



*"...Those who died
died fighting;
they are buried in the sun.
We have no time for mourning.*

*There is a raid
a raid to the sun!
We will conquer the sun
the conquest of the sun is near!..."*

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In This Issue:

***The Call Of The Month November**

***Letters From Our Immortal Comrades Şevin Söğüt And İrfan Gerçek**

***Interview With Commander Ahmet Şoreş About The Unified Revolution In The Middle East**



The Call Of The Month November

We are passing through the month in which we once again meet with our immortals. The month through which we speak with the memories of those who fell martyr in the struggle of freedom and strengthen our revolutionary existence under their guiding light; the month November...

On behalf of comrade Erdal Balcı, the first martyr of MLKP, who was murdered by the fascist Turkish state on November 4, 1994, our party declared November as “the month of the martyrs”, in order to commemorate the martyrs of revolution in an active and organized way. Indeed, this attitude was primarily a matter of our responsibility to our party's martyrs. But at the same time, in terms of a true and revolutionary way to relate with the martyrs of revolution, it was the reflection of the inclusive and unifying manner which forms our revolutionary steps since from the foundation of our party as an essential value to keep alive. That's why, we do embrace and accept all martyrs, who fell within the struggle of freedom, democracy and socialism, as our martyrs. In that sense, every November, along with those who gave their life for the revolutionary struggle in the ranks of our party, we also meet with the memories of all martyrs of revolution, visit their graves, be together with their families, organize commemorations with various events in order to spread and keep their dreams alive.

They are the ones who rebelled against the dishonor, selfishness and injustice of private property dividing the world into classes... Those who fought until death against the inequality of race, language and gender; against the order that make workers and laborers suffer in the clutches of hunger, poverty, unemployment; that destroys the environment by transforming the science and technology into a gun towards nature and humanity... They were not suspicious about the values for which they came to the fore; they did not regret. Their ages, the years that they spent in the revolutionary struggle, their experiences, capabilities, the responsibilities they undertook were not equal. However, they became equal in being the vanguard will; in the spirit of sacrifice and immortality. Indeed, none of them were going after death, yet they were all full of life energy.

They had longings, dreams and love that were tightly coupled with the emancipation struggle of the working class and the oppressed. Even so, they did not place themselves in a secure life far from death. Following their just dreams under different conditions and periods, they chose to walk at the edges of various cliffs. And they reproduce their happiness within these choices...

Yes, the struggle for freedom and socialism requires heavy prices. Because the enemies of peoples do not and will never give up mobilizing for all kinds of oppression, cruelty, murder and massacre for the sake of their power. Yet more, in order to preserve even one specific form of their sovereignty, they hammer away at torture, prison and death traps against revolutionaries. Those who decide to walk in this rocky path, on which they equip themselves with the values and culture of the revolutionary struggle, necessarily welcome to pay a price. Because a path free from sacrifices, from paying prices against the traps and ambushes, ultimately arrive to surrender the line that enemy draws. Contrary to remain as a mere opposition, the revolution resides beyond that line, where the martyrs of revolution point out.

Indeed, the price is not paid only by being kept in prison or fall as martyr. Within the revolutionary struggle, all of us are paying different prices in different extents. The point here is whether we stay back or leap forward after facing the prices; whether we will be defeated to the drawn limits or get over them to win the future.

In that sense, apart from keeping their honorable memory alive, November is actually the call for all revolutionary parties and their cadres to question themselves from the focus of the practice of those who fell for an equal and free world. It is a chance to internalize the values they left behind, a stepping stone for us to extend our revolutionary horizon.

With this consciousness, we as MLKP, once again state our respect and loyalty to the memories of our comrades, who fell martyr both in our party's and other revolutionary, anti-fascist ranks for the sake of freedom, justice, equitation of peoples, women's liberation and socialism.

Letters From Our Immortal Comrades

“To My Party and Comrades”

Şevin Sögüt (Sarin Awaz)

Became immortal in August 17, 2018, Xakurke

“First of all, I would like to repeat my commitment to the Suruç martyrs, who accelerated my process of moving on to the political military field and free zones of the party, who strengthened my will, and who pushed me to organize myself on a new level when it comes to total revolutionariness.

When the enemy exploded that bomb in the garden of Amara¹, it aimed to destroy, weaken, sap and terrify. It aimed at the Communist Youth Organization (KGÖ), which tightly commit itself to the ideology of its party, in order to suppress, to distance it from its party and its purposes. As a KGÖ member who witnessed Suruç and the Ankara Train Station Massacres, I experienced a period of time in which my rage against the enemy was knife sharpened every time and in which I shouldered organizationally bigger responsibilities every time.

Martyr Roza², who delivered our stance, our message in a powerful way to the enemy and to all youth as a vanguard of the youth and young women, was an expression of a brand new level and a threshold for us. And I, again by performing an appropriate praxis for this message, informed my party about my demand to go to the military zones. Then I took place in the military force of my party in the lands of Rojava with a temporary duty. In the lands of revolution where I came as a KGÖ member, I got trainings in several fields of my party and undertook tasks in these fields. I was trained for six months at the Hüseyin Demircioğlu Academy³. And now, I am a MLKP member who has been in free zones for more than two years. I will go out on a journey to Dersim again, where I had been carrying out political work before I came to this



free zones. This time, I am taking the road as a young female commander of the FESK⁴ Kurdistan Rural Unit of my party.*

If I talk about the power sources which fed and grew me throughout the journey from KGÖ to FESK guerrilla, our martyrs come in the first place. Undoubtedly, my comrades, my party toiled a lot for me, I got their irreducible contribution. But I know this, unless one brings into being in its consciousness, toiling can be too

1 Suruç massacre was carried out in the garden of Amara Cultural Center in Suruç, Urfa. Comrade Şevin was among the wounded people.

2 Medine Özmez, with nom de guerre Roza Renas, fell martyr in the Medya Defense Zones on March 20th, 2017.

3 Hüseyin Demircioğlu, who was a CC member of MLKP, fell martyr during the death fast actions in 1996. MLKP named its academy in Southern Kurdistan with his name.

4 FESK is the Armed Forces of the Poor and Oppressed, the name of the politic-military front of MLKP.

* Comrade Şevin, together with a group of comrades, was employed in the FESK Kurdistan Rural Unit, however, the application of this decision was postponed due to compulsory reasons. At that stage, our party decided to join the anti-colonialist, antifascist resistance against occupying attacks of the fascist colonialism led by Erdogan towards Southern Kurdistan, towards the Medya Defense Zones. Comrade Şevin was among the flag bearers for practicing this decision.



plain on its own. That's why, I owe a lot to our martyrs who purify my consciousness. Developments happened in Turkey and Kurdistan during two years that I have been here were blistering developments in terms of their historical meanings. We are actually part of a generation who has witnessed so many political and military changing and wars in such short time. We are at a time in which colonialist fascist dictatorship aggravated its attacks to the utmost. Starting from my party MLKP, we can say that revolutionariness is being tested and for some organizations, it is even a matter of life or death. Today, it cannot be the attitude of revolutionary parties and organizations just to stand aside and wait for "suitable days". History writes those who pay the heavy costs and those who fight continue to deal blows against the enemy, hitting big or small strikes. What this period demands and expects from us is higher quality and stronger warfare.

When I look at the mission and tasks given to each cadre in this direction, the stance of my party has always represented that the party will never give up its will to expand even wider fields as the enemy tries to corner it to a narrower field. It is true that we are the newest force in the Dersim guerrilla zone. Never hesitating to learn from comrades-in-arm, our party focuses on growing the guerrilla warfare also in this area with its all military experiences, accumulations and energy. In this areas where four of our comrades fell martyr, including the comrades taking part in the foundational works and comrade Martyr Baran who joined the unit in Dersim, it is our duty to root the tree which our party planted, to uphold the legacy of Baran Munzur, Devrim Şoreş, Arjin Selçuk⁵ and Alişer Dersim⁶, who showed us how to stand and fight relentlessly, with sacrifices after our resistance in Karadeniz neighborhood.

I am aware of that Roza will stand by me in every step I take during this journey to the heights of Dersim. Roza, as she dreamed, will get closer to the Dersim mountains as I get closer, my walk will complete her walk and dream. My mind and heart, my consciousness and body are so so strong with Roza. Physical absence of our martyrs becomes as

meaningless as possible at times like this. I will carry the purest symbol of youth and young women, our Roza, to meet with one of the young female commanders of Dersim mountains, our Arjin. In the relation bonding me with my new task, in the action, life, rupture and will, in every moment I breath, I will grow them inside, and I will grow up myself with them too. I carry the consciousness and awareness of the task and responsibility that my party gave me. The path and my walk, of course will not be perfect without obstacles. But, I promise that I will perform a praxis facing with the process and a stance worthy of my party and martyrs in creating solutions and overcoming those obstacles. As a communist woman, I want to embrace the perspectives of our Communist Women's Organization (KKÖ) and my women comrades who are the collective mind of the organization, in the struggle against patriarchy and in demolishing traditional roles; I want to maintain a much stronger warfare by keeping alive in my heart and my consciousness, every single of my women comrades, who raised me and who I raised.

I believe that my party will keep on growing all around, in urban areas, in the rural, in the mountains, with its martyrs. New one always bears more forward one in its bosom. The task, that I am given by the party front I worked in, that is in a new area and on a new level, is pointing out more forward to me. And every new field that my party opens up, every new rank that it touches, also requires from all comrades, to leap a more forward point, stronger steps from vanguardship towards leadership. With this mission and foresight, much more demanding and bigger duties fall on the shoulders of our KGÖ, which is the vanguard of youth and future, of our KKÖ, which is born with the claim to be the vanguard of women's revolution and started to grow day by day, of our communist vanguard MLKP, which manages to grow and refresh itself with its defeats, victories and martyrs. To be one of the representatives of this makes me immensely happy. I have absolute trust in myself in adding and raising "the song of the mountain girl", which is the meaning of my name, to the song of hope, and I will go to my new working area as the voice of my party. I wish all the success to myself, to my comrades and to my party in the new period." (April 17, 2018)

5 Ümit Yekin (Baran Munzur), Veli Güngör (Devrim Şoreş) and Berfu Dilan Canbay (Arjin Selçuk) fell martyr in Dersim mountains after bombardments of warplanes in 2016.

6 Hüseyin Akçiçek (Alişer Deniz) fell martyr in Nurhak together with two PKK comrades-in-arm after a close armed combat with the Turkish Army forces on August 28th, 2017.

November means commemorating, remembering and learning from our immortals, to fight for the future, they lived for.

Following we publish two personal reports of our Comrade İrfan Gerçek concerning his own development and improvement:

“I try to be worth of professional revolutionariness”

İrfan Gerçek (Baran Dersim)

Became immortal in August 30, 2018 in Dersim

“I was born on 13 August, 1985, in a revolutionary family and grew up among comrades from our party and its predecessors. I got close to be a revolutionary primarily by their influence. Thereafter, I wanted to be a part of the organized struggle by considering that one should not be silent against the exploitation and aggression prevailing in every fields of life. Indeed, the guidance of the comrades was also influential on my decision.

Since I've always been together with comrades, I know the party for as long as I've known myself. But my cousin and one comrade, who is now fall back in the struggle, had a special labor for my actual participation to the party. Our discussions about the necessity of a struggle with the party, together with its characteristic manners, have played an effective role on me to be organized within the party.

I became a member of KGÖ (The Communist Youth Organization) on October 1999. On December 2002, I applied for the party membership and after the process of the candidate membership, I became a member in 2003.

From 1999 to 2003, I had carried out duties of KGÖ. Afterwards, I've carried out my revolutionary duties in different places; from 2003 to 2005 in Gebze (in neighborhood works), from June 2005 to the end of August 2007 in Bursa, from September 2007 to June 2008 in İzmir, and from that time until October 2009, on which I got arrested, in Istanbul. Throughout these years I've undertaken these responsibilities: membership in the quarter committee of

Gebze, membership of the Bursa committee, membership of the Izmir committee, membership of the European side committee of Istanbul and the secretaryship of the Alibeyköy quarter in Istanbul. When I started to work in Gebze in 2003, I was told to be positioned as a professional revolutionary, and since then, I try to be worthy of it.

In all fields I've been so far, I carried out milita activity. Together with this, I was positioned as organizer within the daily political works. I think, my side on establishing relations with the masses is quite strong.

I was taken into custody more than 60 times in total. In all of those, I behaved accordingly with the manner of our party, didn't have any negative attitude.

I was arrested two times. First happened in Ankara where I stayed 3 months in Sincan F type prison. My second imprisonment lasted for 5 years in the Tekirdağ F type prison.

I tried to turn my prison process to good account in the sense of my personal improvement via readings. However, since I was not together with more experienced and intellectually orientated comrades there, I didn't have that much chance for having discussions on my readings. That is to say, I did only personal readings and this situation prevented me to have a more productive educational process. But within all my imprisonment process, I tried to fulfill all the duties given by our party as good as I can.

My root are petty bourgeois without having any problem with class suicide. Apart from working together with my father as painter from time to time, I don't have a working class experience. My demands on this regard were not considered as suitable by the party and our Komsomol before. I was graduated from vocational high school, from the department of computer/software. Until I moved to Rojava, I was in my last year of studies of public administration in open education faculty. I left it in order to be in Rojava. (...)”

May, 2006



***"There's no limit for improvement
and renewal"***

Irfan Gerçek, written in October 2015

"After a productive training/discussion about professional revolutionariness, we are requested to prepare a report evaluating our individual levels regarding this context. In that sense, through the topics we have discussed, I'll do my evaluation by asking questions to my own practice. But before, I'd like to begin by with what is to be said at the end: Considering human being as a becoming subject, I'd like to state that it stands indispensable for me to improve myself under each topic of professional revolutionariness and fulfill the necessities of my party and the revolution.

Counting myself as a revolutionary with the claim of being a professional revolutionary, I can say that my previous practice was not on the level that is required for this claim. Especially in terms of having a Marxist formation or analyzing and getting results from the experiences of world revolution, my process before the prison period can be defined much more as a time of narrowed actionism. "Reading and analyzing", as one of the topics we've discussed under the professional revolutionariness, was finding almost no space in the course of my daily practical activity. However, my prison process brought me important contributions. It allowed me to accumulate in some particular respects. But indeed, If I don't add more on what I've accumulated, in other words, if I take shelter in saying "I've already red this much", then I will interrupt the process I've begun. During this training, I at least once again realized that I need to improve myself in this manner.

Considering my experience in the fields that I've been so far, I think I've managed to gain a level in the sense of "organizing 24 hours of a day in a revolutionary manner". I was thinking as so because at least I was fore-planning my day and acting in accordance with that. However, this training process revealed that I actually remained quite superficial in this subject. I've clearly realized that planning only the practical activity and a plan without considering a qualitative improvement would not be sufficient to fulfill the necessities.

I have started to relate myself with the consciousness of women liberation in prison. Through self-readings and discussions with the comrades about my readings, I tried to gain a

Marxist perspective on a theoretical basis and get to know my own reality through discussions on "the manhood". For the future, I am clear to provide a continuity in this matter.

About illegality and specializing against the political police... So far, I haven't been in the totally illegal front of our party. All my revolutionary activities have been in our "defacto legitimate front" (the "legal" part). But, since the party activities in that field are also built on the illegal basis, such as organizing meetings and rendezvous with the comrades that are underground and carrying out the militia activity, I have gained a limited experience in the illegal works. This is same about the alertness against the political police. Also, the training about how to control and escape from the surveillance, which I received from the responsible comrade of my previous party organ, brought me important advantages. In general I can say that at least I've always tried to be very careful for all my revolutionary life.

On the topic of discipline: During this training, I've realized that my self-improvement in terms of discipline has been one-sided. I've always been sensitive about following and not loosen the rules. However, this attitude of mine is not valid for my personal theoretical development. I know that there cannot be a productive result unless it is organized with discipline. And this fact must cover the whole part of the life.

I am one of those who often emphasize that criticism & self-criticism is a revolutionary weapon. But, when I question my own practice, I realize that I must reach a higher level in looking through a "critical lens". This is valid both for my own practice and our collective life. I think that I've never been closed for facing/receiving criticisms. I am trying to learn from each of the critics towards me. My basic principle on this issue is that critics should be productive and just. And a practical self-criticism rather than remaining verbal is much more meaningful when one faces with critics.

To live in a guerrilla manner... I can clearly say that when the needs of my party comes to the matter, I have no doubts about acting towards these needs in order to fulfill them by doing my best. I don't have any kind of worries about this. Of course, capabilities and qualitative levels have limits, but I'd like to state that I will consciously spend all my efforts to get over my failures and



no matter where I go for revolutionary duty, I will try the best I can.

My level on using different means and forms of struggle is not improved enough. But, in terms of military means, I've learnt a lot especially from the Rojava experience. Although I've continuously been in the militia activity so far, I did not get any training about this field before. Plus, I am quite low in using technological means. But so far, I've not experienced any dilemma while using both the military and non-military means of struggle. I've used both of them as much as I know and capable.

One of the most essential features of a professional revolutionary is his*her level of forming organizations and leading organizational

systems. I've been in different organizations of the party so far. But I think that my feature of leading organization systems is quite low.

As I took my first step towards being a revolutionary, I gave my will to the party. Since from that time, in every field I've been, I've tried to represent the party as much as my capabilities allowed me. Indeed, in terms of these topics and also others to be added, I know that continuing on being "a becoming subject" is the indispensable issue for living a revolutionary life. Because there is no limit for improvement and renewal. From this point, I'd like my party to know that I will act much more willingly in terms of improving myself and of responding the needs of the party."

Interview with Commander Ahmet Şoreş about the Unified Revolution in the Middle East

MLKP Martyr Serkan Battalion Commander, Ahmet Şoreş answered questions about current developments in Rojava and Northern Syria.

For some time, concepts like Rojava and Northern Syria are being used together and we're witnessing the reality of an expanding revolution. What are the reflections of this fact in military sense?

As the Rojava revolution has been expanding to the regions where Arab peoples, it started to embrace and include Arab, Syriac Turkmen peoples. The revolution has expanded both in the sense of mass and geography. This was meaning that the claim and objectives of the revolution have also expanded. The vanguard forces of the revolution insisted on a political line for growing the mass each passing day. We, as MLKP, have taken our place in the defense and the expansion of the revolution and continue to carry out these duties of us. We're involving and playing our role to develop the military institutional works, the troops for organizing and growing the defense forces of the revolution. We are growing the army and the defense forces of the revolution. The Democratic Syrian Forces (DSF) is an army that is established to defend the self-governance of the Rojava and the Northern Syria revolution. We know that revolution is won by the armed means and at the same time, it is defended by them. As we see in the Middle East reality, organizations may not have even their presence here if they do not do politics with the armed means and forces. That's why we, as MLKP,

have been taking our part as a political military force since from the beginning of the Rojava revolution.

How do you evaluate the spread of the revolution to the other parts of Syria and its current political route? For instance, where do you place the developments in Idlib axis in this context?

Our Rojava revolution continued to expand towards Arab lands, Syrian territory. Undoubtedly, this development will have its own stages and limits in the future. So far, we have experienced the reactions of the ruling classes, especially the Turkish colonialism, against this reality. By attacking to our free areas in Afrin, Turkish colonialism occupied there and we experienced a temporary situation of withdrawal and defeat. But for us, Afrin stands as a duty, a revolution soil that must be liberated. Afrin is a Kurdish region whereas Idlib is a territory where mostly Arab people are living. As I stated in the beginning of the interview, Rojava revolution began as a Kurdish revolution but right after, it has expanded as a united revolution including the other peoples of Syria. In that sense, Idlib actually stands as one of the regions that this revolution must reach. Unfortunately, there are various gangs in Idlib that are fighting against Rojava revolution and persecuting peoples of Syria.

At the beginning, an important amount of those gangs had been supported, trained, equipped with arms and driven into war by the coalition forces and their effective component Turkey. Then, they were safely transferred to Idlib in various ways. Now,

they are protected there and wanted to be strengthened by those who supply their arms and logistics as well as carry out diplomacy in an international level on behalf of them. These activities are conducted by Turkey itself and Tayyip Erdoğan plays the role of commander in chief of these gangs.

Since our revolution became a united and common revolution of Kurdish and Arabic peoples, the liberation of Idlib stands as a fundamental political agenda of the forces of Rojava and Northern Syria revolution. This is not an issue of Russia, Iran, Turkey, the US nor the Assad regime which is known with its reactionism and cruelty. In fact, this issue must be the political agenda of the revolution forces struggling for the liberation of peoples. But today's conjuncture, the power relations and balances prevent us to rapidly move to Idlib, carry the revolution there and liberate peoples who are under the oppression and cruelty.

From our part, Idlib became a field where the current war in Syria has been locked in some way. Afrin was the same before and now it is Idlib. The process is locked there. The more realistic and democratic way that this process would be unlocked towards is the perspective, the programme of the Rojava revolution. Now there is a united programme of Syria, Russia, Iran and Turkey in Idlib. They have made some agreements and are taking steps according to this framework. However, these steps are not reflecting the interests of peoples, the real owners of Idlib. They're acting completely according to their own imperialist colonialist regional interests which, as known, always leads to wars, crises and the continuity of unsolvable situation. In that sense, one day we will inevitably go to Idlib. The idea of this revolution, the revolution itself will be in Idlib. This is inevitable.

There is a series of political polarization and contradictions around the issue of Idlib. Why was the operation against the gangs postponed? Why is the process locked?

Syria, Iran and Russia wanted to organize a big operation in this field and Turkey did openly oppose it. The US and the coalition forces directly supported Turkey's policy by putting forward demagogies saying that "if there will be chemical weapons and mass slaughter, then we will take part in the operation". But we all know that it is the coalition forces, primarily the US, France, Britain as well as Turkey and Saudi Arabia, who made those gangs exist and gather in Idlib, who have trained them. As

reactionary forces of the region and world, Russia and Iran are also part of this schema. As it is seen, there is a process in which the reactionary, fascist, colonialist and imperial forces are confronted in this narrow place of Idlib. They are trying to conduct this confrontation in a controlled manner in order to prevent it to cause a greater level of state wars, an acceleration of the world war process. Now, they give diplomacy more weight. There is a deadline until the 15th of October for the gangs to retrieve from the disarmed area. The latest information or the news released to the public, if true, is rumored to be in agreement with the deal that is made under the name of disarmament. However, some changes in equilibrium and political conditions can quickly shift the situation to a war axis.

At the beginning of the Syrian civil war, Turkey openly took a position for the destruction of the Assad regime and creating new sovereignty areas in Syria for itself. Then, during the revolution process of Rojava, it shifted its political target against Rojava and Kurdistan revolution. In fact, its actual regional policy and the Middle East policy is entirely based on the opposition against Kurdistan and Kurdish people. What's happening in Idlib is not independent from this picture. Being as a direct side of the confrontation with its contribution to the gangs in the sense of diplomacy, military and logistic, Turkey has undertaken the role that politically represents the gangs in Idlib. Thus, it is also the Turkey itself who has been squeezed in Idlib. In other words, the squeezed and sieged situation of the gangs in Idlib directly reflects the situation of Turkey's politics in Syria and Middle East and we easily see that the owner of these policies, AKP and its leader Erdoğan, is not far from the process reflecting out from Idlib but directly inside in it. Notice that the problems in the region and Idlib are going parallel with those in Turkey in different dimensions. That is to say, the process is reflecting on various parts of Turkey's politics in various ways such as economic crisis or diplomatic crises with international forces.

We have to say that the developments in Idlib, the way that it evolve will pave the way for very important strategic developments regarding the existence of the gangs in Syria and their future, as well as Turkey's stance against Syria and revolution of Kurdistan.

Does the situation in Idlib influence the struggle for Afrin's liberation?



Of course. The presence of the gangs in Idlib is an obstacle in terms of the development of the Middle East revolution, and of Afrin's liberation. We define it as a reason for war, we must define it as so. Because these gangs are the forces fighting directly with us and our peoples, organizing brutal massacres and actions. Fighting against them, removing them from these areas is one of our basic revolutionary duties. In this respect, perhaps they are not called as ISIS in Afrin, but we do have the actual duty aiming to remove these gangs which have been occupied our free lands in Afrin as being the existence form of Turkish state there. We are taking all our attention and energy for there. But we need to emphasize this fact: areas where the Kurds are now in Syria, in Middle East, are not the areas to be liberated. Kurds have won their freedom. Since the revolution here has been developed as a united revolution of Kurds and Arabs, the areas standing in front of us that are required to be liberated anymore are those where Arabs are living now, of Farsi and Turks in the future. We consider these lands as the regions of the unified revolution to expand, we must consider them as so. As MLKP, we have already been defending the perspective of regional revolutions and considering the developments in Syria and Middle East from this perspective. With respect to our existence here, we hold Rojava as the start and continuation of the Middle East revolution. Our organizational and political military stance is in accordance with this idea. We define our existence, that is to say, our cause of struggle as so, and we continue to keep it.

The gangs will be removed from Idlib. This is a clear fact anymore. Turkey and the coalition forces are aware of the fact that they cannot hold the gangs in Idlib anymore neither drive them to war under this situation.

The Turkish state will look for positioning the gangs first in Afrin together with changing the demographic structure there. Then, it will try to benefit from them in al-Sahab, Ezaz and Jarabulus lines, if it can manage to do so. Also, it will try to position them in Northern Kurdistan on the border lines of Rojava to use them as an attacking provocational force against our revolution. We re all aware of this. In fact, all the peoples and the ruling classes of the world are aware of it. So, instead of eliminating these gangs immediately, they are concentrating on where to use them more effectively in various periods.

The Turkish state will first want to change the demographic structure and make use of them in Efrin and then the gangs on the lines of al-Sahab, Ezaz and Jarabulus. In northern Kurdistan, they will position them on the Rojava border and try to use an attack force against our revolution as a provocation force. We are aware of this. In fact, all the peoples of the world are also aware of the ruling classes. They are not focused on eliminating these gangs immediately, but on where we use them more effectively in various periods.

Against this situation, we, as the forces of Rojava revolution, are carrying out our works based on two fundamental things: First, is our military preparations, to develop our organizational dimension in a military sense. Building military troops and such other workings are going on this respect. Second fundamental thing is to raise the consciousness of our people, to organize and position them on the basis of defending the revolution and its gains. Maybe we couldn't d

We, as Rojava revolution forces, are conducting work against it on the two main things as the people. One of these is our military preparations. Military organization is to improve our dimension. We have expressed this somewhere in the military units and our various works are walking on this basis. One of the most important fundamental points is to raise awareness, organize and position our people on the basis of defending the gains of revolution and revolution. Maybe we couldn't do it enough in Afrin, but today we're trying to do it, to deepen it in all self-governance areas of Rojava and Northern Syria.

Our people got know the gangs very well in the war. In Afrin, they got well recognized and tested the policies of the imperialist powers. Therefore, since they have experienced and recognized what extent they can or not trust other actors from themselves, the colonialist powers, gangs, regional powers, imperialist gangs, today they are concentrating on growing their self-governance, self-organization, self-defense as well as spreading their own struggle power and freedom consciousness on a more realistic basis. At least, those who pioneered this revolution and those who continue this vanguard role are acting on this basis. An important part of our people are approaching the question on this basis. Now the process will determine the rest.