

AVASÎN

newsletter

MARCH 2024



PEOPLE'S BRIDGE



TKŞ STATEMENT

We will not forget the Halabja massacre

On March 16, 1988, The fascist Baath dictatorship attacked our people in Halabja with chemical weapons . Thousands of Kurds were massacred, tens of thousands still bear the scars of the chemical attack. The fascist Baath dictatorship in Iraq was waging a war against Iran, and since it could no longer restrain the struggle for kurdish freedom, it wanted to protect its dictatorship with an inhuman massacre.

The people of South Kurdistan have always fought against the fascist oppression in Iraq. No matter how much the Iraqi state, with the support of the British army, attacked the Kurdish people with tanks and artillery, it was not successful. The mountains of Kurdistan have always protected the Kurdish people and its freedom fighters. Saddam Hussein, a chauvinist and fascist dictator, wanted to consolidate his oppressive power in the region. He saw the Kurdish people as a major threat and therefore carried out a brutal attack against the Kurdish people, the Anfal Campaign.

In 2019, fascist and imperial states conspired once again against the Kurdish people, Rojava, Serêkaniyê, Girê Spî, Efrîn and the Free Mountains. Internationally banned chemical weapons were used in front of the eyes of all countries.

Attacks are still being carried out in our region today. The service centers of the infrastructure and the avantgarde of the revolution are their targets. They want to evacuate the region, turn our people into migrants and occupy other parts of Rojava.

Although the Kurdish people are under attack, the struggle for a free Kurdistan will grow and new generations will sacrifice themselves for this goal.

History will not forget the traitors and will hold them accountable for this massacre. From Qamişlo to Halabja, we will demand accountability for genocides and thousands of massacres.

On the 36th anniversary of the Halabja massacre, we commemorate all our martyrs once again.

Communist Revolutionary Movement (TKŞ)

Tevgera Komûnîst a Şoreşger (TKŞ)

is a revolutionary, communist
organisation in
North East Syria/Rojava

Find TKŞ online:

<https://www.tevgerakomunist.com/>

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STATEMENT

On Monday, March 5, fascist Turkish President Erdogan declared that the issue of Turkey's border with Iraq should be resolved by the summer. It was also stated that fascist Turkey would resume its efforts to establish a 30-kilometer security zone on Turkey's border with Syria.

Since the announcement of the invasion plans, Turkey, in cooperation with Iraq, has begun preparations for the invasion plans in the region. On Thursday, March 14, a delegation from Turkey, including Foreign Minister Hakan Fidan, Defense Minister Yaşar Güler and Turkish Intelligence Chief (MIT) İbrahim Kalın visited Baghdad for talks with Iraqi officials. As a result of the Turkish delegation's visit, the Iraqi state declared the PKK a "banned organization" in Iraq on Friday, March 15, without parliamentary approval. This creates a further basis for attacks by Turkey and Iraq on the Kurdish liberation movement in Başur (South Kurdistan). Since then, 161 villages in Başur have been forcibly evacuated. A further 602 villages are still under threat of forced evacuation. Turkey is also preparing for an attack on the Garê Mountains near the city of Duhok. The aim of these preparations is to crush the Kurdish liberation movement within Başur and thus to create further space to concentrate the war against the self-administration in North and East Syria.

With the creation of the security zone in North and East Syria, Turkey wants to complete its occupation plans, which it started with the occupations of Efrîn, Serêkaniyê and Girê Spî. This announcement shows that the Turkish state is not satisfied with the current low-intensity war, but aims to completely dismantle the self-government of North and East Syria. As it does not yet have the permission of the imperialist states, above all Russia and the USA, for a ground offensive, it is limiting itself to air and artillery attacks on civilian and vital infrastructure.

Since the beginning of the occupation of Efrîn, the fascist Turkish state and its allied militias have been constantly committing war crimes. Be it through assassinations of civilians, attacks on the power supply or by preventing the supply of water to

North and East Syria. Most recently, the 15-year-old Kurdish boy Ahmed Khaled Mamo was murdered by a Turkish-backed settler in Efrîn. After refusing to bury their son in protest, the family was forced to carry out a funeral by Turkish-backed militias. In response to this crime, protests developed against the Turkish occupation of Efrîn.

In spite of despite these ongoing attacks, we are also seeing the people of North and East Syria standing behind self-government and standing up against the attacks of the Turkish state. Demonstrations against the attacks of the Turkish state and its genocidal policies have taken place in many cities in North and East Syria. March 8th was also an important moment when women in North and East Syria declared their will to defend the revolution, but the defense and support of the revolution must also be a task that we implement in Europe.

Especially with the new announcements of a new invasion, we need to organize and plan how to build a movement against another invasion. Let's organize actions to demonstrate against Turkey's ongoing war of annihilation in Kurdistan. Let's join the protests for a ceasefire in Palestine with those against Turkey's war in Kurdistan, because it is colonial interests that Israel and Turkey are trying to implement. Let us support the self-government in rebuilding and securing the vital infrastructure, such as gas, water and electricity supply.

Let us follow the call of the people of North and East Syria and defend and support the revolution in Rojava and all parts of Kurdistan!



NEWROZ

A History of Resistance

The origins of Newroz are deeply rooted in the mythology of the Middle East, as Newroz is based on the legend of the terrible King Dehak and the blacksmith Kawa. As is usual with centuries-old legends, there are now countless versions of it, which differ in certain respects, but essentially tell the same story.

King Dehak rules cruelly over his kingdom, he is a tyrant in the truest sense of the word, a particularly heinous habit of this king is the regular eating of the brains of the youth of his kingdom. The blacksmith Kawa is also one of the unfortunates chosen for this ritual, but he manages to escape and flees to the mountains with a few others, where they decide to put an end to the tyrant's horrible rule. Should their plan fail, however, if they did not succeed in murdering the king, his revenge on the surrounding villages would certainly be terrible. To prevent this, Kawa announces that a great fire will be lit as soon as Dehak is killed, a fire so large that it can be seen in all the surrounding valleys and villages. However, if no fire lights up the slopes, peaks and valleys during the night, this means that Kawa has failed and the villagers must flee to avoid losing their lives to the king's wrath.

It is precisely this fire of victory, lit by the rebels, whose flames are still the centerpiece of every Newroz celebration today. Newroz has therefore always been a revolutionary event, it is the death of the oppressor and the victory of the oppressed that are celebrated year after year. Another decisive aspect of the political character of the festival is that the legend of Kawa and Dehak also represents the founding myth of the Kurdish people, so Kawa and his followers are often referred to as the first Kurds, from whom all present-day Kurds are descended.

This links Newroz inextricably with Kurdish identity and makes it a symbol of the Kurdish people and Kurdish culture. This symbolic power of Newroz can also be seen in the famous "Kurdish Sun", as it has 21 rays, symbolizing the 21st of March, Newroz!

The history of Newroz, especially in the 100 years since the Treaty of Lausanne, in which Kurdistan was divided into four nation states, is a history of repression. In all four countries, the Kurdish identity as a whole was denied and Newroz as a symbol of this identity was especially criminalized. This colonial policy is perfectly summarized by the Turkish slogan “One country (Turkey) - One people (the Turks) - One language (Turkish) - One flag (the Turkish flag)”. There is no place for anything else be it Kurdish, Armenian or Greek in this Turkey. The Kurdish language and culture, especially Newroz, have to be destroyed.

This was no different in Rojava, the Syrian system tried to force the Kurds, as well as the other ethnic groups in the region, to become Arabs, and here, too, Newroz was at the center of these efforts. In 1986, for example, the Kurd Silêman Adê was murdered by Syrian troops during a Newroz celebration in Damascus, in 2008 three Kurds were also killed in Qamişlo while celebrating, and countless people have been arrested every year.

A turning point in the history of Newroz was in 1982, when PKK founding member Mazlum Doğan set himself on fire in his cell in the torture prison of Amed on Newroz Day. Many of the imprisoned revolutionaries of the Kurdish movement were held in Amed prison, including Sakine Cansiz. The practices of cultural genocide used by Turkey throughout the country were perfidiously carried to extremes in this prison. The prisoners were constantly exposed to Turkish nationalist songs, were only allowed to speak Turkish and were forced to repeat Atatürk’s slogan “I am a Turk, happy is he who calls himself a Turk” every morning. Those who resisted these measures, which most of the prisoners did, were brutally tortured; broken bones, electric shocks and sexual violence are just a few examples of what the prisoners here had to endure every day. The goal was to behead the Kurdish resistance right there. If you manage to break the vanguard of the Kurds, if you manage to turn the most influential and courageous fighters of the Kurdish people into Turks, then, in the same moment, you also break the resistance of the Kurds as a whole, this was the logic of the Turkish state. The Amed torture prison became the symbol of cultural genocide against the Kurds and it was here that Mazlum Doğan became the symbol of Kurdish culture, the Newroz fire.

This action proved that the resistance cannot be broken even under the most terrible circumstances and it changed the character of Newroz forever. Rojava-born writer Melevan Resul describes it as follows: “Mazlum Doğan awakened the spirit of rebellion among the people of Rojava. Newroz became synonymous with resistance and Berxwedan jîyan e [Resistance is life] became the slogan of Newroz in Rojava. People were confronted with a reality that turned a holiday that was celebrated like a picnic into a holiday of revival.”

Even though Newroz is now an annual revolutionary mass celebration in the liberated areas of North and East Syria, the reality in the occupied areas is very different. Just

last year in Cindirês near Efrîn, for example, 4 Kurds were murdered by their occupiers while celebrating Newroz. The same applies here as everywhere else: Newroz as a symbol of the Kurds is brutally attacked by all those who want to destroy the Kurdish people as a whole. But Newroz also shows us that the occupiers can and will be defeated, so that soon the Newroz fires will burn again in Efrîn in their former glory.

Newroz pîroz be!



With a free will against patriarchy and occupation

On March 8, 1917, the women textile workers of Petrograd (now St. Petersburg, formerly Leningrad) laid down their work and marched through the streets of their city in protest - their strike marked the beginning of the February Revolution, which liberated the peoples of the former Russian Empire from the clutches of the Tsar. Almost a hundred years later, women are remain at the forefront of a revolutionary process: today we look to North and East Syria, where democratic forces have been building and defending a new society since 2012, against the chaos of the Syrian civil war and attacks by fascist and imperialist actors. The anti-patriarchal struggle is an indispensable part of this and is realized through the program and practice of the women's revolution, under the guidance of which women organize themselves autonomously and stand together in the struggle against their oppression and exploitation, be it in councils, organizations or the women's defense units (YPJ). As a pioneer in women's liberation, the world looks to the democratic self-government of North and East Syria. *International Women's Day* is one of the most important days of the year there and is celebrated on a grand scale. The weeks leading up to it are already completely dedicated to March 8th: women's organizations and associations in all corners of the country organized workshops, lectures and cultural programs around the day of struggle. The focus was on raising gender awareness, commemorating fallen revolutionaries and educational programs on the history of the revolutionary women's movement. The women's organization *Jînên Komûnîst ên Şoreşger* (JKŞ for short, Communist Revolutionary Women) wrote in their call for *International Women's Day*: "On the path of Arin Mirkan, Sarya Özgür, Avaşin Têkoşin Güneş, Leyla Agirî, Sorxwîn Rojhilat and thousands of martyrs, we will defend our women's revolu-

tion and lead it to the socialist revolution. We will raise our flag of freedom, which we have inherited from Clara and Rosa and which flies in the hands of Berçem, Sakîne, Emîne Goyî and Raperin, to the victorious peaks of the global women's revolution", referring to the long tradition of women fighters to whose legacy they are committed. In addition, this year's March 8th was under the slogan "We let the politics of genocide, occupation and isolation fail with the will of free women". It is a clear declaration of war against the fascist Turkish state, which has been waging an intensive campaign of attacks against North and East Syria and the achievements of the revolution for months. Since the bombing began last fall, necessary infrastructure, including electricity, water, health and educational facilities, has been destroyed or severely damaged. In addition, numerous leading women revolutionaries, including most recently YPJ commander Sorxwin Rojhilat, who was killed in February, have been murdered in targeted operations by the Turkish occupiers over the past year. These targeted attacks on the women's revolution are also a reminder of its legitimacy: the autonomous organization and struggle of women is a thorn in the side of a fascist state and its expansionist ambitions. The women of North and East Syria know that defending their revolution, resisting the massacres and femicides perpetrated by Erdoğan's hand, is only possible together; consciously, in solidarity and organized. The organization *Komalên Jinên Kurdistan* (KJK for short, Kurdistan Women's Community) evaluated March 8, 2024 as follows: "Women rebelled against the policies of exploitation, genocide, harassment and rape that are imposed on them at every moment and in every space of life. In all actions and events, women have loudly voiced their objections to the prevailing sexist mentality and the structures responsible for these bloody, cruel and misogynistic practices. In this sense, March 8, 2024 was the concrete expression of women's awakening, awareness, will and organization. The women's struggle has become the most radical resistance for democracy and human rights. "The women of North and East Syria are an example of the power that organized women, guided by the principles of women's solidarity and justice, can have in the struggle for social upheaval and liberation, not only from patriarchy but also from colonialism and fascism. So let us continue to raise the slogan "Jin, Jiyan, Azadî" beyond March 8th and proclaim our solidarity with the women's revolution in Rojava, especially in the face of the looming Turkish invasion threats.



FILMREVIEW

Kobanê (2023, Rojava Film Commune)

A movie like *Kobanê*, a truly revolutionary movie, is rare. A film about a revolutionary struggle, written, directed and acted by revolutionaries, shot under revolutionary conditions. Such films were probably last produced by the great filmmakers of the Soviet Union. *Kobanê* was filmed under the most difficult circumstances, during constant attacks by the Turkish occupation. The fact that this film could be completed was only possible thanks to the enthusiasm and solidarity of the people of Kobanê, who did everything they could to support the team in their work. Kobane is about the historic battle for Kobane from 2014 to 2015, the first major defeat of the Islamic State and the end of the terror militia's seemingly unstoppable advance. The film accompanies the viewer who meets the commander Zehra, who took a

leading position in the defense of the city. The film places a special focus on the role of women during the battle; after all, it was the defense of Kobane that made the YPJ women's defense units famous worldwide. The first scene of the film alone is symbolic of this battle: a small group of fighters armed with nothing more than a few AKs, BKCs and a Zagros defend a makeshift position fortified with sandbags against a motorized onslaught by DAESH. This seemingly impossible balance of power, light and medium weapons against tanks, was what made the victory of the revolutionary forces in Kobanê so incredible. One wonders how it was possible for a militia consisting largely of barely trained but all the more motivated young people to win against such a superior enemy. This battle of David against Goliath and the interplay between

the population and the guerrillas (in Kurdistan they say the population and the guerrillas are as intertwined as fingernails and nail beds) is brought to the screen in *Kobanê* in a gripping way like never before.

Of course, *Kobanê* is not a perfect movie, if there is such a thing. Some of the dialog is rather dull and rushed, there is hardly any time for important moments, such as the storming of the border fence separating North and West Kurdistan by hundreds of young people, and character development is only given to a few minor characters, and even then to a manageable extent. This cutting of important dialog and emotional moments makes the film feel like an ordinary action drama at times, except that this time, for once, the protagonists are not US Marines but revolutionary heroes. Nevertheless, *Kobanê* and especially the last 20 minutes of this movie will probably fill every viewer with drive and energy. A truly recommendable movie for all those who have set their minds to no longer accept the status quo and to overcome any opponent, no matter how overpowering, for a better life, just like the defenders of Kobanê.



Peoples Bridge is an institution that has the aim of defending the autonomous region of North East Syria and the areas of Kurdistan beyond. The achievements of the Rojava revolution, which has been ongoing for over a decade in putting progressive values such as democratic self-determination, climate justice, equality of peoples and women's liberation into practice, must be brought to Europe.

The revolution of July 19 has opened new doors on the path to freedom for the Kurdish, Arab and all other peoples of the region. It broke free from its colonial chains by implementing the democratic and liberal power and the will of the peoples by not supporting the reactionary forces under the conditions of the reactionary civil war. The women carried out the women's revolution on a line of gender liberation and organized women's self-defense. In view of the increasing attacks on the Rojava revolution by the fascist Turkish state, we in Europe have been tasked with a special responsibility. As migrants from the Middle East, workers, students and progressives, we see it as our duty to defend the hope of the oppressed of this world, which is reflected in the new form of society in Rojava.

Besides defending the revolution, this also means supporting social reconstruction. Organizing solidarity with the besieged Rojava/North and East Syria, carrying out activities to strengthen the infrastructure of the revolution, organizing support for problems that require technical, logistical and skilled capabilities remains one of the main tasks of this period. **Peoples Bridge** aims to strengthen solidarity with Kurdistan and organize a unity that can overcome the siege.

We will strengthen the bridge
between the peoples, we will strengthen solidarity with
Rojava/North East Syria!

Find us online

Website: peoples-bridge.org

Instagram/Twitter: @peoples_bridge

E-Mail: info@peoples-bridge.com