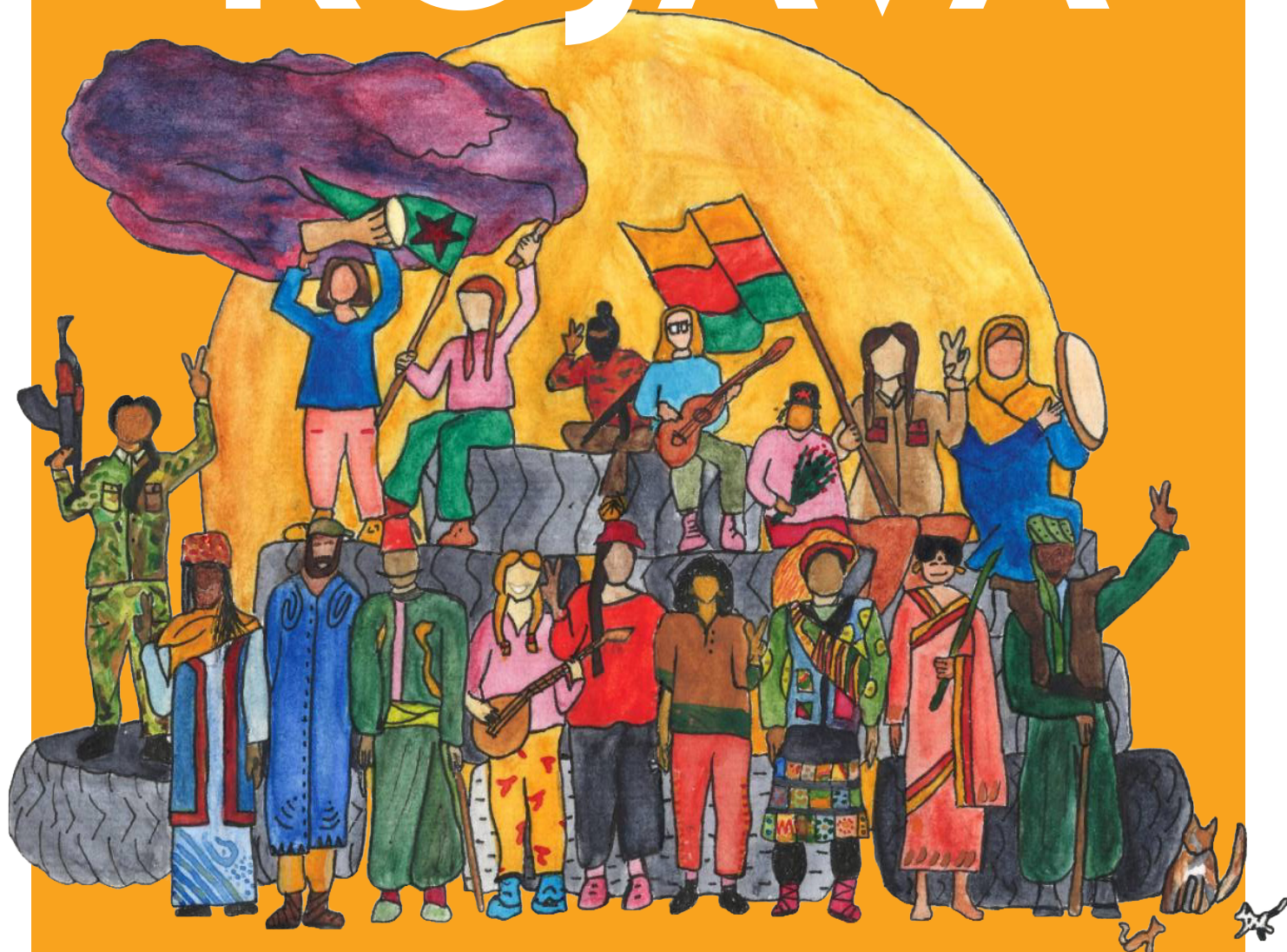


perspectives from

# ROJAVA



A  
**LÊGERÎN**  
SPECIAL EDITION

Young Revolutionaries talk about  
the Internationalist Struggle in  
the current phase

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# EDITORS LETTER

**To all young people,**

This special edition is an outcome of the Şehid Hêlîn Qerecox Academy in Rojava, which is a place for young people from all over the world to educate themselves on the principles of democracy, ecology and women's liberation. Moreover it is a place to understand the history and the achievements of the revolution of Rojava and try to build up a communal life and struggle together. The Academy was dedicated to the revolutionary woman and YPJ-commander Şehîd Ronahî Yekta, who was martyred on the 25 December 2024 in the defense of the Tishreen dam.

Both of these young women, Comrade Hêlîn Qereçox and Comrade Ronahî Yekta, are symbols of the resistance of the people and the fight for women's freedom. We also dedicate this edition to Şehid Tîjda Zagros, Kelly Freygang, who fell martyr by a Turkish drone strike on the 29th of April 2025, and to all the martyrs of the revolution.

We write this edition while living in a big global crisis. In phases like this it is important to think and discuss of how to connect the struggles of the people all over the world and how to create a new internationalism. This is the result of many discussions between young people from all over the world that have come out of the lived practice of internationalism in Rojava. We, as internationalist youth, are called to wage the strongest struggle in order to build up an alternative to the global capitalist system. The way to achieve this is to connect and organize ourselves globally on the basis of democratic and socialist principles.

For this reason when we started to write we asked to ourselves: Are we ready to take this responsibility and especially the opportunities that this historical time is giving to us? Trying to answer this question, a story that Subcomandante Marcos (of the Zapatista EZLN in Chiapas, Mexico), once told came to our mind. He tells of a phone call he had with a young girl that lives in the future, in the year 2145. When the young girl answered the phone Marcos asks her "How are you?" and the girl replies "It depends." Marcos then replies asking "How do you mean, it depends?" and the girl says "It depends on you".

This young girl reminds us that our responsibility is not just towards the world of today, but also and especially towards the women, the children and all the ones that will come tomorrow. No matter how many difficulties we might face, whether we are ready or not, the struggle to create the world in which the young girl in 2145 can live in freedom depends on us, and on the choices that we decide to make today.

In the pages that follow we open our dreams as young internationalists in Rojava and examine our limits and difficulties in order to achieve them; our emotions, our fears and our goals inside of the Revolution. We now know that in any moment we can decide to change our way of living, organize with other young people and create the different and democratic social system that we dream of. Only those who fight can realize freedom and peace. The search for truth that brings us together today will always continue and will always represent the greatest struggle and resistance of the democratic societies. On this line we continue the fight knowing that we stand on the right side of a history that will never be defeated. We hope that this edition will be worthy of the time that we are living in and that all of you that are reading it will find new inspirations to continue the struggle for a liberated world.

**Revolutionary Greetings from the Internationalist Youth Academy Şehîd Hêlîn Qereçox in Rojava.**

# perspective

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**Dear Youth from all over the world,**

First of all we greet the resistance that leader Apo is waging in the prison-island of Imrali, in Turkey. We salute with respect also all the Martyrs, who with endless strength and belief dedicated their life to the freedom struggle. Their effort built up the conditions and the hope of ending the phase of violence and war and enter into a time of peace and democratic society. With the spirit of Rosa Luxemburg, Che Guevara, Thomas Sankara, Alexandra Kollontai, Ghassan Kanafani and Sakine Cansiz we will belief that another world is possible, and that we will organize it!

## **The Call for Peace and Democratic Society**

On 27th of February 2025 leader Apo called for Peace and Democratic society, in order to end the phase of constant war between the Kurdish Freedom Movement and the Turkish state and its allies. But the Call for Peace and Democratic Society is more than just a local perspective for Kurdistan. It is the solution to the global situation of war and crisis, that we are facing all over the world. The current genocides and the occupation of the Middle East has entered a new phase in this time.

USA, England and Israel are at the forefront of this Neo-imperialist politics. The Middle East is precious land, where a strong communal culture is lived for thousands of years.

This is why the imperialist forces have a big interest in controlling it. On the one hand it is to gain control of resources such as oil and important trade routes between Asia, Africa and Europe. But it is also to stop communal, socialist, democratic movements from developing alternative ways of life, because this is the biggest danger against the global power system. In order to reach their goals, they use every inhumane strategy, such as genocide in Gaza, oppressing the women's resistance in Afghanistan, using chemical weapons in Kurdistan, and in the name of "fighting against terror" massacring thousands of civilians throughout



the region. In this way they want to break the will of the society and make the area fit for the capitalist system of exploitation.

From the outside perspective, forces like Israel and America seem to be unstoppable and the mainstream media spreads this narrative and oppressive mentality against the people. It presents the situation as if it were the destiny of the Middle East to be dominated by outside forces. The hegemonic powers put themselves in the position of gods, as if they have power over everything. So how to struggle against this? How to support the Call for Peace and Democratic Society?

## **The first step is to build up our hope**

If we look to history, every imperialist force was sooner or later defeated. From the Sumerian Emperors, to the Greek and Roman era, to Nazi-fascism, to the defeat of US imperialism by the Vietnamese. Systems that are based on violence and power are from the beginning are unstable and destined to collapse. Every hegemon-

onic system is exploiting the society for their interests, and at the same time completely destroying the society. This is why in the long term societies are unable to live under oppression, at some point they have to rise up, or they will completely fall apart. Until now, even if it always meant big sacrifices, all the empires in history were destroyed at some point. So why shouldn't the hegemonic capitalist system fall? Why shouldn't the democratic, socialist, communal forces gain strength and create a new form social organisation?

The Call for Peace and Democratic Society is an courageous step out of the spiral of violence that is developing. In a phase, in which everyone is insisting on war and destruction, it presents an intervention, an alternative way to recreate a life of peace and justice in the Middle East and across the world. It has at its core the capacity of society to organise and defend itself. Especially as the youth, we first have to believe that we can actually change something.

Leader Apo says "The biggest weapon of the system is not their arms, it is the strategy of destroying our utopias".

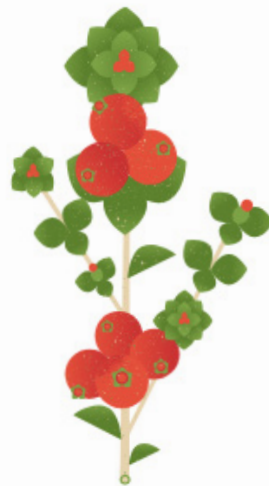
So the first step for us is, to build up our hope. Without a strong belief and hope in society Leader Apo would not been able to lead the movement and now, in his last evaluations, propose to build up a new international.

# **As youth that decides to take a position against this vile and unjust system, we should see the struggle and the resistance of our societies connected.**

## **It's not just about Kurdistan**

Since the beginning of his search for a solution to the social problems, leader Apo always analyzed the struggle for the liberation of Kurdistan as connected to the struggle for the liberation of all peoples. In this sense the paradigm of leader Apo has always been an internationalist paradigm. Even if the movement started with the realization "Kurdistan is a colony", from the beginning leader Apo was gathering not just Kurdish, but also Turkish and Laz comrades around him. From the beginning, the militants of the freedom movement were connecting with freedom movements throughout the region.

The first PKK (Kurdistan Workers Party) academy was established in Bekaa, Lebanon, alongside Palestinian fighters and other internationalist revolutionary forces. In 1982, the spirit of internationalism became even clearer when 11 PKK fighters were martyred in an offensive against Israeli attacks.



When Turkey started to attack the Guerilla on the mountains of Kurdistan with NATO-weapons, supported particularly by the German State, the PKK was put on the terror list in 1993. It became obvious, that the hegemonic forces were organizing together. It was not just the Turkish state attacking the movement. It was all of the nation-states and capitalist imperialist powers together who attacked in order to break the resistance of the Kurdish freedom movement and the society. This is why connecting the struggles, diplomatic work and the perspective of internationalism became more and more important.

# perspective

## **A new Internationalism - How do we do it?**

Nowadays we are facing global attacks on nature and society everywhere. The need to widen and connect our struggles is stronger than ever. In Chiapas, West Papua, Indonesia, Europe, Palestine and Kurdistan it is one mentality of oppression that is attacking society. As young people that decide to take a position against this vile and unjust system, we should see the struggle and the resistance of our societies as connected. Through an internationalist resistance we will be able to gather all the strength of the democratic forces of the world and stop this system of violence and death. At this point, this is the most important question: How do we do it? Where do we begin?

The main source of strength is something that the system is continually taking from us, it is our sociality. How a lion has its claws, an eagle has its wings, the human beings have their society. Without society the human cannot live in a free and natural way. But today the system is splitting and destroying the society more and more through individualism, nationalism, sexism and so on, all of which are multiplied and entrenched by the media and especially digital media. So the first step is to recreate our biggest protection, a good working communal society. A society that is united, that is able to defend itself and decide what to accept and what to reject according to its own democratic principles.

Of course a society cannot be changed overnight. But building up sociality through communes, small groups of people who live, educate themselves, struggle and organize together in their towns and villages, can be the first step in connecting the people again.

On this basis, communes can connect to other communes. They can create bridges on local, regional and global level. A lot of these structures are already existing, as we saw very well

in the Internationalist Youth Conference in Paris in 2023. Bringing all these groups, structures and communes together and connecting them in an continuous way is the essence of building internationalism. Supporting each other, educating each other and creating one voice against the system and for another world.

## **Another world is possible – let's organize it!**

Beginning to organise at the base, in our own societies, will be the first step in gathering our strength in an internationalist connection. Growing up in a system that reproduces oppression and enslavement on all levels, a system that has existed for 5000 years, makes it difficult for us to imagine how to organize the society in a real democratic and communal way.

Even if we still see the influences of the communal society everywhere, and we do have a rich history full of people's resistance to base ourselves on, the general tendency of the power system is to swallow all these values and destroy even the imagination of a genuinely communal life. But we as youth have a strong capacity to imagine and our project must go beyond the limits of the imaginable. The system tells us that a world free from oppression and exploitation is not possible. But we have the potential to decide to abandon this non-life, and choose to struggle in order to achieve and create a life of freedom and dignity for the all women, youth, workers and peoples all across the world.

In his last letter to the youth leader Apo told to us two clear lines: 'Organize and organize everywhere!' The strongest force is the organization. And the right organization will start with a common feeling. Actually it is not too hard to connect different groups and communities. But what is missing is the continuation. And for this, a strong passion, strong feelings of connection and responsibility are needed. In every place of the world as youth and as women, we are ideologically and physically attacked.



For every youth that is killed by the police, in the place of work, by some fascist gangs or in lands that are under colonization, for every young person that is forced to live under whatever kind of oppression, in depression and hopelessness, we have to feel this injustice and pain deeply in ourselves. We cannot let it become something normal for us. As Che Guevara said “Above all, always be capable of feeling deeply any injustice committed against anyone, anywhere in the world. This is the most beautiful quality in a revolutionary.”

We have to grow inside of us the anger, the pain and especially the love for the people in order to be connected, protect and liberate the society from the chain of the oppression. It is the time now to criticize, understand, correct the errors of the past and prove to ourselves that with our own will and effort we can create the alternative to the existing system.

We are talking of “Peace and Democratic Society” and in other parts of the world, maybe there are other words used. Some communities call it “The Good Life”, some will call it “Socialism”, some will call it “Free Society”. But the name of the concept is not so important. What is important is sharing the same values. Instead of focusing on the differences, finding the common base is important, and seeing the differences as a beauty of variation. We as youth are the result of all the resistance that was waged throughout all the history of the humanity, we shall not see ourselves cut from it but rather we must take the experience, the courage and the strength to complete what the ones before us started.

We send greetings to all the youth that are waging a great resistance and struggle in the defense of their land and their people.



**For all the youth and the women that  
sacrificed their life to give us the possibility  
to live in a free world, our promise to them is  
a promise of victory!**

# how can we manage to really live what we believe in?

This question sent Şehîd Tîjda Zagros (Kelly Freygang) on a quest and guided her throughout her life. It was crystal clear to her that life in this system was not a life with dignity and morals. Something new had to be built.

During her semester abroad in Istanbul in 2014, she got to know the reality and the resistance in Kurdistan. She attended events and traveled to Kurdistan to make contact with political organizations. In Germany, she got to know the left-wing scene. However, with the way it was organized and ideologically aligned, she did not see the potential for a movement to emerge that could achieve her ideals and goals. That's why she wasn't satisfied with that.

Something stronger was needed. An organization that would wage its struggle consistently, holistically and with a clear ideology.

She found this in the Kurdish freedom movement. She learnt about their ideology and practice and was soon convinced. A friend of hers said: "It was clear to us that we wanted to organise our-

selves with the ideas of leader Apo."

When she was back in Germany, she organized herself in the Kurdish Students' Organization. She became part of the committee that organized academies to educate the youth. Like leader Apo, she recognized the central role that autonomous education plays in the liberation of society. She played an important role in this. The social and friendly interactions made her feel very comfortable straight away and she was warmly welcomed. A friend said: "I think that it was exactly what she was looking for. I think one problem we have a lot in left-wing circles is that there is a coldness, especially at the beginning. The culture of these circles is that you have to get to know people very well before you can do anything together. That's not the case in society here (in Kurdistan), but also in the movement. I think that was very important and impressive for her, this social aspect. She then tried to live it herself. For example, friends often came to visit her and found shelter with her."

In the mountains of Kurdistan, she found the life she had been looking for.

She realized more and more what she wanted. Through her consistency, strength and courage, she did everything necessary to achieve it. That's why her path led her to Rojava in 2017 and she decided to join the Kurdish freedom movement.

She discussed with many friends what a life based on the leader Apo's paradigm could look like.

The central question was whether they should become part of the movement, go to Kurdistan and learn from the struggle there and help shape it, or whether it was their task to remain in the movement's environment and independently build an organization for society in Germany. This question is just as relevant today as it was then. Due to the constraints of life, such as uni-





iversity, work or family, the political struggle in Germany is often limited. There is always little time and few opportunities. In addition, different demands and a different pace often lead to conflicts. But Şehîd Tîjda saw herself as a revolutionary. She did not want to wait for others to be prepared to provide radical and consistent answers. She therefore saw the solution to these problems more and more clearly in a cadre organization. An organization that builds solidarity and commitment and finds collective solutions for how life can be shaped so that it can be fully dedicated to the struggle. This is why she decided to take her place in the Kurdistan Freedom Movement.

Aware of her identity as a young woman, she took on responsibility in the youth organization for a while. However, her search soon took her further. She successfully campaigned to be able to go to the mountains and become part of the Women's Gerila (YJA-Star).

In the mountains of Kurdistan, she found the life she had been looking for. It was a life in harmony with nature. A life with dignity, morality and meaning.

A life in which there was a constant struggle to develop the right life together. At that time, the attacks by the Turkish fascist state on Kurdistan were particularly strong. The resistance in the mountains had a special significance in this. It was the bearer of hope and the place where



capitalist and democratic modernity clashed most intensely. Şehîd Tîjda understood this fact and therefore suggested joining the special units (Hêzên Taybet, the special forces of the PKK guerrilla). She wanted to make an even greater contribution to the fight for freedom and justice. She was a radical person and determined to live her values consistently. To put women's self-defense into practice at the highest level, her dream was to join the Guerrilla.

Her quest for communal living also led her there. In the mountains of the Guerrilla, communal living (Hevaltî) and the relationships people have with each other are taken to a whole new level.

In this life, everything depends on everyone complementing each other and working in harmony. That is the difficulty but also the beauty of Guerrilla life. She took this step out of her love for life.

Şehîd Mazlum Doğan wrote 'Resistance is life', this was also their philosophy of life. Her goal was not to hold a weapon in their hands. Her goal was the free life of all people. To achieve this goal, she saw that the freedom of leader Apo is essential. His will for freedom and justice is so strong that he gives everything in his life to build a democratic world. He has built this movement out of a great warmth and love for humanity. With his reflections and analyses, it is constantly evolving and making great steps. As, for example, his 'Call for Peace and a Democratic Society' on 27 February 2025 showed. Although the PKK responded to this call with a unilateral ceasefire, the Turkish state continued its bombardments. Şehîd Tîjda Zagros was killed in an attack on 29 April 2025 in Zap.

We commemorate her in order to continue her struggle, to keep her alive in it and to achieve her goals, the freedom of leader Apo, the women and all peoples.

Original poem  
**For one woman we would rise up**

For one woman we would rise up  
If one woman died, was caged, or left broken  
We would rise up  
We would feel her pain  
As the man ripped her from life  
As if it was ours  
As if she was us

And we would rise up  
If two women died  
Shot sleeping in bed  
Or left in pieces outside  
We hear their voices  
Feel their blood in our veins  
Our heart beats growing weaker  
Slowing down and stop still

And so we rise up  
For the millions who fell  
Today, yesterday, long ago

Can you hear all their voices?  
Of our friends who all walked this path  
Who also could not close their eyes

They tried to bury them deep  
To keep their names from our mouths  
But some we can still shout out loud

We will take our revenge  
For our friends named and not  
For our sisters we won't leave forgot  
By searching the earth  
And lifting them out  
Up up up

To be known again  
By all those they loved  
And we'll finish all the work  
they dreamed of.





# LEADER APO

Within the essence of the Apoist Movement there has always been a deep search for truth and justice for all the people of the world. From the moment it began, it always tried to spread the truth of social oppression. But in order to understand the reality of this search and the historical moment in which we are right now, we have to look at the childhood and at the youth of leader Apo. It was in his childhood that leader Apo was confronted for the first time with the injustices of the system. It was based on these early contradictions that he developed a revolutionary personality that created the foundations of the internationalist revolution we know today.

The first contradictions that emerged in leader Apo's personality towards the system are connected to his life as a child in the small village of Amara. When his sister was married and given to another family in exchange for some bags of flour, leader Apo felt deeply the big injustice of the sexist system that enslaves the woman under the control of the interests of the man. He also soon understood how the state mentality generates violence and attempts to break the alliance of the people when his mother forced him to stop playing with a child of another tribe because of historical conflicts of power between the families. When leader Apo was still a child

# PO IS OUR VANGUARD

of ten years old, his brother Osman damaged the garden that he was building up. Their father, instead of taking a position that could build in the children moral and democratic values by showing them how to interact between each other and respect the effort and the work of one and another, protected Osman.

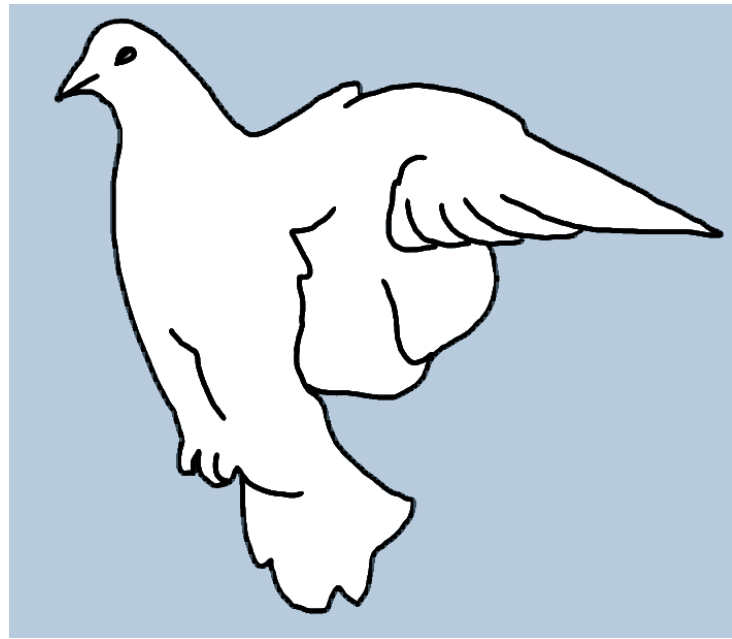
This was creating in leader Apo the first contradictions about what is, and what is not, a just approach to solving the conflicts within between people. As an answer to this injustice, leader Apo stole some money from his father to pay for a bus to leave the village and to go to some relatives in a nearby town. He stayed there for two days and worked with them in the fields in order to gain back the money spent for the bus. When he went back to his family, he gave back the money to his father. With this action leader Apo protested against his father without giving up his just principles. He demonstrated how a respectful and just solution can be practiced and at the same time proved to himself that even if still a child, with his own strength and will he could achieve his goals.

## NEVER BETRAY YOUR CHILDHOOD DREAMS

During his childhood the influence of religion was very present in his life. He was searching for the truth in reli-

gion and he was so committed to it that the Imam of his village once told him "Abdullah, if you continue like this you will fly!". Leader Apo stayed connected to religion until the beginning of the '68 Revolution. During that time he was studying and living in a student house at the university. One day he went in his room and found under a pillow the book "The Alphabet of Socialism" and through this got to know the ideas of socialism. It was in that moment that for the first time leader Apo saw in the political struggle the way to find the answers to his questions and said "Mohammed lost and Marx won." This symbolized his decision away from religion and towards the struggle for revolution.

These moments in the life of leader Apo represent the values of the Apoist Movement. In fact later on, with the continuation and deepening of his search, leader Apo found answers to these contradictions he had first encountered in childhood within the liberation of the woman and in the paradigm of democratic coexistence between different peoples. With his saying "I never betrayed my childhood dreams", leader Apo shows that the first contradictions



that we face as children are the ones that show to us the most the injustices of this system. If we choose to reject these injustices and we struggle and we organize together against them, with the example of leader Apo we see that we can liberate ourselves and our societies from any kind of oppression and we can create a life system that is based on values of social justice and freedom. If we look back on our childhood, every one of us lived through similar moments and if we choose to not accept them but to trust in our instinct and follow it, we can reconnect again with our own truth as youth and women and find the way to freedom.

## INTERNATIONALIST VANGUARD

The role of leader Apo became so precious throughout the time that the people gave him the name Rêber Apo. In Kurdish Apo means "uncle" and Rêber means "the one who opens the way," and Rêber Apo opened the way to freedom not just for the Kurdish people but for all the people. In fact the contradictions, the struggle and the goals that he had, from the beginning were never just the against the oppression of the Kurds, but he saw the contradictions across all of society, and searched for a new way to live. This is why, from the beginning on, he was able to be an inspiration for revolutionaries all across the world. In the example of Andrea Wolf - Şehîd Ronahî, a German revolutionary that met leader Apo in 1996, we can understand the importance and the meaning that leader Apo gives to internationalism.

Şehîd Ronahî was part of the Urban Guerilla Movement in Germany. When she was imprisoned she got the opportunity to talk to other leftists and heard for the first time of the Kurdish Guerilla. From that moment she

got closer to the Kurdish movement and later decided to visit the central Academy of the Kurdistan Worker's Party PKK, which at that time was located in Damascus. Here, leader Apo welcomed all parts of society to speak about the situation of Kurdistan and the world and discuss about solutions. With the will of creating an internationalist revolution, leader Apo welcomed her to the academy saying "It is one of our customs to open our hearts completely when someone comes to us". In that Academy leader Apo analyzed her personality in order to prepare her to go to join the guerrilla in the mountains of Kurdistan. Together they evaluated the German mentality and how it was shown in her personality. Leader Apo saw in her a great potential and helped her develop herself in order to create a revolutionary personality that could lead the revolution in Germany.

In her diary she described her impressions about leader Apo: "The chairman told me also that my character will change a lot and [...] he believes I am successful. When we speak different languages still we fight for the same goal. He is an unbelievable person, honestly. He told me at the first evening I would be strong as a wolf. For sure he is influenced by the Kurdish reality out of which he comes. But it is enor-







mous how far he separated and developed himself. I do not know ONE man on this earth who has a more serious interest for women to become strong. Just him." Şehîd Ronahî became Martyr on the 23rd of October 1998 fighting against the Turkish army in the mountains of Kurdistan. Her search and her struggle inspired thousands of internationalist youth to join the Apoist Movement and fight for freedom.

## **TOGETHER TOWARDS A FREE LIFE**

In understanding the reality of leader Apo we can understand ourselves and the violent oppressive system in which we are forced to live in. But most importantly, understanding leader Apo means understanding the strength, the beauty, the love for the free life and the potential that we, especially as youth, have inside of ourselves. If we choose to express this potential and put effort in order to achieve our goals, with the example of leader Apo we can create the greatest change in the history of humanity. When leader Apo went to Europe during the period of the international conspiracy, he said "most of the people in these countries cannot understand me now, but in some years the youth will understand and will continue my struggle". We are the youth that are continuing the struggle of the Apoist Movement, for the physical freedom of leader Apo, the liberation of the woman and the democratic and free coexistence of all the humanity!

# COSMOVISION

## The Basis of Communities' Struggle

Our way of thinking and living in Abya Yala is deeply rooted in our history. What were the forces, stories, and struggles that shaped our present? We look into our people's resistance, for it is there that we find our origins and the true meaning of life itself. In the history recorded by those who bravely faced ethnocidal expansionism, sacrificing their lives to defend identity and dignity against death, their memory remains a guiding light, paving the way for new struggles. Knowledge, practices, and ways of life are passed down as a lasting inheritance from generation to generation. This can



be observed among the Mapuche people in Chile and Argentina, the Maya in Guatemala and Mexico, the Aymara in Bolivia, and the Nasa and Misak in Colombia, among many others. These groups keep their history alive through their ongoing struggles.

The culture, mythology, language, and communal political and social organisation of the ancestral communities of Abya Yala are inherently connected to spirituality and nature.

In Mapuche mythology, the condor and the serpent are sacred, opposing animals that maintain balance and harmony between the sky and the earth. The condor inhabits the skies and mountains, representing light, freedom, and protection, and serves as a spiritual messenger between humans and the sacred. The serpent, dwelling in rivers and the land, symbolises mystery, knowledge, fertility, roots, and transformation. The mythology of ancestral communities maintains the connection between humans and their territories, shaping their ways of naming life and nature while fostering a sense of responsibility to care for and defend them when threatened. The world-view of the people of Abya Yala embodies a philosophy of life that weaves together





political and democratic organisation, a profound connection with the earth, and a commitment to respecting and caring for all forms of life. It emphasises harmony among all beings and levels of nature. This perspective continues to serve as a guiding principle for contemporary revolutionary struggles.

During the occupation of Abya Yala, which began in the late 15th century, the territories, languages, cultures, natural resources, and spiritual beliefs of the ancestral communities were attacked and taken by Spanish, Portuguese, French, and English colonisers. They wanted to increase their political and territorial power, impose their religious ideas, steal precious minerals like gold and silver, and open new trade routes. They committed all kinds of massacres against nature and the people who fought to defend themselves; thousands were utterly wiped out, while others fell under assimilation. The worldview of ancestral communities revolves around the struggle to reclaim and liberate their land from occupying forces. It emphasises the importance of protecting nature and defending their identity, culture, and language.

Being born in Abya Yala comes with a profound responsibility to life.

Today, we remember the over 6,402 extrajudicial executions in Colombia that took place between 2002 and 2008 during Álvaro Uribe's paramilitary government, the 43 students who were disappeared by the Mexican state in Ayotzinapa in 2014, and the more than 30,000 individuals who went missing during Argentina's military dictatorship. We also see the alarming rise in femicide throughout Abya Yala, particularly in Mexico, as

well as the ongoing occupation and deforestation of our Amazon rainforest. The genocide against indigenous peoples persists, and there are relentless attacks on native languages and cultures. All these issues serve as vital reminders of our origins and our duty to the world. If we forget, we resign ourselves to a life of solitude and continuous extermination – the destruction of dreams and existence, slavery, and the repetition of horror. This is why our purpose, for humanity and life, is to focus on organisation, autonomy, and communal self-defence. We must protect the immense treasure given to us by Mother Earth: the knowledge of how to live harmoniously with one another.

Our most powerful weapon against the system is a life that is communal, political, and organised.

Humanity is interconnected; we are not isolated islands. Borders, often viewed as sacred lines, are mere constructs of states – arbitrary divisions meant to dominate and control. These lines hold no true existence on land, in the sky, or across the seas. Struggles cannot adopt the oppressive mindset of states. To fight is not to engage in their war, but to live according to our vision, values, and principles. We must forge a life-affirming path that resists the death the system promotes by building community, embracing self-governance, and creating ways to protect our people.

We do not walk alone; we walk alongside our sisters and brothers from many places. We want all communities worldwide to enjoy the same freedoms and autonomy that we desire for our community. We continually emphasise the importance of working together and not giving up an inch



until we achieve all the changes we dream of and desire. This embodies our struggle between life and death: living united in our fight, synchronised as sisters and oppressed nations, in resistance and rebellion. We unite our struggles, extending tenderness through embrace and dialogue, creating connections that inspire life and a shared vision for our world. We believe that revolution must carry a profound and sacred meaning to sustain the history of rebellion and the search for alternatives, building on the struggles of our grandmothers and grandfathers before us.

The reality of violence and war cannot be confronted solely through physical and material means. We need to create emotions and ideas that surpass what we can imagine with our thoughts.

We need to seek answers in our innermost essence, which is also the innermost essence of the universe. This dimension of life is the root of our struggles and resistances.

It is a part of life that occupying states will never be able to erase from the memories of people. It is a dimension of life that reminds us and guides our way, serving as the source that connects us with natural forces, the memories of our ancestors, and the struggles of other communities. It is a nebula, a chrysalis of ideas and hopes for the future. That is why our struggle is also spiritual and sacred. It defends the values of Pacha Mama (Mother Earth), the mother of

life, of what is just and good. The values of living in community, beyond the material and, create small hopes that help us move forward with clear objectives and secure steps toward greater aspirations – embracing each day as the beginning of a revolution filled with radical joy, forging paths for our allies and rising in rebellion against the oppressors. Imagining and understanding other ways of life, their profound complexity that becomes simple and possible when we think and act with our hearts, which, in short, is what drives our desire to change the world, to embrace life as something beautiful that happens to us together with others.

Our commitment is to defend the genuine and transparent beauty with which life presents to us, with its diverse colours and forms. To reinvent our struggles and to reflect dai-



ly on the importance of life in our doing, thinking, being, and feeling. To take our experiences of ruptures, defeats, mistakes, victories, and successes, refining our senses to resist, sustain, and build the life we need and have been defending with the courage of more than five centuries.

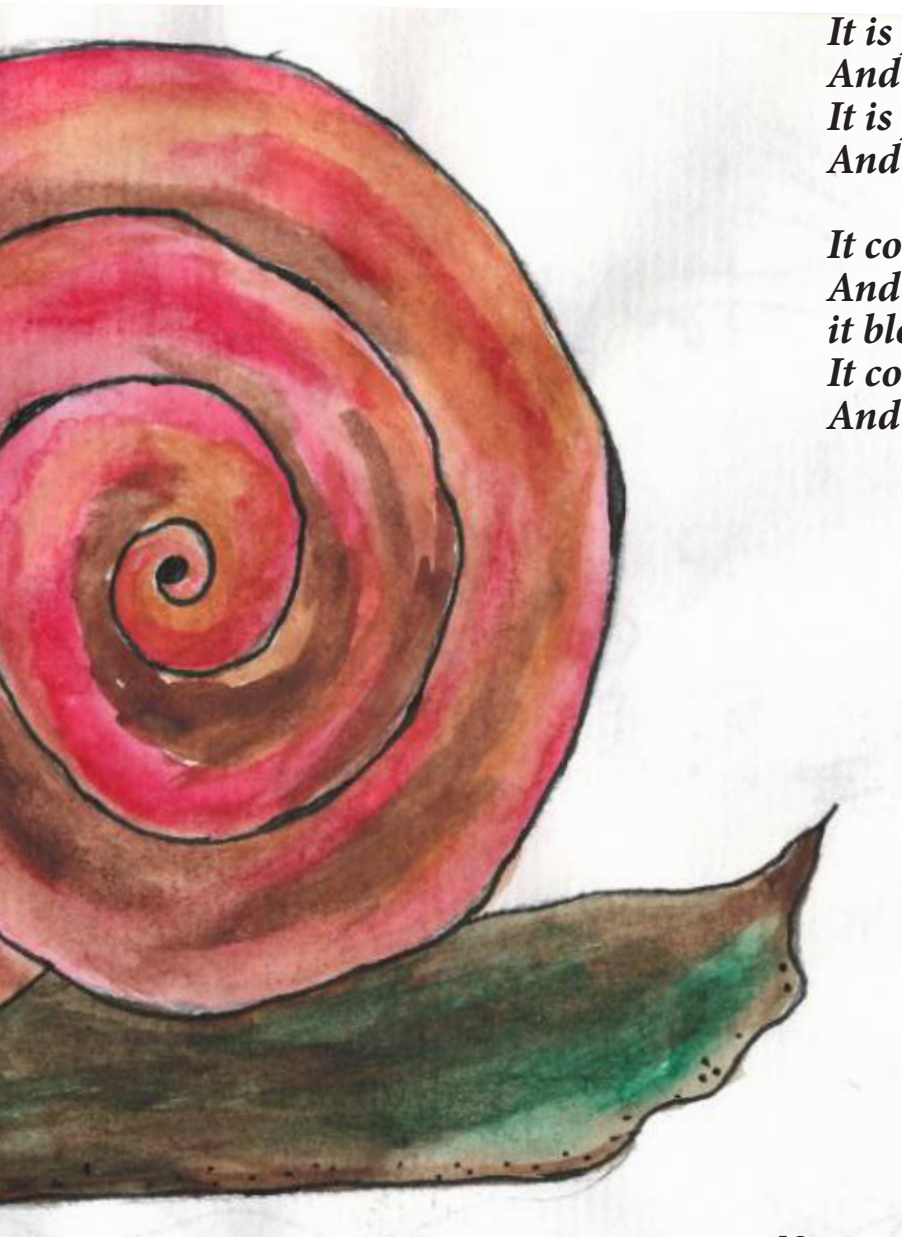
**This is what we call cosmovision.**



*Five centuries resisting  
Five centuries of courage  
Always preserving the essence  
Five centuries resisting  
Five centuries of courage  
Always preserving the essence*

*It is your essence and it is a seed  
And it is within us forever  
It is your essence and it is a seed  
And it is within us forever*

*It comes to life with the sun  
And in Pacha Mama (Mother Earth)  
it blossoms  
It comes to life with the sun  
And in Pacha Mama it blossom*



# The Revolutionary Internationalist Women Of Our Time

Through history many democratic forces stood up against the patriarchal-capitalist system, but only the Kurdish Freedom Movement has put the ideology of the woman in the center of their people's revolution. Since the beginning, the Kurdish struggle gave all its strength and effort in order to open the path for the free woman. Leader Apo realized that until the woman is free, society could not be free. He says: "It is said that a life without a woman is not possible. But with the present woman is not possible either." This is why his main aim was to put the women forward, in order to make them gain back their strength.

## Towards new women's leadership

In his newest letter, leader Apo answers to the contradiction that a lot of feminists have with his role as a male leader of a Women's Freedom Movement. He says "They are right; I wish women had achieved this leadership. I would have wanted that too. Unfortunately, this leadership has not yet emerged, not only in the Kurdish movement, but in general". He is right. Wouldn't it be time for the women, to finally become the vanguards of the society again?

Wouldn't it be time for another Inanna, another Rosa Luxembourg or Emma Goldman? Or even thousands of them?

Women all over the world are waiting for the global uprising of the women. But who will initiate it? How will we unite all the women of the world in an internationalist sense? How to build up the Women's Nation, the first nation that was colonized, but also the strongest nation of the world? In order to build up a strong perspective for the future, let's have a look back in the history, to learn

from the mistakes that were made before, but also to get to know the heritage that we can rely on.

The Kurdish women rising and playing an essential role in the guerrilla, in politics, culture, the science, the economy and actually all the parts of the organization of the Kurdish Movement is very obvious today. But until the women achieved this role, it was a hard and heavy struggle. Mainly it was led by leader Apo, who was constantly discussing, educating, learning and struggling with the women comrades, in order to make them get to know themselves and take the courage to see themselves as the central power of revolution.

## The international conspiracy is a patriarchal plot

In 1999 with the kidnapping of leader Apo a phase of crisis and difficulties was entered by the cadres of the Kurdish movement and the guerrilla on the free mountains of Kurdistan. Especially for the women comrades it was one of the most difficult phases in the history of the movement. Until that point the women took all their strength and perspective from leader Apo, and from one moment to another he was imprisoned, and the danger of death penalty was on him. Also for leader Apo, being on the prison-island Imrali was causing a lot of pain. Being far away from society, and especially from the women comrades, was putting at risk all the achievements that had been reached until that moment.

Leader Apo understood that the imprisonment was an intervention of the hegemonic-patriarchal forces of NATO, in order to stop him from developing his project of free women and society.





The states of NATO thought that leader Apo's imprisonment would be like cutting the head from the body, with him separated from society it would leave the movement unable to organize itself. But these attempts failed. The direct answer that leader Apo gave when he came to Imrali, was to create the perspective of building a women's party. He wanted the women to become completely autonomous, in order to strengthen themselves and be protected from inner patriarchal attacks in the movement. On this behalf, just 20 days after the imprisonment of leader Apo, on 8 March 1999, in the caves of the mountains of Kurdistan, the women of the PKK formed the first autonomous party in the history of the revolutionary struggles: the Women's Freedom Party of Kurdistan PAJK. And on the bases of the political perspectives that leader Apo developed in prison, the defense writings, the Kurdish movement gained even more power than before and spread all over the world.

### Jineology, Internationalism and the women's martyrs

Over time leader Apo proposed to develop a new science through the eyes of the women, Jineolojî (Science of Women and Life). And as the struggle of the Kurdish society continued in all the four parts of Kurdistan, the Women's Defense Units (YPJ) successfully defeated the invasion of the Islamic State in Rojava (Western Kurdistan). Especially the development of Jineology and the armed self-defense struggle of the women caught the interest from women all over the world. Şehîd Hêlîn Qerecox (Anna Campbell), who fell martyr in the resistance against the Turkish invasion in Afrîn in 2018, is one of these woman and her example guides us today in our everyday struggle. She came to Rojava because she felt the responsibility, as a woman and as a revolutionary, to become one with the Kurdish resistance, and she struggled with huge determination, love and strength without seeing herself as a foreigner.

When the invasion of Afrin began, her commanders continuously refused her proposal to go to the front saying it was too dangerous especially because she was clearly European, and this would make her a target. Her reaction was to dye her blond hair black, just in order to convince her commanders to let her participate in the resistance.

She showed her deep connection with her goal and her role as revolutionary internationalist woman. Internationalism is unity, is fighting side by side and putting at risk one's own life to reach the same aim.

But self-defense cannot be meant just on a physical way, in fact we can see the internationalist perspectives of the Kurdish Freedom Movement also in Jineology. Şehîd Lêgerîn Ciya (Alina Sanchez), an Argentinian doctor and internationalist revolutionary women, joined the earliest discussions about Jineology in 2013. The international relevance and urgent need for Jineology was clarified by the presence of this comrade who had come from Argentina to the mountains of Kurdistan to join a struggle that puts women's liberation at the center of its fight.



Jineology is now one of the most widespread ideas of the Kurdish Freedom Movement. So, there was a lot of development happening. In 1999 leader Apo said, that his work for women is an unfinished project. But in this last evaluations he declared "This work is complete, and all that remains is to realize it". Now it is up on us, to make new and courageous steps towards our freedom.

### The Sandinistas and the women's liberation

We really have to ask ourselves, why it is the woman who has to be the leadership? How do women and leadership fit together? In the example of the revolutionary struggle in Nicaragua we see very clearly, that many revolutions fell apart because of conspiracies against womens leadership. The struggle of the Sandinistas in Nicaragua saw women in leadership positions as Dora Maria at the age of 22 was a commander in the guerrilla. She lead the liberation of several cities during the city war, and she was the only woman that was part of the group that made the action that signed the history of the Nicaraguan resistance: the occupation of the palace of the dictator Samozá. This action had a big influence, great impact on the society and on the development of the revolution. After the Sandinistas came to power they also developed autonomous women's structures, but the sexist mentality of the male members of the organization took power away from the women and put it into their own hands.

Comrade Daisy was another vanguard, responsible of the culture works and she was the founder of the new Ministry of Art and Culture. But after she continued to reject the advances of two male members, they conspired against her, erased her work, and she was forced to leave. Dora Maria experienced a similar erasure and is today on Nicaragua state's terrorist list.

From here we can see that the women's issue is a deeper problem than any national question.

In the example of Nicaragua clearly we can see the importance of the role of a leadership who places the woman's question at the center



of the question of freedom. Freedom of the society can be reached only through the liberation of woman, because politics made by her is for the interests of the society, not for the interests of the few or of the man. Making politics with the dominant male mentality means colonization, oppression and destruction.

### Rebuilding the women nation

In the histories of Hêlîn and Lêgerîn we have strong examples of internationalist women leadership. And in the example of the revolutionaries Dora and Daisy we see that we cannot succeed until we as women don't unify our struggles in order to create strength against the attacks of patriarchy.

The rebuilding of the woman nation will be the first important step in order to connect the struggle of the people of the world. Especially we as young women have to see our responsibility in unifying and take the revenge for all the pain that the women are suffering day by day. Struggling for the same goal and knowing that we are not alone in doing this anymore is the biggest answer that we can give against the sexist mentality.

Through the Women's Liberation Ideology and the heritage that all the resisting women in history gave over to us, we will struggle until we reach victory. the heritage that all the resisting women in history gave over to us, we will struggle until we reach victory.



# comic













### Şehîd Ronahî Yekta

Şehîd Ronahî Yekta was born in 1995. Her family lived in a small village in the Afrin countryside of Western Kurdistan. She was active in youth and cultural works from the early months of the revolution in Rojava. Şehîd Ronahî joined YPJ in 2021, progressing rapidly in the youth works and becoming a commander.

Şehîd Ronahî smiled a lot. Friends describe her joy for life and for nature, spreading this joy to those around her. Şehîd Ronahî was focused and determined in her work and learned whatever was necessary for the struggle, from videography to advanced weapons and strategy. She had an uncompromising will to fight for liberation - that of her land and of all women of the world.

Şehîd Ronahî led the defense of the Tişrîn Dam, against the same invading Turkish state and its jihadist mercenaries which occupied her homeland of Afrin. Ronahî Yekta fell Martyr as a young women's vangard on the frontline on 25th December 2024.

### Şehîd Hêlîn Qereçox

Şehîd Hêlîn Qereçox, Anna Campbell, was born in the UK in 1991. She became politicized from an early age on, contributing to feminism, refugee solidarity, prison abolition and hunt sabateur struggles.

Şehîd Hêlîn traveled across Europe for her political work, including organizing internationalists to come to Rojava and directly build and defend the revolution. As a true internationalist, anarchist, and antifascist, Şehîd Hêlîn saw the crisis of capitalist modernity as a collective crisis for the whole world. She was a very good comrade. Focused on liberation, enthusiastic, open and true to herself, positive, and always lifting up those around her.

Şehîd Hêlîn came to Rojava in 2017 to defend the revolution, to fight fascism, and to build up womens' freedom. As a militant of YPJ-International, she participated in the Deir-ez-Zor campaign against ISIS. When Turkey and its jihadist mercenaries invaded Afrin, Hêlîn insisted to joining the defense. Alongside two comrades, Hêlîn Qereçox fell martyr to a Turkish airstrike on the frontline on March 15th, 2018.



scan this code to  
listen to the song!

# Afrîn

G C G

On the land of Af - rîn, went Rona - hî and Hê - lîn, wo-men of fire, to

7 G D G C G

free-dom they ran. One from far a-way lands, the other knew it as home. They both

14 G D G D C

strug-gled to free Kur-dis - tan. You took up your tasks and held true to your

21 G D C G

aims, to the strug-gle brou-ght hope to your friends and com - rades. So we

27 G C G G D G

walk and we fight and we take up the might, that you gave us with all your dreams,

On the land of Afrîn, went Ronahî and Hêlîn,  
Women of fire, to freedom they ran.  
One from far away lands, the other knew it as  
home.  
They both struggled to free Kurdistan.

Refrain:  
You took up your tasks and held true to your aims,  
to the struggle brought hope to your friends and  
comrades.  
So we walk and we fight and we take up the might,  
that you gave us with all of your dreams.

How to live, where to start, is what Reberti asks,  
you answered with the way you lived.  
No matter what was, in your path you kept on,  
and gave strength with the warmth of your smile.

## Refrain

Both knew no borders or walls, both felt  
part of us all,  
so could never stand by, looking on.  
With a weapon in hand and revenge in  
their soul,  
they went forward for revolution.

## Refrain

How we fight, how we fight, struggle hard,  
struggle right,  
so we build up and defend our world.  
You brought us this light, it burns in the  
night  
so that we can continue your way.

## Refrain



# INTERNATIONALISTS IN THE HEART OF THE REVOLUTION



## Interviews with internationalist youth in Rojava

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With this interview we see the meaning of internationalism through the eyes of the young people who joined the Revolution in Rojava at different times and from many different countries of the world such as Syria, Germany, Brasil and Italy. We asked to every one of them to tell us about the beauty of joining an internationalist revolution and what kind of contradictions and excitement they felt in their experiences. In the interviews you will hear their stories of educations and struggles in the war situation and how they overcame their difficulties.

### “Heval V. what made you decide to come to Rojava?”

Why did I come here? Well at the beginning I had a lot of admiration for the Kurdish Women Liberation Movement so I wanted to get to know it better in order to understand how the womens revolution can be done practically. For me, I can say that at the beginning internationalism was not an explicit topic. It has been a long journey of course, a lot of borders, but for me it made much more sense to come to Rojava rather than staying in my place. Another important point of internationalism is to stay always in movement, always create different perspectives, always look through the eyes of the others. Sometimes with the women here I am so emotional, one time during an autonomous education of Asayish (Internal Security Forces) with other women here, I was looking at all the women that were gathering to learn

“When the war started I was together with one friend from Bashur (South Kurdistan), one from Bakur (North Kurdistan) and one from Europe. We fought together against Daesh. This is something sacred, we did not know each other but we fought side by side. When I got injured one of these friends was helping me and fighting against the enemy, we did not know each other but we shared a spirit of comradeship.”

how to defend their society, and I was very impressed. What we learn here is important for the whole world really. Also being together in very difficult situations, this is internationalism for me.

### “Heval D, how was it for you when you came to Rojava?”

When I was planning to come to Rojava I only knew how to speak Portuguese. At that time there was not at all any kind of ideological material translated in Portuguese, I only knew of the YPJ and YPG and something about the PKK. I always had in mind this dream of coming to

Rojava and after some attempts I succeed in reaching this place. For me internationalism was a very vague concept, something like building up a bridge, going somewhere for one month and coming back, but when I decided to come to Rojava for me it was clear that I did not want to come back. I didn't understand everything immediately, but from the little I read I understood that it was the right thing to do, so because of this feeling I went. I remember my mum was disappointed by the fact that we would not see each other any time soon, but then I told her "Mum do you think that Che Guevara used to call and go back to visit his family?" then she understood the meaning of my choice.

### **"Heval Z, you are a comrade from Middle East, what can you say about your experience as arab internationalist among others?"**

At the time of the war against Daesh (ISIS) I didn't know that an Internationalist Tabur (battalion) had been created. I went to a war-medicine education because the comrades told me to learn about first aid, so that we could help our injured comrades and not let them fall Şehîd (martyrs). I thought that at the education all the comrades would have been from Rojava, for this reason when I arrived I was shocked to see comrades from Germany, Switzerland,

**"At the Tishreen dam thousands of people from different parts of Middle East, Europe and Abya Yala waged a great resistance against the attack of the Turkish state, Israel, NATO and their fundamentalist groups. For the society here it was clear that this resistance was not just for the dam or for the people here, but a resistance for all the humanity."**

France and others countries of Europe. We had to make translation for them. To understand something we first had to translate into Arabic and Kurdish, then German, English and other languages, it was very difficult. Some topics were translated but for others it was very difficult. Part of the education was also about the topic of how we live together. This was strange for me, everyone was speaking a different language, had a different religion and ways of thinking, we were thirty-five people all with different backgrounds. At the beginning of the education we faced some difficulties. I remember I

said to myself "this is very hard". I know some of the other friends also felt the same. Then I understood that it is important to understand each other better and according to this change our approach. At the end all the different friends for example joined the education preparing food and cakes, there was a lot of joy. At the end of the education we were many different comrades but we shared one thought, this is something beautiful.

When the war started I was together with one friend from Bashur (South Kurdistan), one from Bakur (North Kurdistan) and one from Europe. We fought together against Daesh. This is something sacred, we did not know each other but we fought side by side. When I got injured one of these friends was helping me and fighting against the enemy, we did not know each other but we shared a spirit of comradeship, I can say this.

### **"Heval C. what was holding you back at the beginning?"**

What was holding me back during that time was the fear of losing the relationships that I had in my homeland, with friends and family. The feeling of not being able to distance myself from these relationships. But talking about society, civilization, state system, oppression of the women, if

we want to change all these things we have to start from Rojava. It is difficult to discuss with family about these things, even with friends sometimes, but is important to make them understand why we, as internationalist youth, make these steps and why we see the solution to the problems of the societies in the thought of leader Apo. I tried and until a certain point it was successful, now they might not be happy about it, but for sure they understand. So I have been able to come here and join the revolution.

### **“Heval V. is it still something important for a revolutionary youth to come to Rojava?”**

I thought a lot about this question because many comrades think like this: “I will go to Rojava or to the mountains and we will separate ourselves from the system. So I will not have anything to do with the system anymore.” This is wrong, but it is wrong as well to always stay in the same place. It is important to find different ways to understand ourselves better and to learn how to organize ourselves and the society. Everybody is in search of truth and freedom, and wants to build a moral and political society and here in Rojava we can learn a lot.

### **“Heval B. what can you tell us about your experience?”**

As an internationalist militant, it has always been very clear for me that empathy is a crucial factor in our struggle. Also to feel the pain and oppression suffered by other peoples as my own was essential. Internationalism was something I felt truly when, together with the people, we were brutally attacked and had to seek refuge in a place. In that moment of chaos and despair I saw that the families were not worried about their material possessions or the fact that they once again had to evacuate due to the brutal attacks of the enemy, but I saw them worried about our health and our safety. I felt what it meant to be an internationalist with each new comrade I met

during the journey of our struggle, who came from different backgrounds and realities, different nations, but all moved by the same utopian ideal and recognizing in the paradigm of leader Apo the hope for building this utopia in the life. In our struggles we see our practices, our successes and mistakes, what we have to build and how, together, we have to resist the immoral and inhumane attacks of this system. We may not yet see the practical results of our struggle in the way we wish, but for sure we are moving towards the sunrise of a free world where humanity is once again respected for what it really is. This is enough to keep us moving forward in this construction.

### **“Heval J, do you want to add something?”**

Yes, for me the clearest example of internationalism in our time is the struggle of the people themselves here in the society Rojava. About this I want to share the experience of the heroic resistance of Tishreen. At the Tishreen dam thousands of people from different parts of Middle East, Europe and Abya Yala waged a great resistance against the attack of the Turkish state, Israel, NATO and their fundamentalist groups. For the society it was clear that this resistance was not just for the dam or for the people here, but was a resistance for all the humanity. The most hegemonic and imperialist forces wanted to attack and break the Revolution of Rojava in order to break the hope and the possibility for all the people of Middle East and the world to build a democratic system. The people understood the meaning of those attacks in the frame of the Third World War and gave everything in order to defend the sparkle of free and democratic life.

**They knew that they could have fallen martyrs but the defense of the democratic society was more important for them. This for me is the deepest form of internationalism.**



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A person wearing a black and white checkered keffiyeh and a black jacket is holding a camera. They are making a peace sign with their right hand. The background is a blurred outdoor setting.

history is not over  
as long as the youth is  
fighting

Lêgerîn

Internationalist Youth Magazine