, but on the freedom of society.

In our attempt to understand how the capitalist system attacks us, oppresses our societies and exploits the nature, we also started to understand which traces it has left inside our personalities and how it has shaped us. We discussed and learned together, we fought with each other and with ourselves to get rid of the influences of the enemy. During this time, our understanding and our view on the methods of the hegemonic system of patriarchy and state sharpened more and more .

We as well were able to grow our understanding of how the Kurdish Movement was able to uphold its resistance against the attacks of this system since more than 40 years.

We, as internationalist youth, see the necessity for the liberation from capitalism, but do we see what it takes to lead this fight? Is our understanding for the enemy deep enough to oppose it?

With these questions in mind, we hope that the conclusions and discussions we are sharing in this brochure will be a base for you to join us in uncovering the ideology of capitalism – liberalism- how it fools us every day, how we fool ourselves in the daily life and how it restricts and imprisons our minds.

The system has not yet succeeded in extinguishing the flame of hope that burns within us. This flame is fueled by the youth spirit and the thoughts and resistance of Rêbêr Apo, who is our vanguard in opposing the attacks of liberalism in their most brutal form – being held in isolation in Imrali prison since over 22 years.

If we are able to unite as internationalist Youth, we will become the force it needs to crash the walls of all the prisons this system has built – starting in our minds, going over Amed to Imrali and the whole world.

A large, stylized red flame graphic with a textured, stippled appearance, positioned behind the text. The flame has a pointed top and a wider base, with a central opening.

YOUTH IDENTITY

Have you ever asked yourself what it means to be young and identify as the youth?

If we go back in time to the matriarchal society 5000 years ago, the youth along with women played a leading role, undertaking most of the physical work and defending the moral values of the mother-goddess. The role of the mothers, connected to nature, life and the community was holy in the natural society; the youth played the role of pushing for new developments and ideas on their side.

However, with the upcoming of patriarchy, children became the property of the father and the youth were diminished and subjected to the orders of the dominant man. This is linked to the development of private property, the accumulation of goods due to the agriculture system, and the male-line inheritance. Capitalism -in its essence- is a result of the expansion of this system.

The capitalist system we are living in right now probably makes most of us answer the question of the youth identity negatively. Capitalism wants us to perceive youth or being young as a stage of immaturity, ignorance, and false hopes. We, the youth, are not seen as full members of society but are instead told to submit to humiliation and exploitation in order to

be a subject according to the values of the capitalist system.

But do you feel that way? Immature, ignorant, and with no hope, cut out of the society? Of course not! If we feel this way, it is because the system wants us like this. Nevertheless, the essence of the youth is not this way. As youth, we are on a constant search for meaning in life. We have our whole life in front of us, and we are asking ourselves the question of how we want to live it. To question the status quo and search for the beauty and meaning in life, with energy, hopes, and dreams, is an essential part of our approach to life. Youth is the time of our life in which we begin to more deeply analyze reality and our surroundings. It is also the time where we start to think what will we dedicate our lives to, and the necessity to make important choices and decide what path to choose arises. Because of this we are the social group that is most concerned about the future.

In capitalist modernity we are naturally in conflict with the system, which tries to replace morality with law, replace politics with bureaucracy, and suppress our dreams and emotions to contain us within its parameters. As most of us are not completely integrated within it, as we have not yet conformed to the life that it offers, we have not yet surrendered to its pressures and temptations, and we

are willing to think and struggle for radical change, being the most dynamic part of society. Our nature is to fight endlessly, no matter the consequences, without caring about the repercussions we might face, without fearing to lose our status or even our lives to reach a free world and justice. This spirit of youth is not just a question of age, it can also be present in us our entire life when we struggle for it!

“If you don’t develop great feelings, great thoughts, great actions, you will become prisoners of the enemy and become his instruments”.

Abdullah Ocalan

The uprisings of 68’, the Chilean uprisings against the fascist coup, the struggle of the Kurdish freedom movement... What do all of this uprisings and revolutionary historical movements have in common? The youth was the vanguard.

These uprisings are a hope that came out of the capitalist modernity, the youth is like the spring after the winter. The youth brings renewal and change. The youth can and must play a vanguard role when it comes to revolutionary changes. But we must be very clear about our own identity. If we are not conscious of our youth identity, we cannot foresee our role and fully fulfill it. The youth play a vanguard role in social development and revolution, dragging with it the

rest of society, by giving hope, by showing that it is possible to struggle and that if we come together we can change our reality. We must take a fighter position and not let ourselves be passive. This way, we can be the sparks that keep the fire of the revolutionary spirit alive, defending our values, fighting against staleness, conservatism, surrender and treason. In order to freely develop ourselves, not be separated from society and be aware of our potential to carry out deep changes, we have to be fully focused on how the state attacks us, so we can fight against it.

“A society that has lost its youth, or, inversely, a youth that has lost its society, is beyond defeated; it has lost and betrayed its right to existence. Decay, disintegration, and annihilation will follow.”

Abdullah Ocalan

We must act as the children of society, as the bearers of the history, culture, resistance and struggle of our people. We, as youth, can light this fire inside of ourselves — we have the strength to resist, to defend our own identity and the true values of society!

“To be young and not revolutionary is a contradiction, even a biological one”

Salvador Allende



**WHAT IS
LIBERALISM?**

Capitalist modernity is continuously attacking us, the society, using various approaches and methods: liberalism, individualism and capitalism, all supported by the positivism, sexism and colonialism upon which capitalist modernity was created. Those supports keep it alive and liberalism plays a key role in doing so. The tricky part about liberalism is that it often comes in disguise and sneaks into everything. By doing so, it presents itself as neutral and ideology-free. It tries to make every other ideology look bad and even further positions all other ideologies as dangerous. It asserts that only liberalism is able to judge because it is neutral and free of all ideologies and their influences. But this is not true; liberalism itself is the ideology of capitalism.

“Ideologies are not only the way how we look at the world, they are more than assumptions and prejudices. Ideologies are political metastrategies, only needed in a world, where political changes are perceived as normal and not as extraordinary appearance”

Immanuel Wallerstein

So, you actually can't live an ideology-free life. But you can choose which ideology you want to follow.

The biggest success of liberalism is that it can swallow and melt everything into its own ideology, putting such to its service. For example, liberalism has emptied out the content of different terms like freedom, democracy, or socialism. Those words mean nothing in the capitalist modernity, they have been cut off from reality.

Like liberalism, capitalism too can present itself in various ways and as a result integrate itself into different kinds of state systems. For example, ideas of socialism can be integrated into a capitalist political system. Both liberalism and capitalism also aim to disconnect us from society, thus they make us work in a way that is not communal. To understand how society works it is important to understand how society produces its means. One key tool of capitalism is to separate our life from the means of production. But to achieve a free live we must be able to organize ourselves; we cannot live without society.

Thus, we need to fight capitalism, which is a product of counter-revolution. Its ugly face shows that its fundament is based on warfare, massacre, genocide, killings, femicides, exploitation, and destruction of the life and environment of people all around the world. Within capitalism, material achievements

of civilizations, for example the Roman or Greek empires, are glorified. This idea is used to declare capitalism as improvement and achievement of civilization. Certain nation states where capitalist modernity and industrialization are stronger, for example Great Britain, Netherlands, France, Germany and others later on, were built on the wealth stolen from colonies, enslavement of people, massacres, and destruction of nature. Eurocentrism and colonialism are therefore given necessary legitimization by liberalism and by the idea of civilization, development, and rationalism. This continues to this day. The different power mechanisms in Europe ended up building the first nation states in Northern and Western Europe, which later became the motor for spreading the capitalistic rule. Coming to Rojava from, for example, Europe requires from us to struggle with our own Orientalism and demands an openness that does not see everything through a Eurocentric lens. This is the base we need for starting to understand the words of Serokatî and the revolution.

Besides that, we also need to understand patriarchy, as it is also strongly connected to liberalism and capitalism. The latter both utilize patriarchy and build themselves upon it. Looking at history we see

that the first nation state was implemented to control society, which would not have been possible if the role of the women had remained untouched and if the holiness of mother and women in society had not been questioned. To be able to gain power, women were driven out of the center of society and since then are being used as an object — a tool of men for means like reproduction, fertility etc. As an example, the witch hunts show a systematical attempt to disconnect society from its own memory by a femicide at a level of a genocide.

The disconnection from society is one of the main goals of the ideology of liberalism. For that it uses a huge lie by trying to make us believe we are free. Free to go and do everything we want. Capitalism uses the same myth by saying that someone poor could get rich just by honorable work. But becoming rich in a capitalist system means we would have to steal from others, oppress, be opportunistic, and take advantage. Liberalism defines freedom as living alone, individually, apart from, or even without society. But this is not freedom! Freedom is quite the opposite, as society makes the individual free. Liberalism makes us think that we can live by ourselves and just free ourselves, but this is a trap. Individual freedom is never the freedom

of everyone. This is also one of the reasons why the state is so afraid of Serokatî. He is not focusing on the individual but on society, and is fighting simultaneously for freedom of us and of society. Thus, we also must fight on a societal and not individual level to free society as a whole from oppression.

Another way that liberalism attacks the connection between human and the society is through the positivist approach. Positivism is a method, a whole attitude, and a specific view on things. Within the ideology of liberalism, positivism plays an important role; we can even describe it as the "religion" of liberalism. Positivism enforces the idea that everything that can be proved in a calculative or scientific way exists, but if it can't be proved, it doesn't exist. And it goes even further, denying emotional intelligence and putting analytical intelligence above it. It disconnects us from our emotions. In this way it enables colonialism, genocide, and other inhumane acts, because of its disconnection from emotional intelligence and still staying inside the framework of empirical method of research and science. Another example of positivism is the idea of inventing weapons that can destroy the whole of humanity – it goes against all logic, because it would also destroy the force that

would use these weapons. This example shows how positivism makes the individual the subject who is an objective scientist, whilst everything else is an object to experiment with.

The negation of emotional intelligence also influences our interactions with our friends, separates us, and makes us feel higher than others. To look down on others is a typical attitude of liberalism. Positivism tries to cover up that everything and everyone is influencing each other and everything is being influenced. It makes us look at something separately from the outside instead of looking from the inside. When you, for example, just look at one leaf of a flower or just on her blossom you will never understand how this flower lives with other plants and its role within the ecological system, as you don't take the other parts and the surrounding in consideration.

Liberalism uses positivism to present us different options that we can choose from, but all of them are disconnected and separated from the society, and further creating an idea that the only good choice is the one made from our analytical and not emotional intelligence. It creates an illusion of having many options to choose from, especially for us, the youth: if you want to, you can marry, but you can also

live alone. If you want to, you can study, but you can also start working. If you want to, you can travel and learn whatever you want. You can do everything, you are free. But actually, you can't make a free decision, all of them are already made, as all of these options are located within the system. The only freedom we will ever have is in the free life and not inside of the system. As soon as we decide to start building a free society and to live democratically, the system will attack us with repression and will shatter the illusion of having options to choose how we live. To prevent us from searching for a free life, liberalism wants us to be without will. It is most afraid of the willpower of us, the people. In which schools of the system did they put the willpower on the agenda?

The state-system understands that we cannot struggle without willpower, so tries to shape us to be without it, making it easier for it to prevent us from struggling. The system uses a big lie with the declaration that we do not need to struggle, because we are free, and we can do whatever we want. By emptying out the content of struggle, the system says that the world is the way it is, it is normal, and it cannot be any other way; you cannot do or change anything about it. With this narrative, we stay pas-

sive and are pulled away from the struggle, held in the state we are in. Dogmatism is further creating fear of the struggle by making us blind to create, imagine and live out of the presented framework.

We need to understand how deeply liberalism is trying to get inside of our thinking, feeling, and living. If we do not understand, act, and constantly struggle it will make us voluntarily participate in following and reproducing it. Liberalism makes people turn voluntarily into slaves. How much free choice can an enslaved person really have? To resist and prevent this we, as society, must make a right understanding and evaluation of life. There have been hundreds of philosophers and seekers of the truth, and each of us as a human being is as well seeking for the truth. We, the youth, are specifically engaged in this journey, looking for meaning, for deeper understanding, having the will to search and to see the pain of the world, and it is our characteristic to fight against it. To find the truth, we need to first describe ourselves and life in the right way. Serokatî said that a wrong life cannot be lived rightly. What is the right life? How can we build this right life? How much have our feelings, how we see things, and our drives been played with? Until we do not build the right understanding of

these things, we cannot search in the right way.

Any topic of life we look at, liberalism has played with its meaning and our understanding and feelings towards it. Even if we start to struggle against it, we are still not completely independent of all of these constant influences we carry inside of ourselves. Liberalism has been selling ideas through, for example, Hollywood movies and shaping our mindsets since we were small children. This raises the question of how we can build up the right life with wrong feelings? We have to struggle and search for our truth, because as long as we leave empty space within us, liberalism will come and take it. Hence, we must regain and reclaim every space that liberalism leaves empty. But we have to understand what it means to us to say we are revolutionary. We cannot continue to live inside the system, struggling a bit, but at the same time engaging in illusional liberal comforts. To be revolutionary is as serious as life, we have to give great importance and meaning to this term, to not empty it out, as liberalism does.

There is a history of movements and organizations fighting liberalism since the 16th century, a lot of them calling themselves revolutionary. There has been a pattern of a

lot of them falling into traps of liberalism, by using its own methods and words to fight it, but actually in this way becoming liberal. How can a liberal organization or an individual fight against liberalism and free society from it? We are talking about ideological war, but we need to think not just in a theoretical framework, but also in the direction of how we are going to build it and make it reality. Constant discussion of liberalism and ideology in theoretical way is not enough. Without action and making right decisions, this becomes a service to liberalism and not our method of war. It is same with living communally; we have to stop just talking about it, but actually learn how to do it and start doing it. Everything we are saying and all the acts we make are important, because the positivistic approach of separating and disconnecting acting from thinking and feeling is one tool being used against us. Our feelings and strength to make decisions are very important to take us further in this way.

Our real strength is not in weapons but in truly living our ideology, making it part of who we are, our daily life, how we think and act even in the smallest things. The way the Apoist movement is struggling against liberalism is not just through discussions, but putting

all of this into practice, with actions and embodying it — changing personalities to our truth, creating revolutionary personalities. This is the reason why the system afraid of and constantly attacking PKK and Serokatî. Serokatî understands this and is showing the way for us to follow. If system is not attacking us, we know we are not really fighting it. We can see if we are on the right track and how much we are truly fighting outside of liberal framework by the

number of attacks against us. What is making us ourselves is our attitude against capitalism and liberalism. In order to live our life as humans, we need to fight and attack the oppressive system of liberalism and capitalism. We, the youth, have a natural role in changing society and with that a great responsibility. As Serokatî said:

“We started with the youth, and we will win with the youth”.



**HOW
LIBERALISM IS
ATTACKING US?**

Liberalism erases our history, our culture, and our identity. It makes us forget who we are and how to struggle. It makes us accept to work in a system that plays with our needs and drives by selling them as goods to make profit out of it. It lets us go so numb that we lose the ability to feel the injustice happening in the world. It puts human beings in an unnatural state, separating us from nature, society, and the friend next to us. It puts us youth into chains by taking every meaning out of our life. But how?

It starts at the very beginning of the day. Instead of standing up directly, you keep laying a bit longer in our bed, because you had a really nice dream. 2 hours later you finally get up, what happened? Now you really have to hurry, but your roommate occupies the bathroom for 2 hours. You come too late to the demonstration and forget to bring the microphone and the flyers. You get angry at the comrades who criticize you because they don't know how much you actually worked and tried.

After the demonstration there's another action planned, and you feel responsible to go, but you are already a little bit tired and therefore very conflicted. It makes you feel bad, and you don't know what to decide on, but in the end you think you deserve a break. You already

did something good today, didn't you? Later you join a big party some comrades organized to celebrate the successful demonstration which luckily went peacefully — the police didn't even come. You miss the reading circle about Apolitical Personality because you drank a lot of solidarity-drinks for the freedom of a prisoner and fall into bed. The next day you stay at home to recover from your headache and hangover and take time to regenerate and receive new strength for the upcoming struggle.

Liberalism gives us the feeling of being free, to do everything we want. We can have "free" partnerships, "free" sexual relationships, even "feminist pornography", consume super nice clothes, eat pizza, and watch series when we're too stressed. But what are these things for? Do they give our life a meaning or are they just short moments of joy to forget that we don't see the sense of a boring life in which we go to school, study, work — all for our individual well-being only — and don't take the time to question what we are actually doing? As youth, we are searching for meaning, for truth and always for new things, for continuous development, sensations, big feelings, for radical action. These things are being emptied out and filled with consumerism, parties, drugs, and sex. Liberalism takes us

our curiousness and uses it against us. We unlearn to struggle. You don't have to go to sport, you don't need to have conflicts with other friends, you don't need to get up. A youth which is not struggling is dead.

And living in capitalism feels exactly like this, like being dead. It is not normal to feel complete emptiness, to see no value in your own life and it is not, like the system wants to tell you, an individual problem, a problem you need to solve for yourself. The problem is the capitalist system, influencing us youth in any way possible, making us unable to see what it causes or, in case we realize, unable to fight – in both cases feeling dead because we are not living up to our natural characteristics. The system lets whole generations fall into depression and at the same time sells therapy as the only possible help, channeling the search for solution into the impossible act of finding a therapist, impossible because the state is producing a shortage in therapy places.

We have to struggle, we have to seek confrontation, and the harder our enemy is responding to us, the better our actions have been. But we must watch out for traps as the enemy has placed them everywhere. The system leaves just enough space to feel like you are radically working against it, while actually you are working for the

system, slowly letting your revolutionary potential die.

The strategy through which liberalism attacks us is to openly enforce itself on us. It fools us into choosing the oppression of the system by ourselves because we were trained to always take the easiest way. But easy solutions, revolutions for which you don't have to give up anything, for which you don't have to struggle, they never existed. If it's easy, you have to question yourself and reflect how much it is actually helping the struggle.

Liberalism knows us better than we know ourselves, because it has been with us from the first breath on, through the earliest years and our childhood. It attacked us during the time, whilst we started to learn questioning, to learn critical thinking, and it followed us through school and also through our politicization. Everywhere liberalism was with us, it left its traces, its manipulation. Liberalism is like a disease, no one knows where it is coming from. But if you look deep inside, you understand where it's rooted.

Wait a moment... do we have roots? Do you know your culture? Culture is certainly not pop music with empty words, alcohol, parties, and drugs; neither is it Halloween, Santa Claus or any traditional celebration

that comes mainly from Euro-American capitalism. These are nothing more than consumerism. Socialist values have been robbed from us and replaced with fully liberal ideas by making the culture of our home countries look like something backward and simultaneously creating the idea that you can actually consume all cultures. Basically, the system is promoting a culture that is nothing but disconnecting people from each other - if it is possible, better to see a football game on TV at home alone whilst betting than to gather all your friends to share time doing some collective sport.

Liberalism and the capitalism disconnect us from our values, our culture, the nature, and our surroundings. For example, in the natural society and in some strong cultures that are resisting until today, there were celebrations related to the harvests. Now supermarkets are used as if food would grow on the shelves. Humanity has always lived with culture, so we have to understand what is real culture and values and what is just liberalism. If we lose the actual principles from culture and society, this is easily filled with empty songs, empty celebrations and empty art that glorifies violence and patriarchy.

We can also see how liberalism has disconnected us from nature: in cities you can live in 30m² apartment

on the 11th floor of a concrete building in a big neighborhood but have a flower in a flowerpot in your living room. You live with 30 more families in the same building but, do you know them? Have you ever talked to them more than "Hi!" and a smile? Moreover, to disconnect particularly leftist youth from nature, liberalism also creates the image that love for the homeland is something purely right-wing and fascist, making it almost impossible to differentiate nationalist ideas of superiority of the so-called fatherland from love for the motherland, the earth that allows us to live on and feed ourselves and our societies.

Life means to struggle. Youth means to resist. If we want to fight capitalist modernity, we have to fight the liberalism inside ourselves every day. Every little thing that we give meaning to is a step to ban this ideology, which took control of every pore in our life and manipulates us into not taking care any more about the suffering in the world, the suffering around us, disconnecting us from our emotions.

Liberalism makes us refuse to open ourselves to our comrades and the collective, instead searching for emotional support through exclusive close relationships. Our friendships are often also based on liberalism; we search for approval and the ful-

filling of our own needs. How often are we really doing things without thinking for our own benefits?

Would we go in conflict when friends are doing bad things for them and their surroundings, or are we too afraid of losing them? We believe that true friendship means to love a person no matters how this friend is behaving, acting or thinking. However, we have to instead start thinking about what we accept, and what we reject according to our principles and values. And if we really love friends, the act that is showing our love the most is to criticize them so they can develop and change their personality and to support them in their development. Our friendships are also based on a positivist and individualistic mindset, in the sense that we are building special relationships with one or two people – best friends – and then we can have a friend group for partying, another group to do political work with, and the list continues; having a categorized approach towards friendships depending on the needs they are fulfilling for us.

We want to get admiration but actually never think about the other person. We want to love without any expectations what would be the core of love, which doesn't mean to not see the shortcomings of another person. When we criticize, is this be-

cause we want to help the friend to develop a revolutionary personality or because we want to get something out of the friend for us personally? Or we don't criticize because we are afraid of conflicts so merely avoid the person and create tension. In this way, friendships become centered around us. Where is the base for real friendship?

Are we in romantic relationships because we really love each other, or do we try to fill the emptiness which the life in the system is creating in us?

The cancer of liberalism is that we cannot love anymore without just think about ourselves, our personal needs and desires. In the world today we seek in partnerships a way to cope with our shortcomings; the other person should "fulfill" us. Instead of struggling with ourselves we shift the problem to the outside and are getting angry if the other person is not fulfilling our needs. If just one person is not able to do it, we are told this is fine because we can have as many partners as we want. We start to "use" or to "consume" the bodies and the relationships. We write on Tinder that we are anti-capitalists and with that we presume to use this app correctly, without questioning the idea of an app that is a shopwindow of bodies and people that we can like or dis-

like just by seeing them once, emptying the meaning of the words and the building up of true relationships.

Then, if we are “lucky”, we start a romantic relationship that takes all our attention, time and energy. We are not saying we should not love; love is the most wonderful and powerful emotion in the human being. However, it is corrupted in the capitalist modernity. How are we supposed to love freely in a patriarchal and liberal society?

The effect liberalism has on revolutionary movements is that they cannot build up anymore. You accept the system because you have a lot of distraction and if you don't really want to struggle against it, then you don't. Simultaneously, those who don't have this option as a possibility are made jealous for the supposed richness of the liberal world, wanting nothing more than to also be in the position to consume things all day without any deeper meaning. Or, through individualism they think that it's their personal fault to be in their situation because they didn't give enough effort. If individuals finally take the decision to struggle against liberalism, against the capitalist modernity, they see themselves alone. When finally a group builds up, it disperses after a while because some people didn't take it seriously, wanting to have their own profit

from the organization or working as “agents” for the system by trying to convince everyone that the strategy of the organization is wrong, too violent or radical. This legitimizes and covers their own liberalism from which this attitude stems.

The resistance against the system is often also more rebellion than a real and deep change. Those who are discontented with the system rebel against parents, the school system, the state, but without reaching the core of the problem, hence end up just creating the feeling inside that they are doing something. For example, after some stones were thrown at a demonstration, or some windows were smashed we are satisfied for a moment. We must question if we are doing such actions to harm the structures of the system, or if we just do them to have a better feeling with the contradictory life we are living in the system.

Everything, every emotion, every story, can be created without effort and in no time. You can live through a whole revolution just watching a movie or series, all fictional except for the oppression that is exactly the same as it looks in the real world. The system wants us to always be happy, occupied with our phone, 160 new impressions shooting through your brain every second, all dripping of liberalism and cap-

italism: nice poppies on Instagram, how to lose weight in one week and have the perfect silhouette, fake news, who won the game yesterday, how the influencer you like the most has decorated her new van. We live through other people's life and we forget about ourselves and the comrade we have next to us.

Youth means rebellion against oppression, on rules that are put upon the human without being grounded on any values or ethics, but only on calculation of power and how to keep it.

Drugs play more than just one role in suppressing the youth spirit, the resistance of youth against the system: they numb us, destroy our discipline and our ability to see the beauty in moments of full clearness, create moments in which our bodies naturally send out dopamine and in which we do not need to take chemical drugs to have these feelings.

While it kills all these natural feelings and reflexes in the youth, the consumption also makes us feel like we are actually rebelling against the system, against the authorities, because we are breaking their laws.

But in reality we are protecting the system this way, we are supporting the destruction of the society and the force that could step forward the youth.

Serokatî: ***“Even if I sometimes long for the capitalist lifestyle, I know I couldn't live like this.”***

Liberalism plays with our emotions; it turns the most human emotions and self-defense reflexes against us, or at least against the society. Our feelings and emotions are individualized and the meanings have been stolen. We are told that feelings are something to unlearn - for example to unlearn shame so you do not feel bad for egoism, carelessness, the way you look, etc. Emotional intelligence is made to be something secondary and it is controlled by the state; they want us to think we do not have this ability to develop, even though it is natural characteristic of the human being.

We have presented an overview of how liberalism is attacking our lives in general, but if we look closer, we can see that the patriarchy is working together with liberalism and is specially affecting young women.



**HOW
LIBERALISM
ATTACKS
YOUNG
WOMEN?**

What is a woman? How would you define a woman? What biological aspects, what characteristics are important? How does a woman look like? What do I need to be a woman? What is a free woman? The answers to these will be quite different depending on who is questioned. But who actually defines what a woman is?

The discussion about the identity of women has got more intense during the past years. But to really understand the discussions about the identity of women and the effects of liberalism on her and society, we have to take a closer look into history, starting with the neolithic times around 5000-12000 years ago. During that time, society was naturally organized in matricentric clan-structures, i.e., that women were naturally in the center of life without producing power hierarchies. As those who give and protect live on a physical and metaphysical level, women reproduced and determined communal life. However, the rise of patriarchy became visible as Summer, the first city state (Uruk - nowadays Iraq) developed around 5000 years ago. From then on, the oppression of women developed rapidly, joined by slavery and industrialization, all of it fundamentally changing the way of human life and becoming the basis of the capitalist

system we are facing today. To keep itself alive, liberalism, the ideology of capitalism, has to oppress women, divide them from their natural identity to take their ability to rebuild and recreate what men have destroyed. This in turn leads to an alienation of the society from nature. Thus, patriarchy is still strong today and shows itself in various forms. Where the father starts with the oppression, this is followed by the brother, the teacher, the first boyfriend or the strange man on the streets, the influence of the internet, the way how sport, sex and arts are presented. This serves to break the youth nature of the young women and the will of organizing. Even though we carry out the attacks of liberalism by ourselves, the attacks by men are even more strongly supported by patriarchy and are holding us back as women. They try to separate us from each other, try to cut us from society, sexualizing us on the highest level and so on. The three parts which you can find in the battlefield of liberalism against young women are sex, sport, and arts. In all those three parts liberalism is attacking from the top and the patriarchal system is giving the base for it.

One danger is that through the attacks of the patriarchal system within the hands of man it is nearly impossible to see that we are attacking each other and our self with the

same weapons the system is using against us. At the same time, the system tries to convince us that we are free and can do whatever we want, without any oppression. But we are not even realizing that we are selling ourselves in every possible moment, on Instagram and the other social media platforms or at the working place in school and in general life. From a young age on we are learning to sell ourselves, walk like a lady, sit and eat like a lady and speak politely, don't stick out too much, when you play outside don't make yourself dirty and so on.

The omnipresent body images and beauty standards have a huge impact, especially on young women, unconsciously making her constantly sell herself. The body image given through social media, movies, series, confuse women, making them insecure and lost. You have to be skinny, have a flat stomach and big eyes. But since a few years it's actually also ok to be a plus size-model. Because capitalism understood that it can make a profit with selling beauty standards to every woman. Beauty standards also change and repeat themselves over the years. You spent your whole savings on trendy clothes? In the next year you have to spend double on the new trend.

This in turn leads to an extensive search for identity as young wom-

en, with liberalism again taking advantage of this search. Through the system liberalism creates confusion in young women and can turn everything into something supposedly emancipatory. It puts responsibility and blame on the oppressed. We also have to mention dealing with plastic surgery. Your nose is not perfect? Just change it, you are free. Your breasts are too small? Just change it, you are free. Your lips are not full enough? Just change it, you are free. With this way of thinking, little girls learn that however they look they are free to change they don't have to learn to love themselves and that there is more than one way to be beautiful. By creating this image, the system is breaking the trust and the power in the early years of the girls in themselves.

In the same breath, what is probably the biggest achievement of liberalism is the split of the Feminist movement through topics like those. Happiness is also a favorite topic of liberalism, when it comes to the search of the young women. You need this to become happy, just this outfit, this lifestyle, these goals, this so-called bucket list (your goals for life), this relationships you have to achieve and of course on the end of the day the family and the house is needed. Those thoughts are getting so deeply internalized that most of us are barely fighting against it because

it feels like a part of us. And addressing the liberal parts in one another mostly leads to more separation than organizing and coming together.

Like the youth in general, we have a strong urge to search for freedom. Because the enemy is threatened by this, it attacks us brutally in any way possible. It tries to turn around our specific characteristics or even replace them with fully liberal traits or ideas. In doing so, liberalism tries to disconnect us from our history and the society. Instead of searching for communal spaces and a communal way of life, liberalism empties out these words and tries to individualize us. They want us to put the individual over the collective. And in the end, we are the ones who carry out the weapons of liberalism by having them internalized.

Instead of living in a big house in a communal way, we can maybe live together and share the kitchen, but the rest is private property and don't you dare to touch the stuff of other people living with you.

Another example is so-called me-time. Instead of getting energy and inspiration from being with others we, the young women, are taught to take time to be alone, which leads to not taking responsibilities and avoiding problems instead of solving them together. We thus get ba-

sically forced to take the time alone. Whether it is in a Youtube video, on TV or in a magazine, everywhere the enemy places its messages, that young women need time to deal with themselves. This is how liberalism is cutting and separating us from society. In the end it makes us really weak as we still try to defend these attacks without learning how strong a collective life can be and what it means to be organized.

Cutting the human from society is one of the general results of liberalism and individualism and for sure one of the most dangerous ones. Young women are especially affected as liberalism is also trying to cut the women apart from each other by creating "good women" and "bad women", making them to turn against each other. Thus, liberalism is attacking our friendships and relationships on different levels. You can ask yourself: do I have balanced relationships to different people? Am I emotionally dependent on my relationships, friendships and comradeship? Do I care in an equal way for them? Do I put the relationships with men in a higher position than those with others? It is important to ask those questions to be able to start the progress of change and the beginning of the end of liberalism.

But why is the woman created by liberalism not free?

There are certain characteristics, among others, of the liberal women which clearly show why:

1. Searching for help of the man, feels weak and holds herself back
2. She is naive
3. Concentrated on buying stuff, so they are materialistic
4. Forms of relationships individualistically
5. Seeking for attention
6. Activities and habits are sexualized
7. Believe that men are stronger etc. than women, women are depending from men
8. Excusing/accepting men's patriarchal behavior
9. Thinking the highest love and love you need in life is the love between two lovers/a pair
10. Internalized self-sexualization, performing in a sexualized way and perceiving it as a free choice/ will
11. Blaming yourself and other women for everything
12. Competing with other women
13. Always caring for everyone and everything
14. Not seeing yourself as an agent for change / revolution

These small selection of key points points show again that we as wom-

en have to sell ourselves, that we as women have to present ourselves for men, that we as women get pushed down, that we as women get built up to serve the system and the men.

We think it is becoming really clear that the woman created by liberalism is not free. But what are the steps to become the free woman we are fighting for?

When starting to understand what liberalism is, what it does to us and society, how it attacks, we have to set new goals, new aims, we want to reach and then organize according to that. We are aiming for a balance in society, for the willpower of the young women to get in action and to change the society again in a natural way. We are organizing, getting back our self-confidence and turning the weapons of liberalism against it, making it crack and breaking it with and in our minds. With our power through collectivity and the strength we achieve through self education we will understand again the beauty of life, and we are going to free every woman.

No woman is free until all women are free.

A large, stylized red flame graphic with a textured, stippled appearance. The flame has several upward-pointing tongues and a central void. The text 'SPECIAL WARFARE' is overlaid on the middle of the flame.

**SPECIAL
WARFARE**

If we put a frog in a pot of boiling water, it will jump out immediately. But if we put this frog in a pot with cold water and heat it slowly until it boils, the frog will not understand or realize the danger, so it won't jump out and will eventually die. Does this sound familiar to you? It should, because the enemy bombards us with its ideology day after day without us even being aware of it, like the frog is not aware of that the water is getting hotter. In doing so, the enemy tries to kill, little by little, our spirit and strength, and we are not able to realize. The system attacks us with war operations that remain hidden, and we cannot perceive.

This veiled system of warfare is called Special Warfare, and contrary to the classical concept of war, where violence and the fighting parties are more obvious, it is a method executed behind our backs. Reber Apo describes Special Warfare as a war without rules and whose objective is the destruction of society. In Capitalist Modernity war is omnipresent and continuous, we have become accustomed to it. New methods and attacks are being developed on a regular basis to make us docile and submissive to oppression. We, the youth, are one of the groups most affected by these new and subtle methods of war. For the enemy it is necessary to stifle our spirit to guar-

antee the reproduction of the oppressive Capitalist Modernity. In us, the youth, is the strength and hope for a revolutionary change, for the beginning of a free life; we are the fire, and they want to extinguish it.

It is important that we critically analyze our reality, that we identify the methods and tactics through which the system attacks us so that we can defend ourselves, and respond through an offensive. We already can distinguish three general methods used by the enemy: non-systematic warfare, coup d'état and psychological warfare. We must not understand these methods as separable from each other, but as mutually complementary.

Non-systematic warfare is the method used by states to conceal their intervention in violent operations aimed at suppressing revolutionary movements, through, for example, the financing of extreme right-wing paramilitary groups. The second method is strategically organized coups d'états. The enemy destabilizes those countries that move away from the project of Capitalist Modernity in order to impose it by force, against the will of the people. One significant case for that is Chile. The powers could not accept the popular government of Salvador Allende, so they sought ways to destabilize the country, created division

and generated conditions that could legitimize a coup d'état. The results of this coup d'état were the torture of more than 35,000 and the killing of more than 4,000 people. In addition, an unknown number of people disappeared. It is clear that our life has no meaning for the enemy. That is why they want to silence us so we can't raise our voices, they want to blind us so we can't see the oppression, and they want to brainwash us, so we can't get our consciousness back.

The third method identified as special warfare is Psychological Warfare. It is perhaps the most essential, having the most effects, especially on us, the youth. At the same time it is not easy to identify as it is carried out quite invisibly by the enemy. Capitalist Modernity uses psychological warfare to attack us ferociously and keep us docile, submissive and sedated to the crimes of the oppressors. The goal is to attack the brain of society and change our mentality. Think about all the activities you do in your daily life: how much time do you spend on your smartphone, browsing through different apps and using the so-called social media? How many movies and series do you watch and what are they actually about? Liberalism shapes and sculpts our personality to its liking and for that uses all possible means.

Since the 21st century we observe a great intensification of psychological warfare. Reber Apo thus states clearly about this:

“One could say that the system pushed the mentalities of the communities back to the primate stage in order to manipulate them and that society, in reality, is organized as if it were a zoo. [...] Thanks to the continuous and intense media bombardment of the emotional and analytical intellect with the sex, sports, art and culture industries, in combination and with an extensive advertising campaign, they have succeeded in completing the mental conquest of the society of spectacle, the society destined for contemplation”.

(Vol. II - Capitalist Civilisation - p. 61).

The rapid and accelerated scientific and technological development has allowed Capitalist Modernity to overcome borders and spread to all corners of the world like a virus, and making the use of psychological warfare even more easier. Thus, it is really important to point out how radio, television, so-called social networks and digital media in general together with the industrialization and commercialization of culture, art and sport, are shaping our mentality and personality.

If we take a closer look at the cultural production of the last decades, especially films and TV shows, productions about dystopias are much more common than about utopias. These kind of films, even if they seem to have an anti-capitalist discourse, are nothing more than propaganda of the liberal system. Even though they show a dystopian world in which the greed and irresponsibility of human beings, and more specifically of big corporations, have led to the end of humanity and the world, what they really present is the impossibility of creating a new and free world. This influence already shows in reality. For instance, the ecological collapse is a huge topic among the people, especially among the youth. The world is facing its limits, but there are no real changes made by the actors in power. Only superficial answers are given, for example giving the responsibility for sustainability to the individual rather than to big companies which pollute the environment and make profit out of their exploitation. The solution is in fact, not to change the system and keep the people quiet to make as much profit as possible.

Special warfare not only uses art to attack the people but also sports. The Romans already used to control people with 'bread and games'. Since the industrial revolution, industrialization also reached sports.

Its participative and amateur essence was replaced by the professionalization and business. The main sportive events occupy more times in the news than some wars. The country can transform completely an entire city to welcome a competition for weeks. The heroes are gladiators in the arena, a few ones earning unbelievable amounts of money when thousands are left to the lions of the human traffic. To support a team became more important than everything, like a religion, being in some cases the most important part of the identity of a person. Instead of doing sport to train their body and become disciplined, people become solely consumers of sport, or if they actually do sport it is only in fancy and expensive sport clothes.

Furthermore, also sexuality lost all its holiness. Men became sex psychopaths and women sexual objects. Advertisement is clear example of this and the people who believe they are not affected are naïve or hypocrites. The streets and the screens are full of images that degenerate the feminine body to its sexual attributes. Children just around ten years old start to share porn videos between them. Competition between adolescents for the higher number of 'conquests' start earlier and earlier. The psychological effects are devastating. Not having a love relationship is seen as emptiness as this relation is sup-

posed to fulfill all of our relational expectations. This pressure is especially strong on the youth. Other relationships, like the ones to comrades, are not seen as valid, thus it becomes especially hard to build them up, organize and struggle together.

We, especially as the youth, are in front of a global offensive that attacks society, but rather than targeting only bodies it especially targets our minds. But almost nobody realizes that. We have to get conscious of this holistic dimension now! A netflix-series, a Champions League game and a pornographic video are part of the same offensive. The problem is not art, sport and sex per se, but their industrialization and the way they are used. Today many of us young people, run the risk of a hyper-connectivity that disconnects us from our roots, emotions and society. Have you ever think about your roots? Have you ever think how disconnected you are from history, from society? The enemy tries and often succeeds in cutting off the strings

that attach us to our ancestors. They want us to just live in the present, consuming huge sport events, media productions, pornography and so on and thus pushing us to avoid thinking about the empty reality, our disconnection and alienation; to avoid thinking about the historical struggle and resistance of freedom fighters; and for sure to avoid thinking about the future. Because this is one of the strategies of the Capitalist Modernity, to deny the future and any possibilities of change. The only way to stay alive as youth is to resist. Organizing ourselves and knowing the enemy is essential. The enemy will not retreat without force and determination. We really need to wake up and realize how the system uses its methods to sedate us and displace us from our consciences. As the youth, our main goal and objective is to be the vanguard that will build a free life. We have nothing to lose but the chains' liberalism ties on us. So if you don't want to be a slave of the system you just have to choose: to live free or don't live.



**METHODS
TO FIGHT
AGAINST
LIBERALISM**

Once we have analyzed what liberalism is and how it is affecting us -individually and in the society- it is urgent to counterattack!

In order to be able to fight against it and get rid of the liberalism and individualism, that has reached every cell of our body, our mind and the society, it is necessary to have clear and decided determination and will to change. A will to do internal development as well as support our comrades in their development and by this make everything a common struggle. We have to be ready and to be aware to give up some comfortable things about liberalism which can look like right for us, but that indeed are just lies built within the "individual freedom" frame under the liberal ideology which harms society.

The first step to victory is the will, the trust and the struggle to change. It is also necessary to deeply hate liberalism with every cell of our existence, when we understand in which dimensions it is controlling, manipulating and destroying our feelings, thoughts and the society; this will be the base for our whole struggle. Apart from this will and determination to do this struggle it is important to not just lay on the theory but to actually put it into practice. Words have to be mean-

ingful and full of sense, they must not remain empty and lose themselves on the way. How do we give value to our words?

Making them real through actions. Just like Rêbêr APO said "you have to be brave to think freely". This means to be aware of your fears and realities and confront them. It is a must that the education has ideology behind it, if not, the result would be a weak and undone personality. This is indispensable in order to develop revolutionary work and militancy.

How do we put this in practice?

In the following lines we will talk about different methods and steps we propose to put in practice the analysis has been done until now.

IDEOLOGY

Why it is important to talk about ideology? It is not arbitrary that this topic is the first one after the introduction. It is the one that will define all that comes after. We talk about ideology as a base for the building up of an organization, to carry out an active militancy, to be able, in the end, to create all together a better world. Ideology must have values and principles strongly defined that can be useful to say how to put it into practice. That is why it is im-

portant to organize and see the struggle as a social struggle, which means to have the aim of collectivizing your thoughts and have a free live with the society. You say, you don't need an ideology in your approach to life? But in the end it is the system and liberalism which influenced your view on things your whole life long. So we need an ideology of freedom, which is giving meaning to live and is based on ethics and principles, otherwise we will stay a waving flag in the wind of liberalism.

In this sense, we have to understand these values as something from which we start building this communal life. We can say: love, democracy, equality, respect, collectivity, freedom and responsibility could be an approach to the principles we want to stand for. It is important to understand that these are not empty words, they are full of meaning and truth.

Ideology is our view on life and also the political situation; in the framework of our ideology we are analyzing and understanding life. Without ideology and a clear line in this, our search will be without a compass, and it will be easy for liberalism to attack us on these points. With the ideology of the democratic society, which is fighting and resisting the capitalist modernity and

defending communal values and solidarity against it, we find a starting point to define how we want to live. Therefore, the ideology is the way we live.

The first forces who put ideology in practice are a revolutionary vanguard, people who see themselves as revolutionaries or militants and living according to their values and put them into practice in life. As revolutionaries we have the responsibility to influence the people around us with our approach to life; it is necessary, that people see socialism in our behavior to our surrounding and we are able to be an example for them.

DAILY LIFE

To find the right methods we have to seriously ask ourselves who we are and what we want. We will need a great willpower and the will to risk and to give up everything. It needs a strong ideology and organization and if we put the change of personality at first place in our minds, we might be able to take up the struggle and to overcome the liberalism in ourselves. But don't fall into the trap of thinking that this could be build up within the system. Therefore we need to go out, cut ourselves from the things that are holding us back every day. This will be hard, but we have no other

choice. If we want to defend humanity and the possibility to live on this planet, there is no other way.

We have to build up relationships based on comradeship and respect and not for our personal needs and profits. Comradeship should be the base of the struggle, so we do not have special relationships that take our time and our mind keep on just one person (best friend, a couple). All of our energy should spend on fighting for the revolution, because this means to fight for everyone, and not just for a few people we are more comfortable with. Comradeship means taking care of each other in an equal way. Comradeship means to make critics on our friends so they can improve their personality and not to fall in liberal or patriarchal behavior. Comradeship means to struggle together no matter the affinity between people, because we are building this relation under the values of the communal life.

The dedication of living for revolutionary struggle and a free live means to go away from personal comfort zones. The needs of the society, the collective and the revolution have to be our priorities. Time and each second are valuable. If we are living in community, we can not leave things for tomorrow. We should give small things

value. This is how the theory and practice become one in us. If we are not able to be clean, organized, to be on time or knowing how to cook, if we are sleeping until mid-day; how are we supposed to make revolution?

To live a revolutionary life, to be able to live a communal life, all our love, strength and willpower will be necessary. To overcome the poison of liberalism and egocentrism, some clear principles and values will give us orientation. These are also the base on which we can criticize each other; critic and self-critic without clear ideological principle have the danger of becoming tools of personal issues and conflicts. How often did we have those situations where people caused more damage than good things due to the wrong approaches to this?

The love to our comrades and the people around us should be the base of our relationships, we have to take care of our friends and the people around us, helping them, supporting them and care about them. The care we give to people around us should be more important than things that we want for us on an individual basis. Living with humbleness and dignity, passion and respect is the key to change. The system planted the cruel seed of liberalism for 400 years in the

society, we will not change this in some weeks. It requires a continuous struggle which is based on the will to change, our love for the free life and our hate for the system; we have to be passionate and honest with our comrades and ourselves. To hurt or insult people in our critics will not make any progress.

The values and needs of the collective have to be the base of our actions. Feel responsible for even the small things and daily work, see the value in them and give meaning to the effort which is given for the people around you. Communal life is nothing we just build up with our best friends or comrades. It has to be a principle and guideline of our life, which we live everywhere in which context or situation we may be!

EDUCATION

In order to fight liberalism, we have to know our enemy and how he is present in us. Which values are coming from the ethics of society, and which were implemented by the state and the capitalist system?

In order to get to know our history and reality we should create committees which are doing research on how liberalism spread in our society. What are the cultural roots and traditions of our society?

Which were values and principles and how was the daily life organized before liberalism has spread, how did liberalism spread? What is the history of women and of the resistance against the state system and liberalism?

These are all questions we should search answers for to get to know the democratic history of our society. To rebuild this knowledge about our culture will strengthen us against the attacks of liberalism.

The defending of our culture and traditions against liberalism that tries to make it into a product in the hands of capitalism is also an important task. We should develop cultural works or participate in them in order to keep culture in the hands of the society. We should not leave the topic of culture in the hands of the far right! It is valuable and the collective memory of our societies. By talking to the old people, by knowing our family roots, by making research of our history, we will be able to understand the present and think of the future. We would like to point out one important point of research we have to do if we want to understand how the capitalism was built on patriarchal foundation: that is the research on witch hunting.

To spread our knowledge and edu-

cate us, it is necessary to create education committees and academies, where we spread understandings among the revolutionaries and the democratic society. Every academy or committee should understand who they want to reach (youth, women, old people, parents...) in order to have a good approach to the methods and the content to be able to make a change in society. It works the same for the revolutionary vanguard. They need to be also strongly and deeply educated.

Every region, city or village can make this work in their own way. It is not enough to simply develop a uniform education project, you have to adapt it to the place and the reality of each territory.

In the epoch of spectaculum liberalism is attacking us especially with a flood of impressions via different forms of media, trying to create a space of virtual reality, where we can flee from the social reality we are confronted with. It tries to control us with a big offering of consume-goods, sexism (like pornography, sexualized advertisements and love stories) and virtual reality in video games and so-called "social"-media, which is in the end "anti-social". We have to reject these attempts to cut us from the reality of society and from our cultural roots. We need a clear ideological

stance, when we are watching movies and series, to see their attempts to infect us with their ideological content. We need a controlled approach to this.

We shouldn't use series and movies to cover the emptiness the life in the system is creating in us, we should fill this emptiness with our struggle, with the revolutionary work and time in the society! Social media should only be used for the political work, to spread our thoughts and agitate for our goal. The attempts to control us, our comrades and friends will not be successful when we don't use these tools as "private" people anymore and by this don't give the system data about our relationships and movements.

Internet is neither safe nor free, it is controlled by state and capitalism. We have to use alternative ways of communication, when it is necessary we can use tools like TAILS, the Tor-Browser and encrypted ways of communication. But we should never forget the natural ways of communication in real life. It is safer and you can see, hear and feel the person you are talking with better in real life, than through face time, really!

So, you are a real revolutionary with your three stripes Adidas

sport wearing, really anticapitalistic, everyone will take you serious when you show up like this! Also, with the new Fred Perry shirt and coats you wear to show how cool you are. We should in general live a humble lifestyle, which is not based on the consumerist propaganda by liberalism. You don't have to fit in the new trend you don't have to wear the newest brands and things every time. These kinds of status symbols are meaningless and nothing we should waste our time with. To use what we really need and to reject the consumerist offers which are made all the time will also be an example for the people around us.

Another field where liberalism is attacking us is the topic of hedonism. Drugs are destroying our minds and bodies; they make us addicted and unfocused. They have been used in the history of capitalism all the time against the democratic forces and revolutionary movements, to make them unfocused and confused. We should reflect why we are using such things and reject this. For our aim to change this system, to organize ourselves and the society it is an obstacle to don't be focused and to destroy us.

It should be clear: Don't destroy yourself! Destroy the enemy!

ORGANIZATIONS

Now, you are living a humble life, you are good to the people around you and are orientating on ethical, revolutionary values. But how do you want to make the revolution, alone or with some friends around you? How should we live communal values and build up free society in a sectarian circle? To fight liberalism on an individualized base is not possible; we have to form organizations with the common goal of reestablishing communal values and life. We have to bring people together who are willed to reject the attacks against the society. Such an organization needs different fields and approaches. We need dedicated comrades, militants, who are willing to live and spread communal values and who are able to organize the society. But be careful of the next subculture leftist "revolutionary" circle, which doesn't include people and separates themselves from society. Enough with this!

We need to be clear in our aims and our determination for the freedom struggle, according to this we have to organize ourselves to be an example for the people around us. It is important to consider historical socialist movements so as to not make the same mistakes. One

of the most significant mistakes that some revolutionaries did in the past was to not understand themselves as a part of the society; they were putting themselves over or outside the society. We do not have to rule the society, we have to trigger them to organize themselves.

These organizations have to be built up under the values and principles of democracy and clear ideology as explained before. The structure does not have to be static neither dogmatic, it can change according to the needs of the society. However, it has to be strong, consolidated and following the ideology.

In a growing organization and a growing base of dedicated comrades around us, we can build up structures and committees according to the needs of society and organize the society to participate in the works. The different layers of these committees could be: Culture, health, politics, self-defence, diplomacy, education and economy.

It is time to build up places where we can build a communal life and structures based on the common struggle and our goal of revolutionary organization. To share finances, values and goals and organize our life together. We can use the mechanism of critic and self-critic to develop our self on the base

of our ideology and revolutionary principles. To understand our personalities, how we were influenced and shaped by the system is not possible on individual base. To live and struggle together, to criticize and analyze each other opens the possibility for us to overcome the attacks by the system.

The aim is not to build up the next hippy commune, the aim is to help each other in our development and in the struggle and also to be an example for the people around us and the society. They can see there that a life which is not individualized is possible. It will also show people, that a life dedicated to the struggle is possible and valuable.

Against the attacks of the enemy, we have to defend ourselves, ideologically and organizationally. According to this we need to educate ourselves, criticize and work on each other. We have to understand how the system is attacking us on the level of mentality, on the level of repression and propaganda against us. With a good understanding of the reality of the state and the society around us, we will be able to take the right steps according to the reality we are facing. With the right analysis and understanding, we will be able to make strategies and preparations according to our possibilities and the needs of the situation.

RURAL - CITY

The rural areas of our countries are mostly less affected by the attacks of liberalism; hence it is there and in the memories of the people that we search for our truth and values of society. To talk with the older ones about their experience, about life and myths and values will also give us a wider understanding and feeling for our society.

Liberalism and the capitalism have structured the society in the cities, putting them away from the nature and so from the villages and the rural work. The nonstop growing of populations make it difficult to organize the society in the cities. That is why we have to recuperate the rural life, where you can still find traces of the natural society and the communal life.

Revolutionary work and activities should focus more on the rural areas again, organize the society and learn about the reality of society there so as to defend it against the attacks by the system. Building up places of communal life, academies and agriculture cooperatives, which are part of the organization are possibilities we have in front of us. We have to be humble and careful, especially when we are coming from the city; we have to be ready to learn and question our

metropolitan city view. The city is disconnecting us from nature and the work in the nature, let's learn it new, let's get it back.

Nevertheless, we do not have to just run away from the cities, but we have to understand how they are built, urbanistically and demographically, in order to be able to build up communal life and struggle with our neighbors and friends. We can build up committees in neighborhoods and commune structures and include them in education processes. We cannot forget that we are part of the society; there is not existing something such as "us" and "them" so we have to work from and for the society.

We must build up committees and councils in the neighborhoods, organize them and build up structures of living together, supporting each other and getting needs and daily life in their hands again, out of the state structures. It is a method which is already in practice in many places in the world, and if it is part of a bigger concept of organization with the possibilities of education and discussion, it has a big potential! It should not only be a thing for itself, but should be part of a strategy and organization, which connects different fields of struggle and different cities, villages and regions.

Mostly in cities, with such an amount of people living in a small place, it is necessary to know the necessities of how capitalism and liberalism is attacking the society by being in it. It is not the same attacks on a middle-class student's quarter as occur on an immigrant families quarter. We cannot refer to the people as one homogenize mass, we have to love and embrace the diversity and work according to this.

INTERNATIONALISM

Internationalism is something we cannot separate from any kind of struggle. Liberalism, patriarchy, colonialism and capitalism are everywhere all over the world, so we cannot think to struggle isolated from other nations or societies. If the attack is globalized, the self-defense has to be internationalist.

It is important to know the struggles of our comrades outside of our homeland and support them, build up solidarity actions and relationships, because solidarity is one of our best weapons to fight against liberalism that want us isolated from each other. We have to establish connections and make them stronger and solid. And, of course, take part in other parts of the world where uprisings and revolutions that are trying to build up a better world are occurring. The

love for the land and the people and the hate for the injustice have to be internationalist. Just as the International Brigades went to Spain to fight against fascism or the Cuban comrades went to Angola to fight for the freedom, we have to do the same with the current fights that are occurring nowadays.

To counter Eurocentrism and colonialism, beyond just a theoretical level, means to put it into practice, to take part or support the struggles all over the world!

It is good to show our solidarity, to feel connection with the revolution here in Rojava and North-Eastern Syria, but it is not enough. We could write a lot about internationalism, but the most important think about it is to put it into practice. This revolution is the biggest hope of our time, it is the spark which can ignite a fire of revolution and socialism in the Middle-East and all over the world. To stand on the sideline and applaud the friends and the people that are fighting here and wish them good luck is not enough!

Internationalism doesn't just mean to be solidary with the struggle and show a solidarity picture sometimes, it means to put it in real practice. Our duty is to work on the revolutionary process of all people on the world, like it was our own home

country, to feel the needs and the pain of every oppressed people on the planet like it is our own family which was suffering. It is our task to participate in this struggle, to learn, to grow and to defend this revolution. To connect and organize together on a global level means to connect our experiences and our ideas, to work on a common strategy and organize internationally and give all our effort to let it become reality is possible here.

Do you think the world and the time in which we are living is the time of waiting for a miracle? Do you really think it is the time of walking in the middle between revolution and the system?

No, it is the time to act according to our feelings and our speeches. It is the time to act in the line of the internationalist brigades and to take part in the struggle for freedom and socialism. It is time to participate and to defend and support the revolution in Rojava directly

on the place! Here in the Internationalist Commune, we are putting into practice what internationalism means by giving our effort, energy, love and lives to the revolution. Come here and take part in it!

This way in front ourselves is led by our martyrs, and the comrades we love. We should never forget those who died for the struggle. When Kemal Pîr in the Turkish prison resistance of the PKK lost his eyesight in a hunger strike against the torture, the doctor tried to convince him to give up, but he made his stand:

“I am Kemal Pir and I have always been Kemal Pir, this is how I live and for this if I have eyes or not, what difference does it make, what I live, what I fight, and what I die for is what matters, we have to be able to live our life, we have to be able to give our life”

Kemal Pîr, 1982

A large, stylized red flame graphic with a textured, stippled appearance. The flame has several upward-pointing tongues and a central white void. The word "CONCLUSION" is superimposed over the middle of the flame.

CONCLUSION

We leave this education strengthened, with a clarified view and a blazing fire within us. But it was a time of struggle and difficulty. Socialized and shaped by the system and with many liberal and patriarchal and egoistic approaches, it is difficult to build communal life and this process never happens without friction and difficulties.

By living in the system, we are deeply shaped by Eurocentrism, positivism and orientalist approaches, hence it took us some effort to face and see this. Radically questioning the patterns of thinking that we have learned all our lives and being open to the new has often been difficult, as we are so far removed and alienated from our culture, collective life and roots from which the system has cut us off.

We are not used to having to face and confront our weaknesses and the mentalities of the system; often we close our eyes to it, we do not want to see it or we cannot see it properly by ourselves.

In the system, criticism is often used to put oneself above others and not to develop and strengthen oneself for the common struggle. Applying the system of criticism and self-criticism was therefore

sometimes difficult for us because we took criticism personally and we felt attacked. We also realized that we have to relearn to live communally, to develop an eye for the friends around us and not to let our thoughts revolve around ourselves, but to notice the problems and difficulties of our friends.

Taking responsibility and feeling responsible for the collective and not just for ourselves, without putting ourselves above others is something we have forgotten in the system. Liberalism means elbows out and constant competition. To develop a common spirit and to fight and live together requires mistakes and difficulties. Falling down, getting up again and fighting on will be necessary again and again, not only in this education, but also in the struggle to free humanity from the yoke of capitalism. With friends around us who share this goal, who criticize us, support us and with whom we walk this path, in cooperative solidarity and respect, it was possible for us to defy these difficulties. In this way, we will be able to continue this struggle in the future.

Facing truths and searching anew for our roots and identity and defending them against the system requires courage and perseverance. Many of our problems have

to do with the fact that we are so distant from the heritage of the collective society. We have been so uprooted and society has become so fragmented. But the search for the free life that has led us here also sometimes leads us through difficult phases and realizations. Based on these difficulties and experiences, we are ready to continue on our quest and to face any difficulty we may encounter along the way.

We are aware that it is not something that can be changed from one day to the next. It is not a process that has an end, but it does have a beginning, and for many of us the beginning of this change and the will to build a free and collective coexistence has been this education. With this we make a

promise: to work side by side with our comrades and with ourselves to gradually and relentlessly rid ourselves of the liberal, colonial and patriarchal thoughts and attitudes that we have internalized. Because only in this way we can begin to build a free world. That is why we have collected in this brochure the reflections and conclusions that we have drawn from education, and we want to extend it to everyone who believes in revolution so that they can begin this process.

Youth, wake up! It is time to take the vanguard role and be the spark that ignites the fire of revolt.

***Do you want to be that spark?
Here we have already lit a thousand fires.***



The spirit and the action of Şehîd Mazlum Dogan have inspired the graphic of this brochure. When he was in the prison of Amed in 1982, he decided to make an action of self-sacrifice in his cell to encourage the friends that were with him in the prison and all the friends that were in the struggle to continue fighting and resisting. He took three matches in the cell symbolizing the fire of Newroz and hung himself. In the wall was written: **"Surrender leads to betrayal; resistance leads to victory."**

With his action, the hope of the friends was enlightened.

With this brochure, we hope to enlighten the revolutionary soul of the youth all around the world.

