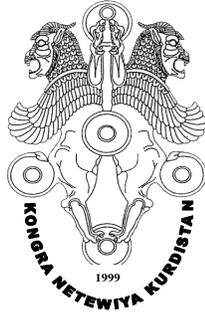


# KNK



Kongreya Neteweyî ya Kurdistanê  
**Kurdistan National Congress**

A people's quest for freedom and democratic autonomy

*- Information Dossier -*  
*About Rojava – Kurdistan (Syria –Kurdistan)*

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## INTRODUCTION



This document will summarize what is happening in Syria and Rojava (Western Kurdistan). There are many ethnic and religious communities living in Syria. One of these is the Kurds. We will give a summary of what the Kurds have gone through in the past three years, from bloody conflict to their approach to war, attacks on their region and their proposals for a solution. What we present here may appear to be a Kurdish proposal for peace; however, we believe that if applied more broadly, it could be a model for a peaceful and democratic Syria as a whole. It is due to this that Al-Qaeda affiliated groups like ISIS, among many, are attacking the Kurdish regions. In recent weeks, the Kobane canton is under a severe wave of attacks. The Kurds are faced with a massacre.

Civil war has been raging in Syria for three years. This war has led to tens of thousands of deaths, millions of refugees and a destroyed Syria. Every day differences between the peoples are being fuelled and conflicts between faiths are deepening.

The Kurds of Syria, however, have taken a different position to what is increasingly becoming a blind fight in Syria. The Kurds have insisted that they prefer peaceful methods for solving the current problems, and refuse to side with either the regime or the opposition, because neither (the Syrian regime nor the Sunni-Arab opposition who have military and political camps in neighbouring Turkey) recognizes the Kurdish people's natural and democratic rights. All contact between the Kurdish people and the opposition have come to nothing because of the latter's chauvinism towards Kurdish demands for autonomy.

The Kurds have distanced themselves from both violent sides, preferring their own 'Third Way'. This approach proposes fair representation of all peoples and identities within a unitary Syria. It welcomes a diplomatic solution, regards no-one as an enemy and seeks only to defend itself against external hostilities. It works for the application of the democratic autonomy project founded on the principle of people's shared destiny. The Kurds have chosen an alternative that foresees a joint future, not only for ethnic groups such as Kurds, Arabs, Armenians, Assyrians, Chechens and Turcoman, but also for religious identities such as Christian, Muslim, Yezidi, Sunni and Alawite. The Kurds did not take part in the war and only organised themselves both socially and militarily to defend their regions.

On 19 July 2012, the Kurdish People's Protection Unit (Yekîneyên Parastina Gel, YPG) stormed government buildings in the Kurdish city Kobane and forced government forces to leave the city. The city administration fled without a fight, and the town was handed over to the People's Assembly of Western Kurdistan (MGRK). The same later happened in two other Kurdish border towns, Afrin and Cizire, and both towns were ceded to the people.

This went down in history as the Revolution of Western Kurdistan (Rojava-Kurdistan). The Kurds want to be granted political status, or at the very least, want the areas they defend and control to be recognised. However, the Kurds are not waiting around to be recognised; they are developing their own system of administration. On 21 January 2014, the Kurds declared the Kurdish cantons (Cizre, Afrin and Kobane) – inspired by the Swiss model – to be autonomous, in a step towards democratic autonomy.

Now the Kurds are faced with a defensive war in order to protect the stability and security of the autonomous cantons. On the one side they are defending themselves against attacks by regime forces, and on the other side, against the constant attacks by Al-Qaeda affiliated groups such as ISIS and the Al-Nusra Front. Kurdish military forces of the YPG and the Women's Protection Unit (YPJ) have successfully repelled these Salafist organisations. Hundreds of Kurdish fighters have lost their lives during the battles.

These terrorist organisations want to establish an Islamic state and so are trying to isolate the autonomous Kurdish cantons and vilify the local peoples. They are organising a heavy military presence and coordinating attacks in areas where Arabs and Kurds live together.

For the last month, Al-Qaeda affiliated ISIS is attacking the Kobane canton with support from Turkey and the Syrian regime. ISIS has completely surrounded the Kobane canton and is transferring its fighters to the region while the Syrian regime is turning a blind eye. Turkey is also allowing military and logistical support to pass through its borders. Although Turkey and Syria are currently sworn enemies, when the Kurds are in discussion they are both cooperatively supporting the terrorists. The Kurds are besieged in Kobane and are facing the possibility of a massacre. The unarmed people are defending themselves against terrorists endowed with heavy artillery. For the past month, the Kurds of Kobane have been trying to get their voices heard by the whole world, most notably the EU, USA and Russia. However, for an unknown reason, even countries who deem these groups terrorist organisations, are remaining silent. They are also reluctant to warn Turkey over their support for these organisations.

### Kurdistan: A Nation without a State

After the First World War, the modern system of nation-states emerged in the Middle East. The Kurds lost the semi-autonomous status that they had enjoyed during the Ottoman times. This process was engineered by the great European powers led by the UK and France. After the Second World War, the USA emerged as the most active Western power in the region. The nation-states of Turkey, Iran, Iraq and Syria were created and recognized by the League of Nations.



The lands comprising Kurdistan include parts of eastern Turkey, northern Iraq, north-western Iran and northern Syria, which are areas inhabited mainly by Kurds. Numbering around 45 million, Kurds have lived on these ancestral lands for many thousands of years. Under the control of Turkey, Iran, Iraq and Syria, the division of Kurdistan into four parts continues. Since 2003, Iraqi Kurdistan has enjoyed federal status within Iraq, but still over

40% of the land of South Kurdistan remains under the control of the Baghdad government; in particular the area around the oil rich city of Kirkuk.

No national and democratic rights are given to the Kurdish people as a whole. Kurdistan still generally suffers from war and faces attempts at annihilation and extermination. The Kurdish nation has been occupied and divided. This unjust action led to a historical tragedy for the Kurdish people. Over decades the states of Turkey, Iran, Syria and Iraq have cooperated and used forced cultural assimilation, forced emigration, massacres and genocide, in the last 90 years, to assimilate and eliminate the Kurdish nation. But they have failed to accomplish their colonial aims.

### A Brief History of Syria and Rojava-Kurdistan (Western Kurdistan)

The population of Syria is 23 million and consists of Sunni Arabs, 4 million Kurds, 3.5 million Alawi, 2.3 million Christian, 1.2 million Druze, 2.5 million Baath party members, seculars and other minorities living on a large area of 77,000 sq. miles.

The current political map of Syria was drawn in accordance with international agreements between the two main imperial powers (Britain and France), including the Sykes-Picot Agreement (1916), the Cairo Conference (1920) and the Treaty of Lausanne (1923). Accordingly, both Syria and Lebanon and the western part of Kurdistan were placed under the French mandate immediately after the First World War. France's aim was to establish a client, Arab nation state.

The Kurdish People are the second largest ethnicity in Syria, made up of four million of the total population. The Kurds have been living on their ancient historical homeland and have actively contributed to the liberation and



building up the modern republic of Syria. Successive Syrian governments after independence in 1946 have denied the legitimate national rights of the Kurdish people and their contributions to achieving independence.

The Kurds were mostly settled the northern part of Syria, a region that borders with Iraqi Kurdistan to the east and Turkey to the north and west. There are also some major districts in Aleppo and Damascus that are populated by the Kurds. These include the Ashrafiya and Shaykh Maqsoud

districts in Aleppo as well as the Hay Akrad and Rukn al-Din districts in Damascus. The Kurds in Syria speak the Kurmanci dialect of Kurdish, which is the most widely-spoken dialect in Kurdistan. As a result of its Arabization policies during the 1960s and 1970s, the Baa'th regime created the so-called Arab-belt from the Jazira region in the northeast of Syria to the northern Kurdish city of Kobane in an attempt to break the contiguity of the Kurdish region.

Syria is a multicultural, diverse and pluralist country and, therefore, the nation state model cannot be strictly imposed on this country as it contrasts with the plurality that has existed in the country since the pre-Roman era. After independence (17 April 1946), successive governments ruling Syria have represented and served the interests of the ruling class and the colonisers, i.e. the French – the latter's objective was to build an anti-democratic nation state. Most successive governments – the Government of Shukri al-Qwatli, the Government of United Arab Republic

and lastly the Ba'athist Government pursued a nationalist policy by manipulating nationalist sentiments. They moved to impose slavery on all elements of Syrian society. This nationalist policy has, over the years, resulted in the creation of profound political, social, cultural and economic crises in Syria.

In 1949, Syria entered a new era of its history – the era of military coups – that culminated in the Ba'athist coup d'état on 8 March 1963. This was followed by a coup led by the late President Hafez Assad on 16 November 1970, known as the Corrective Movement. The roots of those military coups exist in the structure of the Arab nationalist ideology, especially amongst the Arab bourgeoisie and petit-bourgeois that tried to imitate the French bourgeoisie, who are the true owners of nationalism, nationalist constitutions and the anti-democratic nation state.

The chauvinist nationalist mentality deepened further with the rise of the Ba'ath government, but this does not mean that chauvinism did not exist prior to that. On the contrary, its have been present since the mandate era. The most prominent example of this mentality is found in the Government of the United Arab Republic in the era of Gamal Abdel Nasser, when the government pursued racist chauvinist policies – similar to those of the Ba'ath government – against the Kurdish people. After the collapse of the union with Egypt in 1961, the new government continued the same policy against the Kurds, which reached its peak in the Project of Mohammed Talb Hilal (Head of the Political Security Division in Jazira, 1961-62). This project, similar to the Zionist policy against the Palestinian people and the racial apartheid in South Africa, was applied against the Kurds. Its ultimate aim was the Arabisation of Kurdish regions, the displacement of the Kurdish community and the melting of Kurdish society in the pot of Arab nationalism.

The regime entered a period of deep crisis at all levels and this crisis escalated due to the deepening of the centralised nation-state institutions that called for pan-Arabism and other deceitful, glittering ideologies, which drove the masses away from politics and the deep-rooted social ethics in the region. Consequently, emigration, social prejudices and hostilities amongst the Kurds and the Arabs emerged in the country. Socially, this nation state fuelled aggressive sentiments against the Kurdish people, through its negative anti-Kurdish campaign. Economically, the regime seized control of all the natural resources of the country for the benefit of a handful of oligarchs. This led to extreme poverty. Furthermore, the regime deepened the moral decay in our society, especially among women and youths. Also, it has controlled the media and all social and cultural institutions to serve its chauvinistic policies. Thus, Syria has been transformed into an economic, social, cultural and intellectual desert, especially after the so-called 'Socialist Revolution' of the Ba'ath Party military coup.

### Repression of Kurds in Syria

As for the Kurdish people in Rojava, the terms of Mohammed Talb Hilal's project became embedded in the structures of the state. Since 1963, successive regimes have been fully committed to the implementation of this racist project. The 'special war' fought by the regime against the Kurds since 1962 can be summarised as the implementation of the following:

1. 150,000 Kurdish people were stripped of their Syrian citizenship in accordance with the ill-fated 1962 Census, classifying them as foreigners in their own homeland. This number later increased to more than half a million.
2. All fertile lands in the Kurdish region were converted into public property under the name of 'land reform policy', and Arab tribes were housed in those areas after the Kurds were forced to migrate following the loss of their property, especially agricultural property. In so doing, the Ba'ath Party created an Arab Belt that divided Kurdish land and tried to create enmity between the Arabs and the Kurds to destroy the historical foundations of the Arab-Kurdish brotherhood.

3. All Kurdish names for cities and villages in Rojava were changed and replaced with names that are not historically related to the region, e.g. TrbiSipi was initially changed to the White Graves and then later to Qahtanih. The main objective of this policy was to Arabise and change the demographic features of the region.

4. Arab tribes whose lands were affected by flooding were settled in Kurdish areas – this policy of the Ba'athist regime resembles the Zionist settlement policy in Palestine.

5. Many obstacles were deliberately put in place to limit the Kurdish involvement in the Legislative Council, local administrations, the army and other important government and public offices.

6. The Kurdish language and culture was classified as a threat to state security. The regime has adopted systematic security measurements to prevent the Kurdish people from speaking their mother tongue in public and in schools, in order to impose the Arabic language and culture on the Kurds.

7. Natural resources in Kurdish areas have been extracted for benefit of the state and the oligarchs, depriving the Kurdish people of their revenue, as is happening in the oil and natural gas fields of Rimelan, Weidieh and Krachuk.

8. The Kurdish Question as a whole has been treated as an issue of security rather than an issue of nationhood. This is exemplified by the Syrian state signing regional agreements against the Kurds, such as the secret Syrian-Turkish-Iranian agreement against the Kurdish Freedom Movement and the Syrian-Turkish agreement of Adana in 1998. In addition, hundreds of Kurds have been imprisoned, detained and prosecuted on trumped-up and often fabricated charges, such as an “attempt to cut off part of the Syrian territory and annex it to a foreign state”. In addition, the Kurds have been prevented from supporting and communicating with their brethren in other parts of Kurdistan.

9. Exceptional laws against the Kurds have been applied in addition to other extraordinary laws which existed under the previous government, such as Law 49 on Property Rights and other laws.

10. The Kurdish people have been prevented celebrating their own festivals, such as Newroz.

11. The murderous and oppressive policy towards the Kurds under the Ba'athist regime is evident in the 12 March 2004 Massacre, the Raqa Massacre, and the killing of the martyrs Ahmed Hussein (Abu Judy), Mr Usman and Sheikh Mashooq al-Khznway, who died under torture.

As the list above shows, since the Baath Party seized power after the coup of March 1963 and declared itself the only party in the country, it has been systematically applying all political, military and psychological means to eradicate the Kurdish existence and forcibly assimilate the Kurdish national identity and annihilate their culture.

Kurdish political leaders, human rights activists, academics and intellectuals were arbitrarily imprisoned and brutally executed or exiled. These discriminatory policies have deprived the Kurds of their basic human rights and the constitutional recognition of their cultural and national existence. These atrocities have been an ongoing part of those policies of the Syrian totalitarian regime for nearly half a century. Everybody accepts that Syrian revolution has started in 2011, but the Kurdish people believe that the revolution has already started on 12<sup>th</sup> of March 2004 with the Qamishlo uprising, when Kurdish people organised massive protests against the Ba'ath regime. The resistance of Kurdish people never stopped since that date.

## The Kurdish Movement for Freedom in Syria

The war in Syria is not the Kurds' war; despite having suffered brutal repression at the hands of Assad over many years, the Syrian Kurds have refrained from joining in the attempt to overthrow the regime by violent means. The Kurds, led by the Democratic Union Party (PYD), have argued for a peaceful transformation of Syria and it is because of their determination to take an independent position on the uprising that they have started to face an onslaught not from the regime, but from the rebel forces. In response, the PYD has stated that Syrian Kurds do not support either the government in Damascus or the rebel groups, but only seek to protect themselves from massacres and ethnic cleansing. Islamist militias have been waging a brutal ethnic cleansing on Kurdish villagers and have been responsible for atrocities and massacres against unarmed Kurdish civilians.

Throughout 2012 and 2013, these brutal attacks were undertaken by forces belong to Jabhat Al-Nusra, the Islamic State of Iraq and Al Sham, ISIS and many other Islamic brigades of FSA. They have used brutal methods, mass killings, torture, and psychological warfare. These terrorist acts are aimed against the people of Rojava - Kurds, Arabs, Assyrians and Armenians. Turkey has played a key role in supporting the mentioned Islamic groups, because of their anti-Kurdish view.

The Democratic Union Party (PYD), with its wise strategy and the support of the Kurdish people of Rojava, become a major power player in the Syrian conflict. Established in 2003, the party was declared an illegal organization and hundreds of its members were arrested. Many of its leaders executed by the Syrian Baath regime. The party led in 2004, the Kurdish uprising and about 2000 of its members were arrested. By 2011, PYD has become the largest Kurdish party and is supported by the majority of Kurds in Syria.

## The Kurdish Third Way as an alternative

If certain circles are in favour of a Syria in which no single force is dominant, then the position of the Kurds is pivotal. The Kurds have established themselves as a third force in Syria. They do not side with either the current regime or an opposition completely lacking in democratic and liberationist characteristics. Both sides are deemed insufficient. Consequently, they are proving in practice that a third way is possible. In fact, they are extending their claim that without an alternative to these 'sides', the crisis in Syria cannot be overcome.

In post-conflict Syria, the presidency of Bashar Assad and the Baath regime will come to an end, but a Syria in which political Islam will be sovereign will not be acceptable. In Syria there will not be a single hegemony. It seems as if a democratic Syria in which all forces will coexist is inevitable. Political Islamists will not be side-lined as they were by the Baath regime, but they will also not be the primary power holders. A democratic reconciliation that will enable the coexistence of all ethnic, religious and social sections of the community will materialise. In this system the Kurds, Arabs, Armenian, Assyrians and all other ethnic and religious communities will be able to express themselves and organise their societal affairs. Sunni Islam will also be able to express itself freely without the need for the establishment of its own hegemony.

However, the Kurds will be party to the third way solution in Syria. The Kurds will have their status and freedom accepted. In a democratised Syria their current gains will be protected; because for a Syria that wants to adopt the third way, this is imperative. If certain circles are in favour of a Syria in which no single force is dominant, then the position of the Kurds is pivotal. The moderate seeming opposition in Syria are in essence nationalists, hence its conservatism in regards to Kurdish rights.

However, even they are in no position to reject the rights and freedoms of the Kurdish people. This is because the rejection of the rights of the Kurdish people is only possible in an authoritarian hegemony; the circumstances in the region, however, no longer allow for any such hegemony.

These new circumstances will bring problems for Turkey and those organisations that it previously had ties with. Turkey, which has relations with Al-Qaeda (Al Nusra) and supported this front in Syria, is now faced with an important decision; just as it has previously cut off strong ties it once had with Iran and the current Syrian regime, it must now do the same with organisations like Al-Qaeda. In short, Turkey's previous approach of trying to please everyone has come to an abrupt end. Turkey is once again reorienting itself in line with the Western camp that it has always been a part of.

In the 21<sup>st</sup> century, the only way this external area of manoeuvrability can expand is through internal democratisation. The Kurdish Third Way is looking for an internal solution with all components of Syria and is not in favour of external intervention. Autonomy for Rojava will strengthen the improvement of democracy to Syria. It will in turn have a big impact on the issue of democratization of the Middle East.

### Founding of the Interim Administration in Rojava-Kurdistan

As a result of the alarming situation summarized above, sections of Rojava's civil and political society began holding meetings to find a solution to the continuing lack of security in the region. The gathering and meetings, which occurred over a period of 6 months, resulted in a conference that was held on 12 November 2013 with the attendance of 86 delegates, representing 35 different parties and civic and social organizations. The gathering was composed of delegates from Kurdish, Arab, Assyrian and Syriac communities. Thus, the Constitutive General Council of The Joint Interim Administration was declared.

By the second meeting of the delegates on 15 November 2013, a body was formed, consisting of 60 members, representing the three regions of Cizire, Afrin and Kobane, to follow up and fulfil this project. The function of this body is to form committees to prepare the following:

1. Committee for drafting the joint interim administration's constitution
2. Committee on the comprehensive social convention
3. Committee for electoral system

The formation of the Interim Administration in the Rojava region does not carry any separatist intentions. Its aim is to send a message of peace to the entire region, and it stems from the cooperation of the community, which will underline security and peace. The Interim Administration as a democratic and pluralistic model will be the nucleus of solution and the best method of administration for all of Syria.

The participating groups at the meeting agreed on the establishment of an interim transitional administration formed of three Cantons as "Kobane, Afrin and Cizire" in Rojava.

## Declaration of the Cantons

On 21<sup>st</sup> January 2014 the Canton of Cizire was declared. The Cizire Canton is ruled by a presidential system and 22 ministries. Ekrem Heso, a Kurd, has been elected president of the canton, with Syriac Elizabet Gewriyê and Arab Husen Ezem as vice presidents. Kurdish, Arabic and Syriac have been designated as official languages of the canton.

On 27 January 2014, the Kobane (Ayn al-Arab) Canton declared its own autonomous administration. This canton will be administered by a legislative assembly president Enwer Mislîm, two deputies and 22 ministers.

On 29 January 2014 the Afrin Canton autonomous administration with Mrs Hevi Ibrahim as President of the Legislative Assembly was declared.

The three regions must conduct elections within 4 months (of the 6 January 2014 agreement on the Charter) to replace appointed representatives with elected ones, and thus abide with the objective and hope for democracy.

These declarations geographically divide northern Syria's predominantly Kurdish region into three main constituencies: Cizire Canton, Kobane Canton and Afrin Canton.

22 ministries, including foreign affairs, defense and justice, head each of the local canton governments.

The borders of this new predominantly Kurdish autonomous region in Syria now sweeps horizontally from the northeastern town of Derek in Cizire Canton bordering Iraq, to the westernmost Afrin Canton in Aleppo Governorate bordering Turkey.

Male and female co-leaders run the council of ministers of each government with three deputies representing the local diversity.

An Assyrian woman, Elisabeth Korean, was elected co-leader of Cizire Canton and Kurdish woman Hevi Ibrahim was appointed Prime Minister of Afrin Canton.

The ministers gave an oath of office in Kurdish, Arabic and Assyrian, but first in their mother tongue and each used their own holy books.

The locally organised pro-Kurdish People's Defence (Protection) Units (YPG) and Women's Defence (Protection) Units (YPJ) act as the cantons' official defence forces.

Kurds, Arab Muslims, Assyrians and other Christian minorities have joined the ranks of those militias renowned for having simultaneously clashed with Syria's regular army as well as Islamist rebel groups. But for the past year they have mainly engaged in fierce clashes with Islamic State of Iraq and al-Sham (ISIS) and al-Qaeda-linked al-Nusra Front.

Democratic Autonomy in Rojava-Kurdistan does not mean separatism, the people in this region of Syria have made this move to set an example for the rest of the country, insisting that they can be united and that decentralization can bring about democracy, diversity and peaceful co-existence for all people in Syria.

## Population in the Autonomous region of Rojava-Kurdistan

After war broke out in Syria the three Cantons became a safe haven for refugees from the conflict zones. As a result the population of Rojava has grown to nearly 4 million.

<u>Canton</u>	<u>Capital</u>	<u>Since</u>	<u>Official Languages</u>	<u>Religion</u>	<u>Population</u>
Cizire (Al Jazeera)	Amude	21.01.2014	Kurdish Arabic Aramaic	Islam, Christianity, Ezidi	1.5 million
Kobane (Eyn Al Arab)	Kobane	27.01.2014	Kurdish	Islam	1 million
Afrin	EAfrin	29.01.2014	Kurdish	Islam, Alawi, Ezidi	1.3 million

### Towns in the Canton of Cezire (Al Jaziraa)

1. Qamishlo
2. Derik
3. Tirbespiye
4. Amude
5. Serekaniye
6. Dirbesiye
7. Hasseke
8. Til Temir
9. Girke Lege
10. Rimelan

### Towns in the Canton of Efrin

1. Efrin
2. Reco
3. Bilbil
4. Mabeta
5. Şerawa
6. Cînderîsê
7. Şîyê
8. Şera

### Towns in the Canton of Kobanê

1. Kobanê (navend)
2. Rojhilatê Kobanê
3. Rojavayê Kobanê

## Conclusion

While on the one hand the Kurds of Syria are demanding that the Western powers recognise their administration and support their efforts of self-defence, on the other hand they are making an effort to further develop their own system of administration. The latest development in this regard has been the declaration of the **“social contract”**. The formation of the social contract is for the establishment of a democratic society and for the construction of democratic autonomy as the guarantor of social justice. It is understood that the Kurds, Arabs, Assyrians and Chechens of the democratic autonomous regions and the peoples of Syria desire a democratic Syria in which there are democratic autonomous regions. For this ambition and to construct such a social-political system, this social contract has been adopted.

### **Some articles of the “social contract”:**

- a- *Syria is a free democratic independent country, with a pluralistic, federal parliamentary compromise system.*
- b- *The provinces of democratic autonomy are Cizire, Kobane, and Afrin. They are part of the Syrian state. The city of Qamishlo is the Centre of Cizire canton.*
- c- *The canton of Cizire is the joint canton of Kurds, Arabs, Assyrians, Armenians and Chechens, alongside Muslims, Christians and Yezidis.*
- d- *This contract is the underlying document for the administration of the democratic autonomous regions and the interim legislative assembly is the highest representation of the cantons.*
- e- *The model of administration was based on these four pillars: the canton system, the legislative assembly, administration and justice. The Kurds, Arabs, Assyrians, Chechens and Armenians are all represented in the legislative assembly; this assembly acknowledges Rojava as an integral part of a future decentralized Syria.*

As you can see, the Kurds are proposing and deploying a model of administration that encompasses all ethnic and religious communities. We believe that an all-encompassing project like this should be supported over those polarising policies of other organisations. Furthermore, the best answer that could be given to those forces who insist on annihilation and denial is the supporting of such a unifying and democratic project proposed by the Kurds.

Considering the aspirations of the terrorist organisations (Al-Qaeda affiliated groups such as ISIS and the Al-Nusra Front) and the Syrian regime, it is clear that the Kurdish people have their work cut out for them. Despite this, however, the Kurds were not invited to the second Geneva Conference that was initiated by the UN, USA and Russia, held on 22 January 2014. But the Kurds insist that they are not hostile to anyone and just want to live freely among all the peoples of a democratic Syria. For the peace process to succeed in Turkey (North Kurdistan), the Turkish state must change its attitude towards Rojava Kurdistan. Öcalan has always stated that the Turkish state should adopt a more friendly approach to the Kurds of Rojava Kurdistan and must reposition itself alongside the Kurds; and to ensure stability in the Middle East, the status of the Kurds of Rojava must be recognised.