RESISTANCE

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MAGAZINE OF THE ANTI-IMPERIALIST FRONT

AGAINST IMPERIALISM
FOR INDEPENDENCE
AGAINST FASCISM
FOR DEMOCRACY
AGAINST CAPITALISM
FOR SOCIALISM

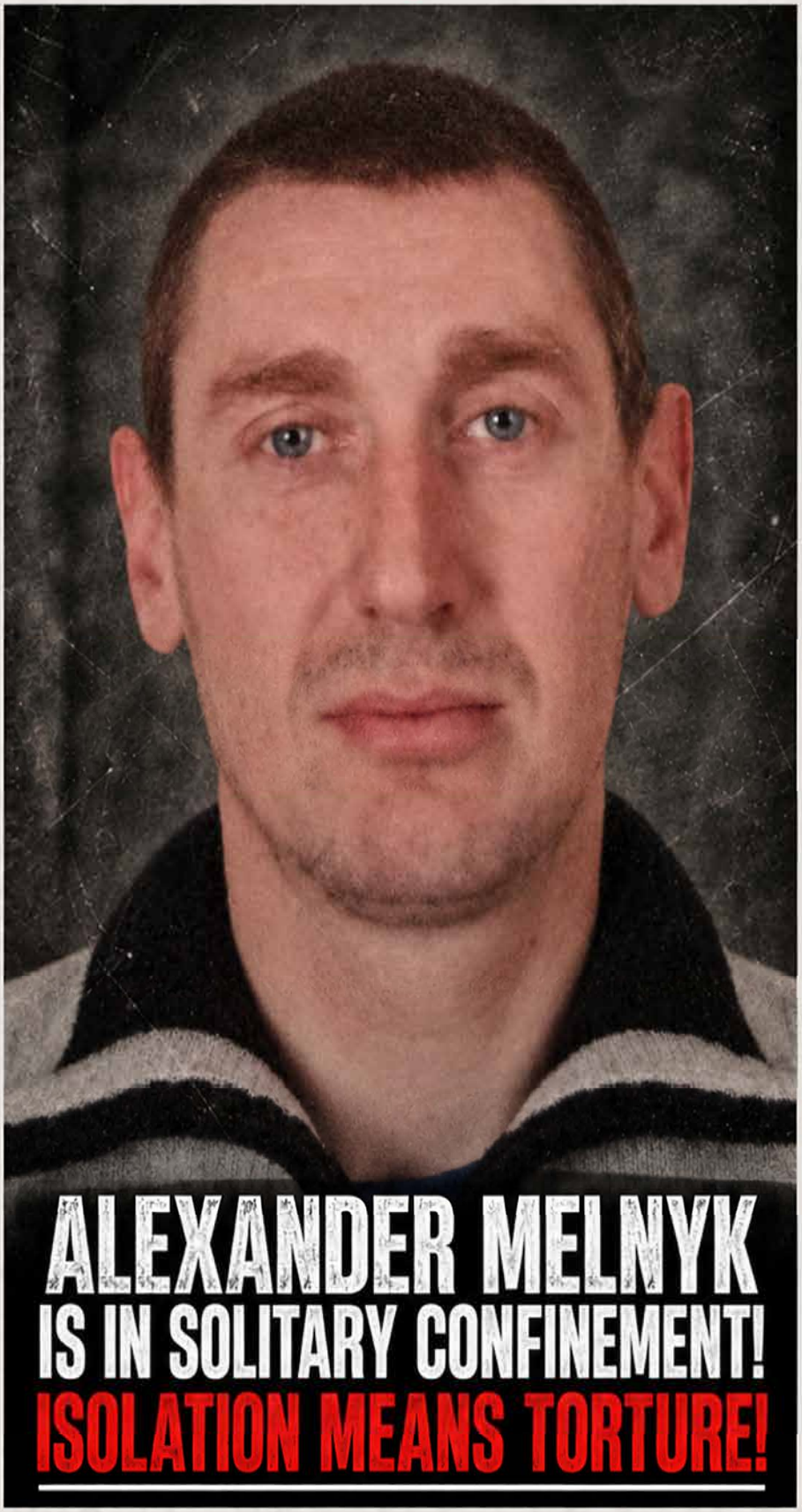
ORGANISED
AND UNITED
PEOPLE CAN
DEFEAT
IMPERIALISM

FREEDOM FOR UKRAINIAN ANTI-FASCIST PRISONERS

Freedom for Alexander Melnyk.

HOW DID THE RUSSIA-UKRAINE WAR BEGIN?

Is Russia Imperialist?



IMPERIALISM AND ZIONISM ARE THE ENEMIES OF PALESTINE AND THE PEOPLES OF THE WORLD!

WE DO NOT SEE THE PIT-TYPE PRISONS AND THE CONDITIONS EXPERIENCED BY PALESTINIAN PRISONERS AS SEPARATE FROM ONE ANOTHER

CONCLUSION OF THE TERRORIST NATO'S NEW-PERIOD MEETING IN ANKARA, TURKEY

The tradition of Kizildere cannot be forced into submission, cannot be destroyed and cannot be erased from history.

"Imperialism and all reactionaries are paper tigers"

Mao Zedong

ANTI-IMPERIALIST FRONT

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CONCLUSION OF THE TERRORIST NATO'S NEW-PERIOD MEETING IN ANKARA, TURKEY

NATO's 2026 Summit was held on 7–8 July in Ankara, the capital of Turkey.

Before the NATO summit, security measures were increased throughout the country, thousands of people were detained, and hundreds of thousands were subjected to identity checks. According to reports in the press, in Ankara alone 1.5 million people and 930,000 vehicles were subjected to checks.

This situation is the result of the fear of the governments of NATO member countries.

The fear created by the crimes they have committed against the peoples.

The fear created by the crimes they have committed against the people of Anatolia.

Their fear of the anti-imperialist tradition in Anatolia, of Marxist-Leninists and revolutionaries.

Why are the imperialists and their collaborator, the AKP government, so afraid, and why are they taking such extensive and widespread measures?

Because they are guilty.

They are guilty before the peoples of the world and before the peoples of Anatolia.

They are the ones who increase their wealth by exploiting the peoples of the world while condemning the peoples to hunger and poverty.

They are the ones who shed blood to suppress the struggles created by this hunger and poverty.

They are the ones who occupy our countries, overthrow governments that are not on their side through wars and install their own collaborators in their place.

According to the data of the United Nations, which is itself also an institution of the imperialists, 25,000 people die every day in the world from hunger and hunger-related causes.

More than 10,000 of them are children.

According to statements by the United Nations World Food Programme (WFP), the number of people who die from hunger throughout the world every year reaches 9 million.

According to United Nations Development Programme (UNDP) reports, 1.1 billion people in the world live in multidimensional — acute — poverty.

The imperialists and NATO are responsible for all of this.

That is why their fear is also great.

They do not want even a single voice to be raised against NATO.

Because one voice can set thousands of voices into motion.

SO, WHAT WAS ON NATO'S AGENDA?

"Following the 36th NATO Leaders' Summit held at the Presidential Complex in Ankara in July 2026, the decisions announced in the official five-point final declaration were as follows:

'Unwavering' Commitment to Article 5 and Collective Defence

The commitment to collective defence under Article 5 of the Washington Treaty was reaffirmed.

With the principle that 'an attack on one ally is considered an attack on all members', a 360-degree approach to deterrence was emphasised.

Defence Investment and $50 Billion in New Procurement

It was stated that the Hague defence commitments would continue.

In order to strengthen the defence industries of the allies against the threat from Russia and terrorism, new defence procurement agreements worth more than $50 billion were announced.

Modernisation, the War Cloud and Artificial Intelligence

It was announced that investments would be made in missile defence, unmanned systems and cyber capabilities in order to maintain the Alliance's technological superiority.

For the first time in NATO's history, it was announced in a final declaration that a transatlantic 'war cloud' infrastructure and powerful artificial-intelligence models would be implemented.

€70 Billion in Massive Military Support for Ukraine

Support for Ukraine's territorial integrity was reiterated.

The allies pledged €70 billion in military equipment, aid and training support for Ukraine in 2026 and announced that this support would remain at least at the same level in 2027.

Strategic Competition and the Decision on Iran

The need for adaptation in the face of hybrid threats, regional instability and strategic competition was emphasised.

The declaration stated in clear terms that Iran must never possess nuclear weapons and called on Iran to fully respect freedom of navigation in the Strait of Hormuz." (NTV News)

Throughout the NATO summit, while the leaders of member countries were hosted in the best possible way in Turkey, US President Trump repeatedly praised Tayyip Erdoğan and his government.

Reports appeared in the press about how important Turkey is for NATO and how strategic its position is.

NATO and US bases already exist in Turkey, and while 32,000 square metres of Turkish territory are occupied by NATO and US bases, preparations are being made to establish a new NATO base in Turkey.

NATO Allied Land Command — LANDCOM

NATO's main headquarters for land forces is located at General Vecihi Akın Barracks in Şirinyer, İzmir.

This is the most important and best-known NATO command centre in Turkey.

3rd Corps — NRDC-T

The 3rd Corps Command located in Sarıyer, Istanbul also has the status of NATO's "Rapid Deployable Corps" — NATO Rapid Deployable Corps Turkey, NRDC-T.

However, it is a corps attached to the Turkish Land Forces and can operate as a NATO unit.

Finally, reports appeared that a NATO Corps force would be established in Adana, and the Ministry of National Defence also confirmed these claims.

IMPERIALIST POWERS ARE UNITING THROUGH NATO AROUND THE US EMPIRE PROJECT

"We are building the future. A stronger Europe within a stronger NATO, a modernised Alliance.

The allies in Europe and Canada are taking greater responsibility for the defence of the Alliance by working together with the United States."

In essence, NATO is saying this:

Until today, the main burden of NATO was carried by the US, both militarily and financially.

From now on, Europe will take on a greater role.

European countries will be strengthened militarily and will spend more money on NATO.
The decisions of NATO's 7–8 July Ankara meeting include the following:
Europe will allocate a larger share of its budget to arming NATO. The amount was announced as $50 billion.
Support for Ukraine will continue and $70 billion in aid will be provided for this purpose.
Russia and China are threats, while Iran is a target for attack.
NATO's aggressive power will be increased through a new Defence Bank.
These decisions were taken under pressure from the US.
The US wants to be the dominant power in the world, but it cannot do this alone without bringing the other imperialist countries behind it.
For this purpose, it uses NATO.
The imperialist countries have, to a large extent, accepted this domination by the US.
They do not have the power to say no to the US.
Because their interests overlap with the interests of the US.
Since the 1940s, the US has penetrated the imperialist camp, particularly the European imperialist states, militarily, economically, ideologically and culturally.
It uses this situation very powerfully.
Today, no imperialist country can break away from the dollar domination, military domination and political domination of the US.
For this reason, even if with difficulty, they accept the demands of the US and submit to them.
They said yes to US policies in Russia and Syria.
In Iran, however, the US launched an attack together with Israel.
But they were unable to achieve what they wanted.
The other imperialists did not want to share in the defeat of the US and Israel and therefore did not agree to participate directly in an attack against Iran.
This angered the US and caused it to threaten its allies.
In the end, it united the NATO countries along the line it wanted.

THE ROLE ASSIGNED TO TURKEY IN IMPERIALIST OCCUPATION AND COLONISATION POLICIES

Turkey has important tasks in the imperialists' policies of occupation and colonisation.
Until today, Turkey has fulfilled every demand of imperialism.
Today it faces even more important tasks.
These are:
Security of the Black Sea for the imperialists
Providing logistics to Ukraine
Migration control
Southern Flank Command
Security of the Mediterranean for the imperialists
While Trump heaps praise on Tayyip Erdoğan on behalf of the imperialists, particularly US imperialism, he wants to turn Turkey into a buffer country.
Turkey is situated:
Between Russia and NATO
Between West Asia and Europe
On migration routes
On energy routes
For these reasons, the imperialists want to turn Turkey into:
A frontline country
A buffer country
NATO's forward outpost
This means neo-colonial Turkey taking on the role of gendarme on behalf of the imperialist camp.
Turkey opens simultaneously onto:
The Balkans
The Caucasus
The Black Sea
West Asia
The Mediterranean
Turkish fascism has willingly accepted the role assigned to it by imperialism.
The gendarme role of Turkish fascism means hostility towards the peoples of the region and betrayal of the people of Anatolia.
It is nothing other than a policy through which the collaborator monopolies and the collaborator AKP government maintain their rule and fill their coffers even further by selling the labour and blood of the people of Anatolia.
The decisions of the 7–8 July Ankara NATO meeting assign Turkey a special role: to become the military force of European defence, NATO's occupation force and its gendarme.
Tayyip Erdoğan says:
"We are the hope of the Ummah."
Trump praises Erdoğan at every opportunity.
He calls him:
"A great President."
"He is a very valuable statesman."
Why does he say these things?
Because the AKP government and Erdoğan unconditionally fulfil the demands of the US and NATO.
Naval Component Command in Istanbul
Patriot Missile Systems at Kürecik in Malatya
An Italian SAMP/T system at the 3rd Main Jet Base Command in Konya
A new Corps Command in Adana
The AKP says:
"We are no longer NATO's flank country; we are its central country."
"European security is impossible without Turkey."
In other words, they are saying:
"We will do whatever is demanded of us."
The collaborator monopolies eagerly want this role, and the AKP willingly accepts it.
The collaborator governments of neo-colonial countries cannot behave otherwise.
All of the AKP's "anti-imperialist" rhetoric and shouting up to today have been false.
While deceiving the people with "anti-imperialist" rhetoric, it has deepened its collaboration with imperialism in every field.
For example, while saying on the one hand:
"The era when Westerners could make us do whatever they wanted is over,"
it has increased the number of mining licences granted to imperialist mining companies operating in the country to a level never before seen in history.
While the total number of mining licences granted during the first 80 years of the Republic was 1,186, the number of mining licences granted by the AKP between 2008 and 2023 was 386,000.
Militarily, new base and headquarters agreements are being made and missile systems are being deployed.
The latest of these is the establishment of a NATO Corps Headquarters in Turkey.
While the AKP propagandises this situation by saying:
"The West needs us,"
in essence it is fulfilling, one by one, the demands of the "West" — that is, imperialism.
As a result, at the NATO meeting a decision was taken to use the territory of our country in a hostile manner against the peoples of the region, and it was decided that the AKP government and the Turkish army would undertake a gendarme role against the peoples of the region within NATO.
For this reason, the imperialist leaders, Trump foremost among them, left Ankara highly satisfied.
Erdoğan was given promises such as the supply of aircraft engines and certain items of military equipment.
AKP officials, meanwhile, propagandise this situation as an achievement.
Yet those who are responsible for our hunger and poverty come to our country and, on our own soil, make decisions about how they will use our territory and our resources for their own interests.
This dishonour belongs to the Turkish oligarchy and the AKP government.
The peoples of Anatolia do not consent to imperialism.
They do not consent to NATO.
The peoples of Anatolia do not consent to their country's territory being used as a base for imperialist and NATO attacks.
This is also why the fear of the NATO leaders and the AKP government, and the scale of their repression, are so great.

Their fear will continue to grow as great as their crimes.

Anatolia resembles no other place in the world.

In these lands there is a tradition whose foundations were laid at Kızıldere (where revolutionary leader Mahir Cayan fell martyr) and which no attack or method of terror has ever been able to force into submission.

We have a tradition of resistance and struggle.

As long as even a single anti-imperialist, even a single genuine patriot, remains in these lands, they will continue to increase your fear.

Because everyone may be forced into submission, everyone may compromise with imperialism and everyone may be liquidated, but the tradition of Kızıldere cannot be forced into submission, cannot be destroyed and cannot be erased from history.

HOW DID THE RUSSIA-UKRAINE WAR BEGIN?

On 24 February 2022, Russia launched a major military operation in Ukraine. The imperialist media portrayed this as "the invasion of Ukraine by the dictator Putin and his imperial ambitions". Imperialist propaganda also influenced leftist and socialist organisations and parties throughout the world. However, this so-called leftist and socialist segment has in reality lost its class perspective and fallen completely into the orbit of imperialism.

Furthermore, sections of the left contributed to the short-term effectiveness of imperialist propaganda among the masses. They became instruments of imperialism's strategy of "using the left to strike the left".

However, the truth of war is very simple and straightforward. Just as war is "the continuation of politics by other means", imperialist propaganda has a limited lifespan. Eventually, the reality of war imposes itself, and imperialist propaganda built upon lies and demagoguery turns into a weapon against itself.

War cannot be sustained through lies and deception alone.

War brings death.

War causes destruction.

After a certain point, imperialist propaganda can no longer conceal reality, and the causes of the war begin to be questioned.

In the case of the war in Ukraine, the propaganda of U.S. imperialism—which dominates much of the world's media—quickly began to lose its effectiveness.

The United States invaded Afghanistan in 2001 under the pretext of "saving the world from terrorism". In 2003, it occupied Iraq under the pretext of "liberating it from the dictator Saddam and eliminating chemical weapons".

In 2011, the imperialists claimed that they would bring democracy to the region by supporting popular uprisings against oppressive, collaborationist dictatorships, hunger and poverty under the name of the "Arab Spring".

However, the resistance of the peoples of Libya, Yemen and Syria undermined the policies, lies and demagoguery of U.S.-EU imperialism and its collaborationist governments.

In the Russia-Ukraine War, the effectiveness of imperialist propaganda lasted even less time.

According to the initial imperialist narrative:

"Russia invaded Ukraine because of its imperial ambitions."

"Putin is equivalent to Hitler."

"The U.S. and EU are defenders of peace and opponents of war."

"They are defending Ukraine's independence and its people."

"The collaborationist Ukrainian President Volodymyr Zelensky is a hero of the resistance."

"The imperialist-backed remnants of neo-Nazi organisations are the people resisting and writing heroic epics of resistance."

However, collaborators do not become leaders of resistance, nor do neo-Nazi remnants become heroic fighters of the people. And imperialists cannot conceal the truth indefinitely through media power and false propaganda.

Imperialism means exploitation, occupation and massacre.

It soon became clear that this war was not fundamentally a war between Russia and Ukraine, but a confrontation between Russia and U.S.-EU imperialism.

The imperialists, led by the U.S., are using Ukraine as a pawn in their confrontation with Russia. Meanwhile, the Ukrainian people are being sacrificed for the policies of U.S.-EU imperialism under the rule of the collaborationist Zelensky government.

This war is being fought with U.S. dollars, European euros and Ukrainian blood.

With Russia's military operation in Ukraine, U.S.-EU imperialists found an opportunity to unleash their century-old hostility towards Russia under the pretext of opposing occupation.

Everything associated with Russia was targeted—from its internationally renowned literature and classical works to Russian writers, musicians and even athletes.

Hostility towards Russians reached such a level that sanctions and restrictions were even imposed on Russian products in supermarkets, while Russian cats were excluded from international competitions.

All these bans and sanctions were presented as "a reaction against Russia and support for the Ukrainian people".

Imperialists constantly preach about freedom of the press, yet Russian media outlets were banned or restricted across many Western countries. They sought to ensure that news about the war would be seen exclusively through the perspective of the imperialist powers.

And indeed, for a period, that was how the war was perceived.

The day before Russia's military operation in Ukraine, a concert by the music group Grup Yorum in Russia was falsely portrayed as:

"Grup Yorum supports the invading, dictatorial, fascist Putin."

A smear campaign was launched.

Reformists, opportunists and Kurdish nationalists—who had been waiting for an opportunity—joined forces with the lynch mobs of AKP fascism, saying:

"They are lovers of dictators; they also supported Assad."

CIA- and MIT-backed propaganda was used in an attempt to politically lynch Grup Yorum.

The so-called leftists and socialists who had entered the orbit of imperialism ultimately found themselves aligned with both the imperialists and the fascist AKP government.

Russia's military operation in Ukraine did not develop according to the plans of U.S.-EU imperialism, but according to Russia's own strategic objectives and the realities of the war.

THIS IS NOT A RUSSIA-UKRAINE WAR

IT IS A WAR BETWEEN RUSSIA AND U.S.-EU IMPERIALISM!

In many parts of our book, we have written that the real target of U.S.-EU imperialism is Russia, with its territory of approximately 17.4 million square kilometres and its enormous natural resources.

We have also stated that the resistance in Syria dealt a serious blow to the U.S. BMENA project, weakened the U.S. empire and undermined its ability to maintain global domination.

By 2021, U.S. imperialism was no longer capable of establishing domination anywhere in the world entirely on its own. The imperial order that it proclaimed at the beginning of the 2000s had failed to materialise as intended.

Meanwhile, China was becoming economically stronger, while Russia was increasing its military and political power in opposition to U.S. and EU imperialism.

For this reason, at the beginning of 2021, U.S. President Joe Biden, in the Interim National Security Strategic Guidance, identified China and Russia as major strategic rivals.

By treating Russia as an enemy power, the U.S. placed it directly in its crosshairs. At the same time, policies aimed at encircling China were intensified by designating it as a priority strategic competitor.

As we have previously examined, Ukraine is a country containing a number of different ethnic and linguistic groups. A significant section of the Ukrainian population historically identified as Russian or Russian-speaking. In some eastern regions bordering Russia, this proportion has been particularly high.

The western regions of Ukraine also contain historically diverse communities, including Hungarians, Romanians, Moldovans and Poles.

Historically, Ukraine's ethnic and political divisions were exploited by German imperialism during the First and Second World Wars in attempts to occupy or dominate the country with the support of local collaborators.

After the October Revolution of 1917, imperialist powers used Ukrainian territory and anti-Bolshevik forces for several years in their attempts to overthrow the Bolshevik Revolution.

During the Second World War, sections of Ukrainian nationalist forces that collaborated with Hitler's fascism were used against the Soviet Union.

During the counter-revolutions of the late 1980s and early 1990s, Ukraine became one of the important battlegrounds in the destruction of the Soviet system.

Ukraine was among the first Soviet republics to separate from the Union of Soviet Socialist Republics.

From the early 1990s onwards, the former Soviet and socialist countries became targets for U.S. and EU imperialism, which descended upon them like vultures.

The 1990s were marked by the integration of former socialist countries into the imperialist-capitalist system through the actions of counter-revolutionary revisionist collaborators such as Gorbachev and Yeltsin.

At the same time, the imperialists proclaimed that class struggle had ended, that they would bring peace and democracy to the world and that a new unipolar world order had been established.

A series of arms-control and security agreements were signed between Russia and Western powers.

One important document in Russia-NATO relations was signed on 27 May 1997, establishing principles intended to regulate relations between NATO and the Russian Federation.

The document emphasised principles including cooperation, consultation, transparency and the principle that states should not strengthen their own security at the expense of the security of others.

However, the subsequent eastward expansion of NATO became one of the central sources of conflict between Russia and the Western imperialist powers.

HOW DID THIS DEVELOP IN PRACTICE?

When the Russia-NATO Founding Act was signed in 1997, NATO had significantly fewer members than it does today.

From the end of the 1990s and throughout the 2000s, U.S. and EU imperialists continued expanding NATO eastwards by incorporating former socialist countries and former members of the Warsaw Pact.

This expansion progressively brought NATO's political and military structures closer to Russia's borders.

Poland, Hungary and the Czech Republic joined NATO in 1999.

Bulgaria, Estonia, Latvia, Lithuania, Romania, Slovakia and Slovenia joined in 2004.

Further expansions followed.

From Russia's perspective, the possible NATO membership of Ukraine and Georgia represented an especially serious strategic threat.

Ukraine, although not a NATO member, increasingly became integrated into NATO military structures through training, arms supplies, intelligence cooperation and joint exercises.

THE STRATEGY OF ENCIRCLING AND STRANGLING RUSSIA

The U.S. has systematically pursued a strategy aimed at containing and encircling Russia.

This strategy extends from the Baltic region—Poland, Lithuania, Latvia, Estonia and Finland—through Eastern Europe and the countries bordering the Black Sea, towards Georgia and further into Central Asia.

The objective has been to establish governments oriented towards the West and to weaken Russia's political, economic and military influence throughout the region.

The U.S. has repeatedly attempted to bring Ukraine and Georgia further into NATO structures.

At the same time, U.S. and EU-backed NGOs and political organisations have played important roles in political movements and so-called "colour revolutions" in former Soviet republics.

Belarus experienced major unrest following the 2020 presidential election.

In 2021, Belarusian President Alexander Lukashenko stated that an assassination and coup plot against him had been uncovered.

In early 2022, widespread unrest took place in Kazakhstan. Russia and other members of the Collective Security Treaty Organisation intervened after the Kazakh government requested assistance.

The U.S. is attempting to contain China through similar methods.

It seeks to surround China through alliances and military partnerships involving countries such as India, Japan and Australia.

For this purpose, the U.S. participates in the QUAD—the Quadrilateral Security Dialogue—with India, Japan and Australia, as well as AUKUS, involving Australia, the United Kingdom and the United States.

The U.S. maintains tens of thousands of troops in Japan and South Korea and has significantly expanded its military cooperation with Australia.

UKRAINE AS THE U.S.'S FORWARD BASE AGAINST RUSSIA

During the 1990s and early 2000s, U.S. and EU imperialists shamelessly exploited the countries that emerged following the dissolution of the Soviet Union.

These countries were subjected to enormous ideological, political and economic pressure and were integrated into the capitalist world market under highly unequal conditions.

They were also pushed into dependency through IMF and World Bank programmes and loans.

Under Vladimir Putin's leadership, Russia began to recover economically and gradually reduced its dependence on institutions such as the IMF and World Bank.

Russia also sought to strengthen its relations with former Soviet republics, including Ukraine.

Ukraine, as part of this process, periodically attempted to improve its economic relationship with Russia.

Against this background, the so-called Orange Revolution took place in November 2004.

The 2004 Ukrainian presidential election was contested principally between Viktor Yushchenko, who advocated closer relations with the West, and Viktor Yanukovych, who favoured closer relations with Russia.

The initial result declared Yanukovych the winner. Mass protests and allegations of electoral fraud followed.

The Ukrainian Supreme Court annulled the result and ordered a repeat of the second round, which Yushchenko subsequently won.

Yushchenko, who pursued a pro-Western political orientation, served as president until 2010.

In the 2010 presidential election, Viktor Yanukovych stood again and defeated Yulia Tymoshenko. International observers generally described the election as competitive and broadly democratic.

Following his election, Yanukovych initially negotiated an EU Association Agreement but, in November 2013, his government suspended preparations for signing it.

He subsequently moved towards a Russian financial assistance package and closer economic relations with Russia.

This change of direction prompted a major confrontation.

The U.S. and EU supported the forces opposing Yanukovych's government, including NGOs, pro-Western political organisations and, within the broader protest movement, fascist and neo-Nazi organisations.

The demonstrations developed into increasingly violent clashes.

Armed fascist groups played a prominent role in the confrontations.

Dozens of people were killed, and Ukraine entered a period of

profound political crisis.

On 21 February 2014, Yanukovych and opposition leaders signed an agreement intended to resolve the crisis.

However, the agreement rapidly collapsed and Yanukovych left Kyiv.

His government was overthrown, and political forces aligned with the U.S. and EU took power.

From our perspective, this amounted to a Western-backed coup against the elected Ukrainian government.

The U.S. intervention in Ukraine was also directly connected to the wider confrontation with Russia, including Russia's opposition to U.S. policy in Syria.

The message to Moscow was effectively:

"If you oppose us elsewhere, we will bring the confrontation directly to your borders."

Russia did not remain passive and became directly involved in the developing Ukrainian conflict.

On 18 March 2014, Russia incorporated Crimea, a territory with a predominantly Russian-speaking population, into the Russian Federation.

Following this, Crimea became organised within the Russian Federation as the Republic of Crimea, while Sevastopol became a federal city.

THE REFERENDUM IN CRIMEA

On 16 March 2014, a referendum was held in Crimea concerning accession to the Russian Federation.

According to the official results announced by the Crimean authorities, turnout was approximately 83%, with an overwhelming majority voting in favour of joining Russia.

The referendum and Russia's subsequent incorporation of Crimea were rejected by Ukraine, the U.S., the EU and many other governments.

The Obama administration-imposed sanctions on Russian and Ukrainian officials, while Russia's participation in the G8 was suspended.

Crimea subsequently adopted the Russian rouble and Moscow time.

Russia recognised Crimea and Sevastopol as constituent entities of the Russian Federation.

While U.S. and EU imperialists were attempting to increase pressure on Russia through Ukraine, Russia strengthened its position in Crimea and increased its influence in the eastern Ukrainian regions of Donetsk and Luhansk.

DONETSK AND LUHANSK PEOPLE'S REPUBLICS

Following the overthrow of Ukrainian President Viktor Yanukovych in February 2014, early presidential elections were scheduled for 25 May.

The new authorities in Kyiv appointed pro-Western officials to eastern regions containing large Russian-speaking populations.

Opposition to the new government grew rapidly in these areas.

On 6 April 2014, protesters in Donetsk occupied the regional government building.

On 7 April, the Donetsk People's Republic (DPR) declared itself independent and established a People's Council.

A referendum was held on 11 May 2014, after which the DPR declared independence on 12 May.

Similar developments took place in Luhansk.

On 21 February 2022, Russian President Vladimir Putin officially recognised the independence of both the Donetsk People's Republic and the Luhansk People's Republic.

On 24 May 2014, representatives of the Donetsk and Luhansk People's Republics announced the formation of the Novorossiya—New Russia—confederation.

The project was later suspended and effectively dissolved.

Following their declarations of independence, Donetsk and Luhansk became the centres of a prolonged war involving Ukrainian government forces, separatist forces, fascist and neo-Nazi formations and Russian support.

The conflict included artillery, rocket and missile attacks and caused thousands of civilian deaths.

Between 2014 and Russia's military operation on 24 February 2022, approximately 14,000 people in total were killed in the Donbas conflict, including civilians and combatants from both sides.

THE MINSK PROTOCOL

After Donetsk and Luhansk declared independence, fighting continued between Ukrainian forces and forces in the Donbas.

Russia began providing increasing support to the Donetsk and Luhansk forces.

In an attempt to halt the conflict, the Minsk Protocol was signed on 5 September 2014 in Minsk, Belarus.

The negotiations involved representatives of Ukraine, the Russian Federation and the Organization for Security and Co-operation in Europe (OSCE), as well as representatives associated with Donetsk and Luhansk.

However, the agreement failed to bring an end to the war in the Donbas.

A second agreement, generally known as Minsk II, was signed on 12 February 2015.

It established a series of military and political measures intended to bring an end to the fighting.

Among its principal provisions were:

A ceasefire and withdrawal of heavy weapons.

Heavy weapons were to be withdrawn from the front line in order to create security zones separating the opposing sides.

OSCE monitoring.

The OSCE was given responsibility for monitoring the ceasefire and withdrawal of heavy weapons.

A special political status for parts of Donetsk and Luhansk.

Ukraine was required to undertake constitutional and legislative measures concerning decentralisation and the special status of particular districts in the Donetsk and Luhansk regions.

Amnesty and political measures.

The agreement provided for legal measures concerning persons involved in the conflict.

However, Minsk II was never fully implemented. The ceasefire was repeatedly violated. Heavy weapons were repeatedly used.

The political provisions concerning the status of Donetsk and Luhansk were not implemented as envisaged.

From our perspective, Donetsk, Luhansk and Russia repeatedly called for implementation of the Minsk agreements, while the Ukrainian government failed to fulfil key political provisions.

At the same time, the U.S. and EU increasingly trained, financed and armed the Ukrainian military.

Ukraine became progressively integrated into NATO's military structures even without formal membership.

NATO countries supplied Ukraine with weapons, military training and intelligence support.

The root of the conflict between Russia and Ukraine therefore cannot be understood simply as a dispute between the two countries themselves.

At its centre lies the strategy of U.S. imperialism.

EU imperialist powers have largely aligned themselves with U.S. strategy, even when doing so has contradicted their own economic interests.

THE RUSSIA-UKRAINE WAR: THE END OF U.S. HEGEMONY

By the early 2000s, the United States had become deeply entangled in wars throughout the Middle East, particularly in Iraq and Afghanistan.

Resistance movements in Iraq, Afghanistan, Yemen, Libya and Syria undermined the U.S.-led BMENA project and gradually weakened the position of the United States as the world's supposed "sole determining power".

Russia, meanwhile, increased its political and military role, particularly through its intervention in Syria in support of the Syrian government, directly opposing U.S. imperialist objectives.

As the U.S. sought to encircle and weaken Russia through neighbouring states, Russia responded by developing military, political and economic alliances aimed at reducing U.S. influence in the region.

Ukraine became the most useful instrument available to the U.S. in its confrontation with Russia.

From 2014 onwards, the confrontation between Washington and Moscow increasingly centred on Ukraine.

The overthrow of Ukrainian President Viktor Yanukovych in 2014, Western support for political forces that included neo-Nazi organisations, the failure to implement the Minsk agreements and the training and arming of the Ukrainian military all formed part of the broader struggle to contain Russia's growing military and political power.

CONCLUSION

By the beginning of the 2020s, the U.S. and EU were no longer capable of acting as the sole determining powers in the world.

The U.S.-centred imperialist world order is entering a period of decline. A new balance of power is emerging in which countries including Russia, China, India and others play increasingly important roles. This new balance does not constitute a socialist bloc opposing the U.S. and EU, but it limits their ability to exercise uncontested global imperialist domination.

The world will be reshaped through this changing balance of power. The contradictions and crises of U.S.-EU imperialism will deepen.

Ukraine is being used as a pawn in the Russia-Ukraine War, but fundamentally the war forms part of a wider confrontation between the U.S.-led imperialist bloc and Russia. The U.S. has conducted this confrontation through Ukraine.

During Joe Biden's presidency, Russia was identified as one of the principal strategic adversaries of the United States.

The U.S. sought to surround Russia through NATO expansion and military pressure. Russia therefore faced a strategic choice between accepting this encirclement and taking action against it. Russia chose not to submit.

The war did not begin on 24 February 2022. Armed conflict had already been continuing in Ukraine since 2014. Russia's intervention took place within this existing war and, from Russia's perspective, was intended to break its strategic encirclement.

As U.S. influence faces challenges in North Africa, the Middle East, Central Asia and East Asia, Russia's military operation in Ukraine represents a new stage in the confrontation between Russia and the United States.

Although Russia's economy does not possess the same global financial strength as the established imperialist powers, its natural resources are of immense strategic importance and have the ability to affect global markets and contribute to international crises.

Through Ukraine, the U.S. and EU imperialists have sought to prolong the war and weaken Russia economically through sanctions.

However, sanctions against Russia have also had significant consequences for the wider capitalist world economy and have intensified contradictions within the economies of the U.S. and EU imperialist bloc.

The sanctions have also encouraged Russia to reduce its dependence on Western markets and financial institutions and redirect its trade towards alternative markets.

Politically and economically, the domination of the U.S.-centred international system is increasingly being challenged, while attempts to create alternative financial and trading mechanisms are accelerating.

These contradictions will continue to deepen and the crisis of imperialism will intensify.

The global consequences of this deepening crisis will manifest themselves in greater hunger, poverty, unemployment and suffering. Every development in this process will increasingly demonstrate the necessity of revolution and socialism as the only genuine way forward.

While Russia, China and other countries are emerging as increasingly important powers capable of resisting aspects of U.S.-EU domination, as long as they remain within the capitalist system, they cannot offer a genuine alternative for the peoples of the world.

The only alternative to imperialism is socialism. The people's only salvation lies in revolution, and it is the Front and its members who will embody this revolutionary alternative.

IS RUSSIA IMPERIALIST?

In leftist circles, the debate over whether Russia is imperialist dates back to the Soviet era. However, the discussions that took place during the Soviet period had little to do with scientific socialism or the class struggle. At a time when national liberation movements were at their peak throughout the world, the global left found itself entangled in the conflict between the Soviet Union and China, which was rooted in revisionist policies. China, seeking closer relations with the U.S.—the leading power of the imperialist camp—declared the USSR an enemy by labelling it "social-imperialist".

The revisionist policies that began with Khrushchev in the USSR have been a significant subject of criticism among Marxist-Leninists. However, the narrative of "social imperialism" was largely shaped by the ideological warfare of U.S. imperialism.

This created confusion among revolutionary movements fighting for national and social liberation throughout the world. The claim, "You call us imperialists, but even the homeland of the socialism you seek to establish—the USSR—is also imperialist," was used to sow ideological uncertainty. As a result, much of the global left aligned itself with either the USSR or China's revisionist policies. This division within the left became a major obstacle to discussing the problems of socialism on a Marxist-Leninist basis and to carrying out ideological struggle effectively.

After recovering to some extent economically in the 2000s, Russia once again became the subject of debate within the left over whether it was imperialist. However, this argument is primarily advanced by sections of the left that collaborate with imperialism, using the rhetoric that "both the U.S. and Russia are imperialist" to justify their alignment with Western imperialist powers.

On the other hand, some argue that Russia's vast natural resources, particularly oil and natural gas, together with its significant share of global arms exports, make it an imperialist power. However, determining whether Russia is truly imperialist requires a concrete analysis based on objective data.

Russia, as previously analysed in terms of its economic, political, geographical and cultural characteristics, is the largest economy of the former Soviet Union and the largest country in the world by landmass. Yet it lacks the economic power to compete with the U.S., China or even India as a "great power".

Russia's economic sphere of influence is quite narrow. The Eurasian Economic Union (EAEU), established in 2014, includes Kazakhstan, Belarus, Armenia and Kyrgyzstan alongside Russia. However, the combined economic strength of these countries amounts to only a relatively small proportion of Russia's GDP, making the bloc comparatively insignificant in global terms.

By comparison, the Council for Mutual Economic Assistance (COMECON),[1] which existed before the dissolution of the USSR, had an economic structure equivalent to approximately $3.5–4 trillion in today's terms. The EAEU does not come close to the scale of COMECON.

RUSSIA'S ECONOMY IS BASED ON RAW-MATERIAL EXPORTS

Russia is one of the world's largest oil producers and exporters. It also possesses the world's largest natural gas reserves and has historically been one of the largest exporters of natural gas.

In terms of wheat production, Russia ranks among the world's leading producers and is the largest wheat exporter in the world. Together with Ukraine, Russia accounts for a substantial proportion of global wheat exports. Russia is also an important producer of barley, rye, maize and soy. Russia and Ukraine are major exporters of sunflower oil, with Turkey among their principal buyers.

In addition, Russia is a leading producer of copper, nickel and aluminium. The war in Ukraine further increased the prices of many of these raw materials.

Russia also plays a crucial role in the production of palladium, which is essential to the automotive industry, as well as neon gas, which is used in semiconductor production.

SIMILARITIES BETWEEN RUSSIA AND BRAZIL

Does Dominance in Natural Resources Make Russia Imperialist?

If we list all these economic facts, does being a major producer of strategic commodities and having the ability to influence global prices make Russia imperialist?

Not necessarily.

Aside from its military strength, Russia lacks the economic capacity to compete with the U.S.-led imperialist bloc. Although it exports oil and gas to the global capitalist market, it has not developed the level of economic accumulation or the mechanisms of international exploitation that define imperialism.

In this respect, Russia is more comparable to Brazil than to the U.S. Rather than resembling Mexico, which is deeply integrated into the U.S. economy, Russia is a resource-rich country that primarily supplies raw materials to global markets, much like Brazil.

Russia's military interventions in Ukraine and Georgia were not aimed at economic exploitation, but rather at geopolitical and strategic objectives. U.S. and EU imperialists have worked to encircle Russia by supporting pro-Western governments in neighbouring countries. As previously stated, Russia is one of their principal targets. They seek to prevent Russia from developing into a stronger competitor while at the same time viewing it as a vast market to be exploited.

However, Russia is not an easy target. As long as it resists being recolonised, it will continue to be regarded as a threat by U.S. and EU imperialists.

For this reason, Russia's military actions in Georgia and Ukraine should not be regarded as acts of economic imperialism. Rather, they should be understood as defensive moves aimed at countering U.S.-EU imperialist encirclement, which has been established through pro-Western governments in these countries.

Both Georgia and Ukraine became U.S.-EU neo-colonies after the collapse of the Soviet Union, during a period when Russia was struggling with severe internal crises. These countries sought NATO membership, further contributing to the military encirclement of Russia.

Russia's intervention in Georgia and Ukraine, together with its efforts to re-establish economic, military and political relations with former Soviet republics such as Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan, Tajikistan, Azerbaijan and Armenia, has led some sections of the left to label Russia "imperialist".

However, an imperialist power must possess powerful monopolies and financial institutions, export capital on a significant scale and participate in mechanisms of economic exploitation through which wealth is extracted from other nations.

Russia, despite its military strength and vast natural resources, does not meet these criteria.

IS RUSSIA AN IMPERIALIST POWER? LET US ANALYSE IT USING THE FIVE FUNDAMENTAL FEATURES OF IMPERIALISM

Lenin's Five Features of Imperialism

The concentration of production and capital, leading to the emergence of monopolies.

The new role of banks and the dominance of the financial oligarchy.

The growing importance of capital export over commodity export.

The division of the world market among monopolistic capitalist groups.

The completion of the territorial division of the world among the major capitalist powers.

Let us now examine Russia according to these five fundamental features.

1) RUSSIA'S STRENGTH AMONG INTERNATIONAL CAPITALIST MONOPOLIES

According to Forbes' 2021 rankings, among the world's top 100 companies, the U.S. had 39 companies, China had 16, Japan had eight and Germany had five, whereas Russia had only two: Sberbank, ranked 51st, and Rosneft, ranked 99th.

In labour productivity rankings covering 62 countries, Norway ranked first, the U.S. third and Germany sixth, while Russia ranked 42nd, behind Turkey, which ranked 40th. In other words, Russia's labour productivity was approximately 30% of the U.S. level, according to World Population Review's Most Productive Countries 2022.

In global manufacturing output, the four leading countries were China, the U.S., Japan and Germany, while Russia ranked 11th.

China's manufacturing output stood at $3.868 trillion and that of the U.S. at $2.308 trillion, while Russia's manufacturing output was only $212 billion, according to Macrotrends' Manufacturing Output by Country.

2) RUSSIA'S EXPORTS OF RAW MATERIALS AND HIGH-TECH GOODS

In 2020, global exports were led by China, with exports worth $2.591 trillion, followed by the U.S. with $1.431 trillion and Germany with $1.380 trillion. Russia ranked 16th, with exports worth $331 billion, according to Statista.

In high-technology exports, China led with $654 billion, followed by Germany with $210 billion, South Korea with $193 billion and the U.S. with $156 billion. Russia, with high-tech exports worth $10.2 billion, ranked 29th, below both Israel and Brazil, according to IndexMundi.

3) RUSSIA'S POSITION IN THE IMPERIALIST FINANCIAL SYSTEM AND RUSSIAN BANKS

Among the world's top 100 banks, China had 21, the U.S. 12, Japan nine and the UK six. Russia had only one bank, Sberbank, ranked 67th, on this list.

Regarding Foreign Direct Investment (FDI), Russia's total inward FDI stock was:

$20.7 billion in 2000

$464.2 billion in 2010

$446.7 billion in 2020

Meanwhile, Russia's outward FDI stock was:

$19.2 billion in 2000

$336.4 billion in 2010

$379.6 billion in 2020

Despite significant growth over two decades, Russia accounted for only 1.07% of global inward FDI and 0.97% of outward FDI, indicating a relatively minor role within the global imperialist system.

For comparison, inward FDI stocks were:

U.S.: $10.8 trillion

China, including Hong Kong: $3.8 trillion

Netherlands: $2.9 trillion

UK: $2.2 trillion

Similarly, outward FDI stocks were:

U.S.: $8.1 trillion

China: $4.3 trillion

Netherlands: $3.8 trillion

UK: $2.1 trillion

These figures are taken from UNCTAD's World Investment Report 2021.

Russia's Position in the Monopoly Rankings

Among the world's top 100 multinational corporations by market value:

The U.S. had 59

China had 14

Switzerland, the Netherlands and Japan had three each

Russia had no companies on this list

The largest Russian companies were:

Gazprom: $67 billion

Lukoil: $40 billion

For comparison, the 100th-largest company in the world, Belgium-based Anheuser-Busch, had a market value of $128 billion.

These figures indicate that Russia does not possess significant weight within the global monopoly system.

Russia's Role in Global Wealth Accumulation

According to Credit Suisse's Global Wealth Report 2021, per-capita wealth in different countries was:

Switzerland: $674,000

U.S.: $505,000

Australia: $484,000

France: $299,000

Japan: $257,000

China: $68,000

Russia: $27,000

The U.S. controlled 30.2% of global wealth, while China controlled 17.9%. Russia, by contrast, accounted for only 0.73% of global wealth.

According to Lenin's definition of imperialism as the era of finance capital and monopolies, in which the export of capital assumes a particularly important role, Russia lacks significant

capital-exporting power.

4) RUSSIA'S MILITARY POWER

Russia's most powerful sphere is its military strength.

Since 1949, Russia, through the Soviet Union and subsequently the Russian Federation, has possessed nuclear weapons. According to the Stockholm International Peace Research Institute's SIPRI Yearbook 2021, Russia possessed the largest total nuclear-warhead inventory in the world.

The U.S. had approximately 1,800 deployed, operationally available warheads, while Russia had approximately 1,625.

When stored and reserve warheads were included, Russia had approximately 6,255 nuclear warheads, compared with 5,550 held by the U.S.

China, by comparison, possessed approximately 350 nuclear warheads.

In global arms exports, the U.S. and Russia have historically occupied leading positions. While the U.S. increased its share of international arms exports from 32% in 2011–2015 to 37% in 2016–2020, Russia's share declined from 26% to 20%.

Russia has also been the principal arms supplier to a number of countries, including India, China, Egypt, Algeria, Vietnam, Kazakhstan and Belarus. In several of these countries, Russian weapons accounted for a substantial proportion of their total arms imports during the period concerned.

In terms of global military presence, the U.S. maintains hundreds of military installations and facilities across dozens of countries, while Russia has a substantially smaller overseas military presence.

Russia's military expenditure was approximately $61.7 billion according to the figures used in this analysis. China's military budget was approximately $252 billion, giving the two countries a combined total of around $314 billion—still far below the U.S. military budget of approximately $778 billion during the same period.

Russia has intervened militarily in Georgia, Ukraine and Moldova, and has also participated in military deployments in the former Yugoslavia. However, these interventions and deployments must be examined according to their particular historical and political circumstances rather than simply being treated as identical events.

Russia's actions in Georgia and Ukraine were not aimed at taking control of natural resources for economic exploitation. They were primarily geostrategic operations aimed at countering U.S.-EU imperialist strategies and Russia's military encirclement.

CONCLUSION

Although Russian President Vladimir Putin has made statements that may be characterised as expansionist, such statements do not in themselves prove that Russia is an imperialist power.

Apart from its military strength, Russia does not possess the economic power necessary to compete on equal terms within the imperialist system of monopolies and finance capital.

Russia has not reached the point at which it can export capital throughout a large international sphere of influence and establish extensive mechanisms of profit extraction and economic exploitation comparable to those of the established imperialist powers.

Russia is one of the major actors in the global oil and natural gas markets and therefore has the ability to influence important global economic balances.

Therefore, regardless of its intentions, it is incorrect to categorise Russia as an imperialist power on the same level as the U.S., the EU and Japan.

Russia is undoubtedly a capitalist country and part of the world capitalist system. However, rather than being one of the principal powers of the imperialist camp, it remains a vast potential market that the imperialist powers seek to penetrate and exploit—much like a "lamb among wolves".

As long as the imperialist powers are unable to fully subordinate Russia and gain control over its vast territory of approximately 17.4 million square kilometres and its enormous natural resources, contradictions within the imperialist system will deepen and the imperialists will be unable to establish complete global domination.

Since the early 2000s, Russia has recovered economically not through the systematic exploitation of other nations, but by:

Gradually reducing its dependence on U.S.-EU imperialism;

Utilising the heavy industry and technological expertise inherited from the Soviet period;

Extracting and exporting its vast natural resources.

However, Russia still lacks the capacity to transform many of these raw materials into high-value finished products for export on the scale achieved by the leading imperialist economies.

Russia is a leading producer and exporter of strategic commodities such as oil, natural gas, copper, nickel, aluminium and numerous grain products, giving it significant influence over global markets. This became even more evident following the war in Ukraine, when Western sanctions against Russia had serious consequences not only for Russia itself but also for the economies of the countries imposing those sanctions.

For this reason, Russia is regarded as a power that must be weakened and subordinated by the U.S.-led imperialist camp. During Joe Biden's presidency, Russia was treated as one of Washington's principal geopolitical enemies and targets.

The real reason behind the war in Ukraine lies in this wider geopolitical struggle. The U.S. has used the Ukrainian government as a proxy in its efforts to weaken Russia militarily and economically, including through sanctions. Ukraine itself has been turned into a pawn in this strategy.

Russia's intervention in Ukraine is not driven by imperialist ambitions but is an attempt to counter U.S. aggression and encirclement. Some commentators argue that "the U.S. lured Russia into a trap", but such narratives are heavily influenced by the overwhelmingly U.S.-dominated imperialist media. In reality, Russia's actions in Ukraine disrupted important elements of U.S. imperialist strategy.

The U.S. will continue its political, economic and military pressure on Russia through Ukraine and other means in order to maintain its global dominance and weaken Russia. Washington will also continue attempting to sever or weaken Russia's relations with neighbouring countries wherever possible. The accession of Finland to NATO in 2023 and Sweden in 2024 formed part of the continuing expansion of NATO towards Russia's borders.

The global domination of U.S. imperialism was shaken by resistance in Iraq and Afghanistan and subsequently suffered further blows in Syria and Yemen. During this period, new economic, political and military powers—particularly China and Russia—emerged as challengers to the U.S.-EU imperialist bloc.

Economically, the U.S. increasingly faces the prospect of losing aspects of its global economic leadership to China. The U.S.-led imperialist system is therefore entering a new period of geopolitical realignment.

The war in Ukraine represents an important stage in this shift. Although it is still too early to determine precisely how the contradictions of the world system will develop as a result of this conflict, one thing is clear: the gap between ruling elites and the masses will continue to widen.

Once again, the imperialist-capitalist system has demonstrated that it brings only hunger, poverty, misery, war, death and destruction to the peoples of the world.

The only path to genuine liberation is socialism, and only socialism can bring lasting peace to the world.

[1] COMECON — Council for Mutual Economic Assistance: An organisation for economic cooperation and mutual support among socialist countries, established on 25 January 1949. It provided a framework for economic collaboration until 1991, when it was dissolved following the collapse of the socialist system.

SOLIDARITY

SOLIDARITY IS THE BOND BETWEEN PEOPLE WHO SHARE THE SAME IDEAS!

SOLIDARITY IS THE STRUGGLE TO PRODUCE TOGETHER AND TO BUILD THE FUTURE TOGETHER!

SOLIDARITY IS NOT HELPING REVOLUTIONARIES!

TO KNOW BUT NOT TO ACT, TO EASE YOUR CONSCIENCE BY MERELY "HELPING", IS DEGENERATION!

The dictionary meaning of solidarity is the mutual bond between the members of a community through shared feelings, thoughts and common interests.

In other words, we can say that solidarity means that those who belong to the same group, share the same ideals and have common interests are also emotionally connected to one another, developing a common spiritual outlook and an emotional unity among themselves. When we start from this definition, it becomes clear that the feeling of solidarity is also class-based.

Our people do not tire when producing together.

They are joyful, they look after one another, and through this mutual commitment they are strong.

"Solidarity is a phenomenon that keeps oppressed peoples together under all circumstances."

The ruling classes want to dry up this most vital lifeline of the people and destroy it with their own degenerate culture.

Imperialism wants to destroy this existing solidarity through its policies of selfishness and degeneration.

In Europe, there is a section of the left around revolutionaries that sees solidarity as helping revolutionaries. They do not see it as common struggle, producing together, finding solutions together and struggling together. Instead, they give examples such as: "I bought a magazine in solidarity", "I helped the prisoners", "I cooked food", "I bought a ticket", and so on.

They regard these things they do in the name of solidarity not as part of their own struggle to win rights, but as help or even a favour they have given to institutions and organisations.

"I do not need revolution, but I am helping you."

Being part of the revolutionary struggle, taking responsibility for one aspect of it, is not helping an organisation or institution.

Being part of the struggle for revolution means struggling for yourself.

It is a responsibility.

Everyone takes responsibility for one part of the revolutionary struggle and works and shows solidarity for their own values, thoughts and beliefs.

Solidarity is a shared state of mind.

It means feeling the same pain.

You cannot heal a wound whose pain you do not feel. Otherwise, you merely console yourself by doing something for appearances' sake.

Those who view solidarity as helping revolutionaries merely satisfy their own feelings and have become alienated from revolutionary values.

The revolution will be the work of the masses.

A handful of vanguards will not make the revolution.

The people will make it.

It is the whole people who need revolution.

This is also true for our people living in Europe.

It is the revolution in our country that will put an end to the humiliation, racism and deprivation they experience in Europe.

In the face of fascism rapidly approaching in Europe, those who do not live and act in an organised way will be condemned to pay an even greater price.

For centuries, peoples have remained together through the strength of solidarity.

By sharing their pain and joy, when they have felt hopeless, they have strengthened their hope through solidarity.

Whenever something happens and people go to help one another, they have never considered the material side of it.

They have supported one another morally; in pain and in joy, they have regarded the pain and joy of others as their own.

For this reason, solidarity among the people is like flesh and nail — inseparable from one another.

Across Anatolia, neighbours have lived together in solidarity.

In Europe, people from Turkey try, to some extent, to put this into practice through their regional associations, mosques, cemevis and neighbourhoods, but they remain very weak.

How will we transform this into an organised force?

By revolutionising this progressive characteristic of the people, we will organise not individual solidarity, but organised solidarity.

WHY ORGANISED SOLIDARITY?

BECAUSE THROUGH ORGANISED SOLIDARITY WE WILL ORGANISE OUR UNITY.

ORGANISED SOLIDARITY ORGANISES THE POWER TO FIGHT AGAINST INJUSTICE.

ORGANISED SOLIDARITY DOES NOT TURN THE PEOPLE INTO BEGGARS; IT MAKES THEM CONFRONT THEIR OWN PROBLEMS AND RECOGNISE THEIR ENEMY.

WE HAVE OUR PEOPLE'S COMMITTEES AND OUR ASSOCIATION FOR FUNDAMENTAL RIGHTS AND FREEDOMS THROUGH WHICH WE WILL CONTINUE OUR SOLIDARITY.

WE MUST STRUGGLE TOGETHER AGAINST RACISM, ALIENATION AND LONELINESS!

WE MUST ORGANISE SOLIDARITY FOR EVERYTHING THAT CAN BE ACHIEVED TOGETHER!

APOLOGY TERRORISM OR APOLOGY PALESTINE?

Why are laws supposedly aimed at terrorists now being used to control people's opinions? Let's take the best-known case in the public eye. Rima Hassan sits in the European Parliament for 'La France Insoumise'. On 27 March 2026, she retweeted a quote on the social media platform 'X' about the Palestinian people's right to resistance. She is being criticised for this simple click in support of the right to resistance of an occupied and dispossessed people – a right which is, however, considered to be guaranteed under international law.

However, the Paris Public Prosecutor's Office – and therefore the government – reacted by initiating proceedings for 'glorifying terrorism'. She faces up to seven years in prison and a fine of

€100,000. A total of 16 cases have been brought against the MEP for her support for Palestine; 13 of these have already been dismissed. What, then, is the purpose of these proceedings and this judicial harassment? To make an example of her, to intimidate, and to send a message to those who are committed to solidarity with Palestine. In the name of 'glorifying terrorism', the police and judicial systems are being used to turn them into a forum for settling political debates.

This is a case of 'double standards' that the French public authorities fully embrace, given that no convictions have been handed down against the 6,200 Franco-Israeli soldiers who took part in the genocide in Gaza, nor against those who glorify war crimes and crimes against humanity in the media or on social media. The 73,000 Palestinians killed in Gaza count for nothing in the eyes of the French authorities. 'Terrorism' refers solely to operations that have resulted in Israeli deaths. This is why no action is being taken against Netanyahu, despite him being charged with 'war crimes' and 'crimes against humanity''. The only people prosecuted in France are those who denounce the genocide; the only ones prosecuted are supporters of the Palestinian cause.

The high-profile case of Rima Hassan is emblematic. It is the story of a political opponent whom the authorities are attempting to silence. But this is not an isolated case. Trade unionists, community leaders, other parliamentarians, academics, journalists and 'ordinary citizens' are affected and targeted. Since 2023, hundreds of convictions have already been handed down in France for expressing support for the Palestinian people's resistance. Hundreds – and more likely thousands – of similar cases are still clogging up the courts and prosecutors' offices across France. Although it is not the only tool of repression, the criminalisation of the offence of 'glorifying terrorism' is the criminal charge most widely used to muzzle the solidarity movement with Palestine. It is the cornerstone of a thought police system that seeks to make it impossible to denounce the colonisation of Palestine.

The surge in prosecutions for apology terrorism began on 7 October 2023, following the circular issued by the Minister for Justice on 10 October 2023 "concerning the fight against offences likely to be committed in connection with the terrorist attacks suffered by Israel since 7 October 2023". The Minister for Justice, Dupont-Moretti, states that waving a Hamas flag at a demonstration may constitute the offence of apology terrorism. Eric Dupond-Moretti also considers that "statements glorifying the attacks, by presenting them as legitimate resistance against Israel" fall under this definition, as does the "public dissemination of messages inciting a favourable view of Hamas or Islamic Jihad". The interpretation of this circular in the courts has led to charges being brought not only against statements supporting the resistance but also against so-called 'moderate' remarks that contextualised the events of 7 October 2023 by recalling the decades of colonial occupation. Opponents must be silenced and the way must be cleared for those who support genocide. The official French narrative on Palestine is now the same as that of the Zionist authorities: Palestinians have no right to resist, since any action opposing the occupying forces can only be terrorism. And only this official narrative is permitted.

What exactly does the charge of 'glorifying terrorism' mean? The offence of glorifying terrorism entered the public arena with the Act of 13 November 2014, when it was transferred from press law to criminal law. At that time, it was intended to combat those who rejoiced at the attacks carried out by Daesh on French soil. But behind this seemingly noble cause, an insidious machine is taking hold. Teachers will first be asked to report pupils who do not observe a minute's silence in class, to identify physical signs of Islamic 'radicalisation', or to report pupils who utter provocative remarks. The state of emergency is turning Islamophobia into a normalised state policy. Once this period of collective hysteria has passed, this criminalisation will be used against environmental activists, now labelled 'eco-terrorists' by Minister Gérald Darmanin. And since October 2023, it is Palestine that has been on trial.

The concepts of 'apology' and 'terrorism' are very broad and far from clear. They are fluid and elastic concepts. 'Apology' is defined in French law as a 'favourable moral judgement', which leaves the door open to all manner of interpretations. As for the concept of 'terrorism', everyone knows that it varies according to the interests of those in power and historical contexts. Yesterday's terrorist becomes today's respectable partner. Without going back as far as Algeria's struggle for independence or apartheid-era South Africa, there are numerous examples illustrating the dramatic reversal of the meaning of the adjective 'terrorist'. Will imperialist France accuse itself of 'apology terrorism'? The most recent example concerns Syria. This summer, Macron was received in Damascus by Ahmed Al-Charaa, Syria's current 'interim' leader. Two years ago, this former leader of al-Qaeda – and previously of Daesh – was wanted, with a $10 million bounty on his head as a 'global terrorist'. Today, he is feted, supported and honoured by Trump, the Europeans and the Zionists. The jihadist has become their best friend, for he is the finest agent of Western interests. The accusation of terrorism is ultimately a pretext, used opportunistically more often than not to demonise the forces that stand up to the occupying powers, settler colonialism or all forms of imperialist domination. It is a term applied to 'enemies'.

And the enemies of the French imperialist bourgeoisie are not limited to those fighting for the Palestinian cause in the Middle East. The charge of glorifying terrorism primarily targets a social group here, in the heart of France, as it amounts to racial profiling against millions of people who are still viewed with suspicion. The repression mainly affects Muslims of North African or Middle Eastern origin. The crackdown on solidarity with Palestine is one aspect of a policy aimed at delegitimising the Muslim masses in France, at treating them as 'internal enemies' who should not really be regarded as French people like any others. Let us not forget that the national liberation of Algeria – one of the last great traumas of French imperialism – is akin to a victory for Palestine.

The name 'Palestine' signifies something broader than merely taking a stance in support of a people. Throughout the world, it signifies the refusal to submit to the imperialist domination of the powerful. But here, in France, it also takes on a particular significance. Palestine is here too. It is a form of commitment against the injustices that afflict us, here and now, in our neighbourhoods, workplaces and throughout the social fabric of this unequal and racially segregated order. The French authorities are waging an undeclared war against a large section of the working class. They are attempting to silence it, to criminalise its voice, its ideas and its aspirations. This racial and social targeting shows that the united struggle against the criminalisation of the solidarity movement with Palestine is also a class struggle. A struggle to ensure that this country finally rids itself of its imperialist demons, both outside and within its borders. That is why we must wage this struggle, intensify it and win it.

AN ANTI-IMPERIALIST PERSPECTIVE ON THE EVENTS IN CEUTA

In times of crisis, fascists and reformists often work together

Migration reintroduces contradictions that the imperialist centre had displaced to the peripheries, and therefore, it puts at risk the imperial way of life, which depends on the super-exploitation of millions of people, the relative restriction of labour mobility, and the absolute mobility of capital, through the border system of imperialist states. In short, it involves the massive plundering of neocolonial countries. Without understanding this dimension, that is, without understanding the dynamics of imperialism as a higher stage of capitalism and migration as a factor embedded in that dynamic, it is impossible to analyse the phenomenon without losing its essence: the class struggle.

It is no coincidence that numerous revisionist parties and groups

have shared the same position on the events in Ceuta as the fascist groups. Both agree on defending the imperialist state and reinforcing the Spanish border mechanisms that guard the "garden" of Europe from the south, as the only land border between Africa and the European Union.

The problem with reformism in the imperialist countries is that, by attempting to reform rather than overcome the imperialist system, it focuses on achieving immediate reforms and improvements in living conditions. In times of economic prosperity and relative well-being, this translates into progressive political positions; conversely, in times of crisis, this translates into the defence of reactionary positions aligned with fascism and capital, that is, in the defence of the small gains that the capitalist-imperialist system grants to the middle classes and part of the working class of the imperialist countries.

Ceuta and Melilla: Spanish Colonial Cities

Despite the fact that a significant portion of the political left in Spain has chosen to ignore this and align itself with Spanish imperialism, Ceuta and Melilla are the two colonial cities that Spain still maintains in North Africa.

These coastal enclaves were the bases from which Spain occupied and plundered the Rif region for half a century, including the use of chemical weapons against the civilian population, from 1921 to 1927. Those who, during these days of increased immigration, spoke of an invasion, including the entire reformist left, deliberately omitted the fact that Ceuta and Melilla are the remnants of Spanish colonialism on Rif territory. This has inevitably always generated tensions with the reactionary Moroccan regime, which claims these cities because they are located within its territory – despite the fact that the current Kingdom of Morocco did not exist at the time of the Spanish colonial occupation of the territory, which took place centuries ago.

Despite the narrative of certain sectors and media outlets within the Spanish oligarchy, the reality is that Morocco plays an important role as a migration "police force," being the main puppet regime of the imperialists in the region. This allows them to use these migration flows as a tool of political pressure.

The Geopolitical Background

The Spanish state, by maintaining the colonial enclaves of Ceuta and Melilla within Moroccan territory, is the only member state of the European Union with a border in Africa. Furthermore, like the rest of the imperialist powers, it depends on gas and energy resources from third countries, primarily Algeria. This has led it to become entangled in the dispute that Morocco and Algeria have maintained for decades. The Moroccan regime acts as a gendarme, controlling the flow of migration from Africa to Europe, while Algeria is the main supplier of gas.

In addition, Morocco has become integrated into European industrial chains: approximately 17,000 Spanish companies operate there (more than 350 with permanent facilities), taking advantage of the exploitation of the Moroccan working class and their meagre wages to assemble European components that are then re-imported as cars, cables, clothing, or agricultural products. Inditex (the Spanish textile monopoly) employs more than 90,000 people there, reducing its textile dependence on Asia, and Mercadona (a major Spanish food company) uses it as a key food supplier.

Spain, as the former colonial power, is directly responsible for the occupation of Sahrawi territory by the Kingdom of Morocco, a fact even recognized by the United Nations itself.

Algeria is the main supporter of the Sahrawi people and the Polisario Front. In 2021, Morocco and Algeria definitively severed diplomatic relations. That same year, Spain treated the leader of the Polisario Front in a hospital, which angered the Moroccan monarchy, which used its role as a migration gendarme to allow a previous influx of people into Ceuta. In 2022, the current Spanish government committed yet another betrayal of the Sahrawi people by accepting the Moroccan autonomy plan for the territory, which led to a deterioration in relations with Algeria. After the 25-year gas transit contract expired, it decided not to renew the gas pipeline route through the GME (Maghreb-Europe gas pipeline), which carried Algerian gas to Spain through Morocco.

Currently, both Maghreb states are competing to create two new gas pipelines, both using gas from Nigeria. Morocco, although it does not have its own gas reserves, is proposing the GNMP (Gas Pipeline from Nigeria to Morocco), which would run from the Niger Delta to Morocco, with a possible underwater branch to Cádiz and a connection to the old GME route. Algeria, on the other hand, is proposing the TSGP (Trans-Saharan Gas Pipeline), which would run from Nigeria through Niger and Algeria.

It appears that France and the United States would support the Moroccan project, while Spain and Germany (which has signed two agreements with Algeria for the modernization of the electricity grid and cooperation in green hydrogen) would be in favour of the Algerian project.

Conclusions

Putting aside conspiracy theories and focusing on economic and material factors, the recent migration events in Ceuta are determined by the position of Spanish capital in relation to its major imperialist partners, its geographical location, its role in the international division of labor, and its parasitic relationships with the Moroccan monarchy and the Algerian state.

Social democracy has skilfully used the crisis in Ceuta to its advantage, claiming it is a result of the Spanish government's supposed support for Palestine (which is, at best, a timid endorsement of the two-state solution, while maintaining trade, relations, and agreements of all kinds with the Zionist entity) and to obscure other, deeper contradictions within the Spanish imperialist bourgeoisie (the division between pro-European and pro-Atlantic factions), as well as the imperialist role of the Spanish state in the Maghreb, although with less room for manoeuvre than other, more influential imperialist partners.

Furthermore, fascist parties and groups are increasing their voter intention, gaining new members, and organizing hunts for immigrants in Ceuta, with the full permissiveness of the Spanish authorities.

Anti-imperialists, in opposition to social democrats, reformists, and fascists, are not interested in maintaining a global system of exploitation, and we must seize this opportunity to strengthen proletarian internationalism, denouncing the imperialist nature of the Spanish state, the European Union, and NATO, its institutional racism, and its direct responsibility for the massacres at the border (both current and past). We must also advocate for the decolonization of Ceuta, Melilla, and the Canary Islands as well as for self-determination for the nationalities within the state. Of course, something that a large part of the left – including those who call themselves radical – have long abandoned.

CLASS HATRED. WE WILL DESTROY WITH ANGER, WE WILL BUILD WITH LOVE

Love and hatred... The existence of one is the condition for the existence of the other. It is an indisputable reality: if we love the people, we hate the enemies of the people. The extent of this hatred is equal to the extent of our love. The more we love the people, the more we hate the enemies of the people. If our love does not bring such hatred with it, then it is superficial and, more importantly, it is not consistent with our class identity.

There is no such love; there cannot be. Because love is loyalty, sacrifice, devotion, friendship and sharing.

Love — love for the people — is the leaven of our struggle. It contains everything that is good, beautiful and right concerning the people. The reasons we have for loving cannot be considered separately from our reasons for fighting.

We do not love people simply because they are biologically human. That is why we speak of love for the people.

In a class society, we cannot speak of loving all human beings. The existence of classes, of oppressors and oppressed, demonstrates the existence of enmity. We cannot speak of loving those who oppress the people, exploit them to the marrow, torture them and massacre them.

Unless eliminating them is our fundamental aim, we cannot learn what love truly means.

Mao says that loving all human beings will only become possible when classes have been abolished.

Because when we then speak of “all human beings”, the bourgeoisie and the enemies of the people will no longer be among them. Indeed, they will have been eliminated.

The abolition of classes depends upon the hatred we feel towards the enemies of the people finding expression in struggle. When necessary, in order to keep others alive, we will die and we will kill. This is required by our love. It is also our anger taking flesh and blood.

If we say, “I love you. I also love your enemies; they too are human,” who would believe in our love?

The system constantly tries to blunt the hatred we feel towards it with clichés such as “forgiving is an act of greatness”, “forgiveness is a virtue of humanity”, “let us forget the pain and open a new page” ...

Yet among the people, one of the greatest offences is to leave blood unavenged — that is, not to take revenge.

Hatred means demanding accountability. It is anger becoming permanent and growing. It means holding to account those who harm the people you love.

When Che says, “Every person who is truly human should feel the slap given to another person on their own cheek,” he defines love in its simplest form.

Is it possible to feel pain in this way without feeling hatred?

Of course not.

To feel the pain, to feel the hunger, to live alongside those who live and die alongside those who die means that anger has grown too great to remain contained within us.

And it means not only that anger grows, but that it becomes permanent. It means that it becomes permanent and that every step in the struggle is taken accordingly.

Yes, we love people; human beings love, and they love for human reasons.

We are not speaking of a love that will be blown away by the first wind like a rootless tree. We are speaking of a love capable of becoming part of those whom we love.

If we do not know why we love, then we do not know why revolution is necessary.

Our clarity in distinguishing friend from enemy also demonstrates the clarity of our love for our friends and our hatred for our enemies.

The bourgeoisie hates us. The bourgeoisie could drink the blood of the people and still not be satisfied.

We can see this in every action it takes against the people: if we do not hate those who say “Whether they are children or women, what is necessary will be done,” those who announce that murdered people’s fighters have been “neutralised”, and those who say of workers buried beneath rubble that “they died beautifully,” then we do not know what love means.

The desire for revenge grows and becomes stronger in the soil of love.

We are not speaking of a personal desire for vengeance or personal hatred. No emotion without a class basis can carry us forward. It cannot take us to our goal.

Just as the reasons for our love and hatred are clear, so too is our goal.

Every attack by the enemy not only increases our anger but gives us thousands of reasons to destroy it.

The charred and melted bodies of our comrades in the 19–22 December Prison Massacre stand before us as an oath of revenge. They show us what our day of reckoning will be like.

How can we settle the account for our dead whose bodies were torn apart and buried without graves?

Can the account truly have been settled before the graves of those responsible for their killing have been dug?

Love is a weapon. When there are no other weapons, it means being able to set your own body on fire while saying:

“I have one life; let it be sacrificed for my people and for you, my comrades. I love you.”

Love is a weapon. It is the light in the eyes as one straps a bomb to one’s body in order to hold the enemies of the people to account.

Yes, we hate.

We do not regard hatred as a crime. As a requirement of our class identity, we hate the enemies of the people.

We cannot consider concepts and emotions separately from their class character. To do so is to take a middle road.

There is no middle road in the class struggle.

Those who glorify love while portraying hatred as a crime are serving the system.

Loving the enemy means the same thing as saying that we hate those whom we call our friends.

We will hate those who love the enemy.

We hear definitions such as “hate crime”. Those who regard hatred as a crime are those who ignore the hatred of the enemy. Those who fear hatred do not understand the power of love.

The fact that, even after centuries, the enemy still hates Bedrettin and does not even want his name to be mentioned is an example of how deeply vindictive our enemy is.

Words of love never leave their lips, yet everything they do and every word they speak contains hostility towards the people.

The bourgeoisie behaves in accordance with its class identity.

We too will behave in accordance with our class identity.

Just as we do not ask to be forgiven, neither will we forgive.

We will direct the anger of the people correctly and, as a requirement of our love for the people, we will organise the people.

The people will take up the weapon that belongs to them, strike with class hatred, destroy and bring oppression crashing to the ground, and build a country with love.

We will build it together.

WE ARE THE PEOPLE!

WE WILL WIN!

“I want this energy within me to remain with me until the day I am martyred. An enthusiasm that remains alive even when my physical strength is exhausted... Its source is anger and hatred.”
GÜLNİHAL YILMAZ

IMPERIALISM AND ZIONISM ARE THE ENEMIES OF PALESTINE AND THE PEOPLES OF THE WORLD!

IMPERIALISM AND ZIONISM ARE THE ENEMIES OF PALESTINE AND THE PEOPLES OF THE WORLD!

THE PLAN OF ISRAEL'S FASCIST NATIONAL SECURITY MINISTER BEN GVIR TO DIG TRENCHES AROUND THE PRISONS WHERE PALESTINIAN PRISONERS ARE HELD AND PLACE CROCODILES IN THEM HAS BEEN REJECTED BY THE JERUSALEM DISTRICT COURT!

THE REASON GIVEN FOR THE CANCELLATION WAS NOT THE PRISONERS, BUT THE CROCODILES' RIGHT TO LIFE.

LOOK AT THE CONSCIENCE OF THE ZIONISTS WHO CLAIM THAT THE CROCODILES' SUPPOSED RIGHT TO LIFE WOULD BE VIOLATED, WHILE TORTURING AND MASSACRING THOUSANDS OF PALESTINIANS AND PLANNING NEW MASSACRES EVERY DAY!

WE DO NOT SEE THE PIT-TYPE PRISONS AND THE CONDITIONS EXPERIENCED BY PALESTINIAN PRISONERS AS SEPARATE FROM ONE ANOTHER!

WE TELL ALL THE PEOPLES OF THE WORLD THAT THERE IS NO LIBERATION OTHER THAN RESISTANCE!

THE ONLY UNDEFEATED COMMANDER IS RESISTANCE!

IMPERIALISM WILL BE DEFEATED; THE RESISTING PALESTINIAN PEOPLE WILL WIN!

We are in a period in which imperialism's attacks against the peoples of the world have become even more brazen.

The attacks of the United States have spread almost everywhere, from the Middle East in particular to Latin America and Africa.

As is known, the Middle Ages were also an age of feudal lords. This period is also called the age of feudalism.

Historically, the feudal lords who emerged after the collapse of the Roman Empire continued to exist until the emergence of powerful national monarchies.

Feudal lords lived in castles, examples of which we still see in Europe today and which are preserved because of their historical value. Many castles were surrounded by water.

Surrounding castles with water was a security measure. In other words, this was how the feudal lords' fear for their lives manifested itself.

The plan of Israel's fascist National Security Minister Ben Gvir to dig trenches around prisons holding Palestinian prisoners and place crocodiles in them was overturned and rejected by the Jerusalem District Court.

The Israeli National Security Minister's effort is almost a reverse reading of the feudal lords and castles of the Middle Ages.

Because, structurally, the prison has taken the place of the castle!

If the castle is captured, the feudal lord dies! If the prisoners get out of prison, this time the Israeli Security Minister's days are numbered!

The feudal lords filled artificial trenches around their castles with water in order to prolong their lives!

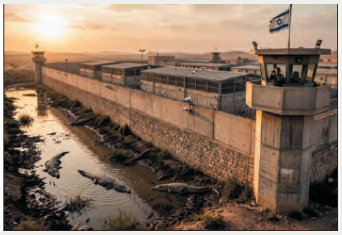
Today, however, the murderous State of Israel is so gripped by fear for its life that it wanted to put crocodiles into the water in the trenches.

The Jerusalem District Court cancelled the Israeli National Security Minister's combination of trenches, water and crocodiles!

Perhaps we might be surprised by this, but the more we learn the reason, the more we once again say: MURDEROUS ISRAEL...

The reason given for the cancellation was not the prisoners, but the crocodiles' right to life. Look at the conscience of the Zionists who say that the crocodiles' supposed right to life would be violated, while they torture and massacre thousands of Palestinians and plan new massacres every day!

The Israeli National Security Minister sheds "crocodile tears" over this cancellation decision by the Jerusalem District Court and accuses the members of the court of being terrorists!



You are the real terrorists!

The real terrorist is the stateless, bloodless State of Israel, which has murdered, maimed, imprisoned and subjected thousands of people to countless forms of torture on Palestinian land!

With these security measures, you can neither prevent the struggle of the Palestinian people nor find a people who have surrendered before you.

There is only one path to liberation throughout the world: to resist, resist and resist again!

Revolutionaries from Turkey have, from yesterday to today, stood alongside the Palestinian people and on the side of the struggle against imperialism and Israel.

Today there are Front prisoners who have written their names honourably into history through indefinite hunger strikes and Death Fast resistance for the closure of the Pit-Type Prisons. We do not see the Pit-Type Prisons and the conditions experienced by Palestinian prisoners as separate from one another. We tell all the peoples of the world that THERE IS NO LIBERATION OTHER THAN RESISTANCE.

The only commander who cannot be defeated is resistance. We believe in the strength of our resistance; we believe in the strength of this just resistance of the Palestinian people.

Look at the brave revolutionary Gürkan Türkoğlu, who was martyred while resisting against the torture of isolation in the Pit-Type Prisons.

At various times, fascism confronted revolutionary prisoners with different policies of attack. Through our resistances in 1984, 1996, 2000–2007 and those continuing today, we have always pushed them back.

Through NATO decisions, they wanted to eliminate every section that resisted in our country and throughout the world. Revolutionaries from Turkey, Front members who resisted with their bodies, laid their bodies down to hunger in the Pit-Type Prisons with the spirit of the just struggle of the Palestinian

people...

For the peoples of the world, in the face of such brazenness in these attacks, the fundamental necessity of this period is to create a strong line of resistance. Today, the project of “prisons with crocodiles” intended for Palestinian prisoners, together with many other attacks of isolation and torture, can only be overcome through resistance.

The future of the peoples will be determined by whether or not this line of resistance can be created. Today there are two leading centres of resistance in the world: one is the Palestinian resistance, and the other is the resistance against the S, R, Y PIT-TYPE PRISONS.

Both are resistances against the policies of imperialism and fascism aimed at forcing the peoples of the world to bow down, accept their brazenness and surrender.

ANTI-IMPERIALIST FRONT SALUTES THE ANTI-IMPERIALIST RESISTANCE IN YEMEN AND ITS VICTORIES WITH THE LIBERATION OF THE CITY OF MOKHA ON THE RED SEA!

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LONG LIVE RESISTANCE – LONG LIVE VICTORY!

Despite the blockade and massacres faced by the Yemeni people at the hands of Saudi Arabia, US-British imperialism, Zionism and their puppets, the legitimate government of the Ansarallah movement continues the resistance and continues to achieve victories.

The Saudi Arabian regime, one of the biggest collaborators of US imperialism and Israeli Zionism in the region, has subjected the people of Yemen to a destructive blockade since 2015, severely restricting the flow of food and medicine into the country. This blockade has killed more than 200,000 people through starvation and preventable diseases.

Despite the attacks of Saudi Arabia and US imperialism, Yemen has continued to resist this aggression. But in the case of Yemen, “resistance” alone is not enough to describe what the legitimate government of the Ansarallah movement in Sana’a has been doing with the support of its people.

Yemen has also actively entered the war in Palestine following the Al-Aqsa Flood of 7 October. While countries such as Saudi Arabia, Egypt and Turkey collaborated with imperialism and Zionism, Yemen took up arms and responded to the genocide and occupation in Gaza by closing the Red Sea to enemy shipping and striking the Zionist entity with its missiles.

The Yemeni Resistance is fighting within the same Axis of Resistance as Palestine, Lebanon and Iran against the common enemies of the peoples of West Asia and of the peoples of the world: US imperialism and Zionism.

Since the Saudi-American aggression reignited this July, imperialist and Saudi media have launched a large-scale propaganda campaign aimed at demoralising the Yemeni people and internationalist supporters of their resistance. They repeatedly claimed that Saudi mercenaries were on the road to invading Sana’a.

This propaganda campaign swiftly collapsed with Ansarallah’s liberation of the city of Mokha and the entire western coast of Yemen.

> *“There are no boundaries in this struggle to the death. We cannot be indifferent to what happens anywhere in the world, for a victory by any country over imperialism is our victory; just as any country’s defeat is a defeat for all of us.”*

These are the words of revolutionary leader Ernesto Che Guevara. Today, Yemen is giving the peoples of the world a victory against imperialism.

We salute the victories of the anti-imperialist forces in Yemen!

We support the anti-imperialist resistance in Yemen, Iran, Lebanon and Palestine!

We call on all peoples to unite and fight against US-EU-NATO imperialism and its collaborators!

Victory will be achieved by those who choose the path of resistance. The Yemeni fighter who, after running out of ammunition, continued to resist Saudi mercenaries by throwing stones before being captured is proof of this.

“WE WILL NEVER SUBMIT TO HUMILIATION!”

This is the chant of the Yemeni fighters. These words are the declaration of their victory against imperialism and its collaborators.

LONG LIVE INTERNATIONAL SOLIDARITY!

VICTORY TO THE RESISTANCE IN YEMEN, PALESTINE, LEBANON AND IRAN!

THE PEOPLES’ RESISTANCE WILL BREAK THE BLOCKADE OF YEMEN!

DOWN WITH IMPERIALISM! DOWN WITH ZIONISM!

ANTI-IMPERIALIST FRONT

GREECE DEEPENS ITS MILITARY ALLIANCE WITH ISRAEL

BILLIONS FOR THE ISRAELI WAR INDUSTRY WHILE PALESTINE FIGHTS FOR LIBERATION

The strategic relationship between the Greek government and Israel has entered a new and dangerous stage.

On 31 August 2026, Greece and Israel signed an agreement worth approximately €3 billion for the construction of the so-called "Achilles Shield", a multi-layered air, missile and drone defence system for Greece.

It is the largest defence agreement ever signed between Greece and Israel and one of the biggest arms-export agreements in Israel's history.

The system will be built largely around Israeli military technology, including David's Sling and SPYDER systems produced by Rafael, BARAK MX produced by Israel Aerospace Industries, Israeli radar systems and an integrated command-and-control network.

The Israeli Defence Ministry itself has emphasised that the system draws upon the extensive operational experience accumulated by Israel during recent wars.

This tells us something fundamental about the relationship being constructed.

Military technologies developed, tested and refined through Israel's wars are being transformed into billions of euros of profit, while Greece becomes increasingly integrated into the Israeli military-industrial complex.

And the Achilles Shield is only part of the picture.

BILLIONS FOR THE ISRAELI WAR MACHINE

Only a few months earlier, in April 2026, Greece signed another agreement worth approximately €650 million for Elbit Systems' PULS rocket-artillery system.

Taken together, these two agreements alone amount to around €3.65 billion in purchases of Israeli military systems.

This is not simply commercial cooperation.

It is the deepening of a strategic military relationship.

The Greek state is transferring billions of euros to the Israeli arms industry at a time when Israel continues its war against the Palestinian people and expands its military operations across West Asia.

The connection cannot be ignored.

Israeli weapons manufacturers market their products internationally on the basis that they are "combat proven".

Their commercial value is strengthened by the fact that these systems have been used in real military operations.

What is presented to international buyers as "operational experience" has another meaning for the peoples subjected to those operations.

It means destroyed neighbourhoods.

It means occupation.

It means imprisoned Palestinians.

It means displacement.

It means death.

The military technology tested against the peoples of Palestine and West Asia is then displayed to foreign governments, marketed, exported and transformed into enormous profits.

War becomes a showroom.

Occupation becomes a laboratory.

And the suffering of the peoples becomes a commercial advantage for the arms industry.

NOT JUST AN ARMS DEAL — A STRATEGIC ALLIANCE

The relationship goes much further than the purchase of weapons.

The Greek government itself describes Israel as a strategic partner.

Greek Defence Minister Nikos Dendias and Israeli Defence Minister Israel Katz have openly discussed expanding cooperation in military technology, intelligence, joint exercises, research, defence industries and operational coordination.

Prime Minister Kyriakos Mitsotakis has likewise described the relationship with Israel as a strategic partnership encompassing defence, technology, investment and wider geopolitical interests.

This is therefore not about one missile system or one contract.

Greece is tying its armed forces more closely to those of Israel.

Its military infrastructure is being connected to Israeli technology.

Its defence industry is developing new relationships with Israeli corporations.

Its military personnel are training and exercising alongside Israeli forces.

And its foreign policy is being incorporated more deeply into a regional structure involving Greece, Cyprus, Israel and the United States.

THE GREECE–ISRAEL–CYPRUS AXIS

Military cooperation between Greece, Israel and Cyprus is accelerating.

The three states have expanded joint air, naval and military exercises. Cooperation includes special forces, military planning, intelligence, new weapons technologies and preparations for different forms of regional warfare.

Energy interests accompany this military cooperation.

The Eastern Mediterranean contains strategic sea routes, offshore gas resources, electricity projects and important energy corridors.

Greece, Cyprus and Israel have for years promoted projects intended to link these interests together, while the United States has encouraged their cooperation through the 3+1 mechanism.

Military cooperation, energy routes, technological integration and geopolitical strategy are therefore becoming increasingly interconnected.

This is how imperialist structures are built.

Not through one treaty alone.

They are constructed through military bases, weapons systems, intelligence cooperation, energy corridors, joint exercises, ports, investments and political agreements.

Step by step, governments become economically, militarily and strategically tied to one another.

The result is the construction of another military axis in the Eastern Mediterranean and West Asia.

THE UNITED STATES IS NEVER FAR AWAY

Behind this relationship stands the wider strategy of US imperialism.

Greece is already a central NATO state in the Eastern Mediterranean and provides strategically important military facilities for the United States.

Israel remains Washington's principal military ally in West Asia.

The strengthening of cooperation between Greece, Israel and Cyprus therefore fits directly into US attempts to maintain military and political control over the region.

The United States wants dependable allies.

It wants military bases.

It wants control over energy routes.

It wants governments prepared to integrate their armies, economies and foreign policies into its strategic plans.

The Greece–Israel–Cyprus relationship forms part of this architecture.

The question is therefore not simply whether Greece has the formal right to purchase weapons.

The real question is:

Whose interests does this military cooperation serve?

Does spending billions on Israeli weapons improve the lives of workers and ordinary people in Greece?

Does it provide housing?

Does it strengthen hospitals?
Does it improve schools?
Does it raise wages?
Or does it bind Greece more closely to NATO, the United States, Israel and the machinery of regional war?

THE PEOPLES PAY — THE WAR INDUSTRY PROFITS

The enormous sums spent on armaments are ultimately paid by the people.
Governments repeatedly tell workers that there is not enough money for wages, pensions, health services, housing or social needs.
Yet billions can always be found for weapons.
There is always money for fighter aircraft.
There is always money for missiles.
There is always money for drones, warships and military bases.
This is one of the fundamental contradictions of capitalism and imperialism.
The needs of the people are described as too expensive.
But preparation for war is treated as essential.
And behind every military agreement stand corporations waiting to profit.
For the Israeli arms industry, regional tension means contracts.
For US and European weapons manufacturers, rivalry between states means sales.
Every crisis becomes a market.
Every confrontation becomes an opportunity.
Every new military threat is used to justify another billion-euro purchase.

TURKEY IS USED TO JUSTIFY THE ARMS RACE

Greek–Turkish rivalry is another important part of this process.
Successive Greek governments have used tensions with Turkey to justify enormous military expenditure.
The Turkish state, for its part, follows its own militarist, expansionist and aggressive policies.
But the answer to the rivalry between ruling classes cannot be an endless arms race.
Greek and Turkish workers have nothing to gain from being taught to fear one another.
The peoples of Greece and Turkey are not enemies.
Neither people benefits when billions are spent on weapons while workers on both sides struggle with the cost of living.
Neither people benefits from NATO military plans.
Neither people benefits from the militarisation of the Aegean and Eastern Mediterranean.
The ruling classes compete.
The arms corporations profit.
And the peoples are expected to pay.
The interests of the peoples lie elsewhere: in peace, independence, sovereignty and struggle against imperialism.

PALESTINE DOES NOT ASK FOR PITY

The contradiction becomes even sharper when we look at Palestine.
The Greek government attempts to criticise individual Israeli actions while simultaneously deepening its strategic and military relationship with the Israeli state.
But billions of euros in weapons contracts are not neutral.
Joint exercises are not neutral.
Military cooperation is not neutral.
Technology transfers are not neutral.
Strengthening Israel's arms industry has political consequences.
And the Palestinian people do not simply need expressions of sympathy.
They are not asking the world to pity them.
They are fighting for liberation.
They are fighting for an end to occupation.
They demand the right of return to their homeland.
They demand the liberation of Palestinian prisoners.
They demand the restoration of their stolen land and their national rights.
They demand the right to determine their own future free from occupation, colonialism and imperialist domination.
Every billion transferred to the Israeli military-industrial complex strengthens a system built around war, occupation and repression.
The Greek government cannot claim distance from Israeli policies while integrating Greece ever more deeply into Israel's military structure. This makes them accomplices of genocide.

THE PEOPLES DO NOT NEED ANOTHER MILITARY AXIS

The peoples of the Eastern Mediterranean and West Asia do not need another military bloc.
They do not need billions more spent on missiles, drones and war systems.
They do not need governments competing over military superiority, energy routes and regional domination.
They need independence from imperialism.
They need sovereignty.
They need peace between peoples.
They need the wealth they create to be used for their own needs rather than the profits of arms corporations.
And the Palestinian people demand what every occupied people has the right to demand:
Liberation.
Return.
Freedom for their prisoners.
An end to occupation.
The Achilles Shield agreement therefore represents much more than another weapons purchase.
It is another step in binding Greece to the military strategy of Israel, NATO and the United States.
It strengthens the militarisation of the Eastern Mediterranean and West Asia.
It strengthens the Israeli war industry.
And it pulls the Greek people deeper into plans that do not serve their interests.
But those who construct such alliances should remember the meaning of the name they themselves have chosen.
Achilles appeared invincible.
Yet Achilles had a weakness.
And every military system, every imperialist alliance and every war machine has its Achilles' heel.

The Achilles' heel of imperialism is the organised power of the people.

When the peoples organise, resist and refuse to be divided against one another, no weapons system can guarantee the survival of an unjust order.
No missile shield can protect imperialism from the peoples.
No military alliance is stronger than millions of people determined to take their future into their own hands.

NO TO THE GREECE–ISRAEL MILITARY ALLIANCE!

END MILITARY COOPERATION WITH ISRAEL!

VICTORY TO THE PALESTINIAN PEOPLE'S STRUGGLE FOR LIBERATION!

END THE OCCUPATION — RIGHT OF RETURN FOR THE PALESTINIAN PEOPLE!

FREEDOM FOR ALL PALESTINIAN PRISONERS!

THE PEOPLES OF GREECE, TURKEY, CYPRUS AND PALESTINE ARE NOT ENEMIES!

THE ACHILLES' HEEL OF IMPERIALISM IS THE ORGANISED POWER OF THE PEOPLE!

US IMPERIALISM'S TWO PROXY FORCES AGREED TO UNITE TO BETTER SERVE THEIR MASTER

For more than a decade, the US imperialism armed, financed and politically protected the Syrian Democratic Forces (SDF) as its principal ground partner in north-eastern Syria. At the same time, Ahmed al-Sharaa — better known for years as Abu Mohammed al-Jolani — was presented as an enemy: the former leader of al-Qaeda's Syrian branch, a man and an organisation designated as terrorists by Washington.

Today, Mazloum Abdi's SDF has been dissolved as an independent military force and is being incorporated into the illegitimate Syrian state.

And Jolani is the president of that state. Even more remarkably, Mazloum Abdi has now been appointed an adviser to Jolani.

Yesterday's apparently irreconcilable forces are therefore being brought together inside a new Syrian political and military structure — with the support of the United States.

This is not evidence that US imperialism has suddenly forgotten who its friends and enemies are.

It demonstrates something much more fundamental:

Imperialism has no permanent friends and no permanent enemies. It has permanent interests.

The organisations change.

The uniforms change.

Yesterday's enemy becomes today's partner.

Yesterday's proxy can be dissolved when its usefulness in its previous form has ended.

But the strategic interests of imperialism remain.

THE SDF: FROM US GROUND FORCE TO THE DAMASCUS STATE

For years there was nothing secret about the relationship between Washington and the SDF.

The United States armed, trained and supported the SDF during the war against ISIS. With American military backing, the SDF came to control large areas of northern and eastern Syria, including territory containing important oil and agricultural resources.

It created its own military and administrative structures and established a semi-autonomous region outside the control of Damascus.

But imperialism does not build alliances out of friendship.

It builds them according to need.

Once the political conditions changed, Washington's requirements changed with them.

After the fall of Bashar al-Assad's government, the United States began supporting the integration of the SDF into the new Syrian state.

When fighting between Damascus and the SDF intensified in January 2026 and government forces seized large areas previously held by the SDF, Washington backed an integration agreement between the two sides.

The United States described the process as a "historic milestone".

On 25 August 2026, Mazloum Abdi formally announced the dissolution of the SDF as an independent military force.

Three days later, President Ahmed al-Sharaa appointed him as a presidential adviser.

The force Washington had spent years building was no longer required in its former form.

The political structure had changed, so the instrument was changed with it.

FROM JOLANI TO PRESIDENT AL-SHARAA

At the other side of this transformation stands Ahmed al-Sharaa.

His political biography illustrates just as clearly how quickly the categories of "terrorist", "enemy", "partner" and "statesman" can change when imperialist interests require them to.

Jolani emerged from the jihadist movement created in the conditions that followed the US invasion and occupation of Iraq. He was associated with al-Qaeda in Iraq before eventually leading the Nusra Front, al-Qaeda's Syrian affiliate.

He later broke first with the Islamic State organisation and then formally with al-Qaeda, ultimately transforming his organisation into Hayat Tahrir al-Sham (HTS).

For years the United States designated Jolani and HTS as terrorists.

Yet after his forces led the overthrow of Assad in December 2024, the transformation began.

The former jihadist commander gradually became President Ahmed al-Sharaa.

Washington moved towards normalisation.

Sanctions were lifted.

Diplomatic relations expanded.

In July 2026, US President Donald Trump announced that he was moving to remove Syria from the American list of state sponsors of terrorism and spoke openly about US companies investing in the country.

The same Jolani who had once carried the label of terrorist was now being praised by the president of the United States.

This is not a contradiction when viewed through the logic of imperialism.

The question was never whether Washington liked Jolani.

The question was whether the government he headed could serve a new regional order compatible with US interests.

THE PLAYERS ARE BEING REORGANISED

This is why we should not look at the dissolution of the SDF or the rehabilitation of Jolani separately.

They are parts of the same process.

The SDF fulfilled one function during one stage of the Syrian war.

The forces around Jolani fulfilled another.

Now Washington is encouraging the construction of a new centralised Syrian state into which former armed formations can be incorporated.

It does not matter that these forces previously fought one another.

It does not matter that one was America's ally while another was officially America's enemy.

What matters is whether they can now be reorganised into a political order that serves US strategic interests.

The names change, the uniforms change and yesterday's enemies become today's partners — but the interests of imperialism remain.

CONTROL WITHOUT A US OCCUPATION ARMY

The most important feature of the emerging situation may be that the United States does not need to occupy Damascus with tens of thousands of American soldiers.

The experience of Iraq and Afghanistan demonstrated the enormous military, financial and political cost of direct occupation.

There is another method.

Influence can be exercised through local armed forces, dependent governments, regional allies, sanctions, economic pressure, diplomatic recognition, intelligence cooperation, investment and control over access to the international financial system.

Others do the fighting.

Others shed the blood.

Others administer the territory.

And when the battlefield has been rearranged, imperialism attempts to determine the political outcome.

From our anti-imperialist perspective, Syria is increasingly being reshaped into a state subordinated to US strategic interests without Washington having to conquer and administer the country with its own army.

This is cheaper.

It produces fewer American casualties.
It creates less domestic opposition inside the United States.
And if successful, it can provide many of the strategic advantages of direct occupation without the costs of maintaining a colonial army on the ground.
The United States did not need to occupy Syria with an American army.
It needed others to fight until a Syria compatible with US interests could be assembled from the ruins.

TURKEY'S ROLE

Turkey is also an essential part of this arrangement.
For years Ankara regarded the SDF and particularly the YPG as an extension of the PKK and repeatedly threatened military action against the Kurdish-controlled region.
Turkey is also one of the most important external supporters of the new authorities in Damascus.
It therefore welcomed the dissolution of the SDF and its absorption into the Syrian state.
President Erdoğan has publicly expressed satisfaction with the integration process, while Turkey has been involved in discussions over how the agreement should be implemented.
Here again former contradictions are being reorganised.
Washington supported the SDF.
Turkey opposed it.
Yet both now support a process that eliminates the SDF as an independent military structure and strengthens the authority of the new Damascus government.
Different interests have converged around a new arrangement.

WHAT HAPPENS TO THE KURDISH PEOPLE?

There is another question that cannot be ignored.
For more than a decade the Kurdish movement in northern and eastern Syria constructed political, social and military institutions of its own.
Whatever disagreements exist regarding its politics and its relationship with the United States, hundreds of thousands of people came to live under those structures.
Women in particular acquired an unusually prominent political and military role.
Now many of those institutions are being dismantled or absorbed into the new state.
The future of the YPJ women's forces, for example, remains unresolved. Damascus has rejected demands that they remain an organised women's combat formation within the Syrian military.
So, the central question for the Kurdish people is not whether Mazloum Abdi receives a title in Damascus.
The real question is:
What political and social rights survive after the SDF disappears?
What becomes of local administration?
What becomes of women's organisation?
What becomes of Kurdish political representation?
And what guarantees exist when the military balance that previously underpinned autonomy no longer exists?
Once again, the history of imperialist alliances should provide a warning.
A proxy is valuable only for as long as imperialism requires its services.

THE REAL TARGET IS THE REGIONAL BALANCE

But the transformation of Syria is not only about Syria.
It directly affects the balance of forces throughout West Asia.
For decades Syria occupied a crucial geographical and political position connecting Iran, Lebanon and Palestine.
It provided strategic depth to forces confronting Israel and US domination and formed an important link in what became known as the Axis of Resistance.
Changing the political orientation of Syria therefore changes the regional map.
A Syria incorporated into a US-backed order can become a barrier where previously there was a bridge.
That represents a direct threat to the resistance in Palestine, Lebanon and Iran.

PALESTINE

The Palestinian resistance has never existed in a vacuum.
Its ability to survive has always been affected by the regional balance of forces.
Israel and the United States therefore have an obvious interest in separating Palestinian organisations from potential political, logistical and military support elsewhere in West Asia.
A Syria hostile to the Axis of Resistance makes the isolation of Palestine easier.
For the Palestinian people fighting for liberation, the right of return and an end to occupation, the transformation of Syria therefore has consequences far beyond Damascus.

LEBANON

Lebanon is equally affected.
The geographical connection between Iran and Lebanon passes through Syria.
Breaking or controlling that route directly affects the ability of Lebanese resistance forces to confront Israeli military power.
A Syria aligned against the Axis of Resistance would therefore change the strategic environment facing Lebanon and increase Israeli freedom of action.
The objective is clear:
separate the centres of resistance and confront them individually rather than allowing them to support one another.

IRAN

And ultimately there is Iran.
For decades the United States and Israel have sought to weaken Iran through sanctions, military encirclement, political pressure and attacks on its regional alliances.
Despite the enormous inequality between their arsenals, Iran has continued to resist US domination and has helped prevent Washington and Israel from exercising unrestricted power across West Asia.
Weakening Iran therefore requires weakening the relationships around it.
Remove Syria from the Axis of Resistance.
Separate Iran from Lebanon.
Isolate Palestine.
Then concentrate pressure upon Iran itself.
Viewed from this perspective, the transformation of Syria is not an isolated change of government.
It is part of a much larger struggle over the future political order of West Asia.

FROM A LINK IN THE RESISTANCE TO A BARRIER AGAINST IT

This may be the greatest strategic consequence of all.
The objective is not simply to replace one president with another.
It is to transform Syria's position within the region.
From a state connected to Iran and the resistance in Lebanon and Palestine into a state integrated into a political order dominated by the United States and its regional allies.
From a link between centres of resistance into a barrier separating them.
For Washington and Israel, such a transformation would represent a strategic victory greater than the capture of any individual Syrian city.
It would help redraw the political geography of West Asia.

IMPERIALISM HAS CHANGED ITS METHOD — NOT ITS OBJECTIVE

The Syrian experience teaches an important lesson.
Imperialism does not always arrive behind an American flag.
It does not always require an American governor or hundreds of thousands of occupation soldiers.
It can work through proxies.
It can work through sanctions.
It can arm one force today and abandon it tomorrow.
It can designate another force as terrorists and rehabilitate its leadership when political circumstances change.
It can use regional powers against one another.
It can destroy a country economically and then make access to reconstruction conditional upon political obedience.
The method changes according to circumstances.
The objective does not.
The objective remains political, economic and military domination.

Syria is therefore entering a new and dangerous phase.

The question is no longer simply who controls which Syrian territory.

The question is who determines Syria's political direction, who benefits from its reconstruction, who controls its resources and foreign relations, and on which side Syria will stand in the wider confrontation between imperialism and the peoples of West Asia.

For the United States and Israel, the goal is a Syria disconnected from the resistance and incorporated into their regional order.

For Palestine, Lebanon and Iran, the consequences could be profound.

And for the Syrian people themselves, the danger is that after fourteen years of bloodshed they discover that the old structures have been destroyed only for their country to be reorganised according to the strategic interests of foreign powers.

Imperialism has not disappeared from Syria.

It is changing the method by which it exercises power.

THE NAMES CHANGE – THE INTERESTS OF IMPERIALISM DO NOT!

HANDS OFF SYRIA!

VICTORY TO THE PALESTINIAN PEOPLE'S STRUGGLE FOR LIBERATION!

LONG LIVE THE RESISTANCE OF THE PEOPLES OF WEST ASIA!

IMPERIALISM WILL NOT DETERMINE THE FUTURE OF THE PEOPLES!

ART FRONT: YILMAZ GÜNEY *(By People's Cinema)*

YILMAZ GÜNEY'S EARLY PERIOD IN CINEMA

People's Cinema wrote an article regarding Yilmaz Guney's life, work and political stance. We share their article in our magazine and thanking them for their valuable contribution.

In this issue, we are telling the story of Yılmaz Güney, one of the master directors of cinema. We are sharing the article in this section from a work prepared through the efforts of the Free Prisoners (Revolutionary Prisoners) in Turkey.

"…

The people of Yenice were poor. Yılmaz's family was poor as well. His childhood and youth passed in poverty. He carried water to agricultural labourers. He worked as a labourer and a cattle herder. During hoeing and planting, he worked behind the others, picked cotton, worked as a butcher's apprentice and clerk, and sold simit and soft drinks.

While working, this child was also trying to complete his primary and secondary education.

At that time, Adana's population was around 400,000. By the 1950s, this figure had reached around 650,000. The city was experiencing distorted and rapid urbanisation.

Adana and its surrounding region were culturally rich. They contained different ethnic, national and religious cultures and structures.

In the 1940s and 1950s, Çukurova was a region where Armenians, Greeks, Assyrians, Turks, Kurds, Turkmens, Arabs, Fellahs and Nusayris, among other different cultures and communities, lived together.

It is said that the first permanent cinema opened in central Adana around 1907. Yet cinema only arrived in Istanbul around 1908.

By the 1940s, apart from small cinemas and open-air summer cinemas, there were said to be five large cinemas in Adana. It is stated that these cinemas showed films from around the world and the Middle East to the people of Adana throughout all 12 months of the year.

It was during the days when vehicles covered with film posters travelled through Adana's neighbourhoods, announcing that evening's film through loudspeakers, that he first encountered cinema.

He was around 13 years old when he first came across cinema.

They went to the poor people's cinemas showing films full of fights and action, because they felt more comfortable there. By contrast, even if they had enough money to enter, they did not prefer the luxurious and attractive cinemas.

"We did not consider either our appearance or our clothes suitable for those cinemas," he said.

Even if only instinctively, he knew where he belonged and which class he came from.

Indeed, this reality would also be reflected in his life and in what he produced.

He had not chosen poverty and destitution, but he would choose to become a revolutionary artist on the side of the people.

HIS EARLY PERIOD IN CINEMA

During his youth, when he ran behind those vehicles and used every possibility he had to get into cinemas, he began working for a film company as a box-office revenue clerk for a daily wage of seven lira.

This job would mark the beginning of the future Yılmaz Güney's first period in cinema.

Because his work required him to travel outside Adana, Güney began travelling through the villages and towns of Diyarbakır, Elâzığ, Mardin and Antep.

After finishing high school, he gained admission to Ankara University Faculty of Law and enrolled there.

However, he experienced financial difficulties.

Thinking that employment opportunities would be better and also wanting to follow the court case that was continuing against him, he came to Istanbul.

He then enrolled in the Faculty of Economics in Istanbul.

But what would shape his life was not these attempts at education; it would be the world of cinema.

While studying in Istanbul, he also began working to support himself.

He found the job he was looking for at the Dar Film company.

He took on the film-distribution work that he already knew very well and was capable of doing.

Because of his job, he began travelling throughout Turkey.

When the owner of Dar Film learned that Güney was being tried for "communism", he immediately dismissed him.

As happened many times in his life, he was unemployed once again.

With the support of Yaşar Kemal, who was working at the newspaper Cumhuriyet at the time, he met director Atıf Yılmaz.

He began working alongside Atıf Yılmaz behind the camera as an assistant on the film Bu Vatanın Çocukları.

Through assistant directing, acting and helping with scripts, he had now fully entered the world of cinema.

He was no longer the box-office revenue clerk Yılmaz Pütün, but Yılmaz Güney, the name by which the people came to know him.

Art is not a neutral sphere in class societies.

Art is one of the most decisive fronts of ideological struggle between the oppressor classes and the oppressed classes.

The ruling class seeks to establish its domination not only in the fields of economics and politics, but also in culture and art.

For this purpose, it uses both instruments of repression and ideological apparatuses.

Under these conditions, artists either take their place alongside the people or serve the interests of the rulers.

Yılmaz Güney is one of the clearest examples of this distinction in the field of cinema in Anatolia.

Throughout his life, Yılmaz Güney was an artist who resisted the physical and ideological policies of repression of the ruling classes,

produced on the side of the people and struggled alongside them.
To understand an artist and determine whether or not they stand on the side of the people, we must ask the following questions:
How did they live?
What did they produce?
For whom did they produce?
How did they think?
What was their attitude towards imperialism?
Let us first get to know Yılmaz Güney by answering these questions.

1) HOW DID YILMAZ GÜNEY LIVE?

As we explained in last week's article, Yılmaz Güney came into the world as Yılmaz Pütün.
He was born in Adana on 1 April 1937 and grew up there.
As a child, he both attended school and worked as an agricultural labourer.
At this early age he also encountered cinema and voluntarily worked alongside travelling cinema workers after school.
During his high-school years, he encountered the poetry of Nâzım Hikmet and socialism on the streets of Adana.
After working for a period as the regional representative of the Kemal and And film companies in Adana, Yılmaz Güney went to Istanbul to attend university and met Atıf Yılmaz.
During this period, he also wrote stories.
With Atıf Yılmaz's support, he began his work in cinema.
And through the merging of cinema and struggle, the life of Yılmaz Pütün became the life of Yılmaz Güney.
Yılmaz Güney's life was filled with struggle, sacrifice and resistance.
Throughout his life he kept his distance from the bourgeois type of artist and regarded art not merely as an aesthetic activity but as a field of political action.
For this reason, he repeatedly became a target of fascism.
Despite repression, censorship and imprisonment, he continued to be an artist of the people.
Because of the scripts he wrote and his ideas, he was sentenced to imprisonment many times and spent years of his life in prison.
Yet even under these conditions, he wrote the scripts for films such as Sürü and Yol during his years of imprisonment and ensured that these films were made through trusted comrades outside.
There was no separation between Yılmaz Güney's life and his art.
This unity was the fundamental quality that made him not merely a filmmaker, but a revolutionary artist.

2) WHAT DID HE PRODUCE?

Yılmaz Güney's cinematic production exposed the suffering, exploitation and poverty experienced by the people.
He used cinema not simply to tell individual stories, but to make the lives, contradictions, problems and resistance of the people visible.
Yılmaz Güney brought the suffering, poverty, contradictions and aspirations of the people onto the cinema screen.
Unlike bourgeois and petty-bourgeois intellectuals, he did not make defeatist, hopeless and degenerate films; he filmed the stories of the people and of the oppressed peoples of the world.
Yılmaz Güney's filmography:
He appeared as an actor in 133 films.
He wrote the screenplays of 64 films.
He directed 26 films.
He produced 15 films.
He won 22 national and international awards.
Umut (1970) was the film in which Yılmaz Güney's cinema declared its class break.
The character Cabbar, who tries to earn his living with a horse-drawn carriage, is a symbol of a life surrendered not to coincidence, but to class relations and exploitation.
Sürü (1978) reveals the dissolution of the feudal structure and the effects of state violence on the people, while Duvar (1983) deals with the repression inflicted by the system on its most defenceless victims: imprisoned children.
These films were not merely aesthetic achievements; they also revealed Anatolian reality in its most naked form.

3) FOR WHOM DID HE PRODUCE?

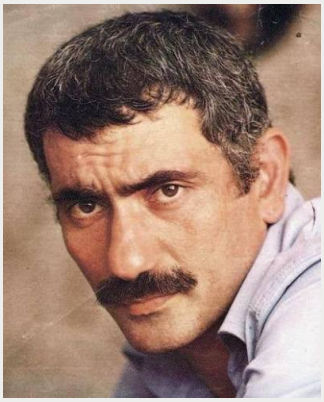
Yılmaz Güney produced his cinema for the people.
The people are not merely an ethnic or geographical identity; it is a class definition.
Against the cinema of the rulers, he became one of the founding figures of people's cinema in Anatolia.
From the selection of actors on film sets to the use of scenery, from writing scripts to distributing films, he drew from the people at every stage and produced together with the people.
Yılmaz Güney made art for the people.
He became the people's director, actor and screenwriter.
His art served the struggle of the people.
He was an artist of the people; he drew his source from the people.
For example, while making Duvar in France, he used children living abroad rather than professional actors.
He taught these children not only acting, but every stage of cinema production.
This process was not merely the production of a film; it was also a model of education.
The filmmaking process was later compiled into a documentary and used as an educational tool.
This understanding overlaps with the people-oriented aesthetic approach seen in Soviet cinema.
Sergey Yutkevich, an important figure in post-revolutionary Soviet cinema, described those days in his work Cinema of the Revolution:
"When we entered the world of art, we were 16–17 years old. Yet there was a very simple explanation for this. The revolution had opened the way for us young people."
Yılmaz Güney's aim was also this: to explain struggle to the children of the people through cinema, and to teach young people to dream and produce so that they would not degenerate and surrender to the system.

4) HOW DID HE THINK?

Yılmaz Güney was a defender of organised struggle.
He regarded the organisation of the people against fascism and imperialism as essential and never placed faith in narratives of individual salvation.
This thinking was directly reflected in his cinema.
He argued that art and politics could not be considered separately.
He regarded the understanding that says "art on one side, politics on the other" as a bourgeois tactic for depoliticising the people and openly opposed it.
At a Newroz celebration held in Paris in 1984, he said:
"We keep alive in our hearts and in our struggle the memory of those who died fighting, those who were martyred for this cause..."
This statement is clear evidence that his art was also a manifesto of struggle.

5) WHAT WAS HIS ATTITUDE TOWARDS IMPERIALISM?

Yılmaz Güney maintained a clear and organised position against imperialism.
This position was expressed not only in his ideas, but also in his practical actions.



Against the instruments of cultural hegemony of U.S. imperialism, he organised a people-oriented cinema.
He understood very well that cinema, particularly after the Second Imperialist Partition War, had become an instrument of imperialism's psychological warfare.

Against Hollywood cinema's ideological encirclement, he built a local and people-oriented line of cinema.

For this reason, he was targeted by the bourgeoisie and subjected to personal smear campaigns, distortions and false reports.

The aim was not only to discredit Yılmaz Güney, but also the revolutionary artistic line he represented in the eyes of the people.

However, these attempts failed.

The respect Yılmaz Güney enjoyed among the people was not merely artistic; it was also political.

He did not hesitate to take a direct part in this struggle against imperialism and its local collaborators.

In 1971, he took the risk of hiding Mahir Çayan and his comrades in his home.

A DIRECTOR WHO LIVES IN THE HEARTS OF THE PEOPLE

His willingness to hide them in his home was one of the clearest demonstrations that he took sides in the revolutionary struggle not only on the stage or screen, but directly in life itself.

Yılmaz Güney never stepped back in his position against imperialism.

He did not avoid paying a price.

Despite exile, imprisonment, censorship and all forms of repression, he remained on the side of the people, revolution and freedom.

CONCLUSION: YILMAZ GÜNEY AS A REVOLUTIONARY FILMMAKER

Yılmaz Güney was not merely a cinema artist, but a revolutionary intellectual who defended the interests of the people.

He saw art as one front of the revolutionary struggle and was prepared to pay every price for this cause.

Against the artistic understanding of the rulers, he produced a people-oriented aesthetic and turned cinema into an instrument for the organisation and political consciousness of the people.

Today, keeping Yılmaz Güney alive is possible not merely by commemorating him, but by continuing his struggle.

We are the ones who truly keep Yılmaz Güney alive and who want to build the world of Yılmaz Güney's dreams; therefore, Yılmaz Güney is our history!

We have inherited his flag!

Yılmaz Güney belongs to us!

We can do it!

History has proved this many times through the Soviets and through Yılmaz Güney.

The children of the people make the best and the most beautiful!

Yılmaz Güney was a revolutionary artist who gave a revolutionary direction to Anatolian cinema and brought the problems of the peoples of Anatolia into his art.

He produced by putting himself into what he created, had the courage to pay the price for what he produced and defended what he had done until his last breath.

Yılmaz Güney was revolutionary not only in his films and novels, but also in his life.

There was no contradiction between what he wrote and how he lived.

Naturally, this personality did not escape the attention of the rulers.

Because he hid Mahir and his comrades in his home and assisted the THKP-C and DEV-GENÇ, he was sentenced to seven years in prison.

Fatoş Güney later described Mahir and his comrades in an interview as follows:

> *"One evening in 1971. Three young men running like gazelles from the army and state forces knocked on the door of our home in Levent. They were being searched for everywhere. The curfew was about to begin, and they had nowhere else they could go. We hid them in the attic of our house.*
>
> *We put both our own lives and the life of our unborn son in danger. Because of this, Yılmaz spent two years imprisoned in Selimiye.*
>
> *Our son took his first steps in the courtyard of Selimiye Prison. But I have never regretted what we did."*

Yılmaz Güney's wife, Fatoş Güney, today also stands alongside the struggle against the Pit-Type Prisons.

She issued a statement for Grup Yorum members continuing their indefinite hunger-strike resistance for the closure of the S, R and Y Pit-Type Prisons.

Continuing the same love and solidarity, Fatoş Güney expressed her demand for justice as follows:

"AGAINST THE TIMES THAT TOUCH GRUP YORUM

Today, the voice of Grup Yorum
Is being imprisoned beneath the shadow of iron doors.

Yet every one of their melodies
Is as free as the march of a people,
The resistance of a mother,
The dream of a child.

No one can silence a song;
Because songs
Sprout from the places
Forgotten by darkness.

And we
Do not accept
This silence they seek to impose upon our voice.

Today this is not a lament,
It is a call:

Let the imprisonment of folk songs end.
Let justice open the doors from within.

And let freedom
Spread once again across the world
Like the clearest note in a choir.

Grup Yorum's voice is our voice.

Every song that has been sung
Is the oldest voice of freedom.

Fatoş GÜNEY"

Yılmaz Güney had said:

"I am a man of struggle. My cinema too is the cinema of a struggle, the struggle for the liberation of my people."

In its 1990 album Gel ki Şafaklar Tutuşsun, Grup Yorum composed the instrumental piece Umut for Yılmaz Güney.

Yılmaz Güney belongs to us!

With his legacy, we sing the songs of our struggle and continue making the cinema of our struggle.

A DIRECTOR WHO LIVES IN THE HEARTS OF THE PEOPLE

Fatoş Güney describes how they hid Mahir Çayan and his comrades in their home:

"One evening in 1971. Three young men running like gazelles from the army and state forces knocked on the door of our home in Levent. They were being searched for everywhere. The curfew was about to begin, and they had nowhere else they could go. We hid them in the attic of our house..."

Yılmaz Güney was sentenced to seven years in prison for hiding Mahir Çayan and his comrades.

In the courtroom, he defended the legitimacy of what he had done by saying:

"If similar requests were made of me today, I would behave in exactly the same way."

12 MARCH 1971...

THE JUNTA YEARS AND ANOTHER CONVICTION...

These were days when the revolutionary movement was becoming a hope for the peoples of Anatolia and a nightmare for the bourgeoisie, and when the heroic epics of the generation of sacrifice were shaking the country.

Yılmaz Güney greeted this period with great enthusiasm in his heart, saying:

"The youth are carrying out the most correct actions today."

17 May 1971...

Israeli Consul General Efraim Elrom was kidnapped by the THKP-C.

22 May 1971...

During "Operation Storm 1" and the curfew, Elrom was found dead.

The night of 22–23 May...

One hour before the curfew, the Front called Yılmaz Güney.

Yılmaz Güney answered this call without hesitation.

He got into his car and headed towards the house in Fatih where the leaders of the THKP-C were staying.

A few hours later, Ulaş returned to Saffet Alp's house in Fatih.
Ulaş said to Mahir:
"We are going."
Mahir Çayan, Hüseyin Cevahir, Ulaş Bardakçı and Oktay Etiman armed themselves and went out into the street.
As soon as they stepped outside, they encountered a grey car approaching the door.
Yılmaz Güney took the Front's leaders and fighters into his car and set off towards his home in Levent.
The curfew was beginning...
All roads had been occupied by soldiers.
Searches at every step...
Cars were being stopped and searched from top to bottom.
The car driven by Yılmaz Güney approached a checkpoint and stopped.
The soldiers approached the car to search it.
The soldier leaning towards the driver's window realised that the man behind the wheel was the famous film actor Yılmaz Güney.
He suddenly became excited and shouted:
"Ah, Yılmaz Abi, is that you? Sorry for holding you up. Go on, goodbye, brother."
The car moved away from the checkpoint.
Ulaş Bardakçı got out somewhere around Levent.
The doors of homes across Istanbul had already begun to be knocked on.
The car driven by Yılmaz Güney, carrying Mahir Çayan, Hüseyin Cevahir and Oktay Etiman, arrived at his home in Levent.
Yılmaz Güney placed Mahir and his friends in the safest part of his home, the attic.
A tense night of waiting...
Towards dawn, the expected visitors arrived.
Yılmaz Güney, who had not slept all night, watched the soldiers entering the street from the window of his home.
The door was knocked.
The officer commanding the soldiers saw Yılmaz Güney looking through the half-open door and smiled awkwardly:
"Sorry to disturb you. But duty... We are looking for anarchists. We have to search every house."
Yılmaz Güney stepped aside and allowed the officer and soldiers inside.
When the officer repeated that they were "looking for fugitives", Yılmaz Güney smiled and pointed upwards towards the ceiling with the index finger of his right hand:
"They're upstairs."
The officer, unable to resist such a joke, burst into laughter.
Yet it was not a joke.
At that very moment, Mahir and his friends were waiting in the attic with their hands on their triggers.
Yılmaz Güney later described the "joke" he played on the officer that night:
"I played the greatest and most difficult role of my life.
I must have played my role convincingly, because the officer was convinced by the 'joke'. He left without properly searching the house or looking in the attic."
Two years later...
19 February 1972...
A house in Arnavutköy was surrounded.
The call to "surrender" was answered with gunfire.
A short time later, the person carried out of the house on a stretcher was none other than Ulaş Bardakçı.
Ulaş's death was announced the following day in large headlines.
Yılmaz Güney was rocking his son's cradle.
He softly sang a folk song to him:

> *"...I could not bear even to kiss him; they wrapped him in crimson blood..."*

Yılmaz Güney was crying, hiding his tears from his wife Fatoş.

16 MARCH 1972...

Yılmaz Güney, defendant number 12 in the THKP-C trial...
At the first hearing of the case, Yılmaz Güney responded to the prosecution's allegations that he had aided and sheltered Mahir Çayan and his comrades by saying:
"If similar requests were made of me today, I would behave in exactly the same way."
The trials were concluded quickly.
Yılmaz Güney was sentenced to seven years' imprisonment and three years' exile.
But he was not afraid of imprisonment.
In one of the letters he wrote to his wife Fatoş, he said:
"The real prison is the prison a person creates inside their own mind. That is the prison that restricts life, and it must be destroyed at the first opportunity."
Despite everything, he continued to say "cinema".
"One day, I and those who think like me will carry Turkish cinema to the world. It is my physical body that is imprisoned; my mind is not imprisoned and nobody can stop it."
And that is what happened.
Nobody could stop him.
Stories, novels and screenplays flowed continuously from his pen, day and night.
He was a man in love with books, pens and paper.
Prison was a school in which he tested with tremendous determination his belief in "surpassing himself".
In a letter sent to his wife Fatoş on 16 October 1972, he wrote:
"I will surpass myself. I convince myself that I will overcome all impossibilities and make world-class films...
I will do it, won't I? I will succeed, won't I, my love?"
And his "belief" produced its first results confirming him.
First, his novel Boynu Bükük Öldüler received the Orhan Kemal Novel Prize.
Then, in a competition organised by Milliyet Sanat magazine among 25 artists and writers, he was chosen as Artist of the Year.
After that, the Ankara Journalists' Association named him People's Artist of the Year.
Meanwhile, the "Freedom for Yılmaz Güney" campaigns became one of the important links in this process.
Many artists and writers from 13 countries voiced the demand for "Freedom for Yılmaz Güney".
From Elizabeth Taylor to Jean-Paul Sartre, from Costa-Gavras to Jules Dassin, many famous figures conveyed this demand to the political authorities with their signatures.
Jules Dassin was one of those who had been persecuted in the United States during the McCarthy period as an "undesirable" figure and who, together with filmmakers such as J. Berry and Joseph Losey, had been forced to leave the country and settle in Paris.
He understood the demand for "Freedom for Yılmaz Güney" better than most.
18 May 1974...
The new CHP government announced an amnesty.
Among the many people released on 20 May 1974 was Yılmaz Güney.

YILMAZ GÜNEY'S LAST FILM, DUVAR;

A CONCRETE EXAMPLE THAT ONLY THE CHILDREN OF THE PEOPLE CAN MAKE THE MOST BEAUTIFUL FILMS

The film Duvar was shown in Turkey 16 years after it was made.
In this film, made in 1983, Yılmaz Güney dealt with an uprising that began in the children's ward of Ankara Central Closed Prison in 1976, which he had personally witnessed, and which spread throughout the entire prison.
Deeply affected by this event, Yılmaz Güney wrote a novel entitled We Want a Stove, a Windowpane and Two Loaves of Bread while imprisoned in Kayseri Prison, where he was sent after the uprising.
The window of the children's ward was broken, and the children, unable to endure the cold, began an uprising.
Their demands were a stove, a windowpane and two extra loaves of bread.
In response to these legitimate demands, the children's uprising was violently suppressed, and the children were beaten beyond recognition.
The uprising in the children's ward soon spread throughout the prison, and revolutionary prisoners also joined it.
The screenplay of the film was based on this novel.
With the exception of Tuncel Kurtiz and Ayşe Emel Mesci, all the actors appeared before a camera for the first time in their lives.
A location was arranged in France for filming, and work began.

Through the film Duvar, Yılmaz Güney would portray Turkey's prisons and fascism.

Fatoş Güney wrote:

"On the other hand, with its powerful associations with the atmosphere of Turkey in the 1980s, surrounded by cruelty, humiliation, torture, impoverishment and repression, Duvar also served to revitalise the campaign exposing the military dictatorship in Turkey. Duvar also contained the message of Yılmaz's ideal of a Turkey freed from its walls."

In Duvar, Yılmaz Güney gathered together those whom this system had cast by the roadside and opened space for them.

While teaching each of them acting and directing, he also learned from them.

The film he achieved together with them won many awards.

Later, the documentary Around the Wall, which told the story of the film's production, came to be watched and shown almost like an educational film within the cinema industry.

Regarding Around the Wall, those closest to the production described what took place during filming.

The documentary shows Yılmaz Güney's working method on the film set and his relationship with the actors.

Many of the actors in the film had no previous cinema experience.

In particular, those playing the imprisoned children were themselves the children of worker and labouring families living there.

Some were Kurdish, some Palestinian and some Turkish.

In the documentary, we see a Yılmaz Güney who is at times angry, at times affectionate, sometimes apologetic, but above all someone who advances towards his goal with love and reason and who, whatever he does, strives to make his work better.

The documentary contains many unforgettable scenes.

Some scenes take hours to film.

Yılmaz Güney approaches the young actor whose character is named Şaban and says:

"Come on, my dear, now you need to cry, come on, try!"

But our little hero remains silent.

With an embarrassed expression on his face, he stubbornly refuses to cry, as he had done many times in previous scenes.

Gentle persuasion does not work.

Getting angry produces no result.

They wait, but the child simply will not cry.

Finally, they bring one of the little actor's friends onto the set.

This time his friend tries to persuade him.

While his friend is trying to convince him under the rain, the scene is finally completed.

Yılmaz Güney fully assumes the identity of the director.

During the attempts to persuade him, gentle words eventually turn into anger; patience gives way to impatience, then comes a slap and a kiss...

Eventually, with the offer:

"You cry, and I'll cry too!"

the little actor finally agrees to cry.

His friend takes the megaphone and filming begins.

Then there are the moments when Güney stops the filming of scenes in which guards beat prisoners and personally demonstrates how prisoners are actually beaten.

He takes a baton in his hand and portrays a violent prison guard attacking with rage, almost losing himself in the violence.

There is Elia Kazan's visit to the film set, the shaving of the children's heads and the workers all coming together to sing marches, among many other valuable moments.

The documentary brings all these striking scenes before our eyes.

Duvar was Yılmaz Güney's final film.

After years of exposure to fascism and harsh prison conditions, he was diagnosed with cancer.

APRIL 1984...

THE DEATH FAST BEGAN IN TURKEY'S PRISONS

Five months before his death, Yılmaz Güney joined the Paris–Strasbourg march in order to support the Death Fast resistance and make their voices heard.

"April 1984... The 'long march', which would continue from Paris to Strasbourg, begins. At the head of the march is Yılmaz Güney. In the photographs, Yılmaz Güney can be seen to have become extremely thin.

These are the most critical days of his illness...

The 450-kilometre Paris–Strasbourg march created significant public awareness as the 'March to Expose the Junta'.

When the march was completed in Strasbourg on 8 May, a large meeting was organised.

People's Tribunals were established and members of the junta were convicted in absentia.

Yılmaz Güney won this battle too.

But the days that followed would become even more difficult for him.

When he was admitted to hospital for the second time, his condition was already very serious.

Friends who shared his hospital days almost stood guard at his bedside out of respect."

Yılmaz Güney fought against cancer until 9 September 1984.

Following his death, his body was buried in Père Lachaise Cemetery, where the Paris Communards are also buried.

Yılmaz Güney said:

"In every sphere of life, we must become and train good fighters, successful fighters.

We must play our instruments well, very well.

We must sing good, very good folk songs; write good stories, good poems and powerful novels...

Our mountains, plains and forests are waiting for us.

We do not want to spend our entire lives in exile singing songs of exile.

We are a people who write epics through our courage, and we possess the determination and strength to overcome every difficulty standing before us.

Turk, Persian, Arab and Kurd; the class brotherhood of the oppressed peoples is one of our most powerful weapons.

Friend and enemy alike should know that we will win...

We will certainly win.

It is better to die as a freedom fighter than to live as a slave.

Long live the brotherhood and solidarity of the Kurdish, Turkish, Arab and Persian peoples."

As the workers of People's Cinema, we will develop our cinema together with the children of the people through what we have learned from Yılmaz Güney.

Because only and only the children of the people can make the most beautiful films!

OUR MARTYRS ARE OUR VANGUARDS

MAO ZEDONG

THE REVOLUTIONARY WHO CHANGED CHINA

9 September 1976 — Mao Zedong

On 9 September 1976, Mao Zedong, Chairman of the Communist Party of China and one of the principal leaders of the Chinese Revolution, died in Beijing.

Mao had devoted his political life to the struggle against imperialist domination, landlordism and the old social order, and to the revolutionary transformation of China.

Born in 1893 in Shaoshan, Hunan province, Mao grew up during a period in which China was weakened by internal crisis, foreign intervention, unequal treaties and the presence of imperialist powers in important parts of the country.

The October Revolution of 1917 had a major influence on revolutionary movements throughout the world, including in China.

In 1921, Mao took part in the First National Congress of the Communist Party of China, becoming one of its founding members.

One of the central questions facing the Chinese Communists was how Marxism could be applied to the concrete conditions of China.

China was overwhelmingly rural, with the great majority of the population made up of peasants. Mao increasingly argued that the peasantry could become a decisive revolutionary force under Communist leadership.

This understanding became one of the defining features of the Chinese revolutionary strategy.

THE LONG STRUGGLE FOR REVOLUTION

The Chinese Revolution developed through decades of civil war, foreign invasion, political repression and mass mobilisation.

After the breakdown of cooperation between the Communist Party and the Kuomintang in 1927, Communists were subjected to severe repression.

The Communist movement increasingly established revolutionary bases in the countryside and organised armed forces that became known as the Chinese Red Army.

In 1934, under heavy military pressure from Kuomintang forces, the main Communist forces abandoned their base in Jiangxi and began what became known as the Long March.

The Long March lasted until 1935 and covered thousands of kilometres before the main Communist forces established themselves in north-western China.

During this period, Mao's political and military influence within the Communist Party grew substantially.

The Long March later became one of the most powerful symbols in the history of the Chinese Revolution — a symbol of survival, endurance and the ability of a revolutionary movement to recover from severe setbacks.

RESISTANCE TO JAPANESE OCCUPATION

Japan had already occupied Manchuria in 1931, and in 1937 launched a full-scale invasion of China.

In response, the Communist Party and Kuomintang formed the Second United Front against Japan, although deep political and military tensions between them continued throughout the war.

Communist-led forces organised extensive guerrilla warfare behind Japanese lines and expanded their political influence in many rural areas.

When Japan surrendered in August 1945, the conflict between the Communist Party and Kuomintang again developed into full-scale civil war.

Despite substantial American political, financial and military assistance to the Kuomintang government of Chiang Kai-shek, Communist forces continued to gain ground.

By 1949, the People's Liberation Army had won decisive victories across mainland China.

On 1 October 1949, Mao Zedong proclaimed the establishment of the People's Republic of China in Beijing.

The Kuomintang government subsequently retreated to Taiwan.

The victory of the Chinese Revolution had enormous international significance.

For peoples struggling against colonialism throughout Asia, Africa and Latin America, it demonstrated that a revolutionary movement rooted among the masses could defeat forces backed by much greater material resources.

“THE PEOPLE, AND THE PEOPLE ALONE”

One of the central themes of Mao's political thinking was the role of the masses in making history.

He wrote:

“The people, and the people alone, are the motive force in the making of world history.”

For Mao, revolutionary politics could not simply be imposed upon the people from above.

Revolutionaries had to investigate social conditions, learn from the experiences of the masses and transform those experiences into organised political struggle.

This approach became associated with what Mao called the mass line.

The principle was often summarised as taking ideas from the masses, concentrating them through political analysis, and returning them to the masses in the form of policies and organisation.

Mao repeatedly warned against bureaucratism and against revolutionary organisations becoming separated from the people.

SOCIALIST TRANSFORMATION AND CONTINUING CLASS STRUGGLE

After 1949, the new government carried out extensive land reform and began reorganising China's economy and political institutions.

During the 1950s, private industry was progressively brought under state or collective ownership, while agriculture was reorganised through cooperatives and later people's communes.

Mao argued that the establishment of a socialist state did not automatically eliminate class contradictions.

He became increasingly concerned that bureaucratic privilege and capitalist tendencies could develop inside socialist institutions and even within the Communist Party itself.

These ideas contributed to the launch of the Great Proletarian Cultural Revolution in 1966.

Mao encouraged mass political mobilisation against what he regarded as bureaucratic and capitalist tendencies within the party and state.

The Cultural Revolution mobilised millions of people, particularly young people, but it also produced intense political conflict, persecution, institutional breakdown and considerable social upheaval.

Its meaning and legacy remain among the most disputed questions in the history of the People's Republic of China.

For Mao, however, the central political question was whether socialist transformation could continue after a revolutionary party had taken state power, or whether new privileged forces could eventually restore capitalist relations.

This question would influence revolutionary organisations throughout the world.

MAO AND THE INTERNATIONAL REVOLUTIONARY MOVEMENT

The Chinese Revolution became an important reference point for anti-colonial and revolutionary movements internationally.

During Mao's lifetime, the People's Republic of China supported a number of national liberation movements and revolutionary organisations, particularly in Asia, Africa and Latin America.

Mao's writings on guerrilla warfare, protracted people's war, the mass line, contradictions and revolutionary organisation were translated widely and studied by movements far beyond China.

Vietnamese, Filipino, Indian, African and Latin American revolutionary movements were among those influenced to varying degrees by the experience of the Chinese Revolution.

His ideas also became influential among sections of the Palestinian revolutionary movement and other anti-imperialist forces in West Asia.

For many revolutionaries, the Chinese experience reinforced a fundamental lesson:

material superiority alone does not determine the outcome of a political struggle.

A much weaker force can survive and eventually defeat a stronger enemy when it is deeply rooted among the people, organised politically and capable of sustaining a long struggle.

MAO ZEDONG'S LEGACY

Mao died on 9 September 1976, at the age of 82.

The China in which he died was profoundly different from the China into which he had been born.

Foreign concessions and the system of unequal treaties had disappeared.

The landlord class had been dispossessed through land reform.

China had become a unified and internationally independent state under Communist Party rule.

At the same time, the revolutionary period under Mao also contained major political campaigns, severe economic difficulties and intense internal struggles whose consequences continue to be debated.

Mao's historical importance, however, cannot be understood separately from the Chinese Revolution itself.

He was one of its principal political and military leaders and one of the most influential communist theoreticians of the twentieth century.
His writings shaped revolutionary movements far beyond China's borders.
And the victory of the Chinese Revolution gave confidence to peoples who had been told that imperialist domination could never be defeated.
The questions Mao raised remain political questions today:
Who holds political power?
Which class controls society's wealth?
How can revolutionaries remain connected to the masses?
How can a revolutionary movement prevent bureaucracy and privilege from replacing popular participation?
Can apparently weaker peoples defeat vastly stronger imperialist powers?
Mao's answer placed the decisive force not in weapons or wealth, but in the organised masses.
“The people, and the people alone, are the motive force in the making of world history.”

MAO ZEDONG IS IMMORTAL!

LONG LIVE THE STRUGGLE AGAINST IMPERIALISM!

LONG LIVE THE ORGANISED POWER OF THE PEOPLE!

THE PEOPLE MAKE HISTORY!

EBRU TIMTIK

“OUR DEMANDS ARE YOUR DEMANDS”

THE PEOPLE’S LAWYER WHO MADE HER LIFE HER FINAL DEFENCE

On 27 August 2020, People’s Lawyer Ebru Timtik was martyred on the 238th day of her death fast, which she had undertaken demanding the right to a fair trial.
Six years have passed, but Ebru Timtik has not been forgotten. Her name has become inseparable from the struggle for justice, the defence of political prisoners and the resistance of lawyers who refuse to abandon their clients in the face of repression.
Ebru was not simply defending herself. In her own words, the demand she and her colleague Aytaç Ünsal raised was, in its broadest meaning, justice. She insisted that their struggle was not for a privilege belonging to two imprisoned lawyers. The right to a fair trial belonged to everyone.

“Our demands are your demands.”

That was the essence of her resistance.

A LAWYER OF THE PEOPLE

Ebru Timtik was a lawyer of the People’s Law Office (Halkın Hukuk Bürosu – HHB) and a member of the Progressive Lawyers’ Association (ÇHD).
For Ebru, being a lawyer did not mean remaining neutral between the oppressor and the oppressed. The People’s Law Office defended workers, political prisoners, revolutionaries, journalists whose freedom of expression had been attacked and people subjected to state repression.
Ebru herself explained that throughout their professional lives they had struggled for justice. The office dealt not only with political cases but also labour law, constitutional applications and cases before the European Court of Human Rights. Its lawyers regarded the defence of the oppressed as an inseparable part of their profession.
It was precisely this understanding of advocacy that brought the People’s Lawyers themselves before the courts.
In March 2019, Ebru was among a group of ÇHD and HHB lawyers sentenced to lengthy prison terms on terrorism-related charges. Ebru received a sentence of 13 years and six months.
International lawyers observing the proceedings subsequently raised serious concerns about the fairness and independence of the trial. Among the problems identified were the use of anonymous witnesses, restrictions on the defence’s ability to question witnesses and the removal of judges who had previously ordered the release of imprisoned lawyers.
But Ebru did not accept injustice silently.

THE DEFENCE CONTINUED WITH HER BODY

On 5 January 2020, while imprisoned in Silivri Prison, Ebru began a hunger strike demanding a fair trial. On 5 April, together with fellow People’s Lawyer Aytaç Ünsal, she transformed the action into a death fast.
She regarded the resistance not as something separate from her work as a lawyer, but as its continuation.
She wrote from prison that she and Aytaç remained lawyers and wanted to continue practising law. The death fast, she explained, was a continuation of “the defence”.
This was central to Ebru’s understanding of rights. Rights written on paper were not enough. They had been won historically through struggle and could only be protected when people were prepared to defend them.
Ebru rejected attempts to reduce the death fast to a personal tragedy. She did not ask people to pity her.
“Do not pity us,” she wrote.
For someone prepared to endure months of hunger for a fundamental right, pity was not solidarity. What she demanded was responsibility: that lawyers, bar associations and everyone who believed in justice should recognise that an attack upon the right to a fair trial was an attack upon the rights of all.
As her health deteriorated, the Forensic Medicine Institute concluded that keeping Ebru and Aytaç in prison was medically unsuitable. Yet Ebru was not released. She was transferred to hospital, where the death fast continued.
On 27 August 2020, Ebru Timtik was martyred.
She had resisted for 238 days.

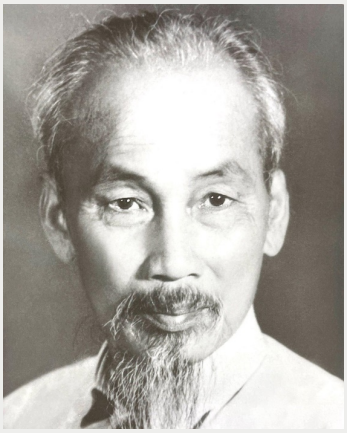
“WHERE THERE IS INJUSTICE, EBRU IS THERE”

Five years after her martyrdom, Aytaç Ünsal described Ebru not as someone distant or extraordinary, but as a daughter of the people.
She loved deeply, cared deeply, believed, hoped and was prepared to pay any price to protect those she loved.
Aytaç said that Ebru’s influence continued to grow because injustice itself continued to grow. Wherever there was a demand for justice, Ebru was present.
Her resistance, he said, had given people the courage to challenge injustice and to insist upon their rights under every condition.
Ebru’s struggle also crossed the borders of Turkey.
Following her martyrdom, the Council of Bars and Law Societies of Europe (CCBE) exceptionally awarded her a posthumous Human Rights Award, recognising her struggle in defence of the right to a fair trial.
Her name also lives on internationally through the Ebru Timtik Award and International Fair Trial Day, keeping the question for which she gave her life before lawyers and peoples throughout the world.
But Ebru Timtik’s greatest monument is not an award.
It is the continuing struggle for justice.
It is every lawyer who refuses to abandon a political prisoner.
It is every prisoner who refuses to surrender their dignity.
It is every person who, confronted by injustice, refuses to remain silent.
Ebru said that their demands were our demands.
Six years after her martyrdom, those words remain true.

EBRU TIMTIK IS IMMORTAL!

LONG LIVE THE STRUGGLE FOR JUSTICE!

UNCLE HO LIVES IN THE STRUGGLE OF THE PEOPLES



2 September 1969 — Ho Chi Minh

On 2 September 1969, the Vietnamese people and the revolutionary movement throughout the world lost one of the great leaders of the twentieth century: Ho Chi Minh, affectionately known by millions as Uncle Ho.

Ho Chi Minh dedicated his entire life to the liberation of Vietnam from colonialism and imperialism and to the construction of a society in which the Vietnamese people would determine their own future. Revolutionary, communist, organiser and internationalist, he became a symbol not only for Vietnam but for oppressed peoples struggling for national and social liberation across the world.

Born Nguyễn Sinh Cung in 1890, Ho Chi Minh grew up while Vietnam was under French colonial rule. From an early age he witnessed the poverty, humiliation and repression imposed upon his people. Like many revolutionaries of his generation, he understood that national independence could not simply be given by the colonial powers; it had to be won through struggle.

His search for a path to liberation took him far beyond Vietnam. He travelled and worked in Europe and other parts of the world, encountering workers' movements, socialist organisations and the revolutionary ideas that had been strengthened by the victory of the October Revolution of 1917.

It was through Marxism-Leninism that Ho Chi Minh found what he believed to be the political path capable of uniting the struggle against colonialism with the struggle for socialism. He understood that the liberation of Vietnam was part of a much wider worldwide confrontation between imperialism and the oppressed peoples.

In 1930, Ho Chi Minh played a decisive role in the establishment of the Communist Party of Vietnam. Later, during the Second World War, he helped build the Viet Minh, bringing together forces committed to ending foreign occupation and winning Vietnamese independence.

In August 1945, the Vietnamese people rose in the August Revolution. On 2 September 1945, standing before hundreds of thousands of people in Hanoi, Ho Chi Minh proclaimed the establishment of the Democratic Republic of Vietnam.

But imperialism did not accept the independence of the Vietnamese people.

France attempted to restore its colonial domination, beginning another long and bloody war. Under the leadership of the Vietnamese revolutionary movement, the people resisted. Their victory over the French colonial army at Dien Bien Phu in 1954 shook the colonial system throughout the world and demonstrated that a determined people, organised and prepared to sacrifice, could defeat a militarily superior imperialist power.

Yet Vietnam was still not allowed to live in peace.

The United States increasingly intervened in Vietnam, attempting to prevent the reunification of the country and destroy the revolutionary movement in the South. What followed was one of the most brutal imperialist wars of the twentieth century. Millions of Vietnamese people were killed, villages were destroyed, forests were poisoned and enormous quantities of bombs were dropped upon the country.

But Vietnam did not surrender.

Ho Chi Minh became the international face of this resistance. His name was repeated in demonstrations across Europe, Asia, Africa, Latin America and the United States itself. For a generation of revolutionaries, students, workers and anti-imperialists, Vietnam became proof that imperialism was not invincible.

Ho Chi Minh continually emphasised that national independence and socialism were inseparable. Independence without the liberation of working people would remain incomplete. At the same time, he understood that revolution could not be copied mechanically from one country to another. Marxism-Leninism had to be applied to the concrete conditions, history and culture of each people.

His famous words expressed the determination of the Vietnamese revolution:

"Nothing is more precious than independence and freedom."

Ho Chi Minh did not live to see the final liberation and reunification of Vietnam. He died in Hanoi on 2 September 1969, while the war against US imperialism was still continuing.

Six years later, in April 1975, the revolutionary forces entered Saigon and the US-backed regime collapsed. Vietnam was reunified, completing the struggle to which Ho Chi Minh had devoted his life.

But Uncle Ho's importance reaches far beyond the borders of Vietnam.

He belongs to the history of every people who have fought colonialism and imperialism; to every revolutionary movement that has refused to accept that the powerful will always dominate the weak; and to every generation that understands that liberation is not granted—it is organised, fought for and won.

Ho Chi Minh showed that a people armed with political consciousness, organisation, courage and determination could confront the greatest imperialist powers of their time.

His life remains an example of revolutionary internationalism, modesty, discipline and unwavering faith in the people.

More than half a century after his death, the words and example of Uncle Ho continue to live wherever peoples resist occupation, colonialism, exploitation and imperialist domination.

HO CHI MINH IS IMMORTAL!

LONG LIVE THE STRUGGLE OF THE PEOPLES AGAINST IMPERIALISM!

LONG LIVE INTERNATIONAL SOLIDARITY!

FATHI KHAZEM — THE FATHER OF MARTYRS

21 August 2026 — Jenin, Occupied Palestine

On 21 August 2026, Fathi Zidan Khazem, known throughout Palestine as Abu Raad, was martyred when Israeli occupation forces raided his home in the centre of Jenin.

He was 59 years old.

By the time of his martyrdom, Fathi Khazem had already endured the loss of two sons to the occupation, the imprisonment of his daughter, repeated Israeli raids and the destruction of his family home. Yet he became known throughout Palestine for refusing to bow his head.

Palestinian accounts state that Israeli soldiers entered his home in Jenin in the early hours of the morning, shot him at close range and prevented an ambulance from reaching him. His body was subsequently seized by Israeli forces. The Israeli military gave a different account, saying that Khazem attempted to stab a soldier before being shot.

According to accounts from his family, during his final confrontation Israeli soldiers ordered him to kneel.

His answer was:

“Who are you to ask me to bow?”

Those words summed up the life for which Abu Raad had become known.

A FAMILY THAT PAID A HEAVY PRICE

Fathi Khazem was born in Jenin refugee camp on 9 September 1966. His family had experienced displacement, and he grew up amid the continuing consequences of the Palestinian Nakba and occupation.

During the First Intifada, he spent several years in prison. Following the establishment of the Palestinian Authority, he joined the Palestinian National Security Forces, eventually serving as an officer.

But it was after 2022 that the name Abu Raad became known throughout Palestine.

His eldest son, Raad Khazem, was killed by Israeli forces in Jaffa in April 2022 following the armed attack he carried out on Dizengoff Street in Tel Aviv, in which three Israelis were killed.

Following Raad's death, the Israeli authorities pursued Fathi Khazem and demanded that he surrender himself. He refused.

Only months later, on 28 September 2022, Israeli forces raided Jenin again. His second son, Abdul Rahman Khazem, was martyred during the Israeli operation.

Two sons had now been taken from the same family.

Israeli forces also repeatedly targeted the Khazem family home, demolishing and damaging it during operations in Jenin.

Yet Abu Raad continued to appear publicly. His speeches emphasised steadfastness, Palestinian unity and resistance to occupation. For many Palestinians, particularly in Jenin refugee camp, he increasingly became known simply as “the father of the martyrs.”

HIS DAUGHTER REMAINS A PRISONER

The occupation's repression of the Khazem family did not end with his two sons.

His daughter, Shaimaa Fathi Khazem, born in 1999 and from Jenin refugee camp, was arrested in August 2025.

She is being held under administrative detention — imprisonment without a criminal conviction and without the normal process of a trial.

In June 2026, her administrative detention was renewed for the fourth consecutive time, for another three months. At the time of her father's martyrdom, she had already spent more than a year in Israeli detention.

Thus, when Fathi Khazem was martyred, one daughter remained behind the walls of an Israeli prison while two of her brothers had already been martyred.

The history of the Khazem family is therefore also part of the history of Jenin itself: occupation, imprisonment, demolished homes, martyrs — but also refusal to surrender.

“WHO ARE YOU TO ASK ME TO BOW?”

After the deaths of his sons, Abu Raad could have disappeared from public life.

Instead, he remained in Jenin.

He continued to speak.

He continued to call for unity.

And despite years of pursuit, he refused to surrender himself to the Israeli occupation forces.

This is why his final reported words carry such significance.

“Who are you to ask me to bow?”

For the Palestinian people, whose history is filled with displacement, occupation, imprisonment and resistance, those words reach beyond the story of one man.

Fathi Khazem had lost two sons.

His daughter was imprisoned.

His house had been attacked and demolished.

He himself had been imprisoned and pursued.

Finally, the occupation came to his own home and took his life.

But it could not force him to bow.

On 21 August 2026, Fathi Khazem joined his sons Raad and Abdul Rahman among the martyrs of Palestine.

His daughter Shaimaa remains behind prison walls.

Their story is the story of a Palestinian family that has paid an enormous price under occupation — and yet continued to resist.

FATHI KHAZEM IS IMMORTAL!

FREEDOM FOR SHAIMAA KHAZEM!

FREEDOM FOR ALL PALESTINIAN PRISONERS!

LONG LIVE THE PALESTINIAN PEOPLE’S STRUGGLE FOR FREEDOM!

ANTI-IMPERIALIST FRONT PARTICIPATED IN THE FOUNDING CONFERENCE OF THE BRITISH CHAPTER OF THE ANTIFASCIST INTERNATIONAL

The conference was held on Saturday the 5th of September. The organisers stated that, “the British government, whatever political party is at the helm, is getting ready for war: increasing the “defence” budget, military recruitment drives, floating the idea of conscription, and non-stop propaganda against “enemy” nations.

At home, division is sown by politicians, media barons, and social media giants, pitting worker against worker to keep us disunited and weak. Anyone that does speak up against injustice faces an increasingly fascistic bureaucracy that tries to silence dissent by simply declaring it illegal.

Meanwhile, over decades, the “official” movement has sent anyone who has cared enough to do anything down dead ends: marches and petitions that are ignored, writing to MPs that aren’t interested, and donating to organisations that do charity work rather than activism.

Over the past year the British Chapter of the Antifascist International has brought together activists and organisers from many different backgrounds to stand in solidarity with people who are resisting imperialist oppression and exploitation and to link their struggles with British workers.

We desperately need an organisation that can help workers understand the threat that faces them, and that they have the power to do something about it.”

FOUNDING CONFERENCE OF THE BRITISH CHAPTER OF THE ANTIFASCIST INTERNATIONAL

The programme of the conference was divided in three sections;

Latin America: Resisting recolonisation, Solidarity with the anti-imperialist struggle across the region; Political freedom under attack, Resisting state repression and defending free speech and Imperialism means war, Understanding imperialism and the constant drive to war. The speakers from CPGB-ML (Communist Party of Great Britain-Marxist-Leninist), RCG (Revolutionary Communist Group), Islamic Human Rights Commission, IUAFS (International Ukraine Anti-Fascist Solidarity), P12O, Workers Party of Britain, Consistent Democrats and individual human rights activists took part.

Anti-Imperialist Front sent a support letter to the conference as below.

TO THE FOUNDING CONFERENCE OF THE BRITISH CHAPTER OF THE ANTIFASCIST INTERNATIONAL

We salute you!

As the Anti-Imperialist Front, we send our revolutionary greetings and solidarity to all comrades, organisations and participants coming together for the Founding Conference of the British Chapter of the Antifascist International, to be held on Saturday, 5 September, at Bolivar Hall in London.

This founding conference is an important step.

It brings together people and organisations who recognise that the struggles against fascism, imperialism, war and repression are connected, and that these struggles cannot remain isolated from one another.

Today we see this resistance taking many forms.

From the Palestinian people resisting occupation, to the Axis of Resistance confronting imperialist domination in West Asia; from Iran resisting the military and economic pressure of the United States, to revolutionary prisoners resisting fascism from inside Turkey's prisons, we see the same fundamental truth:

Imperialism may possess enormous military power, but it is merely a paper tiger.

In Britain and throughout Europe, governments increasingly attack democratic rights while expanding military budgets, strengthening NATO and supporting imperialist wars abroad.

The struggle against these policies requires more than expressions of opposition.

It requires organisation.

It requires internationalism.

It requires the unity of anti-fascists, revolutionaries, socialists, communists, anti-imperialists and all those who stand with the oppressed peoples.

Imperialism attempts to divide the peoples by nationality, religion and ethnicity. It tells workers that other peoples are their enemies while the monopolies, arms companies and ruling classes grow richer from war.

Our answer must be international solidarity and common struggle.

We hope this conference will provide an opportunity to exchange experiences, strengthen political understanding, build new relationships and discuss how anti-fascist and anti-imperialist forces in Britain can support one another in the period ahead.

No organisation is built in a day.

What matters at this stage is to create the foundations: to know one another, to understand one another's struggles and to begin developing the trust and cooperation necessary for future common work.

We therefore welcome the establishment of the British Chapter of the Antifascist International and wish all participants a productive and successful founding conference.

We look forward to work together.

We salute the Palestinian, Lebanese, Yemeni and Iranian people and their resistance. We salute those who refuse to surrender in the face of sanctions, war and military threats. We salute the revolutionary prisoners in Turkey who resist fascism and isolation through hunger strikes and death fasts.

And we remember those who have been martyred in these struggles.

May this conference strengthen the bonds between anti-fascists and anti-imperialists in Britain and contribute to the wider international struggle of the peoples.

The strength of imperialism lies in its weapons, its armies and its wealth.

The strength of the peoples lies in their organisation, their resistance and their determination to remain standing.

LONG LIVE INTERNATIONAL SOLIDARITY!

LONG LIVE THE STRUGGLE AGAINST FASCISM AND IMPERIALISM!

THE PEOPLES ORGANISED AND UNITED WILL DEFEAT IMPERIALISM!

ANTI-IMPERIALIST FRONT

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www.anti-imperialistfront.org
NEWS - PRESS RELEASES

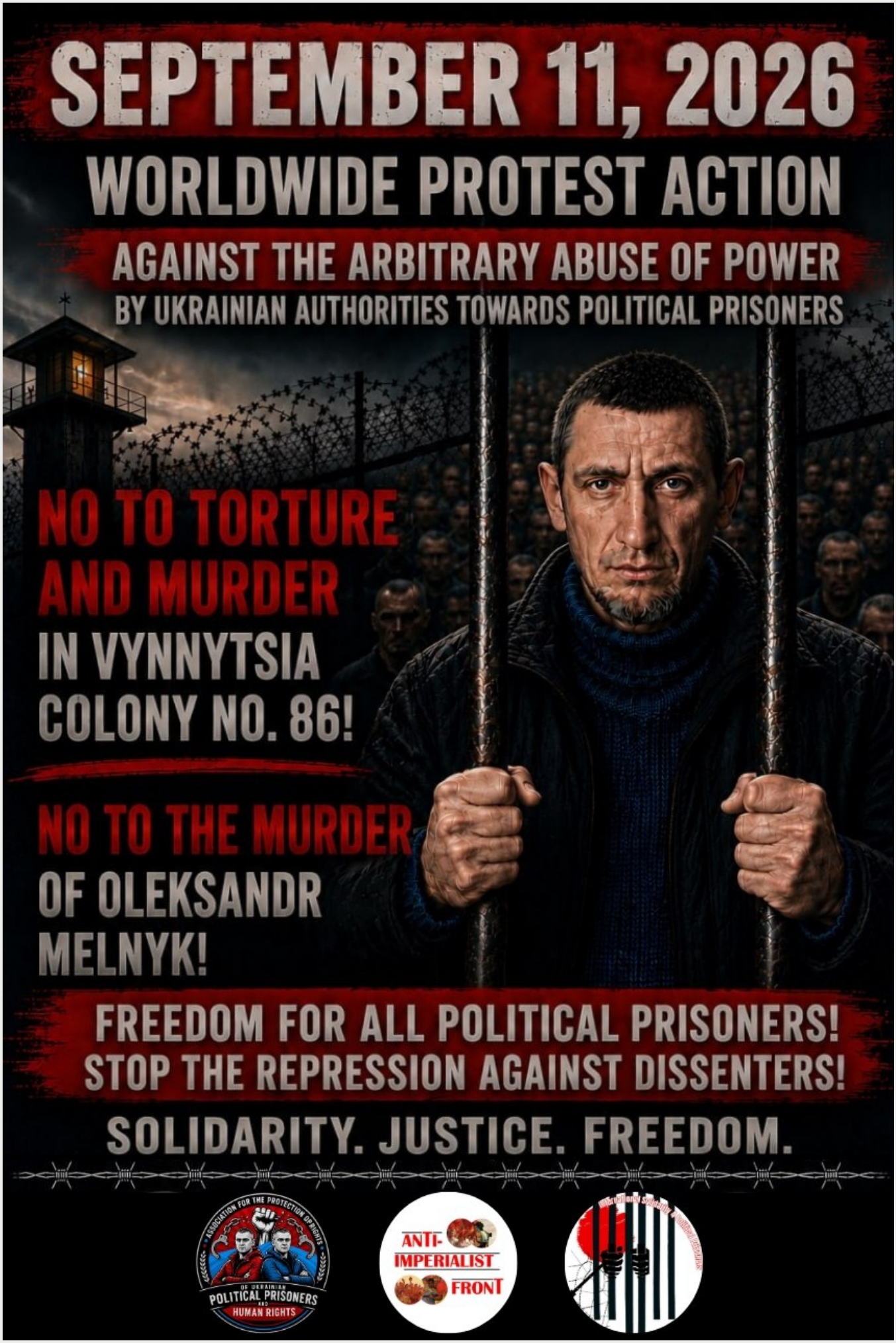
THE RESISTANCE OF THE FREE PRISONERS CONTINUES IN TURKEY

AGAINST 24/7 CAMERA SURVEILLANCE, THE ISOLATION POLICY IN PIT-TYPE PRISONS, AND THE IMPOSITION OF THE “CRIMINAL IDENTITY CARD”

WRITING TO THOSE WHO RESIST IS PART OF THE RESISTANCE.

A LETTER IS THE ENEMY OF ISOLATION AND THE PRISONER'S COMRADE.

LET US WRITE LETTERS - AND ENCOURAGE OTHERS TO WRITE TOO!


SEPTEMBER 11, 2026
WORLDWIDE PROTEST ACTION
AGAINST THE ARBITRARY ABUSE OF POWER
BY UKRAINIAN AUTHORITIES TOWARDS POLITICAL PRISONERS
NO TO TORTURE AND MURDER
IN VYNNYTSIA COLONY NO. 86!
NO TO THE MURDER
OF OLEKSANDR MELNYK!
FREEDOM FOR ALL POLITICAL PRISONERS!
STOP THE REPRESSION AGAINST DISSENTERS!
SOLIDARITY. JUSTICE. FREEDOM.
ASSOCIATION FOR THE PROTECTION OF RIGHTS OF UKRAINIAN POLITICAL PRISONERS AND HUMAN RIGHTS
ANTI-IMPERIALIST FRONT