

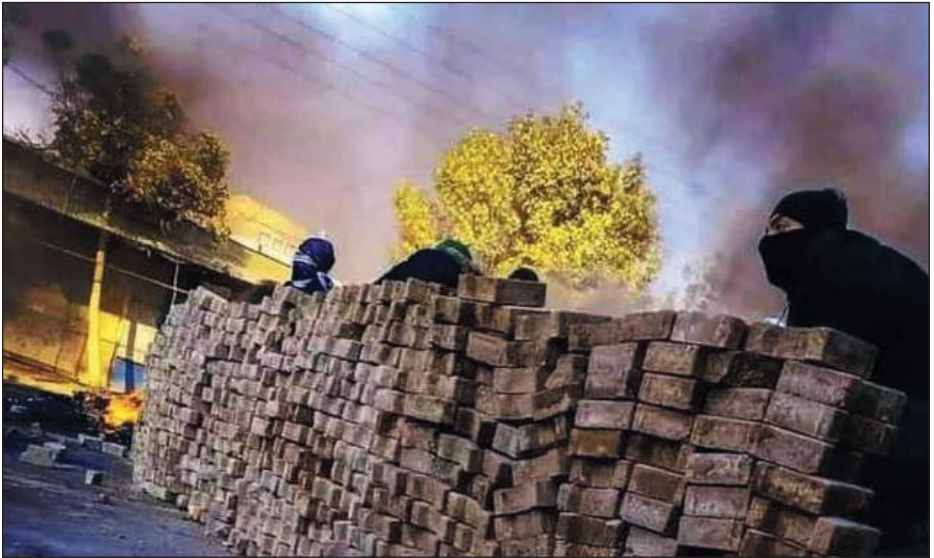


**Marxist Leninist Communist Party / Turkey & Kurdistan**

# INTERNATIONAL BULLETIN

**November 2022 #240**

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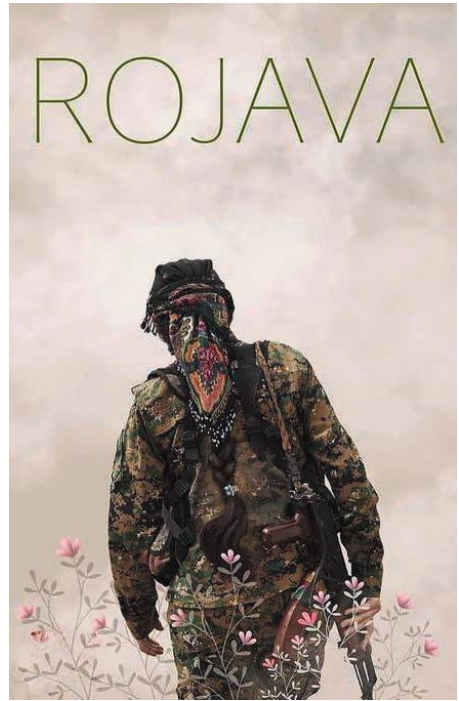
The day is the day for all anti-fascist, anti-colonial, anti-capitalist forces, revolutionary and communist parties and groups of the region, especially in Northern Kurdistan and Turkey, to run to the front trenches of the struggle

The fascist Turkish capitalist colonial army has launched an attack to crush the leadership of PKK and the guerrilla forces, to implement the plan for Kurdish genocide, to enslave the women, to put the peoples in chains, to persecute the Alevis, Yezidis, Christians and Muslim masses who do not think like them and to drown them in blood.

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The free areas in South Kurdistan, Rojava and Sinjar are bombed continuously by dozens of fighter planes. The UAV and UCAV are hunting for people. The fascist chief Erdogan, who is supported by the USA, Russia and NATO, wants to realize the plan of the defeated enemy of humanity, torturer, rapist, racist and political Islamist ISIS.

The Turkish capitalist army has announced that the fascist chief regime has received the order to destroy the MLKP forces and revolutionaries in Rojava and Medya Defense Zones. The Iranian mullah regime, which is shaken by the women-led revolution in Eastern Kurdistan, offers support to the racist, fascist, Shiite enemy Erdoğan. The Iraqi and Syrian rulers are de facto cooperating with the Turkish Republic, which is bombing with its warplanes. The KDP is deepening its betrayal of the Kurdish people and adding new crimes to its crimes. The Kurdish people are at the center of the denialist colonialist attacks and war, with the aim of destroying them, committing genocide and eliminating their achievements. But it is also a war waged with the aim of subjugating the Arab and Persian peoples. It is a war to transform the countries of the region into population areas and markets in which the Turkish capital oligarchy is to flourish. To the extent that this war achieves its goals, it is a war that backhands all sections of



the Turkish people who want freedom, a decent life, social justice and economic, democratic rights. It is a war that turns the prisons, of which there are hundreds today, into gas chambers.

We call on the working class, women, youth, laborers and poor people of Turkey, Northern Kurdistan, Rojava, Syria, Iraq and Southern Kurdistan to rise up against this war that aims at Kurdish genocide and enslavement of the peoples of the region. Let us stand up. Let us carry the fire of revolution that burns in Rojhilat, Iran and Baluchistan to all four winds. We call on the anti-imperialist, anti-fascist and revolutionary forces of Palestine, Lebanon,

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Jordan, Egypt, Tunisia, Morocco and Algeria to join this struggle. At the same time, we must mobilize the working people against this fascist war aggression against the Arab people and all the oppressed.

We call on the anti-fascist, revolutionary, internationalist parties, organizations and anarchist groups of Europe, the progressive, anti-fascist, revolutionary masses of workers, women and youth who are against the wars of occupation and plunder to surround the governments, the parties represented in the bourgeois parliaments, the United Nations and the European Parliament. Let us demand the end of military and financial support to the Erdogan regime and the cancellation of the agreements in this regard. Let us turn the embassies, consulates and trade missions into fronts by organizing demonstrations in front of them to expel all representatives of the Turkish rulers in Europe.

We call on the revolutionary and communist forces of the whole world from India to Colombia, from the Philippines to Chile, from Bangladesh to Togo, from Russia to the USA, from Georgia to South Africa to block the representations of the racist, fascist, denialist Turkish capitalist colonial state in the countries and areas where they are fighting and force them to leave the country. Let us hit the economic and commercial interests and organizations

of the Turkish bosses and states and make them uninhabitable in the country.

Let us not leave alone the peoples who are fighting for freedom and the ongoing revolution in Rojhilat, Iran and Baluchistan; the guerrillas who, with superhuman resistance, sacrifice and heroism, have stopped and terrified the invading Turkish capitalist colonial army in the free areas of Southern Kurdistan; the peoples who continue to defend the revolution in Northern and Eastern Syria; the oppressed Yazidi people of Sinjar. Let us prevent the genocide of the Kurds, the destruction of the anti-fascist, anti-colonial, revolutionary and communist forces in the region, the crushing of the revolution in Rojhilat, Iran and Baluchistan.

This day is the day when all anti-fascist, anti-colonial, anti-capitalist forces, revolutionary and communist parties and groups in the region, especially in Northern Kurdistan and Turkey, run to the front trenches of the struggle.

**Long live the resistance, long live the victory!**

**Long live the internationalist struggle of the world working class and the oppressed!**

**MLKP**

**Central Committee**

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# **The united power of the peoples of the world will defeat colonialism!**

## **The people in Northern and Eastern Syria are not alone!**

Once again the fascist Turkish state carried out large-scale airstrikes on Rojava and South Kurdistan. The fascist regime, which has not been able to make any progress in the military operation against the Kurdish freedom movement in South Kurdistan despite the usage of chemical weapons and state-of-the-art technology, is seeking a way out of the political quagmire and regime crisis in which it finds itself. The Turkish colonial state knows that the freedom of the Kurdish people is his existential question and has been preparing the third occupation attack on Rojava for months and negotiated with the imperialists for this purpose. The regime under the fascist head of state Erdogan, is gradually losing its own legitimacy and is under pressure from the upcoming parliamentary elections. The bombing in Taksim was an intelligence-organised plan of the counter-guerrilla state to justify the new invasion on Rojava and to win the approval of the Turkish people poisoned by racism and chauvinism. With the explosion in Istiklal Street, the regime is also trying to claim the occupation operations as "self-defence" according to the UN Charter.

The USA and Russia are trying to put

pressure on the revolutionary administration of Rojava according to their imperialist interests and gave their approval to this bombardment as before.

The extension of the air attacks of the Turkish colonial army into a ground offensive will depend on the strength of the united resistance of our peoples against the occupation and the international solidarity. In this sense, the reaction of the self-defence forces of Rojava to the attacks of the Turkish army to protect the autonomous administrative region is legitimate and required. While the fascist Turkish state is bombing civilian areas in order to force the people of the region to flee again, the will and the degree of organisation of our peoples are the greatest defence force against the occupation.

Therefore, we call on all the peoples of the region and the world to become active, to take to the streets and to mobilise against the attacks of the fascist Turkish state.

With the united power of the peoples, we will defeat colonialism and fascism and bury them in history forever.

**20 November 2022**

**MLKP International Bureau**



## The flags of those who are buried in the soil for the sake of freedom are in our hands

The war against the fascist political Islamist dictatorship, the bloody enemy of the poor and oppressed, continues relentlessly. This struggle is a struggle for freedom and dignity. This struggle is a struggle for social justice and a happy life. This struggle is a struggle for national and sexual equality. It is a struggle for the establishment of the power of the Workers Councils, the Union of People's Republics. It is a struggle for socialism to end exploitation, unemployment, poverty, ignorance and to save nature from destruction. This struggle is a struggle of millions of people who are plagued by

poverty, suffering, oppression and injustice; it is your struggle.

MLKP, dedicated itself to the victory of this struggle, to the liberation of the working class and the oppressed, continues to fight with all sacrifices, without bending, without despairing, without frustrating. Sharpening its revolutionary will again and again, it works tirelessly every day, every minute to organize the revolution, without resigning itself to its shortcomings, deficiencies and mistakes, without forgetting for a moment the purpose of its existence. It continues to resist and fight in the cities, on the moun-

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tains and in the dungeons, pointing to the highest values created by humanity, which come to life in the ideal of a classless, borderless and gender-equal world. It has accepted from the beginning to pay a high price to formulate and reproduce such a commitment to the working class and the oppressed and their liberation, and has marched since its foundation under the fire of the official forces and the counter-guerrilla of fascist dictatorship and denialist colonialism. It advances by fighting the fascist state terror.

This revolutionary war, conditioned by the class struggle, requires to break away from the personality created by the capitalist society, from the bourgeois individualism and to equip oneself with new human values in feeling, thinking and acting. The preservation of dignity, the power of human sacrifice, solidarity, fraternity, comradeship, love for the working and toiling people, faith in humanity, joy in the happiness of others are the breeding ground for these new human values. A devoted revolutionism that acts with the consciousness and feeling of preferring to die than to live on its knees, that does not betray secrets when the moment comes, that shows the courage to meet fascist sieges with gunfire when the moment comes, is achieved through such a change. From the cadres of the party leadership to the commanders of the urban and rural guerrillas, from the fighters of the open and de facto legitimate struggle

to the fighters of the urban and rural guerrillas, are our immortals who carry the will, the dynamism and the spirit of the revolution in the different sectors and on the different fronts, our war veterans, who continue to hold on to their ideals and some of whom have gone through dozens of years in prison with their heads held high, are shining proofs that MLKP is a vanguard commando that combines all these qualities and is equipped with such basic building blocks.

As in its whole history, MLKP will carry out a special campaign this year to commemorate our immortals who are the ideological, political and moral vanguards and flag bearers of our struggle, as well as all martyrs of the struggle against fascism and denialist colonialism. It will be the names, lives and calls of the comrades who became flags in Turkey and Kurdistan from January 28-29, 1921 to September 10, 1994, of all comrades who fell martyr from Istanbul to Serêkaniyê, from Ankara to Kobanê, from Kars to Girê Spî, from Bekaa to Garê, from Izmir to Afrin, from Nurhak to Manbij, from Cologne to Til Temir, from Eskişehir to Ağrı, from Dersim to Raqqa and Xakurkê, from Gazi and Ümraniye uprisings to Ankara Railway Station and Suruç, through the fascist state's attacks and disappearances in detention, immortalized in torture centers, through armed clashes in cities and mountains, through death fasts in dungeons and outside, during prepa-

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rations for revolutionary war, in barricade resistance in prisons, through mass murder targeting fascist attacks, during armed resistances in the streets and in bases, through treacherous ambushes, during actions against fascist headquarters in Turkey, Rojava, Bakur, in Europe, or taken from us through relentless illnesses and accidents, while they were at the forefront of their revolutionary duties, carry to the working and oppressed from September 1994 to today.

Knowing that the attachment to the immortals cannot exist apart from the struggle for the revolution for which they sacrificed their lives, all MLKP forces will review themselves in this campaign on the basis of the task of organizing the revolution and the practices of creating the new man within themselves. They will set themselves new revolutionary goals, taking revolutionary stock without hesitation. They will present a year-long report of their revolutionary practices to our immortals.

Let us participate in the events commemorating the immortals. Let us learn more about the lives and struggles of the Immortals through written, visual and oral sources. Let us visit their graves, their families and relatives. Let us organize commemorations in the martyrs' cemeteries, streets and homes. Let us engrave their names on the walls. Let us hang their photos everywhere. Let us spread, read and discuss articles, magazine articles and books written by the immortals. Let

us write songs, hymns and poems for them. Let us leave flowers in the seas and rivers. Let us plant seeds in gardens. Let us name our children after them. Let us name neighborhoods and schools after them. Let us make financial and technical contributions to MLKP to strengthen the struggle of the immortals and make a happy future for our peoples, the peoples of the region and the world. Let us gather and share information to strike a blow to the fascist, colonialist enemy. Let us unite in the ranks of MLKP and earn the dignity of contributing our strength to the struggle to organize the revolution.

We shout once again that we will continue to fight with all our strength to keep alive the names and memory of the martyrs who sacrificed their lives for the freedom and happiness of the working people and the oppressed, and to help their ideals to victory. We will break the hands that are raised against revolutionaries, workers, toilers, women, youth and the poor. We will definitely, definitely call the fascist, denying colonialist enemy to account for its massacres and tortures.

The immortals are alive and the revolution continues. We will bring the fascist murderers and torturers to justice.

**Long live the struggle for a happy life of our suffering poor peoples!**

**The only way is revolution, long live socialism!**

**MLKP Central Committee**

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## Let's be a part of the resistance and victory against the colonial occupation and war



On 25 November, the International Day of Solidarity and Struggle against Violence against Women, we march with the struggle and fight of the women of Kurdistan, the Middle East and the world, involving all sorts of means and methods, against patriarchal capitalism, occupier colonialism, fascist political islamist regimes and dictatorships. From Kurdistan to Latin America, from Afghanistan to Europe, working women, women from oppressed peoples and religious communities, immigrant women, young women and trans women are resisting, paying the price and fighting for their labour, rights, lives, freedom of lifestyle and liberation against domestic slavery, exploitation of labor and body, femicide, denialist colonialist wars. They trace the struggle of their Dominican comrades, the Mirabel Sisters.

Our age of social revolts and uprisings is marked by women's revolts and re-

volutions. A new breath of fresh air to the assessment of the world women's movement and our Communist Women's Organisation that 'the 21st century will be the century of women's revolutions' came from our region, Rojhilat. The spark of freedom that Jina Amini lit in Rojhilat against the Mullah regime opened the door to a social uprising led by Iranian women, with the cry of 'Jin, Jiyan, Azadi'. The wind of women's hair turned into a storm of the demand for social freedom.

The seekers of a free social order, who have not left the streets for weeks, are resisting against all the religious reactionary oppression, fascist laws and practices, intervention of the Mullah regime to the lifestyle women, symbolised by the freedom of choice to wear headscarf, for equality and freedom at the cost of their blood and lives. On the lips of the labouring and oppressed women of the world, the slogan 'Jin, Jiyan, Azadi' raised by Kurdish women against fascist political islamist regimes, dictatorships and patriarchal capitalism is now the path of comradeship and freedom in resistance.

The Kurdish freedom guerrilla has been waging a tremendous, epic resistance against the US-NATO-EU supported denialist colonialist bourgeois Turkish state in the Medya De-



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fense Zones for more than 7 months. The women guerrilla force is not only the sacrifice force of this war, but also the vanguard and the driving militant. With its ISIS remnants and counter-guerrilla gathered under the name of 'TAF'; with all kinds of warfare techniques such as UAV, AUAV, warplanes; with chemical weapons, thermobaric bombs, suffocating-toxic gases, Turkish state is waging a war - in the true sense of the word - of extermination and occupation against the guerrilla. The damage it is causing to nature and natural life is of a scale that will probably last for decades.

The masses of women led by communist, feminist, patriotic, democratic women in Turkey have been in resistance with their actions on the streets for the past years against all the attacks carried out by the patriarchal regime of fascist-in-chief. They have brought women arrested for exercising their right to self-defence into the agenda of a tooth and nail struggle against the patriarchal judiciary. They shouted to the world with countless means and forms that they did not give up on the Istanbul Convention. With the awareness that it is women and lgbti+'s who suffer the most from the religiousisation of social life, they did not give a chance to the imposition of 'appropriate womanhood' and took a united active stance against women's poverty and lack of freedom. They achieved great gains. While showing the other forces of social struggle the

method of united struggle, they instilled the determination to resist and the hope of winning. Moreover, revolutionary, patriotic, communist women exposed state violence without any step back while resisting sexual torture such as searches of body naked in detention and prisons.

We are confident that the pioneers of the women's movement in Turkey and Bakûr; all revolutionary, communist, feminist, progressive women's organisations, women and lgbti+'s who are thirsty for freedom will manifest themselves with a passion for freedom, with a style of dedication and struggle worthy of the historical legacy of the Mirabel Sisters, on the way to and at the moment of 25 November. Because our women's liberation movement has managed to make 'no to patriarchal state violence' the motto of every day and of the period by not limiting her struggle with 25 November, which she has been weaving for decades against women's poverty, violence, exploitation, genocide and colonial war. Now, it is the main duty to knock on the doors of worker-laborer women, especially young women; oppressed poor women, trans women; with all these demands as well as antifascist, anti-colonialist, sexual liberationist demands and calls against the political islamist regime of fascist-in-chief and patriarchy.

She must call the masses of women to the streets, to action, to revolt and to organise against the occupier, colonia-

list, war criminal Turkish state, which does not recognise any law of war in the mountains of Southern Kurdistan and vomits all its military, technical and chemical weapons on freedom guerrillas, communist guerrillas and women guerrillas. To think that the sexual torture and massacre attack on Armenian female soldier Anush Ape-tyan, which was shown on the screens during the Azerbaijan-Armenia war, was not carried out against female guerrillas in our mountains, and that lifeless guerrilla bodies were not sexually tortured, would mean ignoring the past practices of the patriarchal state blended with racism. This is why the women's movement in Turkey and Bakûr, just like its insistence on not giving up on the Istanbul Convention, must shoulder our resistance by organising itself, organising women and the streets with courage and determination against this occupying colonialist war that has been going on for more than 7 months, against the use of chemical-thermobaric weapons, against genocide and the pillage of nature. She must therefore be a part of our victory.

It is the historical duty of our women's movement on the occasion of the 25 November, the day of struggle, to raise voice against the colonialist occupation war, which is the most obvious form of state violence against women, through many means and methods, and to organise the active response of the oppressed and peoples. As com-



munist women guerrillas, we salute the resistance of Şebnem Korur Fincancı, who draws attention to the issue of chemical weapons with her democratic popular stance. We bow with respect in front of the memory of our comrade Nagihan Akarsel, who was also murdered in Başur. We reiterate that we will always keep the weapon of our comrades Ruken and Sara, who once again showed the legitimacy of the violence of the oppressed with the act of sacrifice in Mersin and disrupted the morale of the genocidal fascist state. We commemorate with respect and longing all our women immortals who shouldered the struggle with their labour for the sake of sexual revolution and social revolution on every front and field of the women's liberation struggle!

**Jin, jijan, azadi! Women, life, freedom!**

**Long live our women's revolution!**

**Communist Women's Organization**

**Hüseyin Demircioğlu Academy**



## Symposium on the October Revolution in Rojava

### "The Rojava Revolution must develop towards Socialism"

On the occasion of the 105th anniversary of the October Revolution of 1917, the Peoples' Unity and Solidarity Institution (SYPG) organized a symposium entitled "From the October Revolution to the Rojava Revolution. Socialism is the Only Way to Liberation from Occupation and Colonialism."

At the symposium, discussions were held by different representatives of scientific socialism and utopian socialism in three sessions titled "*The Historical Development of the October Revolution and the Process of Building Socialism*", "*Women's Achievements in the October Revolution and the Wo-*

*men's Revolution in Rojava*", and "*Develop the Rojava Revolution with the Experience of the October Revolution*".

The symposium was attended by more than 200 people from the cities of the Cizîre region, including representatives of the Council of Martyrs' Families, the Cizîre Health Council, the Martyrs' Xebat Military Hospital, the Workers' Union, the Institution for Migrants, as well as members of the Assyrian Unity Party, the Sotero Security Forces, the Armenian Council, the PYD, the Revolutionary Communist Movement TKŞ and Revolutionary Communist Women JKŞ.

Revolutionary parties and organiza-

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tions from Tunisia, Argentina, Mexico, Afghanistan, Colombia, Uruguay, Germany and Iran sent greetings and contributions for the event. The greetings stressed that the October Revolution, in its 105th year, is a beacon of light for the struggle of the working class and the oppressed, and that the Rojava Revolution and as well as the struggle of the communists in Kurdistan are a source of strength.

Journalist and writer Dijwar Ehmed, in his introductory speech for the session *The historical development of the October Revolution and the process of building socialism*, explained that the October Revolution, which destroyed the tsarist empire, brought about great changes among the people and recalled the 1905 uprising and Bloody Sunday, when enslaved working and poor people who did not have enough money for bread joined the revolution. About the building of the Communist Party in Russia, Ehmed said, "Russia was a very backward country. It was not as developed as England and Germany. Lenin predicted that revolutions could take place in the weak links of capitalism. The origin of the October Revolution was the 1905 revolution. Just as the origin of the Rojava Revolution, which began in 2012, was the 2004 uprising."

Noting that a bourgeois revolution was carried out against the tsarist system in February 1917, Ehmed made the following comments: "Factory workers, peasants and all the poor rose up



together. It was a bourgeois party that led the February revolution. The provisional government wanted to take advantage of the hopes of the people. But they were opposed by the right idea and organization. That is why they had failed. A worker answered those who spread black propaganda against the revolution: 'I don't believe what you say, I know only one thing: there is the bourgeoisie and there is the proletariat.' It was from this conviction that Lenin launched the revolution."

Beritan Asya, in her introductory speech on behalf of SYPG, stressed the importance of learning from the experience of the October Revolution, even though more than 100 years have passed since then, and pointed to the historical connection between revolutions, even if they took place under different conditions.

Asya pointed out that the resistance and revolts of the oppressed continued from the beginnings of the slave society to today's class society, "It is very important for Rojava to discuss these

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experiences. Because we are living in a revolution today. In what way will we protect and develop this revolution? Undoubtedly, we cannot put an experience from 100 years ago on the ground of Rojava like an imprint. But we can learn a lot in terms of ideas and practice."

Noting that the October Revolution bears the marks of the Paris Commune, Asya explained, "Marx and Engels drew their conclusions from their discussions about this experience. The first is that the party that will lead the revolution must have a program. Marx had called, *Workers of all countries, unite*. This was the reality of internationalism. On the basis of this experience, Lenin developed his ideas. Capitalism had to be destroyed for the construction of socialism. The first step of the October Socialist Revolution was therefore the socialization of private property and the confiscation of the property of the bourgeoisie."

Asya explained that the Bolsheviks fought great battles and paid a high price to defend the October Revolution, and stated that the Bolshevik Party and Lenin's line would be an example for the struggle against occupation and colonialists in Rojava.

In the construction of socialism, great steps were taken to solve social issues, Asya said, "The imperialist states were silent to Hitler's fascism, which wanted to destroy the revolution in the Soviet Union, which was created by the unification of dozens of nations. Because



this was the revolution of all nations. Millions of people died defending the Soviet Union, and Hitler's fascism was defeated under the leadership of the people."

In addition, she said, there were the important steps taken to solve national problems and the experiences for women's freedom: "Important steps were taken to abolish the slavery of women. Millions of women whose rights were ignored and class and sexual oppression imposed on them became participants in this revolution."

Asya recalled that under the impact of the October Revolution, there were revolutions in other countries as well, "During that time, there were two camps in the world, socialism and capitalism. After 1953, capitalism was restored under the leadership of Khrushchev. In the 1990s, the Soviets were officially dissolved by Gorbachev. At that time, the representatives of capitalism predicted that the age of revolutions was over. But 100 years later,



revolutions are occurring in the Middle East. This shows us that the age of revolutions will not end as long as labor continues to be declared nothing. Today's uprising in Rojhilat Kurdistan is an example of this."

The third speaker of the session, journalist Sinan Cudi, began his speech by paying tribute to those who rebelled for their freedom, paid the price and enlightened our contemporary times. Cudi recalled that the October Revolution was the most resounding in the history of revolutions and assessed the Rojava Revolution in this context: "If we analyze the first stages of the Rojava Revolution, we find that we made mistakes on two very important fundamental issues. The first of these was the environmental conditions. The imperialists have very much encircled the revolution and want to destroy it. What was one of the most important issues? The development of the economy. Today we are under a very big blockade. As you have noticed, all our

agendas revolve around the economy. The October Revolution and the attacks on Rojava today are very similar in their methods. So if we want to develop the revolution, we must first of all review the shortcomings of the October Revolution."

Cudi stressed the importance of the relationship between the vanguard and the masses in the process of building revolutions, pointing out that the distinction between the people and the vanguard has negative effects on the development of revolutions. Cudi said, "The October Revolution was realized with great strides and great sacrifice in the construction phase. It affected three-quarters of the world and changed the course of history. But mistakes were made during the construction phase. For this reason, there are various criticisms. As leader Abdullah Ocalan said, the October Revolution could not develop democracy on its own. If steps had been taken in this regard, the revolution could have moved forward incorporating its components and truly wiped the shadow of capitalism from the earth."

Cudi also criticized the Soviet Union's foreign policy, stating that the Rojava Revolution is affecting the world just as the October Revolution affected the world. The revolution crossed borders, he said. The October Revolution and the Rojava Revolution would be based on these principles. The revolution grows with ideas and theories, Cudi said, "We have no problems with our



theory at the moment. Our main concern is to put this theory into practice. We will protect the achievements and history created by the October Revolution."

In the following session, there was an intense discussion on the achievements of women in the October Revolution and commemoration of Jina Mahsa Amini in Iran with the slogan *Jin, Jiyan, Azadî*. In the introductory speeches of Fadya Sido, spokesperson of the JKŞ, Mizgîn Erebo of SYPG, Losin Ardemiyan, member of the Armenian Council, and Destan Serhed, spokesperson of JKŞ, it was emphasized that the achievements that paved the way for women's participation in social life and leadership processes were one of the steps towards the development of Rojava women's revolution.

Ardemiyan emphasized in her introductory speech: "When the Bolshevik Party was founded, women's councils

were also established. This was a very important thing. At the beginning of the revolution, the reading rate among women was 10%. With the revolution, women participated in politics, economics and social affairs. Thus, they were no longer limited to housework. Women's magazines appeared and pamphlets for women were distributed."

Ardemiyan noted that it could not be said that women fully gained their rights in the October Revolution: "Women participated in the administration but could not gain enough rights at home." Noting that society could not fully internalize the laws protecting women, Ardemiyan concluded her remarks as follows: "Revolution cannot take place without women, and women need revolution."

Fadya Sido recalled that the uprising that overthrew Tsarist Russia began with the action of women. Fadya Sido described the situation of women du-



ring the October Revolution as follows: "Women were the spark for the revolution. Aleksandra Kollontai and Inessa Armand were models of this revolution. Women's liberation was a very important issue that was discussed. Women participated in both the February and October Revolutions. In the times of tsarism, a father decided on the husband of his daughter. The woman left her father's rule and came under the rule of another man. Even separations were forbidden, the permission of the church was required for this."

Fadya Sîdo further explained, "Our revolution began under the leadership of Kurdish women. The revolution was integrated into the reality of women. With the revolution, women became equal partners in the administration, established autonomous organizations, institutions, judicial mechanisms, community systems, social defense forces and armies."

As a women's revolution, the Rojava

Revolution is an inspiration and hope for women around the world, Fadya said, "Wherever there is an uprising today, women are at the forefront; they are the most dynamic force in that uprising. The phrase *The 21st century is the century of women's revolution* is inspired by our revolution. The capitalist system no longer gives hope to women, workers and laborers. The Rojava revolution shines through the aspect of women's revolution."

One of the main reasons that prevents women's participation in social life, production and administrative processes is patriarchy and tribal-based society, she said. Fadya Sîdo commented, "The remnants of the Ba'ath system are an obstacle to women's exit from their old social roles. Our women's revolution has made progress, but it has not been able to bring about a complete change of mentality in the home. This fact weakens women's participation in the revolution. One of our main tasks is to fight against patriarchal approaches in our institutions and implement laws for women."

Fadya Sîdo stressed that communist women have been part of the Rojava Revolution from the very beginning, taking on roles in the YPG and YPJ People's Defense Forces as well as in the security forces, municipalities, press, health, and councils. In 2014, this presence had been even more organized in the buildup. With the establishment of the Communist Women's Organization of MLKP on March 8,



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2015, communist women also put their independent organizing in Rojava on the agenda. Speaking on behalf of SYPG, Mizgîn Erebo stated that in order to understand women's achievements, one must know the history of women's enslavement and pointed out that women's enslavement dates back to the emergence of private property and inheritance rights.

Mizgîn Erebo recalled that the decrees published at the beginning of the October Revolution included articles on women's rights. Women's rights had been protected by several laws and the gender division of labor had been dismantled. During the October Revolution, soup kitchens were opened in Moscow, where 60 percent of the population ate together.

Mizgîn Erebo pointed out that women's right to education was prevented in tsarist Russia and that the October Revolution was the first step in this direction. She stressed that all the work women are forced to do must be socialized: "We must use the experience of the October Revolution and apply it in the Rojava Revolution."

She continued: "There is a deep contradiction between the struggle for women's liberation and the reality of life. This will lead to a rupture, we want a revolution to happen. We must demand this not only for women and men, but also for LGBTI+. We must learn from the October Revolution that the harshest attacks are first perpetrated on women. If we want the



Rojava Revolution to be victorious, we must work for the victory of women first. With the women, the society will be liberated."

On behalf of the CKŞ, Destan Serhed pointed out the problem of non-application of some women's laws in the Rojava Revolution, "This is the reason for the mentioned movement, that the revolution comes to the houses. Open your doors for the revolution, because if the revolution stays outside, it will not be enough for us."

She pointed to the constraints of tribal structures as a major obstacle, especially for young women, and recalled that women were subjected to violence, were expected to marry at a young age, and polygamy continued to exist despite the laws.

Democracy alone is not enough to end the suffering of women, only through the construction of socialism would women's liberation be realized. For this, women must participate in all aspects of this revolution.



In the third session of the symposium, titled *Develop the Rojava Revolution with the Experience of the October Revolution*, there was an intensive discussion on the historical and current problems of the revolution.

Kurdîyar Direhî from the Rojava Center for Strategic Studies (NRLS) took the floor as the first speaker and emphasized that it is well known how much the October Revolution changed the world: "Since the establishment of the Soviet Union, there is no country in the world where a communist party was not founded. Socialism became practical and reached a wider audience thanks to the Soviet Union."

Direhî pointed out that there has always been resistance to oppression and tyranny, from slave society to capitalist society, and that the idea of socialism has spread throughout the Middle East. Direhî pointed out that many Marxist parties had been founded and said that the bourgeois states wanted to destroy these parties, and

one of them was the Turkish state.

He explained that the struggle of communists continued throughout the history of the Turkish Republic and recalled the founding of the TKP and the assassination of Mustafa Suphi. Direhî described the revolutionary qualities of the 1968 youth movement and explained that Abdullah Öcalan and the PKK were inspired by the revolutionary youth movement led by Deniz Gezmiş, Mahir Çayan and Ibrahim Kaypakkaya.

But the dissolution of the Soviet Union was also a blow to the communist parties.

The revolutionary movement has not given up its struggle against capitalism: "Capitalism is heading for collapse. But capitalism cannot be destroyed without people working for socialism. Ten people committed to one program can change the whole society."

Direhî pointed out that many communist parties and organizations have been established in the Middle East, and continued "It is undoubtedly not only about the name, but also at what level you implement this idea. Many shortcomings were found in these parties. And this led to a decline in the prestige of socialism in Syria."

That is why, he said, it is necessary to address the reasons for the collapse of the October Revolution and to take these issues into account in the Rojava Revolution. Finally, referring to the importance of the women's revoluti-

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on for the development of socialism, Direhî noted the following, "Abdullah Öcalan, the contemporary philosopher of the time, developed the project of the democratic nation. With the development of democratic society, it becomes an alternative to capitalism. So let us ask now. Did leader Abdullah Öcalan leave the line of Marxism and Leninism? No, he hasn't. There is a fine line between the ideas. Marx said that the change of the world is in the hands of the proletariat. Today I want to say that this change is in the hands of free women."

Beritan Asya pointed out in her contribution that the peoples of northern and eastern Syria would face two paths, as a struggle for existence would be waged against capitalism.

In Rojava, in the smallest of the Kurdistan divided into four parts, a revolution was realized. After the Republic of Mahabad and the Red Kurdistan of the Soviet Union, it is the first revolt in which the Kurdish people gained their freedom. The Arab nation was also divided into more than 20 parts by the imperialists in the Middle East. Even though they are now considered as the ruling nation, the Arab working and laboring people are suffering centuries of colonialism. Asya pointed out that Rojava, where the Arab, Kurdish, Assyrian and all peoples together as part of the revolution are doing the Autonomous Administration and military work together, is a model. She pointed out that it is the first time in history

that a revolution has been developed as a women's revolution.

Sinan Cudî explained that the capitalist system destroys anyone who rebels against it or drowns them in the waters of liberalism: "Sometimes we also fall into this risk. We have to insist on our system. Rojava is not something temporary, nor is it a geographically limited area. The revolution is a constant presence that leans on the reality of change." It is not about handing over the rule to someone else, he said, but about establishing a new system. Reminding us that there are no homogeneous classes, Cudi explained, "This is what distinguishes us from classical socialism and is also a lesson we learned from the October Revolution. The commune is the organized nature of society. Before the emergence of states, we were all free and equal. It must be the society itself that guides us with knowledge, takes decisions. We are faced with two paths. The first, to take into account the experience of revolutions and establish a new system, even if it is difficult. The second, face the reality of society and improve the system. Many insist on the latter. However, in this way we will slowly erode our own system. This is one of the biggest risks today. We have to make a choice. Or we can lean on our will and unity, trust in ourselves and become a great solution in human history. We have hope and a firm faith. So many people have not died in vain. We will make their dreams come true."