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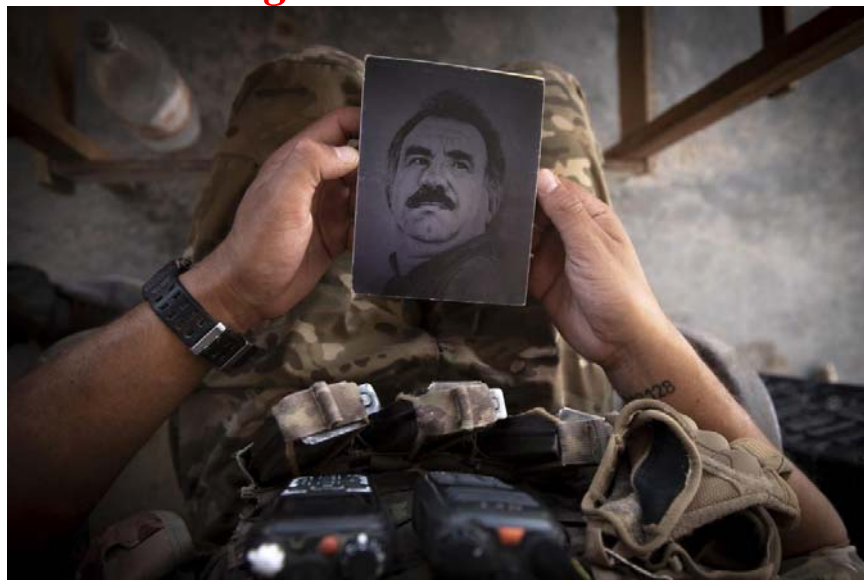
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زبانهای اروپایی

By Leandro Albani, Mauricio Centurión
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The Most Dangerous Man in the Middle East



Sources: El Salto [Photo: Mauricio Centurión]

Abdullah Öcalan, founder of the Kurdistan Workers' Party (PKK), has been imprisoned since 1999 on an island in Turkey. Its history summarizes the struggle of the Kurdish people who, to this day, demand freedom, democracy and self-determination.

The room is narrow and its dark walls seem to shrink it. There is hardly a window, secured with bars, through which the sun enters. But the sea breeze stays outside. Next to the bed, the lavatory and the white toilet further reduces the space. About one of the walls, there is a narrow black library, and in front a white table plastic. The library and table are crammed with books. And among them, Abdullah Öcalan Lee, lying on his left side, with legs crossed and barefoot. In that room—which was portrayed several years ago—

surrounded by hundreds of soldiers, the leader of the Kurdistan Workers' Party (PKK) spends its days and its nights for 24 years.

Outside the cell-room, the landscape is ideal, although Öcalan barely enjoys it an hour per day, when they allow him to go out so that the wind surrounds him. The island of Imrali It is located in the south of the Sea of Marmara and measures just 10 kilometers Square. No one knows if when Öcalan goes out to stretch his legs he can see the hill Türk Tepesi ("hill of the Turks"), 217 meters from height and cutting the flat land of the island, rated by many as the "Guantanamo of Europe". Among the prohibitions that the leader He suffers from not being able to touch anyone, that's why he can't even shaking hands with those who, at some distant moment, could visit.

Öcalan was abducted in 1999 while in Kenya, on her way to South Africa, where she had been offered refuge. One Turkish intelligence services (MIT), CIA and the Israeli Mossad cut off this possibility. The Kurdish leader was taken to Turkey, where he was sentenced to death. The massive mobilizations of the Kurdish people and international pressure made it possible to reverse the sentence, although he was sentenced to life imprisonment. At that time, the State Turkey repealed the death penalty from its legislation, with the aim — until now never achieved—to become a member of the European Union (EU).

¿In What does Abdullah Öcalan think in the midst of the loneliness of the prison island of Imrali? Maybe in the Taurus or Zagros mountains, those friends who never They betrayed the Kurdish people. Or, perhaps, in the thousands of men and women chanting his nickname, "Apo," at every mobilization in which They demand their freedom. Will the silence of an arid island be a companion? for that man of more than 70 years, who in 1978 – along with a handful of militants—founded the Kurdistan Workers' Party (PKK)? Öcalan will imagine that his ideas, a torrent of dry powder in contact with the deep fire of the earth, they expand throughout the Middle East with the force of freedom? In the small room you are in Secluded, he will sense that his ideas, conceived in the heat of the struggle, guerrilla and frantic discussions with their comrades and Comrades, they defend themselves with rifles, flags, passionate speeches and the construction of a new society in Rojava, Syrian Kurdistan, a land he knew from close to life until the government of Damascus expelled on October 9, 1998?

Isolated, threatened and without In contact with his lawyers or relatives, the leader of the PKK is still the main protagonist of the rebellion of the peoples of Kurdistan. And is also the guarantor demanded by the Kurds to achieve a peace agreement in Turkey. But from Ankara they see with horror this possibility.

The image of Öcalan is multiplied in Marches, acts, on the walls of houses, on the skirts of the Qandil Mountains That Withstand Continuous Aviation Bombardment Turkish. When the Kurdish people celebrate Newroz (their new year) in the month In March, flags, posters and banners have their faces. In Diyarbakir, historical capital of Kurdistan, the mass celebrations of the Newroz wear his face, despite the repression of all the years that Turkish security forces deploy. In Qandil, the peasantry who lives in that area of Bashur (Iraqi Kurdistan) does not stop naming him. In those mountains, where the Kurdish insurgency founded by himself Öcalan has its bases, you can hear men, women and children chant his name. In villages lost on the slopes of the mountains, the cry of "Long live President Apo" is heard when the few pass by. cars that transit those places. Your face is also stamped in patches cooked in sash clothes, in pins and pins, in rings, in bracelets and even on the butts of the AK-47, the rifles of the insurgency.



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Abdullah Öcalan was born into a peasant family on 4 April 1949 in Ömerli, Sanliurfa Province. After completing studies in Political Science at Ankara University and working of surveyor, began meeting with several people to discuss the Kurdish question, something that the Turkish left itself barely had in mind account. From that moment on, he and those around him were They called them "apoists."

In 1973 the founding nucleus appeared of the PKK, made up of six people. But only on November 27 In 1978, the party was created in the small village of Fis, in the Diyarbakir

province, in which 22 people participated, including Sakine Canziz, Cemil Bayik, Ali Haydar Kaytan, Mustafa Karasu and Kemal Pir, these last two Turks who came from the left of their country. The birth of the organization was a synthesis of Marxism and the liberation movements that were spreading throughout the world. Both the revolutionary process led by the Workers' Party of Vietnam and its resistance against the US invasion, such as the Palestinian liberation movements are among the main influences of the PKK. The Cuban Revolution and, above all, the figure of Commander Ernesto "Che" Guevara were other examples that they took the Kurdish and Turkish youth to start a process of struggle political and social that has not yet come to an end.

With the birth of the PKK put into question a truth that the creators of the Turkish state defended to the letter: the non-existence of other peoples and nationalities within Turkey's borders, such as the Assyrians and Armenians; and other religions with no ties to Sunni Islam, which is majority in Turkey: Yezidis, Alevis, Zoroastrians, Jews and Christians. Today, it is estimated that around 20 million Kurds and Kurds inhabit the southeast of that country, being 28 percent of the total population.

In 1980, Turkey suffered a bloody coup d'état. The military, true puppeteers of power, they assumed the reins with a goal simple: dismantle all left resistance and liberalize the Economy, two events similar to those that occurred with the dictatorships military in Latin America. A year earlier, the PKK warned on the possibility of a military coup. In July 1979, Öcalan he moved to Syria and then to Lebanon. In September of that year, the first PKK group traveled to the Bekaa Valley in Lebanon in order to receive Military training, mainly by organizations Palestinian. The party was determined to launch, on a massive scale, the armed struggle in Turkey, without this implying neglect of militancy "house by house", one of the main features that gives you allowed its growth.

Between 1980 and 1981, they arrived in Lebanon contingents of Kurdish militants to receive training but also to strengthen the Party's policy. The first congress of the PKK was held on Lebanese territory in 1981. The Now Guerrillas Kurds had one of their first baptisms of fire when in June In 1982, Israel invaded Lebanon to destroy the Organization for the Liberation of Palestine (PLO). During that year of fighting against the Israeli troops, 11 PKK militants were killed. From At that time, they joined the long list of martyrs of the organization. In May 1982, Öcalan participated in the funeral of his comrades in Lebanon. Armed struggle was inevitable for the PKK. And 1984 would be the year of the great litmus test that would trigger total resistance.

Dilda Roj recalls that with his family they lived "exiles" in the metropolises of Turkey. For the Kurds, exile is very close to their Historic land. And many times, in their own territory they survive as exiles. Dilda, who is now the Latin American representative of the Kurdistan Women's Movement, recalls that contradictions They crossed their childhood and adolescence. He says he didn't just go through "the intense pressure" of the assimilation policies of the Turkish state, but which also experienced "the growth of the PKK movement".

Now in Mexico, Dilda says she grew up "in an environment where I was Forbidden to speak Kurdish outside, and to speak Turkish at home, to protect the Kurdish identity against assimilation. For a girl who grew up with These contradictions, a free life meant, in the first place, the Removal of these prohibitions. In this sense, for the eyes of a girl, Abdullah Öcalan was a great hero who would break these prohibitions."



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Dilda claims that at that time, Apo was the one who would "allow her." speak and play freely in my native language." For her, the figure of the Kurdish leader is associated with the freedom demanded by his people. And Öcalan, Dilda remarks, gave him the possibility to break with an idea that, to this day, survive in Turkey: let the Kurdish people feel shame of their own existence.

"Öcalan offers the villages who live in hell an alternative system that proposes the Democratic confederalism, and the formula for these peoples to have hope, freedom, coexist in multiculturalism and multi-confessionalism," he says. "This formula is a vindication forceful that aims to turn the future into a century of women, based on freedom woven around the slogan 'Jin, Jijan, Azadi' (Woman, Life, Liberty)," adds Dilda.

According to Dilda, "the leader Apo" became "the architect of an alternative life" interwoven", which exposes the nation-state that made "the society in a gangrenous wound." "The State itself represents the death. It forbids peoples to speak in their mother tongue. Iran has a geographically multicultural reality", reflects the representative Kurdish, and ensures that in the face of this panorama there is a "system alternative woven around the democratic, ecological and libertarian of women, presented by the guide Abdullah Öcalan".

For the trial against him, Öcalan wrote his "Defenses", later divided into five volumes and published under the name *Manifesto for a Democratic Civilization*. The main written work of the PKK leader ranges from an analysis of The dawn of humanity, with the shaping of civilization Sumer in Mesopotamia, to his reflections and political proposals For our times, with concepts such as "democratic nation", "life free", "democratic confederalism" or "Jineoloji".

In their "Defenses", breaks down the history from the year 6,000 BC (adC), passing through profound philosophical ideas (some of which do not are easy to understand), the precise allegation that the woman was the first human being exploited — a situation which, according to the leader, perpetuates today—even the praxis of the Kurdish movement, Based on a new paradigm called "democratic modernity", which has the aim of building a communitarian socialism, which has as political subject to women, who defend the environment and allow the coexistence of peoples, religions, cultures and beliefs. These lines elaborated by Öcalan not only aim to disarm "positivism" and the "capitalist modernity", but also to transform into a harsh criticism of the structure of the nation-state—which in the Middle East was imposed according to European canons—whether capitalist or socialist.

The work of the Kurdish leader is controversial, in the sense of that is designed and constructed to criticize and overcome conceptions classics of right and left, in addition to applying self-criticism to the The Kurdish people's own performance, whether in its armed version or insurgent as a civilian.

Öcalan writes his "Defenses" locked up in prison, without any consultation material, but with the aim to synthesize the history and struggle of the Kurdish people, to whom It seeks to provide new tools for its release. The Kurdish leader reaffirms its anti-state stance, which had been harshly criticised since the collapse of the USSR, and delves into confederalism democratic, the new paradigm of the PKK. The "Defenses" were

transformed thus in a great roadmap for the liberation of Kurdistan, remarking that the more democratic the daily practices and The organizational policies of society, the deeper the socialism and freedom. For Öcalan, the state-national structure It has discrimination and oppression at its roots, which is why it leaves in Of course, the creation of a Kurdish nation-state would open the door to oppress other minorities, even if that state claims to be socialist.

In the first volume of the Manifesto... published in Latin America, on sociologist and political scientist Atilio Boron highlighted the "novelty of the approach" of the Kurdish leader. "The parallel with Antonio Gramsci, who He also wrote his greatest contributions while surviving hard. Penalties in the dungeons of Italian fascism. I don't think I'm wrong if I affirm that the conditions of the Kurdish leader are even worse than those that had to face the imminent founder of the Communist Party Italian." Boron added that the "democratic confederation" he proposes Öcalan is similar "to the great Latin American homeland dreamed of by Simón Bolívar as the Andean good living resembles the proposal of a 'life free'" promoted by the Kurdish leader.

Who also referred to Öcalan's thought was the Uruguayan intellectual Raúl Zibechi. In The prologue of the second volume published in Spanish, the writer noted: "Abdullah Öcalan's locked and isolated body is a major metaphor. of the vicissitudes that the Kurdish people are going through, besieged between wars Imperialists and Islamic extremism, split between nation-states that hinder him from being a people. However, Öcalan has been able to To write one of the most luminous works we know in this dark and complex period of history".

Democratic confederalism Theorized by Öcalan is applied, since 2012, in Rojava. That territory is The first place where Kurds could develop a praxis not without contradictions, especially since it is built in the midst of wars of aggression, massacres, successes and mistakes, and the intention of Create a society where peoples of different ethnicities and religions coexist on the basis of direct and inclusive democracy.



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In the paradigm of the Kurdistan Freedom Movement, Öcalan He rescued the organizational forms of his own people, but he also drank. of contemporary thinkers, such as the anarchist Murray Bookchin and his Concept of "libertarian municipalism".

The British writer and researcher Matt Broomfield addressed the contradictions and challenges of the confederal project in the essay [Is Rojava a Socialist Utopia?](#). Broomfield, who lived in Syrian Kurdistan between 2018 and 2020 and was one of the founders [of the Rojava Information Center](#), He noted that ideas "like Öcalan's had never been before implemented on such a massive scale." For the researcher, there is "a certain mysticism in Öcalan's writings" and his "works are peppered with gnomic historical speculations, often preceded of the disclaimer 'Could it be...?'. Rather, the brilliance of the imprisoned leader lies in distilling the complex analyses of Bookchin in maxims accessible to the Kurdish public".

"In Rojava, Öcalan is respected as a symbol of Kurdish and women's liberation, but little read by civilians; Bookchin is only known for the Kurdish nomenclature, and that indirectly. Reality, in the form of Inter-ethnic war, bread shortages and resource depletion energetic, immediately intruded into the somewhat utopian vision of Öcalan," Broomfield said.

With an example, the researcher recalled the natural tensions of the democratic confederal project: "Nor Neither Öcalan nor Bookchin foresaw the scene I witnessed in Raqqa, in the that tribal sheikhs were fighting with Kurdish activists over the Primary education studies. But these thorny controversies They are the lifeblood of a single democracy. These tensions between Arabs and Kurds are the main internal crisis facing Rojava in the

present. But they also produce their moments more genuinely. democratic and revolutionary. With his typical vision of the future, Bookchin He acknowledged that 'any self-managed community that tries to live Isolation and developing self-sufficiency is in danger of becoming parochial, even racist.' Instead of Arab chauvinism being Simply an obstacle that 'the Kurds' must overcome, their relationship fractious with these neighboring communities creates a genuine federalism, although imperfect."

In July 2015, the Turkish state unilaterally cut off peace talks with the PKK. For 30 For months, the guerrillas had respected the ceasefire and tried to through representatives and Öcalan himself, hold talks that Recep Tayyip Erdogan's government never received Interested. The electoral advance of the Kurds, represented by the BDP (Party of Democratic Regions) and HDP (Democratic Party of the Peoples), was the reason—never publicly revealed—why the Erdogan's administration ended the dialogue. From At that time, all the power of the state was focused on repressing and imprison the militants of the Kurdish parties, as well as of the Turkish Left.

On the possibilities for a future dialogue, Öcalan claimed that "the state ended the process" after the agreement of Dolmabahçe, on 28 February 2015, in which points were established to advance the talks. In turn, he revealed that a delegation The government had promised to return to Imrali within 15 days of The agreement was signed, but the meeting never took place.

"No We made no mistakes during the resolution process and would have He was able to fulfill anything that would have been required. If the The State would have agreed to keep the process going, we would have fulfilled all our responsibilities one by one," he said. leader.

Six years ago, an anthropology professor he spoke to Alberto Colin about the Kurdish people. At that time, he read the first "pamphlets" with writings by Abdullah Öcalan. Soon, in his native Mexico he contacted a militant of the Movement of Liberation of Kurdistan. From this meeting, how much the own Colin, "I got to know a lot more about Kurdish culture, regional geography and above all the intellectual contribution of Öcalan, and his vast work, which barely is becoming known in Latin America on the subject of translation, and partly also because of geographical and cultural distance."

For Alberto, a Mexican social anthropologist, "his approaches were as striking for me and the reality I was seeing in the villages originates, that I immediately began to invite others

and others to their reading, suggesting that there would be commonalities that we should rescue." "For any left-wing militant interested in the creation of other worlds that are already in motion in the global South, it turns out fundamental to get to know the work of Abdullah Öcalan", he adds.

For The social anthropologist, the theoretical and conceptual contribution of the founder of the PKK encompasses "a range of social movements with perspective anti-capitalist and anti-patriarchal" in Latin America. "It's a must. In his work the overcoming of Marxist logics anchored in the Economism and the class struggle as a central axis, towards a A more complex perspective of the social reality that is traversed by the colonialism, patriarchy, profound criticism of the nation-state and capitalist modernity," he reflects.

Colin analyzes that the elements raised by Öcalan "show traits that coincide with approaches to critical thinking Latin American. For example, with the concept of 'internal colonialism' developed by the sociologist Pablo González Casanova, who guided us in his 'sociology of exploitation' to redefine concepts elementary of our analysis of power, to focus the gaze on the oppression and liberation of peoples from how the occupation of territories for dispossession that benefits big capital and of course to the capitalist corporations, including the state."

To the Further into this analysis, Colin states that "these horizons of thinking that values at the same time the potential of resistance and the rebellions of the peoples organized outside the State, those processes that advance in the river of democratic modernity, They are already a common element between the contributions of the 'sociology of the freedom' of Öcalan, who thought and wrote mainly from The Middle East, although in reality its perspective is fundamentally internationalist".



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For the Mexican social anthropologist it is inevitable to build bridges between Kurdistan and the Latin American territories, where the logics In many cases, the state government is crossed by critical gazes. By That, Colin highlights the paradigm designed by Öcalan where "the Exercise of political autonomy that integrates differences ethnic, religious, cultural and gender, as shown in the democratic confederalism". This proposal, "has a central place in the Current debate on civilizational alternatives, as an initiative more to develop a collective political body that commands obeying to remember the idea coined by the Zapatistas in the Southeast Mexico," he says. That is, a mechanism that does not deny the exercise of power, but rather refers to a power based on the assembly and that is defined from the collective interests, with positions of women and men committed to their own peoples who can circulate so as not to form bureaucracies."

Finally, Colin He remarks that "this point in common, very close to the orders of government autonomous, such as the Good Government Juntas of the Zapatista regions or, even the communal councils of different indigenous peoples, They integrate precisely the value of differences as a potential for Autonomous organization. They are thoughts that, again, although they name Reality in different ways, throw very interesting similarities that We must potentiate through dialogue between the struggles themselves and That is a task of grassroots internationalism that has fallen to us. practice in recent years."

When the 11 of September 2016 Mehmet Öcalan travelled to Imrali never imagined that his brother would refuse to receive it. Abdullah Öcalan took more than half an hour in meeting with him. It took a long time for the jailers to convince the Kurdish leader to give in and attend the hearing that, for months Back, it was eagerly awaited and expected.

For two years For years, the founder of the PKK could not receive his relatives and neither could Kurdish political leaders; And for several years now, its lawyers are forbidden to reach Imrali. Öcalan's stance was not A whim. He demanded that the meeting be attended by the leaders of the HDP. and the lawyers handling his case.

"Okay, you came all the way here but my words are going to be for you a very heavy burden to carry Öcalan said to his brother. They could hurt both of us, you and me. This is because I'm going to tell you truths and I wouldn't have come if was in your place." Then, the conversation went on for 50 years. minutes inside the fortress that keeps the leader in the shadows Kurdish.

"I am a democrat and a revolutionary. I'm not going to surrender to the state or anyone, even if I have to remain Here as many tens of years. I can continue to live like this until the end of my life without breathing a single sigh. I am clear about this matter," Öcalan told his brother, who a few days later transmitted his words in an interview with the ANF news agency.

To the Returning from Imrali, Mehmet Öcalan gave a press conference at the which confirmed that the PKK leader was in good condition of health, a statement that reassured many. After the coup attempt in Turkey that same year, the Kurdish movement He led mobilizations and a hunger strike for the government to Erdogan allowed visits to Imrali. At the press conference, the Öcalan's brother expressed that the Kurdish leader was convinced that the problems in Turkey could be solved in six months if the state had the readiness to relaunch peace talks with the PKK.

To Through his brother, in that already distant 2016, Öcalan said that "both the (Turkish) state like our movement come here when they are in a deadlock", something that is "not acceptable". He also remarked that "the path of coups d'état and this type of attempts always It will remain open unless the Kurdish question is resolved and a Democratic Turkey be built."

When referring to measures repressive measures taken by the Erdogan government— following the attempt to coup d'état of 2016—, Öcalan said that before the intervention of the Turkish state in dozens of municipalities governed by the Kurdish movement By assigning auditors to control the regions, the answer does not He rose to the occasion. "Those people are participating in the administration of many structures in Kurdistan, But what have they done so far? —he wondered—. If the municipalities have failed in integration with the people, and if the people did not congregate in the municipalities in the thousands and in tens of thousands after the Appointment of auditors, then means that municipalities They have not fulfilled their duties. This is unacceptable." He added that those municipalities "are the positions we have achieved based on our will and now they are being taken away, before which they remain deaf and dumb. They were unable to realize their projects. Municipalities They have become a factory system and employees are present there just for retirement."



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Sarah Marcha is a member of the Jineolojî Committee, which has its headquarters in the city of Brussels, Belgium. For years, groups of Kurdish women are dedicated to building a new paradigm – as defined by it the Kurdish movement—which has women themselves as its central axis of science, history, education and human relations. No It's an easy task. Öcalan was the driving force behind Jineolojî, but only He pronounced some general lines that he could never develop due to his imprisonment and permanent solitary confinement. The construction of the Jineolojî is slow but steady, and seeks to create a social science of women, who break with positivism and with a story told by men who generally triumphed with violence in one hand, and the power of victory, in the other.

"The liberation of the Kurdish women cannot be understood without the figure and thought of "Öcalan," Sarah says. This statement generates more than one controversy in The West, although in the vast territory of Kurdistan it seems that already It was settled a long time ago. Any Kurdish woman who is a member of the liberation movement or commune with the ideas of confederalism democratic or democratic nation, does not hesitate to say that Reber Apo He was the person who pushed the profound transformation underway that It has them as protagonists."

Sarah takes up a central point in the thinking of the founder of the PKK: "Öcalan said that the liberation of a people could not be realized without the liberation of women. Moreover, it summoned its militants and followers to 'kill the male' inside and thus begin a Royal Road to Freedom. Öcalan's insistence on rescuing the The role of women in

Kurdistan's long history, which goes beyond The Sumerian civilization was one of its most precise successes."

"From in his youth, Öcalan saw his sister sold, she was given as dowry to an older man. Since he was little, he saw that this was unfair. —he recalls—. And since then, that generates a lot of reflection. When You carry out a socialist project, you love your society. Then Every form of servitude within your society affects you if you are a socialist man. Öcalan, very quickly saw that within the state Turkish the Kurdish people were oppressed, but inside the Kurdish houses, Women were oppressed. That's why Öcalan says you can't liberate society if women are not free. But all this is going away. to build little by little."

"Within the liberation movement, Öcalan was the first to be a partner for women, but not with an attitude of caring for them, but so that they can emancipate themselves and develop," Sarah reflects. Both the Kurdish people and the Apo never told them he was their leader. The People themselves saw it that way, because the reality he had was avant-garde, he had the virtue of teaching with a lot of companionship, but Also with a lot of radicality. That is, not to deceive himself, to Do not hide the problems we have inside, and for which we will fight them."

How a man is the standard that more Flame when talking about the liberation of Kurdish women? Sarah he reflects: "We don't see Öcalan as a classical man. We see it as someone who has risen up against the domineering man. We say it's The son of the goddesses, that is, he is the son of natural society, is The person who decides to kill, first within himself, the effects of the patriarchy. And then he was able to generate, at the same time, a lot of love with his partners, but without seeing them in a relationship or as a big brother, protector, or see them as something minor. On the contrary, Öcalan always He did everything so they could do it all."

The ideas of the Kurdish leader, which were cooked in the Guerrilla praxis, were not accepted instantly. The Resistance within his own organization arose and, although The transformation continues, in Kurdish society machismo and Patriarchy is latent. Another controversial position within the Kurdish guerrillas are that relationships are forbidden. The love, for the men and women who cross the mountains of Kurdistan, It must be directed entirely to the revolution. That love is a deep companionship that seeks to unleash the chaos of torturous relationships, generated by the very system that dominates the world. "The relationship of Love that exists between the comrades and Öcalan is in practice and in the "The theory is an ideological love," Sarah says. You can be a man Biological, but your mentality is to defend women's freedom. You can also be a woman

and be influenced by the system and, without to realize, to be at the service of that system."

"Öcalan did "The first efforts and lit the flame," Sarah concludes. We learned how to we love Abdullah Öcalan, but not because he is a figure that was not for us imposed, but by what changed us and by seeing what it believes in our own society. That is why today we say that Öcalan is the guide, the leader, because he is no longer a person, but a new system and a new movement."



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Terrorist, child rapist, murderer, stateless, blasphemous, are some of the qualifications that Öcalan receives from of the Turkish state. Turkish officials and military are not enough the words to target the founder of the PKK. In Turkey, anyone who shows minimal sympathy for the Kurdish leader, He is accused of being part of "a terrorist organization". And if someone puts in question the process that led Öcalan to jail, in a inevitable will be imputed by the Judicial Power. Pronounce your name in Turkey or Iran is almost certainly earning a stay after the Bars.

Of all the lies, fake news and other legends Dark about Öcalan, one was produced in Argentina, in November 2017. The country was governed by Mauricio Macri. At that time, the Argentine State, through Gendarmerie, had murdered Santiago Maldonado and Rafael Nahuel. Maldonado was hunted while in a Mapuche community in Patagonia. Nahuel was shot by the back for being Mapuche. The Argentine government, through the

minister of Security, Patricia Bullrich Luro Pueyrredón, deployed a machinery of cover-up rarely seen. The hurricane of smokescreens and lies, he had the newspaper *Clarín* as his main spokesman. The former "Gran Diario Argentino" was responsible for disseminating the official story that linked the Mapuche of Argentina and Chile with Kurdish guerrillas, members of the MIR and the Manuel Rodríguez Patriotic Front, both from Chile, the ETA of the Basque Country, the Irish IRA and the Colombian FARC. These organizations had already left behind the armed struggle and They participated in legal policy in their respective countries. Nor to the *Not even Clarín's* government cared too much about the historical "detail."

The journalist Natasha Niebieskikwiat was in charge of disseminating the Official theory. In the article "A reserved report alerts on groups violent in Patagonia," he wrote – based on the "information" provided by the intelligence services—which in that 2017 to Öcalan "was located him with address in Palermo (neighborhood of Buenos Aires) and in the Buenos Aires Center". To this, he added: "As reported to this newspaper, it was seen in Neuquén, Río Negro and Chubut during the trial of Jones Huala", A Mapuche leader who is currently imprisoned.

In Just a few hours, Niebieskikwiat went from being a journalist to Laughing stock of the moment. In his social networks, he could read a shower of Criticism for published lies. One of the Twitter users recommended that just by putting "Öcalan" in the Google search engine, the First ten innings made it clear that the Kurdish leader was Held in a maximum security prison. The reporter hurried to Publishing a tweet that, more than clarifying, plunged her into the sewers of her Fake News itself: "That has been changed for a while – thank you very much – the Person is another worse (sic) Ocalan according to the services registered address here in the streets billinghurst (sic) San Juan, Cabrera". The translation is as follows: that in the digital edition of *Clarín* they modified their article, although not too much; than the Öcalan who lived in Palermo and touring Patagonia was someone else; and which, according to their Friends in the Argentine intelligence services, the Kurdish leader lived in the city of Buenos Aires, in different places, including Billinghurst Street (which is how it is written).

A month after the Macri government, through *Clarín*, swear and perjure that Öcalan was walking through the charming neighborhood of Palermo, the Ministry of Security itself disseminated a [report](#) on the links of the alleged Mapuche organization R.A.M. with a Constellation of groups and people, including the Kurds. The dossier is A mixture of news from various media and speculations about conspiracies, which aims to justify internal

repression or, at best, generate in those who read it—and believe what he says—a healthy dose of paranoia.

From the Ministry headed by Bullrich, they asserted—without presenting any kind of evidence. actual— that the R.A.M. has a relationship with the IRPGF (Guerrilla Forces) International and People's Revolutionaries), from Rojava. The group, of Anarchist orientation, is made up of internationalists who are united the struggle of the peoples of Syrian Kurdistan against the state Islamic (ISIS). The report also targeted the portal Kurdistan Latin America, which he describes as an "organization" that "it would not have headquarters in the country, although it has members in the Argentina". The "evidence" presented on the "organization" is the "various activities" carried out in the country, such as the coverage of the celebration of Newroz (Kurdish New Year), a day of solidarity with the Kurdish people, open talks about Kurdistan, the presentation of a book on the history and struggle of Kurdish women, and a programme on the subject on a community radio.

In June 2023, lawyer Cengiz Yurekli published an [article](#) in which he specifically denounces the situation he is going through. Öcalan. Yurekli is a member of the so-called Asrim Law Firm, which brings together the the legal representatives of the Kurdish leader. In the brief, the lawyer remember that Imrali and Öcalan are subject to the same laws that govern throughout Turkey, but that the State itself fails to comply with these regulations. He also warns that Imrali cannot be defined as a prison, because In that militarized and timeless place, the legislation is not complied with. respect.

Yurekli brought to the present something that is almost unknown on the course of the founder of the PKK: for ten years and nine months ago, Abdullah Öcalan was the only prisoner in Imrali. At present, three other prisoners are on the island: Ömer Hayri Konar, Hamili Yildirim and Veysi Aktaş, who are also represented by the Firm Asrim. They are victims of the regime of terror on the prison island. According to the European Committee for the Prevention of Torture (CPT), four are allowed to meet five hours a week, one hour from Monday to Friday. Afterwards, total isolation falls on the bodies of The four political prisoners.



Maurice Centurion

Öcalan's representative assures that his client does not even enjoy the right to be deprived of liberty, as stipulated by law Turkey, but has been detained for more than two decades illegally, a figure criminalized by Turkey's criminal law. "We assume that our clients are being held in Imrali," he wrote. Yurekli—, who are in good mental and physical condition, that they are not abused and that they are allowed to interact with each other. Or rather, we would like to believe and sincerely hope that so be it."

The lawyer warned about a situation that crosses the Borders of the island: the system applied in that prison expands throughout the Turkish territory. "Measures taken to prevent that Öcalan exercises his rights have begun to cover the right internal (of the country) as a whole." Yurekli did not hesitate to state that the "Imrali system", with the passage of time and the reforms approved on the Penal Code is widely enforced throughout Turkey. And that Legal and political structure that has its epicenter on the island of the sea of Marmara, is sustained in a "fiction" created by the State.

In 1986, Ferzende was a young Kurd who had concerns and many questions about his own people. The question that hovered around him the most was Why their Kurdish brothers and sisters were separated by the borders of four countries. At that time, I read a lot of books, especially that told the stories of revolutionary movements, such as the emerged in Cuba and Vietnam. A year later, Ferzende decided to join the Kurdish revolutionary movement, led by Öcalan. Today, this man, who is missing the fingers of his hands and

was a long time imprisoned, integrates self-government in the city of Qamishlo, the administrative capital of Rojava.

"In 1990, I went to Lebanon, to the academy that the Kurdish movement had there and I was with Serokatî (Serok, in Kurdish, means "guide.") With him I was able to understand better what was his thinking, his method and his practice," he recalls. "In that At that time there were many revolutions, as in Cuba, Angola or Russia. They they had the need to have leaders, like Lenin, and the Kurds too," he says.

"As an oppressed people, the Kurds did not have a Clear thought of what was happening to them, but Serokatî gave us a perspective and a goal. It was like having to work the land, but You don't have the knowledge to do it. With him, he went on to have that knowledge to be able to advance and develop one's own struggle, to to transform ourselves into people who give themselves and sacrifice seriously in the fight, be martyrs, form more cadres," summarizes Ferzende.

The Kurdish leader reflects on the figure of Öcalan, his scope and the consequences of their abduction and imprisonment. "What happened with Serokatî was an international plot. Che had already fallen, in Palestine fell Yasser Arafat and a reform was made on that, but Serokatî was the only one who held the revolutionary flags high in this period, with the perspective of socialism for humanity."

For Ferzende, Abdullah Öcalan had the wisdom to develop a paradigm sustained in the struggle for freedom, the defense of the environment, the women's liberation, and the implementation of a deep democracy. "That thinking matters everywhere in the world. — he assures—. In Kurdistan there is a reality of coexistence between Jews, Muslims, Christians, Yezidis, which allows solving problems."

Öcalan's thought and the movement Kurdish revolutionary a few years ago began to be known in America Latin. When you talk to some old PKK militants, some They risk a definition that impacts. "Öcalan is our Fidel," they say. "I don't know much about Latin America, but I can't speak ill of Che. Guevara, because he fought for the whole world. Fidel Castro stayed in Cuba Ferzende explains. I don't know much about what happened in Cuba, but there was democratic solutions. In the end, Fidel or Lenin built states, but Öcalan's proposal is democratic confederalism. Öcalan surpassed Marx and Engels, left them behind, seeking democratic solutions. that have nothing to do with the State."

As a final thought, Ferzende remarks that "in the history of Kurdistan and the Middle East, There were many leaders who played a very important role, but the most important are Öcalan and Zaratrusta for the depth of their Thoughts for the change of current history."

The last time Mehmet Öcalan was able to communicate with his brother was in March 2021. In the midst of the Covid-19 pandemic, the Kurdish people again He demanded to see his leader and know his state of health. On March 14, That year, rumors spread on social networks that the leader Kurd had died. In Turkey, rumors about the life and death of Öcalan appear and disappear as it suits the state power. In all of Kurdistan, and in much of Europe, the Kurdish-led street mobilizations demanding that Apo was allowed to visit. Communication between siblings Öcalan lasted barely five minutes. In just an instant, the line was He silenced completely. "How did you get here? Who has given you worn? How did it happen? Where are you calling from?" said Mehmet. his brother said. And without wasting time, the Kurdish leader criticized him: "Both you and the state are doing it wrong. The reason is the Next: There has been no meeting for a year. These Actions are not permitted by state law or any other law. Your arrival here is wrong and very dangerous. The State is also very dangerous. This is not the right thing to do. If there is going to be a meeting, you must be within the legal framework. You cannot allow the realization of a phone call after a year and voluntarily."

Mehmet Öcalan added that his brother insisted: "What you are doing. It's very wrong. The state is acting illegally, and you also. This is neither legal nor correct. It is not acceptable. It is also very dangerous. Are you aware of what you are doing? I want my Lawyers come talk to me. That's legal. I've been here 22 years. What will this look like in the future? This matter can only be resolved by the law. Why don't they come here? If there is going to be a meeting, it should be with lawyers. Because this situation is both political and legal".

The founder of the PKK also told him that the strikes of hunger that were carried out in Kurdistan and in Europe to demand that "I don't want anyone to die in hunger strikes or in prisons. I have said it before and I repeat it now."

The leader's last words with his brother were: "This encounter is very bad. This is not a meeting." When the communication was cut off, Mehmet was told to wait. There was another But the one who spoke was someone else. Öcalan's brother He waited another 15 minutes, until an official confirmed that he did not There would be another call.

When Mehmet spoke at a conference of Prensa said that "people in prison have legal rights and Democratic. According to the laws of Turkey, we should be able to have a Meeting every 15 days. Lawyers have the right to meet with their customers every week." He also denounced that "this is undemocratic" and "unacceptable, even under Turkish law."

On his last visit to Turkey, in September 2022, the European Committee for the Prevention of Torture was in Imrali but refused to publicly report on Öcalan. The justification was (and always is) that the Turkish government must authorize the publication of the report made by the body. Every month, the Kurdish leader's lawyers file petitions with the Turkish courts to visit their client, which are systematically rejected. The reasons are varied and picturesque: the most common is that the climatic situation in the Sea of Marmara is not optimal for moving to Imrali. Meanwhile, Abdullah Öcalan hopes to be allowed to speak.

Source: <https://www.elsaltodiario.com/kurdistan/hombre-peligroso-medio-oriente-ocalan>
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