



Anarchists in Rojava

**The Statements of the IRPGF
and
The Queer Insurrection and Liberation
Army**

April – August 2017

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Announcement of the Creation of the IRPGF and Membership in the IFB

Today, the revolution in Rojava is under attack. Like the Paris Commune and at so many other points in history, the revolutionary forces face the leviathan of capitalist hegemony which has come to devour the new world and enslave us all once again. This is our Stalingrad. The revolution must be defended! Therefore, we announce the creation of the International Revolutionary People's Guerrilla Forces (IRPGF) to defend the revolution in Rojava.

The International Revolutionary People's Guerrilla Forces (IRPGF) is a militant armed self-organized and horizontal collective working to defend social revolutions around the world, to directly confront capital and the state, and advance the cause of anarchism.

We are committed anti-fascists, anti-capitalists, anti-imperialists and against all forms of patriarchy and kyriarchy. We announce our membership in the International Freedom Battalion and declare our support and alliance with the YPJ, the YPG, the PKK, the Antifascist International Tabur (AIT) and the International Freedom Battalion's member organizations. We declare our open struggle with all imperialist, fascist and counterrevolutionary forces.

VICTORY TO THE REVOLUTION IN ROJAVA!

VICTORY TO THE BARRICADES, THE SOCIAL INSURRECTION AND THE COMMUNE!

MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES FOR THE REVOLUTION AND ANARCHISM!

International Revolutionary People's Guerrilla Forces
IRPGF

Apr 1, 2017

The Struggle Continues: Positions of the IRPGF

The Role of the IRPGF

The International Revolutionary People's Guerrilla Forces (IRPGF) is a militant armed self-organized and horizontal collective working to defend social revolutions around the world, to directly confront capital and the state, and advance the cause of anarchism. We recognize and affirm that principled action necessitates principled politics. We are not a political party or platform but rather an armed collective comprised of comrades with different anarchist positions. The IRPGF's collective unity manifests itself in the praxis of militant action which we consider a prerequisite for achieving liberation. Our role is twofold; to be an armed force capable of defending liberatory social revolutions around the world while simultaneously being a force capable of insurrection and struggle against all kyriarchal forms of power wherever they exist.

We do not enter conflict zones with intent to command but rather, while retaining our autonomy as a collective, to fight alongside other armed groups in solidarity with those who are oppressed, exploited and facing annihilation. The IRPGF believes collective action, solidarity and unity are necessary for struggle. International solidarity is the most powerful weapon of the oppressed. At the same time we maintain the need for criticism when and where appropriate. (Self)Criticism is not something to be feared. It is to be embraced as the constant source of energy that drives individuals, communities and revolutionary movements towards realizing liberation.

The Need for Armed Struggle

Within movements for liberation an enormous chasm exists between those who deploy peaceful means to confront the enemy and those who defend both their communities and themselves through armed struggle. These dichotomous positions contain within them an intersectional network of social positions and identities that reveal their location, context and content. For the IRPGF, peaceful methods are unable to confront and destroy the state, capitalism and all forms of kyriarchal power. In fact, they do the reverse. They protect, embolden and strengthen the enemy, enhancing the forms of oppression against increasingly isolated individuals and divided societies. We believe that our liberation springs forth from the barrel of a gun.

Armed insurrections and rebellions around the world will be carried out to the end. We fight in defense of life and we struggle for total liberation. The nation-state, authority, capital and social hierarchy are the enemies of a liberated world and therefore enemies of us all. While we struggle through self-criticism and collective criticism of our personal and collective internalizations of these oppressive behaviors, attitudes and practices, the external enemies; the bosses, along with their armies and police, must be confronted with bullets, bombs and dynamite. The fires of justice and freedom are cleansing and all consuming. For us, there is no stepping back and no way to achieve liberation except through struggle. Our communities will only be liberated when we destroy those few whose wealth and power depend on the suffering and exploitation of many.

The master does not give the slave freedom simply out of an ethical act of pity, selflessness and love. The slave must achieve their liberation through insurrection, resistance and revolution, using every tool of the master to destroy both the master and their mechanisms and apparatuses of domination and oppression. The yoke of tyranny and its chains of repression cannot withstand the insurrection of the oppressed. We long

for the day when swords will be turned into ploughshares, but until that day arrives, if it ever does, we will hold on to our weapons. The IRPGF's existence is predicated on the necessity of armed struggle. The moment this is no longer necessary, the IRPGF will cease to exist. Our position is against the notion of "standing armies" or ossified revolutionary groups that become insular states unto themselves.

The IRPGF's International Position

We believe that the third world war has already started and that the conflicts in Syria, Ukraine and in other parts of the world are only the beginning. The capitalist system, nearing its end and having plundered the world and stripped it of its resources, faces its most acute crisis yet. With no surplus labor population to put in its dungeons and assembly lines, the antagonisms and contradictions of the system in crisis are unfolding. With imperialist powers fighting for the last scraps to safeguard their livelihoods and with fascism on the rise, a common struggle is developing against both the domination of capital and the state. The IRPGF will stand with all peoples looking to secure their futures free from ALL forms of oppression, domination and exploitation. We are cognizant and recognize the intersection of unique identities and the particularities that exist within individuals, in communities and between individuals and communities. We support and seek to fully realize the polymorphic nature of human identity and struggle. To this end we join with peoples around the world in their uniqueness, and in ours, to realize our collective liberation.

**MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES
FOR THE REVOLUTION AND ANARCHISM!**

International Revolutionary People's Guerrilla Forces IRPGF

Apr 1, 2017

From Rojava to Belarus: Solidarity with the Anarchist Prisoners

Aleksandr Lukashenko, for 24 years you have dominated the people of Belarus and using your oppressive state apparatuses inherited from the authoritarian Soviet past, you continued this perpetual nightmare for the people.

Since the 15th of March, you, and your parasites, the bureaucrats, the police and the snitches have unleashed a barbaric campaign of repression against the people of Belarus and especially the anarchists who fight for the liberation of all.

Solidarity is the weapon of the people and as anarchists we are united in our struggle across all borders, fences and walls.

For these reasons, we are setting our sights on you.

On March 15th, anarchists joined thousands of Belarusians who went to the streets in multiple cities to protest the decades of harsh economic and social conditions caused by 24 years of Lukashenko's dictatorship. Anarchists at this protest organized a separate block unfurling banners which read "For the people, the main social parasite are the bureaucrats, politicians and the police." The anarchists were tailed by civil cops and after being followed and harassed, dozens were arrested. By the end of the day, over 100 people, including both anarchists and even bystanders were detained by the authorities.

Following those events, opposition groups, some of them liberal, nationalist and far-right, called for protests on March 25 th throughout Belarus. The government started a nationwide hunt for anarchists and opposition members. In one of the most widespread police crackdowns in decades, the government raided homes and detained dozens of anarchists. Additionally, the regime mobilized a campaign of terror using the repressive power of the police and the media to curb all anarchist efforts to organize against the regime. Police and military units were dispatched to Minsk in one of the largest operation's in post-Soviet Belarus. Anarchists along with opposition groups and ordinary Belarusians marched through the streets to protest the ongoing state repression. The aftermath was the detention of over 100 people, many of them anarchists. In total, some estimate that over 1,000 people have been detained in Belarus in the recent events so far.

The IRPGF stands in solidarity with all the anarchists currently imprisoned, detained and injured from recent events. As anarchists ourselves, we see solidarity as the weapon of the people and reach out to you at this time of state repression to say that we are with you. We see the dictatorship of Lukashenko as our enemy, as much as yours and we are ready, with weapons in our hands, to fight any state around the world.

**FREEDOM FOR THE ANARCHISTS INPRISONED IN BELARUS
ABOLISH PRISONS, CAPITAL AND THE STATE!**

**MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES
FOR THE REVOLUTION AND ANARCHISM!**

International Revolutionary People's Guerrilla Forces IRPGF

Apr 3, 2017

Şehîd Kawa Amed Eulogy

A member of IRPGF (International Revolutionary People's Guerrilla Forces) was recently asked to give the eulogy at a şehîd ceremony in Rojava for Şehîd Kawa Amed, or Paolo Todd, an indigenous American who was involved in the struggle at Standing Rock before traveling to Rojava to help defend the revolution. We originally did not plan on releasing the video or text but since so little has been said about him following his passing, we decided it would be nice for friends and family of his to see the love those in Rojava have for him.

In talking with Kurds that knew him personally, we have repeatedly been told of his compassion, sincerity, and revolutionary spirit. Indeed, words cannot express the emotions that were present during his ceremony from all those in attendance, including villagers, members of YPG/YPJ, and HPC. We hope this eulogy reaches those who were close to him and fills them with the same pride those here have for him. Solidarity to all those struggling for indigenous liberation and against the barbarity of colonialism!

Today we honor and pay tribute to a true revolutionary hero. Heval Kawa was an internationalist revolutionary; a fighter in defense of a people who he didn't see as other, but as his own. He loved the Kurds and he loved Kurdistan. While I did not know Heval Kawa personally, I do know that he was full of love and compassion, with a desire to change the world and to fight for freedom. From the plains of North Dakota, Heval Kawa, fought alongside his tribal family at Standing Rock against the barbarism of capitalism and the continued oppression and genocide of the Native Americans by US imperialism. From the Dakota, Heval Kawa traveled thousands of miles from the United States to Rojava to defend and ultimately give his life for a people also fighting for their freedom. Heval Kawa heroically fought against the tyranny and barbarity of Daesh alongside the YPG. In the prime of his life, and on his first trip to Rojava, Heval Kawa became a Şehîd, a martyr for the revolution in Rojava. To be a martyr is immortality for his blood will continue to nurture the struggle and show the path that others will follow. From the Dakotas to Rojava, all indigenous people's will be free; united against their continued oppression and domination. The future is bright, for justice will prevail. The light will shine through the darkness as millions win their freedom and their right to live the way they want, on their own terms.

Şehîd Kawa, may the great spirit along with your ancestors guide you along your next journey. We give thanks and praise for all you have done. You were and always will be a free Kurd in our eyes. You are one of us and we are blessed to have known and fought alongside you. May Şehîd Kawa's memory be eternal and may his life continue to guide and inspire the future hevals who will take his weapon and continue the struggle against all oppression and tyranny.

Bîjî Berxwedana Rojava!
Bîjî YPJ, Bîjî YPG!
Şehîd Namirin! Şehîd Namirin! Şehîd Namirin!

Apr 21, 2017

The Enemy at the Gates: The IRPGF's Position on the Rise of the Far Right in Europe and the United States

The rise of the far right in Europe and the United States is one of the most disturbing trends in the world today. As millions of people seek to escape the horrors of the wars in the Middle East and Africa in an effort to survive and to save their families and themselves, they are met with tear gas, batons and barbed wire. The fences and walls that only a few decades ago were torn down to welcome those in the Eastern Bloc countries are now built at a rapid pace to keep out those undesirable; the outsiders, the foreigners and those who are Muslim. Demagogues and parties have risen to power in numerous countries in the West with sections of the population resorting to verbal and physical violence against those perceived as threats to the "nation." The global resurgence of the far right has even threatened the existence of the European Union, as seen with Brexit. Thus, within the far right camp, conflicting conservative positions on national, regional and international events and policies have revealed the political inconsistency and opportunism of white supremacy, nationalism and religious fundamentalism.

The ascent of Donald Trump to the presidency in the United States coincides with the rise of the far right in Europe. Trump campaigned on a nationalist and fascist platform that exploited the precarious economic positions of the downwardly mobile middle class to increase fear of the 'other'; in this case mainly Latino and Muslim immigrants. Accompanying this rise of overt white nationalism within the establishment has been the development of the Alt-Right, a fascist political movement originating on the Internet that has created mini-celebrities out of advocates of ethnic cleansing and genocide, such as Richard Spencer and Milo Yiannopoulos, a member of an emerging white LGBTQ bourgeoisie that is Islamophobic, racist and nationalist and promotes homo-nationalism, -militarism and -imperialism. The different Alt-Right groups as well as fascist parties like the Traditionalist Worker Party under Matthew Heimbach and the KKK have developed a symbiotic relationship with the Trump regime, in which they both further normalize and legitimize their fascism by disseminating their theories in public forums such as universities and conferences.

In turn, different Alt-Right groups and traditional neo-nazi street gangs have been emboldened by this normalization of white nationalism to the point that they are increasing their actions of violence on the ground. From punching queer folk on the train to burning down mosques and stealing hijabs, the far-right has found a new sense of empowerment from the establishment and is not hesitating to use it.

Within the establishment, Trump is of course following through on his nationalist commitment to put 'America First'. He has pledged to continue plans to build a wall between the US and Mexico, triple the amount of ICE agents in every city, deport 3 million immigrants immediately with an ultimate goal of 15 million, and ban refugees and citizens from Iran, Iraq, Libya, Somalia, Sudan, Syria, and Yemen. Additionally, Trump has surrounded himself with a team of white nationalist and anti-queer despots, such as Mike Pence, a Christian fundamentalist and advocate of conversion camps as his VP, Steve Bannon, former CEO of Breitbart, as his Chief Strategist (a position specifically created for him), and Julie Kirchner, former member of the eugenics research group FAIR, as chief of staff of border control. Even further, the police in the US, an inherently white supremacist institution, have naturally formed a close relationship with Trump, which may only lead to even more severe and militant repression against US citizens that fall outside of or challenge the new regime and its policies. As it currently stands, unless something is done to combat this rise of fascism within the US, Trump, his regime, and his troops in the

streets will rejoice as families are ripped apart and lives are destroyed.

In the international arena, Donald Trump's fascination and warm relations with Vladimir Putin continues to stun even the most experienced political scientists and international relations experts.

Yet, to anarchists, this is far from surprising. It simply reveals the emperor with no clothes; a system based on white heteronormative patriarchal capitalism. While strong authoritarian leaders like Trump and Putin seek to make amends, Russian military forces are amassing in Europe and the Middle East. In Kaliningrad, Russian units have increased in recent years leading to border closures with Poland and making the U.S. pentagon fear a conflict that will be extremely difficult to win. Russian aircraft, including long range bombers and warships have been spotted in Finland, Scandinavia and the Baltic States. This has in turn emboldened the far right in these nations which seek to increase their military might against the Russians, who they see as their age-old enemy.

The position of the Russian Federation in Europe and the Middle East is only one example of the complexity of right wing geopolitics today. The war in Ukraine which started after the Euromaidan protests in 2013-2014 pitted those who wanted Ukraine in the European Union and NATO with those who wanted it to still be in the orbit of Moscow. In actuality, it is a war pitting Ukrainian Nationalists and Fascists against Russian fascists and their allies who are a complex mix of Slavic Orthodox Christian fundamentalists, Neo-Nazis, White supremacists and Nationalist pseudo-communists. The Russian sphere of influence, which has waned since the collapse of the Soviet Union, has slowly been encroached on by the United States and NATO. The war between Russia and Georgia in the 2000's and the paranoia of Poland, the Baltic States and other former Soviet and Warsaw pact countries indicates the complexity of the conflict which intersects not only white identity, but also religion, nationalism and historical realities in the region.

The continued wars for capital and "national interests" in the Islamic world veil the darker ideological underpinnings of the nation states involved. Theological justifications, messianic expectations and crusader ideals that will supposedly herald the apocalypse and end times have set in motion a very dangerous set of events in a region exploited and oppressed for its natural resources and geostrategic value. The far right continues to perpetuate the myth that the Middle East and North Africa have been in some eternal war that has yet to be resolved because the peoples are somehow ontologically incapable of being peaceful and living with diversity. Thus, it is supposedly the enlightened Europeans and Western world that preserve and defend multiculturalism, human rights and freedom.

Back at home in Europe, far right nationalists and fascists care little about the multicultural legacy of Europe. Muslims and refugees are seen as terrorists, rapists, gangsters, drug dealers and petty criminals. They are portrayed as a burden to society and the ones who are leeching off the welfare system; getting free housing and job opportunities that citizens must wait months or years to get.

The racist and Islamophobic dimensions have become mainstream with the help of people like Geert Wilders in the Netherlands, Marine Le Pen in France, the Alternative for Germany (AfD) party, the Sweden Democrats (SD), True Finns in Finland, Golden Dawn in Greece and Theresa May, Boris Johnson, the EDL and UKIP in the UK.

The rise of the far right is, for the IRPGF, a direct function and result of the continuing disillusionment of the people in regards to their governments and the ongoing economic

crisis. While people understand that something is deeply wrong with the system, the ones that are able to provide the simplistic “answers” are the ones who profit or seek to profit from the emerging conflicts and instability. They claim to provide an alternative by blaming those that are “other”; the refugees, the foreigners, the Muslims, gays/trans* peoples, Jews etc. The right wing calls for a return to traditional values; the family, gender roles, religion and patriotism. They want to convince people of a glorious golden age of democracy and national strength that is simply a myth.

Once again we witness that fascism is in fact a consequence of bourgeois democracy and neoliberalism. Fascism is not the opposite of the democratic state but merely a further entrenching of the democratic states' authority. While many have rejoiced in the emergence of the far right and their ability to capture hearts, minds and state power; there are many who have realized the system is and always was bankrupt. This is where the fight for freedom and the abolition of hierarchy are a new path forward for humanity. The fight for the revolution in Rojava is about creating and defending one such society, and is a manifestation of international revolutionary struggle against capital and the nation-state.

As anarchists and members of the IRPGF, we acknowledge that pacifism only legitimizes the state and its authority. We do not recognize any borders, nations or states as legitimate. For antifascism to be effective, it must be violent; smashing the fascists and their organizations and burning and looting their spaces. While we recognize the humanity of our enemies, we realize that they give up their humanity when they embark on a crusade to oppress other people and seize state power. We will defend our spaces and fight in solidarity with all oppressed people's wherever they are.

Only armed will we crush the far right and help to liberate people's all over the world to organize and live on their own terms. The IRPGF members, currently fighting the fascism of Daesh in Rojava, raise their fists and Kalashnikovs in solidarity with all antifascists. We call all anarchists and antifascists to arms; to crush the far right fascist resurgence everywhere it appears and to defend all the communities and peoples that are vulnerable and under attack. Let us commit ourselves to the struggle for freedom.

SMASH FASCISTS IN EVERY NEIGHBORHOOD AND COMMUNITY
DEATH TO FASCISM, THE STATE AND CAPITAL

MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES

FOR THE REVOLUTION AND ANARCHISM!

Apr 21, 2017

Response to Turkish Attack

The Turkish State, under the rule of the fascist AKP-MHP regime, attacked the revolutionary forces in Şengal and Qeraçox early in the morning on April 25th. Turkish warplanes and drones continue to enter our airspace, while mortars have fallen on Dirbêsiyê.

However, the fire of the revolution will not be extinguished by oppressors terrified of what an uprising of the oppressed has in store for their kind. The Turkish State's aggression will be met with the full force of our resistance and self-defense. Victory to the revolution in Rojava and all of Kurdistan!

Death to fascism, capitalism, and all states!

Berxwedan jiyane!

Apr 27, 2017

IRPGF Solidarity With Chinese Feminists

In March of 2017, the weibo accounts of Chinese feminist comrades were forcefully suspended by the Chinese government. This was not a separate incident since the Chinese government has continuously harassed and suppressed the women's liberation and queer movement for some time. In 2015, for example, five feminist comrades were arrested and imprisoned.

The IRPGF expresses our support to the Chinese feminist comrades. The IRPGF will always stand in solidarity with the people from all around the world who fight against oppression, exploitation and domination.

From Rojava to China, the IRPGF stands in solidarity with Chinese Feminists.

"A society can never be free without women's liberation"

"The 21st century will be the century of women's revolution"

- Abdullah Öcalan

Apr 28, 2017

Smashing the State in Rojava and Beyond: The Formation and Intentions of the International Revolutionary People's Guerrilla Forces

DARE TO STRUGGLE, DARE TO WIN!
ABOLISH BORDERS AND PRISON SOCIETY!
VICTORY TO THE REVOLUTION IN ROJAVA!
VICTORY TO THE BARRICADES, THE SOCIAL
INSURRECTION AND THE COMMUNE!

Werin Barîkadan!

As anarchists and members of the IRPGF, we acknowledge that non-violence only legitimizes the state and its authority. We do not recognize any borders, nations or states as legitimate. For antifascism to be effective, it must be violent; smashing the fascists and their organizations and burning and looting their spaces. While we recognize the humanity of our enemies, we realize that they give up their humanity when they embark on a crusade to oppress other people and seize state power. We will defend our spaces and all oppressed people's wherever they are. Therefore, we announce the creation of the International Revolutionary People's Guerrilla Forces (IRPGF) to defend the revolution in Rojava and all those who find themselves under the heel of a boot. The comrades in the IRPGF are a mixture of anarchists who are committed to militant action to achieve revolutionary goals. We are committed anti-fascists, anti-capitalists, anti-imperialists and against all forms of patriarchy and kyriarchy. We declare our support and alliance with the YPJ/YPG, the PKK and the International Freedom Battalion including its member organizations. We declare our open struggle with all imperialist, fascist and counterrevolutionary forces.

Who We Are...

The International Revolutionary People's Guerrilla Forces (IRPGF) is a militant armed self-organized and horizontal collective working to defend social revolutions around the world, to directly confront capital and the state, and advance the cause of anarchism. We recognize and affirm that principled action necessitates principled politics. We are not a political party or platform but rather an armed collective comprised of comrades with different anarchist positions. The IRPGF's collective unity manifests itself in the praxis of militant action which we consider a prerequisite for achieving liberation. Our role is twofold; to be an armed force capable of defending liberatory social revolutions around the world while simultaneously being a force capable of insurrection and struggle against all kyriarchal forms of power wherever they exist. We do not enter conflict zones with intent to command but rather, while retaining our autonomy as a collective, to fight alongside other armed groups in solidarity with those who are oppressed, exploited and facing annihilation. The IRPGF believes collective action, solidarity and unity are necessary for struggle. International solidarity is the most powerful weapon of the oppressed.

The rise of the far right is, for the IRPGF, a direct function and result of the continuing disillusionment of the people in regards to their governments and the ongoing economic crisis. While people understand that something is deeply wrong with the system, the ones that are able to provide the simplistic "answers" are the ones who profit or seek to profit from the emerging conflicts and instability. They claim to provide an alternative by blaming those that are "other"; the refugees, the foreigners, the Muslims, gays/trans* peoples, Jews etc. The right wing calls for a return to traditional values; the family, gender roles, religion and patriotism. They want to convince people of a glorious golden age of

democracy and national strength that is simply a myth. Once again we witness that fascism is in fact a consequence of democracy. Fascism is not the opposite of the democratic state but merely a further entrenching of the democratic states' authority. While many have rejoiced in the emergence of the far right and their ability to capture hearts, minds and state power; there are many who have realized the system is and always was bankrupt. This is where the fight for freedom and the abolition of hierarchy are a new path forward for humanity. The fight for the revolution in Rojava is about creating and defending one such society.

The fight for social autonomy, gender equality, direct democracy and worker controlled industries is at the heart of the project in Rojava and the goal for an autonomous Kurdistan. We recognize the struggle against all forms of kyriarchy and we support the ongoing revolution in the region.

Who We Fight...

The nation-state, authority, capital and social hierarchy are the enemies of a liberated world and therefore enemies of us all. While we struggle through self-criticism and collective criticism of our personal and collective internalizations of these oppressive behaviors, attitudes and practices, the external enemies; the bosses, along with their armies and police, must be confronted with bullets, bombs and dynamite. The fires of justice and freedom are cleansing and all consuming. For us, there is no stepping back and no way to achieve liberation except through struggle. Our communities will only be liberated when we destroy those few whose wealth and power depend on the suffering and exploitation of many.

Meanwhile, hierarchy and domination are only becoming further entrenched with the rise of the far right in Europe and the United States. As millions of people seek to escape the horrors of the wars in the Middle East and Africa in an effort to survive and to save their families and themselves, they are met with tear gas, batons and barbed wire. The fences and walls that only a few decades ago were torn down to welcome those in the Eastern Bloc countries are now built at a rapid pace to keep out those undesirable; the outsiders, the foreigners and those who are Muslim.

Why We Fight...

We fight not only in defense of life but for life itself. The life we fight for is one of total liberation where we can voluntarily choose to form communities of solidarity and mutual aid with the goal of both truly flourishing as individuals and as a collective. Therefore, we fight against the isolation and prison of capitalist modernity which has alienated us not only from each other but from ourselves and nature; turning us into the monotonous, self-absorbed and depressed "zombie" consumers. Our communities are ones in which no one dominates or oppresses but a place where all work together to achieve common goals. Liberated communities are ones that are no longer under the constant threat of violence, eviction and capitalist market values and speculation, but places that belong to the community members as a whole and one that can ecologically coexist with the planet. Our communal strength provides the foundation for a free life whereby we can prevail and transcend hierarchical relationships and become authentic human beings free from the identities systemically imposed on us.

The current social revolution in Rojava (Western Kurdistan – Syria) is the epicenter of such a struggle. It is one of the greatest beacons of militant self-organized and autonomous

revolutionary praxis of the 21 st Century. Within a brutal civil war in Syria that has cost upwards of half a million lives, the Kurdish peoples along with other ethnic groups including Ezidis, Arabs, Assyrians, Armenians, Turkmen and Circassians as well as foreigners from other countries outside the region, have stood up to the barbarity of both Bashar al-Assad and the theocratic totalitarianism of Daesh (ISIS) in order to create a democratic entity which transcends the archetypal nation-state.

To the comrades, revolutionaries, partisans & guerrillas who have fought, struggled & died

To those who continue to fight and sacrifice for liberation and a new world

To our comrades held in the dungeons of the state & capital

To the ones who silently suffer under tyranny

To the unknown martyrs

**GLORY AND HONOR TO ALL THE HEROIC MARTYRS OF ROJAVA!
VICTORY TO THE REVOLUTION IN ROJAVA AND KURDISTAN!**

**MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES
FOR THE REVOLUTION AND ANARCHISM!**

May 25, 2017

Solidarity with Spanish anarchists on trial in Aachen

On January 23, the trial began against two Barcelona anarchist comrades accused of expropriating banks in Aachen (Germany). The two are currently in the prison of said city, in solitary confinement from their arrest in April of 2016. It seems like a joke, that while the banks continué to blatantly steal from all, it is our friends who have been tried, both by the court and the media.

What does it matter to us whether or not they have participated in these expropriations? What is clear to us is that they are not guilty of anything. No one could be guilty of robbing a bank, because it is something that is self-justifiable. It is not just a question of money, but of dignity, determination and courage. With each repressive blow suffered, our anger and desire to rise again against a system that seems pathetic, dilapidating, and vulnerable rages. Unfortunately, finding and attacking one of its vulnerabilities can be expensive, and in this case, the Germán State is trying to make the price as high as possible.

Because for the State it is not a question of money, but of control over and repression against those who practice dissent inside and outside their borders. Indeed, this was demonstrated quite explicitly in this case, as the arrests took place with the collaboration of the pólice forces from both Spain and Germany.

Now, on June 7*, after more than a year of imprisonment and 23 trial sessions, the cost of our comrades' implacable rebellion, their sentence to be carried out in the dungeons of capital, will be revealed.

On that day, may revolutionary solidarity transgress the prison walls and the prisoners feel our love and our rage. Because rage is our friend and the banks are our enemies

SOLIDARITAT REBEL!!!

International Revolutionary People's Guerrilla Forces IRPGF

Jun 5, 2017

A Harbinger Of Revolution That Went Astray: What Did The Democratic Movement Of 1989 Reveal

IRPGF's Response To The 28th Anniversary Of Tiananmen Square Incident

On April 15th, 1989, students of Beijing spontaneously gathered to mourn the recently deceased pro-reform Communist party leader Hu Yaobang, which led to the unfolding of the largest spontaneous mass resistance movement of the 20th century. In a matter of days, these gatherings of mourning students quickly evolved into a movement demanding political reform. By the mid of May, this student movement had further amplified into a nation wide mass movement. As students from across China poured into the capital city, protests and demonstrations broke out across the country, and large number of workers and citizens joined the ranks of the students. On May 20th, the government announced martial law, yet workers and Beijing residents blockaded roads in order to prevent the army from entering the city. On the evening of June 3rd, the army opened fire upon protesting masses, and entered Tiananmen Square forcibly. The news of violent suppression provoked large scale protests and demonstrations across the country. However severe nation wide suppression also resulted in thousands of workers, students and citizens sacrificing their lives as well as tens of thousands of arrests. This heroic movement ultimately ended in failure.

A Harbinger Of Revolution

These two months of mass movement were misrepresented in two main ways. On one hand the movement was distorted as an anti-socialist, pro-"bourgeois liberalization", counter-revolutionary riot by the Communist party (1); on the other hand, it was characterized as a non-violent democratic movement by the mainstream liberal perspective. However whether it is the CPC's slanderous propaganda against the movement or the mournful narrative as presented by the liberals, both perspectives conveniently concealed the revolutionary basis and potentials of this spontaneous mass movement. Through this article, we will re-examine history from a revolutionary perspective and discover what this particular historical moment reveals in relation to the ongoing struggle against authoritarianism, capitalism, patriarchy and all other forms of kyriarchy.

In 1979 Deng Xiaoping put forward the so called "reform and opening up" policy, which established the overall ruling principles of the Communist party - to gradually capitalize and marketize the economy, yet politically continue authoritarian governance in the name of socialism. After ten years of constructing this new national system, discontent among students and workers had grown and finally erupted into a movement. Students raised seven demands to the government (2), with the first and foremost being that measures be taken against the wide spread corruption created by the reform. Facing employment problems exacerbated by economic restructuring and privatization of state enterprises, students also demanded improvement of the education system and better treatment of intellectuals. Regarding the mismanagement of economic reform and acceleration of wealth inequality, students demanded that government officials be held accountable and democratically elected. In addition, freedom of press guaranteed by the government was demanded, so the public would have the ability to supervise the government's conduct. But compared to students and intellectuals, the critique of the working class against the new system was more radical and more aware. While the national economy developed with exceptional speed, inflation and the price of goods was raising rapidly, yet wages and benefits had been stagnating. In addition, public services like education and healthcare

were being marketized, national properties privatized, and workers were being laid off en masse. In turn, workers lashed out against the government's claim that the reform was a success, as in reality it was exploitation against the working class by the ruling class (3). Indeed, as workers pointed out, the CPC ruling group had become thoroughly capitalist (4); the party that used to hold aloft the slogan "workers are masters!" had long betrayed the working class.

Comparing today's China to 1989, not only have power struggles between cliques within the ruling class become more severe, but there is also rampant corruption within the bureaucracy and government. Wealth inequality has become extreme, society is in a turbulent state, hundreds of "right defending" protests, labor strikes and riots occur everyday. The new capitalist class that formulated around the CPC ruling group is now able to use the state apparatus and democratic centralism to safeguard their capital accumulation. There is a constant suppression of the civil society and the labor movement. The current CPC ruling clique with Xi Jinping at its core, initiated the so-called supply-side reform since 2015. The emphasis of this reform is essentially a further capitalization of the economy, to compensate the slowing down of economic growth through intensifying exploitation of the masses - to slow down growth of wages, reduce responsibilities of corporations to employee healthcare, retirement and other benefits, as well as cut back jobs in state owned corporations. As we see today, the pro-"bourgeois liberalization" counter-revolutionary force that established the state capitalist system is in fact the CPC itself. Looking at the democratic movement of 1989 from today, the students and workers' call for change and rapid organization indeed had tremendous foresight; it also laid down the possibility for a revolution to happen.

A Revolution That Ended Prematurely

With enthusiasm for change, students in Beijing from different colleges and action groups swiftly assembled into the Beijing Students' Autonomous Federation that was capable of mobilizing hundred of thousands of students. Additionally, student movements spread like wild fire across the whole country. Yet more crucially, mass groups spear-headed by workers were joining the ranks due to the influence of students. By the mid of May, this movement had evolved into a nation-wide mass movement; among the ranks were even soldiers, police and base level officials. The ruling foundation of the CPC was in fact wavering at that moment.

Influence of the working class had gradually risen within the movement, largely because the workers had a more advanced consciousness than the students. The workers in the streets had already realized that it was essential to form a broad united struggle as well as establish autonomous worker organizations. They not only spontaneously recruited other workers (5), they even took the initiative to approach students in hope to form a general resistance alliance. On May 19th, the Beijing Worker's Autonomous Federation (Gongzilian) officially announced their founding. The Gongzilian advocated for the working class leading the democratic movement, called for all workers nation wide to organize themselves, and demanded the government to stop suppressing the movement or else workers would mobilize city wide strikes (6). When the government proclaimed martial law, on the 20th of May, large amounts of troops were ordered to occupy Beijing and other cities. However, the people headed by the workers were not intimidated by the martial law, instead responding with even more energetic resistance against the government. Common people by the thousands occupied roads and set up barricades, workers in Beijing organized "dare-to die" squads to stop troops advancing into the city. From the evening of June 3rd to early the morning of June 4th - when the so called "army of sons of the people"

pointed their weapons towards civilians and tanks rolled over students, the people risked their lives to set up barricades over and over again, fought back against the instruments of the state with stones, bricks and molotovs, setting fire to and destroying many military vehicles in the process.

The news of military crackdown spread swiftly and the situation across the country entered the most heated stage. The people of Beijing continued to fight on after the massacre perpetrated by the army: many military vehicles were burned, new barricades were set up, and martial law troops were denied supply from those not actively involved in the resistance. Thousands upon thousands of common people across the country felt indignant and infuriated by the atrocities, as slogans like “down with the CPC”, “Death to Deng Xiaoping” appeared on the streets. At this point, workers had replaced the students as the backbone of the movement. Protests and demonstrations erupted in cities across the country, bridges were sealed, roads blocked, students occupied campuses, radio stations and obstructed production; workers went on strike, government buildings were attacked by protesters, and arsons and riots were widespread. This was the moment where the movement was closest to evolving into revolution, with the CPC on the verge of losing control over cities.

However, students, workers and citizens across the country were unable to assemble quickly enough into a united people’s resistance front and sporadic waves of strikes were also unable to adequately expand in order to culminate in a national general strike, which never materialized. Simultaneously, the CPC was constantly intensifying its propaganda against the movement and the army and police gradually regained control over the situation in the capital and other cities. As a result, iron fist crackdowns were unleashed against mass spontaneous organizing, with even more students, workers and other common people being arrested or martyred. The opportunity for revolution to happen was gradually slipping away.

A Lesson Of Fire And Blood

This vast democratic movement is a historic moment in the Chinese masses’ struggle against state authority and social hierarchy; its memory remains a symbol representing the spirit of people pursuing freedom and justice. However this movement ended in failure. For us though, what is important to examine is not its failure to negotiate some liberal reforms with the regime, but rather its failure to transform the tremendous momentum it had accumulated into a full blown revolution that could overthrow the regime entirely. The lesson of how, despite a revolutionary foundation and potential, this spontaneous mass movement did not successfully develop into a revolution with the people driving out their dictator and liberating themselves from capitalist ruling class’s hands, is what is crucial to learn from this moment of history.

The people had displayed impressive spontaneity, mobility and combativeness over the course of the movement; however, a united resistant front was unable to formulate in time, with students and intellectuals having to take the largest share of responsibility. Although the movement emerged from students and intellectuals’ critique against symptoms of the “reform and opening up” policy, the lack of class analysis in their critique prevented them from understanding that political and economic violence are both sides of the same coin. When workers suffering from exploitation wanted to approach and participate in this democratic movement from an economic angle, stressing that workers are the masters of production, the students initially responded coldly and even with rejection - since from their point of view the goal of this movement was solely the democratization of the political

system, insomuch that some students even called on workers not to disrupt development of the national economy. Students and intellectuals were unable to understand the relationship between political freedom and class struggle, which in turn prevented them from showing solidarity to workers and their struggle and providing assistance to conscious workers in their efforts to organize other workers. As a result, the workers' role in the movement remained largely supportive of students until the moment of military crackdown. Also, this lack of solidarity demotivated workers from participating and limited the function of worker's power in the movement.

However, another difficult problem that prevented workers from further organizing came from the workers themselves. It is the state mentality of the Chinese workers. After the victory of the Chinese socialist revolution, the CPC claimed that working class and peasantry were the masters of the new state. Yet forty years after the revolution, the state and national economy were firmly in the hands of the ruling class. Unfortunately, the myth of workers "to be in charge in own house" was still deeply rooted, workers saw building the national economy and socialism as their own duty. Even though workers were resentful of and felt betrayed by the reform policies, a majority was still reluctant to give up production and take action. This kind of loyalty for the state obstructed the development of worker's subjective consciousness. After military crackdown of the movement, workers began to participate in resistance in large number due to disappointment towards the state. Thus it can be seen that a rapid paradigm shift is possible for the complacent mass of workers. Spontaneous workers' organizing like the Gongzilian did not plant the seed of worker's autonomy deeply into production lines during the movement, it also failed to link up spontaneous worker' organizations across the country and built up a network that is able to sustain a large scale labor movement; these mistakes are worth to be reflect upon.

When the CPC violently cracked down upon the democratic movement, the common people of Beijing resisted valiantly. Thousands of workers, students and citizens sacrificed their lives for the movement, writing down a tragic yet heroic page of history of the peoples struggle for freedom in China. Yet this piece of history was portrayed by the mainstream liberals as an only non-violent movement. This perspective not only buried a very bloody lesson, it also hid the failure of their non-violent tendencies of resistance. A people's struggle needs to be defended by the people themselves through armed resistance. When the enemy seeks to destroy everything that we have built, abandoning the prospect of armed struggle and blindly upholding non violent principles is shooting oneself in the foot. Student leaders and intellectuals stressed the movement needed to stand fast on peaceful non-violent principles. This was not only because they did not believe that the army and police of the state could massacre unarmed civilians, but more importantly, they believed the movement's righteousness would manifest itself through non-violent action against violence, and that ultimately this murderous regime would face just punishment. The student leaders and intellectuals confiscated self-defense weapons from demonstrators, and the people were encouraged to destroy or even hand back the weapons abandoned by retreating and disobeying government soldiers. Further, disobeying soldiers who expressed the intention to stand on the people's side were turned away.

Just before the fall of Tiananmen Square, Hou Te-Chien, Liu Xiaobo and other intellectuals declared to demonstrators on the square that the movement had won, because the people had been awakened. Yet what the people truly learned is the fact that a dictator will use whatever means to protect its power; peaceful non-violent principles did not bring about freedom but instead reinforced the dictator's rule. Twenty-eight years after, the people of China continue to suffer from ruthless repression and exploitation. Those so-called liberal democratic countries all choose to turn a blind eye - capitalists in these countries are

benefactors of the status quo in China. Justice and liberation can only be achieved through people's own hands, only through self arming do people acquire the means to defeat the slave masters.

Lest We Forget The Revolutionary Spirit - The Martyrs' Struggle Will Be Continued With Bullets And Fire

From history IRPGF concludes that self-liberation of the masses can only be realized through revolution. Not only we do need to point out the mistake of the lack of class analysis as well as the failure of peaceful non-violent tendencies, it is also necessary that we criticize the "white-washing" of history by liberals. The student leaders and intellectuals that were influenced by liberal ideas bear great responsibility for the revolution of 1989 ending before it had even begun. Inside this movement, peaceful non-violent tendencies were actually reduced to a mechanism of easing up the revolutionary spirit of the people for the ruling class. In fact, historical events that are often praised as victories of non-violent struggle, such as the American Civil Rights movement, only resulted in concessions made by the ruling class once faced with an imminent danger of revolution.

In this current global war against state authority, capitalism and all forms of kyriarchy, we will form a common resistance front with people living under repressive state authority, workers squeezed by capitalists for profit, women oppressed by patriarchy, refugees and migrants under attack by xenophobia, indigenous people whose homelands have been invaded, people displaced from their communities by nation states, LGBTQ folk socially marginalized and brutalized by the state, and any other groups that have been oppressed due to their color, religion, culture or any other reason. As a revolutionary collective, we see spreading and defending social revolution around the world as our mission; to eliminate any social constructs that obstruct unity like state, nationalism, racism, sexism and religious fundamentalism. As an armed collective, we will stand together with all people who are oppressed, exploited or facing annihilation, to resist murderous regimes, imperialists and fascist powers.

Today's China internally imposes colonial rule toward groups of people that possess unique identities, languages and history and externally practices imperialist expansion against third world countries. Power struggle within the ruling class has become extremely fierce, corruption within the government is getting more severe by the days, and exploitation and violence is the new norm in everyday life. Actions of resistance and social turbulence concerning workers' rights, land justice, the environment and other issues are intensifying continuously. We believe that China will become one of the major battle fields in this global war and when that day comes, IRPGF will stand together with the people of China and fight in unity until victory. We believe that the sound of thousands upon thousands of people singing the Internationale will once again echo throughout Tiananmen Square . (7)

Tiananmen People's Martyrs Will Never Be Forgotten!
Carry on The Revolutionary Spirit With Bullets and Fire!
Long Live People's Autonomous Horizontal Organizing!
Long Live People's Armed Struggle!
Long Live The People's Revolution!

International Revolutionary People's Guerrilla Forces IRPGF

Jun 29, 2017

Footnotes:

1 Beijing Mayor Chen Xitong's "Report on Checking the Turmoil and Quelling the Counterrevolutionary Rebellion", - June 30 th 1989.

2 "Seven-point Petition" submitted by students to the People's Representatives, while demanded to be received by - state leaders, April 18 th 1989.

3 "Letter to All Compatriots" released by Beijing Workers' Autonomous Federation - May 17th 1989.

4 "A Beijing Worker's Open Letter to the Students", April 28 th 1989.

5 Letter written by youth worker and martyr Wu Xiangdong to the workers of the Beijing Dongfeng Television Factory

6 "Capital Workers' Manifesto" released by Gongzilian, - May 19th 1989.

7 Reference materials: Zhang Liang "The Tiananmen Papers" (2001), Walder & Xiaoxia ""Workers in the Tiananmen Protests: The Politics of the Beijing Workers' Autonomous Federation" (1993), Wu Renhua "Major Events, Tiananmen 1989" (2011), Choi Suk-fong "My June Fourth Witness"

IRPGF Eulogy for Şehîd Ulaş Bayraktarođlu (Mehmet Kurnaz)

On May 9th 2017, DKP leader and BÖG commander Ulaş Bayraktarođlu (Mehmet Kurnaz) was martyred on the Raqqa front fighting against the fascism and religious totalitarianism of Daesh (ISIS). Ş-Ulaş was an extremely intelligent, talented and experienced commander who led BÖG and various other armed groups to victory both on the battlefield in Rojava and beyond. His leadership was critical during the Gezi Park riots as comrades he led helped defend the protesters and masses while increasing the response to the states repression and the growing fascism of the AKP-MHP alliance under the tyranny of Recep Tayyip Erdoğan. He is famously depicted throwing a molotov at Turkish police during the riots. As the leader of the Revolutionary Communist Party (DKP) he joined the alliance of antifascist communist and socialist groups along with the PKK to form the Peoples' United Revolutionary Movement (HBDH) to further the struggle against the fascist Turkish state and its gangsters.

For the International Revolutionary People's Guerrilla Forces (IRPGF), Ş-Ulaş was a dear friend and supporter of our collective. His non-sectarian approach opened the door to joint training and operations in the struggle against capitalist, fascist and imperialist forces in the region. IRPGF members were present in operations with him on the Raqqa front with the International Freedom Battalion (IFB) where they met with Ş-Ulaş just hours before his martyrdom. For us, this loss is enormous and as a tribute we actively participated in the funeral ceremony and had the honor to help carry Ş-Ulaş to his final resting place at Şehîd Xebat martyrs cemetery in Dêrik. Ş-Ulaş is immortal and his works have helped advance the revolutionary movement both in Turkey and Kurdistan. While his loss has saddened us all, we are reassured by the fact that behind Ş-Ulaş are millions who will pick up his rifle and continue the struggle for a liberated world. Ş-Ulaş was always positive and his confidence was embodied in his often repeated phrase, "we will win!"

The IRPGF echoes this and will fight even harder to avenge him and all the martyrs who have fallen for the cause. Şehîd Ulaş lives and is present with us forever!

**ŞEHÎD NAMIRIN! ŞEHÎD NAMIRIN! ŞEHÎD NAMIRIN!
GLORY AND HONOR TO ALL THE REVOLUTIONARY MARTYRS OF ROJAVA!
VICTORY TO THE REVOLUTION IN TURKEY AND KURDISTAN!**

Jun 29, 2017

IRPGF Statement on the One Year Anniversary of the Martyrdoms of Ş-Eylem Ataş (BÖG) and Ş-Sevda Çağdaş (MLKP)

One year ago, two heroic women revolutionaries fell Şehîd in the Battle of Manbij against the fascism of Daesh and their allied gangs including the Turkish state. Şehîd Eylem and Şehîd Sevda were fighting simultaneously for the liberation of the peoples of Manbij as well as for the collective liberation of women from the tyrannical yoke of patriarchy. Smashing the chains that have imprisoned women for millinea, Eylem and Sevda carried their rifles along with the red banner into battle with the hopes of realizing a more just and free world.

Şehîd Eylem and Şehîd Sevda are immortal and their sacrifice continues to drive us all as we join the battle for Raqqa, the capital of the Islamic State's so called "caliphate." It is here that Daesh will meet its end from the YPJ, the YPG, the International Freedom Battalion and its member organizations, MLKP, BÖG, TIKKO and our collective, the IRPGF.

We honor the memories of Eylem and Sevda by continuing to struggle harder than ever before. They are with us through all our battles, struggles, hardships and triumphs.
VICTORY TO THE WOMEN'S REVOLUTION IN ROJAVA AND AROUND THE WORLD!
VICTORY TO THE REVOLUTIONS IN ROJAVA, KURDISTAN AND TURKEY!
LONG LIVE THE REVOLUTIONARY STRUGGLE!

Jun 29, 2017

Spanish Anarchist in IRPGF on the Women's Revolution from Rojava to Spain

Hundreds of women of the YPJ have given their lives, and thousands more continue to fight, to defend the revolution. But they are also fighting for something bigger this. They are part of the larger, global struggle against patriarchy. The women of Rojava are collectively dismantling a traditional patriarchal system. Their empowerment can be seen in their growing role in decision-making and the establishment of women-only spaces. In their struggle they are overcoming the barbarity and brutality of civil war.

"Without the women's revolution, there is no revolution," and for many people, whether they want to understand it or not, this is what is going on here.

With all the differences that exist between the women's revolution here and the feminist movements in Spain and Europe, the anarchist movement must develop a complete understanding of events in Rojava. This revolution can serve as inspiration for other struggles across the world.

Throughout the last few years the Spanish state has prioritized the repression of the anarchist movement, arresting and imprisoning dozens of comrades. They attack with dawn raids and use the media to demonize our comrades, justifying this repression against supposed "anarchist terrorism". The state has not been successful. The climate of social conflict is growing. The revolutionary movement is increasingly present in social struggles occurring in Spain.

Anti-terrorist operations like Pandora 1 and 2, Pinata, Ice and others have served as examples that the Spanish state is trying to halt the growing, country-wide social dissidence. They think that the anarchist movement can't defend itself against government attacks. The opposite has happened and the movement has only further strengthened itself.

This new paradigm that people are working with in Rojava includes the idea of self-defense as a form of resistance, self-organization, and the creation of assemblies, people's councils and various women's groups across all three cantons.

Anarchists must learn and understand as much as possible about this system and this unique way of doing things. This can enable us to strengthen ties between comrades, build relationships, and develop more effective ways to combat the repressive attacks that will come in time. The use of solidarity as a method of resistance and attack, as demonstrated in the Kurdish liberation movement, and in the case of Ocalan, has managed to create a true social revolution in Rojava.

To participate as an anarchist in this conflict is a way of actively helping to create from nothing a new system that is just for all. Also, it provides an opportunity to see first-hand how this anti-patriarchy movement has become one of the biggest fighting forces confronting not only Daesh, but also regional powers such as Turkey, who are trying to extinguish this revolutionary flame that has appeared across the Middle East.

As anarchists we should support the revolution, not only to destroy Daesh or defend the democratic confederalist movement, but also to fan these revolutionary flames so that they may engulf other countries and cities around the world.

LONG LIVE THE REVOLUTION IN ROJAVA!

LONG LIVE THE REVOLUTIONARY FIGHTERS!

International Revolutionary People's Guerrilla Forces IRPGF

Jun 30, 2017

The Formation of *The Queer Insurrection and Liberation Army (TQILA)* - IRPGF

We, the International Revolutionary People's Guerrilla Forces (IRPGF) formally announce the formation of The Queer Insurrection and Liberation Army (TQILA), a subgroup of the IRPGF comprised of LGBT*QI+ comrades as well as others who seek to smash the gender binary and advance the women's revolution as well as the broader gender and sexual revolution.

TQILA's members have watched in horror as fascist and extremist forces around the world have attacked the Queer community and murdered countless of our community members citing that they are "ill", "sick" and "unnatural". The images of gay men being thrown off roofs and stoned to death by Daesh was something we could not idly watch. It is also not only Daesh whose hatred for Queer, Trans* and other non-binary peoples leads to religiously motivated hatred and attacks.

Christian conservatives in the global northwest have also attacked LGBT*QI+ peoples in an attempt to silence and erase their existence. We want to emphasize that queerphobia, homophobia and trans*phobia are not inherent to Islam or any other religion. In fact, we know many Muslims, Jews, Christians, Hindus, Buddhists etc. who are accepting and welcoming of uniqueness and non-conforming people and some who are even Queer themselves. We stand in solidarity with them against fascism, tyranny and oppression. Additionally, we criticize and struggle against the conservative and feudal anti-Queer sentiments within the revolutionary left both here and abroad.

Our commitment to struggling against authority, patriarchy, oppressive heteronormativity, queer/homo-phobia and trans*phobia are strengthened by the revolutionary advances and gains of the Kurdish women's struggle. The fact that Jineologi classes debate gender constructs and sexuality further highlights the advances of the revolution in Rojava and all of Kurdistan with women pushing for revolutionary advances at a rapid pace. It is this necessity and desire to strengthen the gains of the women's revolution while advancing the Queer struggle that has motivated Queer comrades of the IRPGF to form TQILA.

QUEER LIBERATION! DEATH TO RAINBOW CAPITALISM!

BASH SHOOT BACK! THESE FAGGOTS KILL FASCISTS!

**MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES & COMMUNITIES
FOR THE REVOLUTION AND QUEER ANARCHISM!**

International Revolutionary People's Guerrilla Forces IRPGF

July 25, 2017

Not One Step Back: TQILA-IRPGF Communique

The current social revolution in Rojava (Western Kurdistan - Syria) is one of the greatest beacons of militant self-organized and autonomous revolutionary praxis of the 21st Century. Within a brutal civil war in Syria that has cost upwards of half a million lives, the Kurdish peoples along with other ethnic groups including Ezidis, Arabs, Assyrians, Armenians, Turkmen and Circassians as well as foreigners from other countries outside the region, have stood up to the barbarity of both Bashar al-Assad and the theocratic totalitarianism of Daesh (ISIS) in order to create a democratic entity which transcends the archetypal nation-state. Today, that nascent revolutionary experiment is threatened by not only Assad's forces and Daesh but also by the fascist forces of Turkey; the imperialist forces of the United States, NATO, Russia, Iran and China; the collusion of the Kurdish Regional Government (Iraq); and both internal and external counterrevolutionary, nationalist, bourgeois and rightist forces. The Kurdish revolutionary struggle and embryonic project of democratic confederalism in Rojava has been surrounded by barbaric, opportunist and imperialist forces which seek to extinguish this beacon of freedom and place the region once again under the yoke of capital and the Syrian nation-state. In the name of "sovereignty" and "unity", the imperialist forces use the Kurdish revolutionaries to achieve their regional and national interests and will eventually dispose of them to safeguard their regional alliances, economic interests and strategic positions. The regional and international powers seek the continued oppression, domination and exploitation of the Kurdish peoples in Iran, Turkey and Syria while supporting the KRG in Iraq and the Kurdish bourgeoisie since it serves the interests of capital and works with the imperialist and fascist forces. This proxy war, the possible beginning stages of a third world war, is of critical importance to revolutionaries everywhere.

We ruthlessly criticize the reactionary and counter-revolutionary positions of many "anti-imperialist" socialists and communists who have supported Assad in the name of "anti-imperialism" but fail to recognize Assad's savagery and brutality, having butchered and massacred hundreds of thousands of Syrians. Additionally, they fail to acknowledge Assad's collusion with Israel, Russia and the United States and his reactionary policies towards the Kurdish peoples and other minorities in Syria in addition to abandoning the Palestinian people's struggle. The dungeons of Syria have been and continue to be filled with thousands of our revolutionary comrades while the state crushes the workers movement. Even before the Syrian Civil War broke out, Assad's socioeconomic policies were of advancing neoliberal reforms and dismantling the remaining welfare state structures that had existed under his father, Hafez al-Assad. We openly denounce those who support Assad's dictatorship which seeks to stifle the people's democracy, autonomy and revolution. We also criticize those who support the various religious factions and smaller groups at war with Assad which embody the most reactionary forces in the region. We find the forces of the PYD, the PKK and those allied with it to be the most progressive in the region and we recognize their fundamental revolutionary characteristics.

The fight for social autonomy, gender equality, direct democracy and worker controlled industries is at the heart of the project in Rojava and the goal for an autonomous Kurdistan. We recognize the struggle against all forms of kyriarchy and we support the ongoing revolution in the region. Like Chiapas, Rojava seeks to move beyond the traditional nation-state model that is the impetus behind most national liberation struggles. The PKK and Abdullah Ocalan have been self-critical of the need for a nation-state and have worked to transcend it. We see the Rojava revolution as part of the larger revolutionary project of the Kurdistan Communities Union (KCK). We believe that the liberation of all four parts of Kurdistan under a model be it autonomous

or democratic confederalist, will be necessary to end the continued genocide of the Kurdish peoples and other minorities in the region. We also believe that a revolution which is against nationalism and chauvinism and rooted in women's liberation, ecology and communalism, is necessary to combat the rise of nationalism, fascism and religious fundamentalism. Rojava is the laboratory and first step to the liberation of all of humanity. This is the revolutionary foundation by which anti-statist revolutionaries and anarchists can support the cause in Rojava which ultimately seeks to overcome this global paradigm.

In June 2015, various communist parties as well as an anarchist group from Greece announced the creation of the International Freedom Battalion to fight against Daesh and defend the revolution in Rojava while advancing the struggle for proletarian internationalism and revolutionary socialism. The International Revolutionary People's Guerrilla Forces, a militant, horizontal, self-organized anarchist armed struggle collective, started to investigate the conflict and how it could best contribute to it. The IRPGF has comrades from both east and west, including ethnic Kurds, who identify with a variety of ethnic, gender and sexual communities. Our members self-identify as anarchists, anarcho-communists, anarcho-syndicalists, social anarchists, queer anarchists, anarcha-feminists, libertarian communists, libertarian socialists and anti-authoritarian marxists. Our unity, however, manifests itself in commitment to anarchist principles and values. As such, we recognized the importance of the struggle in Rojava as well as the broader struggle in Kurdistan, Turkey and the region and thus decided as a collective to join the struggle and create a permanent base in the region.

Since the public announcement of our existence and membership in the International Freedom Battalion in the Spring of 2017, our members have fought and continue to fight under our banner both in the Battle of Tabqa and in the Raqqa offensive. The IRPGF has since joined the management team of the International Freedom Battalion, serving alongside the Marxist-Leninist Communist Party (MLKP), United Freedom Forces (BOG) and The Liberation Army of the Workers and Peasants of Turkey (TIKKO) in an administrative and leadership capacity both politically and militarily. Anti-fascism and revolutionary internationalism continue to motivate us to fight alongside other guerrilla forces and the people's army in the popular struggle against fascism both from Daesh and from other enemy forces like the Turkish state.

Currently, IRPGF comrades are stationed in Raqqa and are participating with the IFB in operations against daesh, some having experienced heavy fighting, ambushes and encounters with mines, mortars, drones and suicide bombers. Our forces are not short term units but are preparing to stay in the region and be deployed abroad in support of social revolutions wherever they occur which is part of internationalist revolutionary solidarity. The IRPGF as a member organization of the International Freedom Battalion is directly under YPG command and by extension SDF command yet retains its autonomy.

On July 24 th , 2017, the IRPGF announced the creation of The Queer Insurrection and Liberation Army (TQILA), a subgroup of the IRPGF. Queer anarchists in the IRPGF took the initiative to create the subgroup with the full support of the entire collective. The idea for a specific unit for gender and sexual minorities was born from the life long struggle of many of our comrades who are Middle Eastern Queers themselves. Some of us have roots in Kurdistan and others of us are from other parts of the Middle East. We have a very good understanding of gender and sexual minority struggles which are ongoing in the region. We believe as Queers from and currently in the Middle East that one of the most radical acts we can do is to announce our existence to people and governments who have and continue to claim that we do not exist. We exist and we fight against tyranny,

oppression and domination with the people, who seeing us, have come to love us for who we are and not as a stereotype or something to be feared. TQIL A sees this as an opportunity to open up a critical dialogue amongst the revolutionary parties and guerrilla forces about gender and sexuality issues. Many of us have been in Rojava for quite some time and have seen the tremendous gains of the women's revolution going on in the region. We have been in the fight for Raqqa for many months and some of us have been here since Manbij. We believe that Queers should have a place in the fight. We are against oppression and domination, having experienced it all our lives as well. We believe that participating in this fight, people can see us not simply as an identity but as fellow revolutionaries and ultimately as people who are, like them, willing to risk our lives for liberation.

The openness of our members and their gsm identities have been very minor issues. In fact, while many of the hevals are at first a little taken aback or uncomfortable they quickly realize that our sexual or gender identities do not make us any different than them on the battlefield. We all bleed, sweat, smell and cry when we lose our hevals in the fight. We have seen a transformation underway both in the people's army, the guerrilla and the local population. It is a slow one but we have faith that the revolutionary forces, most especially the women of Kurdistan, will continue to advance the liberation struggle for all gender and sexual minorities.

The Kurdistan Workers Party (PKK) has made enormous strides, guided by the theories of Abdullah Ocalan, on women's issues. For the PKK and especially for the Kurdistan Communities of Women (KJK) which is under the larger structure of the Kurdistan Communities Union (KCK), the liberation of women is a fundamental and essential element of the social revolution and transformation of society in Kurdistan and beyond. Other parties that we are allied with like the Turkish Communist Party/Marxist-Leninist (TKP/ML), the Marxist-Leninist Communist Party (MLKP), United Freedom Forces (BOG) and the Maoist Communist Party (MKP) among others have progressive views on not only women's liberation but LGBT*QI+ issues. They even encourage them to join the guerrilla forces in the mountains. In civil society in Turkey, the People's Democratic Party (HDP) has made LGBT issues a cornerstone of its platform for social change and progress. The HDP currently is under extreme repression with its representatives in jail and many of its offices attacked by the fascist AKP-MHP forces under Erdogan.

We recognize that large segments of the general population in the region, under the yoke of reactionary, feudal and conservative ideologies and mentalities are certainly not ready to even discuss women's issues, let alone queer ones. Even amongst the guerrilla, the topic can be taboo for some hevals. Certainly there are segments of Kurdish society which retain feudal and conservative attitudes towards gender and sexual minorities. Yet, there are sections of the society, and especially amongst the women of the Kurdish liberation movement, the YPJ and YJA Star, who are critically engaging in theories and analyses of sexuality and gender. For example, in the courses on Jineoloji, the new science of women developed by the PKK using the theories of Ocalan, gender is analyzed as a social construct using the theories of Judith Butler and Michel Foucault. The fact that these theories are being analyzed and spoken about by one of the largest leftist guerrilla forces in the world, the PKK, in the midst of a revolution and war, is transformative and inspiring. We believe that Rojava is in the process of becoming a place that will be progressive enough to accept gender and sexual minorities if the revolution can survive the looming war with Turkey.

We would say to critics that the time of passivity, silence and oppression is over. Self-defense is a right and duty for our community and for others who are also facing oppression, domination and exploitation. In this time of right wing, nationalist and fascist resurgence, self-defense is not only a necessity but life itself. As the Kurds say, “berxwedan jiyane” or “resistance is life.” Abdullah Ocalan speaks about “the principle of the rose” in regards to women's liberation. He says that the rose is beautiful but it has thorns to protect itself. Likewise, women must protect and defend themselves against both the state and patriarchal oppression. This has led to the creation of the all-female guerrilla force, the YJA Star in the mountains, the YPJ in Rojava and the YJŞ in Şengal. We believe that this principle also applies to gender and sexual minorities. We want peace but if attacked and continually repressed, like the rose, we have thorns and we will strike back. Our self-defense has given us new found strength and forged revolutionary bonds that are life long and will continue to nurture and enrich the struggle for liberation.

Our sexual identity and orientation defines a part of us but we are cognizant of local culture, religions and traditions. We are not flashy about our identities but it is a known fact that we ask other hevals to respect. It is a priority for the sole fact that the oppressive structures that seek to erase Queers are also simultaneously the ones that oppress women, workers, peasants, ethnic minorities et al. Our fight for liberation is tied with every oppressed groups fight for liberation. If one is in chains, all are in chains.

The announcement of TQILA was met with tremendous press coverage, beyond what we expected. The interest in the formation led to requests by various media outlets for interviews and exclusives. We issued statements to all the media outlets we spoke to that correspond to the majority of the aforementioned text you have read here. Yet, the media misrepresented not only TQILA but the IRPGF, the IFB and our relationship with YPG and the SDF. TQILA is in fact not a separate battalion or brigade but a subgroup of the IRPGF. As such, it is not registered with the SDF since the IRPGF already functions in the autonomous International Freedom Battalion as the fourth component of the management team which precedes the SDF's formation. The statement of the SDF is not inaccurate but highlights the complex relationship of units on the ground. To emphasize both TQILA and the IRPGF exist. Comrades of TQILA-IRPGF are currently fighting in Raqqa while others are training and working in Rojava. We will continue to have a permanent presence in Rojava and struggle so long as the revolution continues, advances and transforms the region in a liberatory way.

VICTORY TO THE REVOLUTION IN ROJAVA!

VICTORY TO THE BARRICADES, THE SOCIAL INSURRECTION AND

THE COMMUNE!

MILITANT HORIZONTAL SELF-ORGANIZED COLLECTIVES &

COMMUNITIES

FOR THE REVOLUTION AND ANARCHISM!

International Revolutionary People's Guerrilla Forces IRPGF

Aug 1, 2017



On April 1st 2017 the International Revolutionary People's Guerilla Forces (IRPGF) announced their formation as an anarchist combat unit fighting with the International Freedom Brigades in Rojava.

Four months later, the group announced a queer anarchist contingent, The Queer Insurrection and Liberation Army (TQILA), in response to the systematic persecution of LGBT people by Daesh and the capitalising of queer culture in the west.

The group has kept a high media profile since their announcement, and have issued multiple statements regarding their position in the conflict, issues of international solidarity, the rise of fascism in Europe and United States, and the role of revolutionary anarchism in combating fascism.

This pamphlet collects all text statements released by the IRPGF and TQILA between their formation in April 2017 and the announcement of TQILA in August 2017.

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