



Marxist Leninist Communist Party / Turkey & Kurdistan

INTERNATIONAL BULLETIN

July 2019 #200

www.mlkp-info.org | mail@mlkp-info.org



**Comrades Taylan Kutlar and Hıdır Çallı immortalized as flags
of the war determination and sacrificial spirit of our party.**

**Their memory and their ideals are our strength, our guide and
our oath!**

Taylan Kutlar, member of our party
and commander of the FESK-Kur-
distan Rural Unit, and Hıdır Çallı,
member of our party and guerrilla

of the FESK-Kurdistan Rural Unit,
martyred on July 10, 2019 in the
mountains of Dersim along with
three comrades of HPG, whose

names we not yet know. The fascist-colonialist enemy was forced to rely on the support from the air in the face of their self-sacrificing attitude. The freedom fighters have created a new example of the resistance tradition when they were murdered by the bombs of the combat aircraft. They have become immortal as an appeal to strengthen the fight against fascism and colonialism.



Comrade Taylan Kutlar, known to our peoples in the war fields as Seydo Azad and having chosen the party name Adil Yıldırım, saluted the world in the village of Kuruttaş in the district of Arguvan in Malatya as the child of a laboring peasant family. Since April 1996 he fought in the ranks of the communist vanguard. This march, which he began at the age of 16, lasted 23 years without interruption.

Wherever the revolution, the party thought it necessary, there he was. He fulfilled his revolutionary duties

in 1996-1997 in the student work, 1997-1998 in the press work for the workers' masses and 1998-1999 in the district work in Bağcılar. In 1999-2000 he had carried out militia activities in Bağcılar, Bahçelievler, Esenler and Güngören. He was captured in September 2000. He continued his revolutionary life in prison for ten years. He has acted on the line to turn the dungeons into centers of resistance and revolutionary schools of our Party. He studied Marxist-Leninist classics, as well as history and philosophy. Together with his comrades he used the classics and the party press effectively as an educational tool.

When he was released from prison, he followed without hesitation the decisions of the communist vanguard. In 2011 he became a student of the comrades Yeliz Erbay and Hüseyin Akçiçek at the Hüseyin Demircioğlu Academy.



He was part of one of the first platoon of our party to Rojava. He fought on different fronts in Rojava. In October 2014, he moved with comrade Sibel Bulut to Kobanê to answer the call of Kobanê and lead the party forces. In Kobanê, he became the nightmare of the horde of torturers, fascists, misogynists and rapists named IS. The IS has targeted him in his publications and set a high bounty on him. Comrade Taylan moved to the areas where the war continued after the liberation of Kobanê. Within the YPG he commanded the war and the armed forces as a commander of heavy weapons along the border.

In a letter he wrote to the party leadership on March 21, 2015, he said, "From now on, I would like to continue my struggle in Turkey and Northern Kurdistan, with both the training I received in the mountains and the practical experience which I have won from Rojava."

Due to his specialization and special abilities in relation to certain weapons, he was assigned to Kurdistan Rural Unit with the aim of contributing to the united struggle in this field. He was in the Dersim-Mountains in August 2016. He participated in the command of the FESK Kurdistan Rural Unit

(KKB) led by comrade Hüseyin Akçiçek. After the immortality of comrade İrfan Gerçek, he led the unit until his death as commander of the FESK-KKB.

Comrade Hıdır Çallı, who chose Özkan Aslan as the name of the party and was known to our people in the war fields as Pirdoğan Kızılbaş, was born on 14 August 1983 in the village of Uzuntarla in Dersim.



His party life began in 2005 in the district of Gazi in Istanbul and immortalized on July 10, 2019 in Dersim. After years of diverse practices and militia actions, from illegal demonstrations to penalization actions, free propaganda and mass work, he has taken his place among the vanguard comrades who have rushed to Kobanê after the party's call. His time in Rojava began in October 2014 and after the liberation of Kobanê, he cont-

inued in Cizire. He fought on different fronts. In the same years he had taken on revolutionary tasks in South Kurdistan and Sinjar.

He fought on all fronts as an excited, daring guerrilla fighter. In his application to the party on 17 April 2014, Comrade Özkan Aslan said: „The process touches me deeply ... I would like to be an answer to what the fascist dictatorship has done to our peoples and especially to the oppressed Kurdish people. I want to demand the accountability of our heroic martyrs. For this purpose, I want to blow myself up in the enemy's brain. I insist on giving me this order. I respectfully bow to all the martyrs of the Party and the Revolution. I greet my party and my comrades“and volunteered for the FESK-Kurdistan Rural Unit in Dersim. He was in the Dersim Mountains in August 2016. In his personal development report written in March 2017, he said, „When I arrived in Dersim, the martyrdom of Arjin after Baran and Devrim intensified my hatred of the enemy. It has taught me to develop and become stronger and more determined“, „I promise to become a Baran, a Devrim and an Arjin“ and after emphasizing the great impact of the 3-month winter camp training, he said „I have understood

and learned how a revolutionary must guide his feelings“, „formerly I could not spend 24 hours in a locked area, but today I know that I could stay for months.“

In his practice in Dersim, he has come to the forefront as a brave communist guerrilla fighter, demonstrating a high level of resilience and combat readiness against the enemy's encirclement. He has successfully fulfilled all the duties of a guerrilla fighter, without distinguishing between the size and importance of the tasks.

Comrades Adil and Ozkan were unbreakable barricades, insurmountable mountains of the FESK-Kurdistan Rural Unit, when on 13 December 2018 a 9-day attack by fascist, denier colonialism on the winter quarters of the Communist guerrillas began and was defeated in a legendary resistance. They had again proved their daring, their attachment to our immortals, their sacrifice and their clear belief in the revolution under the most unfavorable conditions, and had once again become an invincible weapon.

Our Party will continue to uphold the banner of freedom, justice, equality of peoples and socialism, which comrades Adil Yıldırım and Özkan Aslan raised with courage

and honour, in the most difficult conditions, at a time when resentment, despair, surrender to individual worries and fears spread; it will continue to strengthen its will and action to be a sacrificial troop of the revolution against the fascist political-Islamic chief regime. As a party of Taylans and Hıdırs, we will not stop for a moment turning the commitment to the immortals into the brightest quality of the communist vanguard.

All leaders of the fascist, political-Islamic chief regime and all fascist militaristic forces bombarding the mountains with their combat airplanes day and night; committing massacres based on their supremacy of weapons and technological advantages; sprea-

ding torture, abductions and detention terror in cities and attempting massacres, shall know that our party remains firmly attached to its goal of demanding accountability for their crimes and will not stop call them to account for the murder of revolutionary fighters and for the oppression suffered by workers, women, youth and poor.

Comrades Taylan and Hıdır are immortal!

Glory to FESK! Glory to the FESK Kurdistan Rural Unit!

The only way is the revolution, long live socialism!

For the victory of the revolution, long live the MLKP!

July 19, 2019

MLKP

Central Committee





International Forum Against IS Crimes

In Amûdê in the northern Syrian canton of Qamişlo, the Rojava Center for Strategic Studies (NRLS) has organized an international forum to investigate the crimes of the politic-Islamic fascist „Islamic State“ (ISIS). The conference took place between 6 and 8 July 2019 under the title “ISIS: Dimensions, Challenges and Strategies of Confrontation”.

The representative of the Institution for Unity and Solidarity of the People (SYPG), Beritan Asya, wrote an assessment of the forum, which we have shortened translated:

„The International Forum was a stage to discuss the necessity to convict all crimes committed by ISIS and their accomplices against the Rojava Revolution, the Kur-



dish people, various national and religious communities, and especially women.

Journalists, academics, doctors, democratic mass organizations, representatives of the revolutionary structures of northern and eastern Syria and Communists from America, France, Austria, Switzerland, Lybia, Iran, Egypt, Iraq, Turkey and Northern Kurdistan, as well as victims and witnesses of various ISIS massacres from all over the world participated in the Forum. The International Forum became a panel in which those involved claimed accountability for the massacres and genocides of the political-Islamic fascist Daesh and the colonial and fascist Turkish occupation state, and all their

accomplices. The focus of the discussions was on the causes of the military, political, social and economic strengthening of ISIS and its conviction by an international court for all its crimes against women, various national and religious communities, historical values, nature and humanity.

One of the main demands of the nearly 200 forum participants was the conviction of the IS in the territories of the revolution in northern and eastern Syria, where the IS has been defeated militarily.

The military defeat of the IS was officially announced on March 23, and with it no doubt a new phase began. Even though IS has been defeated militarily and lost its occupation areas, the question of

what social dynamics produced ISIS has to be clarified. The conviction of the ISIS by an international court and accountability for all its crimes against humanity is as important as its military annihilation. An international court would overturn one of the pillars of the political-Islamic fascist Daesh and contribute to lifting the fundamental dynamics that created it. At the International Forum, the crimes of the fascist ISIS and its hangmen were explained. Wit-

nesses, documents have outlined countless facts. Confessions of imprisoned fascists of ISIS have shown that ISIS and its accomplices must be convicted in an international court. At the first day and in the first session of the 3-day forum, ISIS's patriarchal and misogynist grin was revealed through testimonies. The Yazidi women who suffered the most exposed and brutal form of massacre, witnesses and wounded of the Suruc massacre, video foo-



tage of Ankara massacre witnesses, witnesses to the Kobanê massacre of 25 June, witnesses to the massacres in France, witnesses of ISIS terror in Lybia have all reported on the brutality of ISIS. Emotional contributions united with political and ideological assessments.

The reports have documented that ISIS is not a dynamic that emerged spontaneously on its own, but was realized through the support of the imperialists, the fascist Turkish occupation state in particular, and the reactionary-colonial regional states.

A weak point of the forum was the women's question. The crimes of IS as an enemy of women and of humanity, carried the character of the extermination of the female gender and the identity of women and at the same time ISIS wanted to fight for power against the identity and existence of women, which is why ISIS has to be conviction also on behalf of all working, labouring and oppressed women, but this issue has not been discussed enough. Even today, the front of women must provide a strong mechanism and a strong basis for convicting ISIS.

Why should ISIS be convicted in Rojava?

This is important because the im-

perialist forces are trying to prevent the convictions from taking place here in Rojava, which would equate to official recognition of a status for the Rojava Revolution.

Today, thousands of ISIS members are in the hands of the SDF, YPG and YPJ. There are still around 85,000 family members following the ISIS ideology. This reality is a threat to both the revolution and the peoples of the region and the world.

The International Forum has shown us the following: the conviction of ISIS means at the same time the conviction of the Turkish state, which supported ISIS with all means, in order to smash the Rojava revolution. Because in the 3-day discussion platform, international reports about the organic connections of the IS with the Turkish state was proved. The imperialist forces try to realize the conviction in Iraq or elsewhere instead of Rojava to hide their own guilt. But the real convicting force and reality here is the justice mechanism of the revolution, which guarantees a democratic, women-liberating life and equality, freedom and a future of all religions, languages, faiths, and national communities, that is, the mind and conscience of all the people."

Discussions On A New Constitution Of The Turkish Republic

Barely a year has passed since the "presidential system" entered into force, which created a constitutional framework for the regime of Erdogan's palace. And yet the discussions about the constitution never cease. While the fascist coalition of the AKP-MHP intends to limit these discussions to a so-called "rehabilitation", the bourgeois opposition led by the CHP seeks to promote a constitutional "reorganization" to strengthen the parliamentary system.

Undoubtedly, the unresolved structural crisis of the Turkish regime, which has developed into a multi-dimensional crisis, has triggered the debate.

Can this Turkish state paradigm, which has established a presidential system through systemic changes in the regime, resolve the structural crisis with a constitutional discourse without abolishing the one-man state structure?

We are not talking about a socialist or a revolutionary-democratic republic.

Even in the bourgeois sense, it is not possible to create a democratic

state system based on the current fascist status quo of this state paradox.

For example, could the current state structure establish a constitutional article that includes the existence of the Kurdish nation? Or could it set aside its Sunni-Hanafi confessionalism and guarantee the equality of the Alevis?

Or guarantee the rights of other oppressed nations? Could it include a free, native-language education or provide democratic, autonomous universities? Could it remove the obstacles to the organization of labor? Could it establish structural mechanisms for women's equality and freedom? Could it go into a production model that is not based on the destruction of nature?

Could it, summarized, meet the demand of the oppressed for political freedom without overturning the present state paradigm, but only through a constitutional change?

We can continue the list of questions, but already the questions above are sufficient to understand that structural issues cannot be sol-

ved with a constitutional compromise.

Any constitutional discussion that includes the „founding code“ of the Turkish state paradigm (a state based on the dogma of only one nation, one confession etc.) cannot create a social contract even in the bourgeois sense.

The multiple struggles, revolts and massacres in the nearly 100-year history of the Turkish Republic prove this fact. The regime crisis cannot be solved because of this problem neither with a Kemalist paradigm, nor with the political-Islamic palace regime. The proposal of a „strengthened parliamentary“ system will not be a major change for the oppressed. In today’s era of imperialist globalization, which is marked by an existential crisis of capitalism, the rise of political reaction, the crisis of bourgeois democracy and its parliamentary order, are widespread phenomena. In the light of these conditions, the forces that advocate a policy for the oppressed, must seek an all-encompassing new order with the mechanisms for securing a new social contract, rather than the rehabilitation or reorganization of the ruling order.

The oppressed need their own programmatic, organizational and

political front, which we call „the Third Way“. Any discussion that wants to go the Third Way without independent action, without the perspective of an all-embracing system change, cannot go beyond the reproduction of the existing order. Within the labor-left movement in Turkey, there are some problems regarding this approach. Of course, we reject the leftist apolitism, which wants to respond these discussions resulting from the crisis roughly with the revolution. The revolutionary-democratic forces must grasp the ignited discussions on the basis of the reform-revolution dialectic and position the oppressed as their own, independent force against this order. Only if the discussions concerning the constitution, or, more correctly, the new social contract are combined with a political movement for the own demands of the oppressed, they will produce a genuinely revolutionary-democratic action. Let us remember that the New Life project that launched HDP and HDK has created exactly the programmatic ground for this line.

The HDP’s election successes beginning with 2015 have not only thrown overboard the electoral hurdles of fascism, they have confronted the dictatorship with a re-



volutionary-democratic program that seeks to distribute power locally and guarantees the self-government of nations and faiths, that stands for gender freedom, ecology and labor. In the presidential election, the HDP's slogan „We will not make you (Erdogan) president“ has created a polarization that prevented the AKP from forming a government. Exactly, today the political confrontation happens between the palace and the people. But the deepening of this polarization for the liberation of the oppressed cannot be achieved by winning the oppressed for the constitutional discussions of the CHP and its allies. The crisis of the ruling order and the constitutional discussions as a manifestation of this must be con-

fronted with a political mass movement, which includes the concrete demands of the oppressed. This includes the just and democratic solution of the Kurdish question; the legal equality of all oppressed nations and confessions; the removal of all restrictions on freedom of expression, action and organization; the release of all political prisoners; free, scientific education in native-languages; autonomous universities; the protection of nature; a new economic model; a political system for the freedom of women; the freedom of the LGBTI +; a political order in which the laborers are directly involved; so overall political freedom. The organization of the oppressed as a third front will pave the way for a free life.



After Suruç ..

July 20 marks the fourth anniversary of the Suruç massacre and again many actions, film galleys and art exhibitions in Turkey and Kurdistan remember the 33 comrades, who have become immortal in this massacre and underline its meaning. With this massacre, the AKP regime has started an intense war. After

this massacre, which targeted the youth and the program of the united revolution in Kurdistan and Turkey, countless young people actively participated in the Rojava revolution instead of withdrawing. Many have joined the ranks of the MLKP / KKÖ and actively fought for the defeat of ISIS.



"Our comrades dreamed of meeting the children in Kobanê, so we are going to start this year's commemoration with a children's festival. As Revolutionary Communist Youth, we are following in the footsteps of the Pirus (Suruç) martyrs. A torch march will be held on 20 July, and on the streets we will call the names of our comrades. We will renew our promise to struggle, and we will continue to draw strength from the struggle of our martyrs."

