

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

International Revolutionary People's Guerrilla Forces

2017-06-30

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

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

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

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

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

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

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

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

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

LONG LIVE THE REVOLUTION IN ROJAVA!

LONG LIVE THE REVOLUTIONARY FIGHTERS!

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