

## Jin Jīyan Azadī

Do you hear the voices rising from prehistory? In unrelenting resistance, we can hear women's voices crying out to us, "We are here at the very place where we have lost the most. Through the realm of meaning of being, we are in the ground, we are in language, we are in life in everywhere and in everything". "Jīyan", this definition of life that has emerged from the depths of history, is very closely related to the process of existential dialectics. Nature is the first teacher of humankind. The emotions and intuitions of women, along with the structure of life organized around women, have brought to the fore a history, a society, and a female intelligence and cognition - the female psyche - that are still waiting to be discovered as a basic living space. The attribution of life energy to nature through animism is not accidental or ordinary. A society that designs and organizes life around the wisdom of woman is a society that addresses the values of life in their entirety. It is the manifestation of the integrity of a continuous relationship between nature and human beings. While the living intelligence of the cosmos, in a microcosmic sense, resides in the senses of man, the values that women, like a void, absorb and retain in the form of cognitions, sciences, philosophies, present society with the vital formulation of the cosmos in a system of intuitions and beliefs. Since looking back from today's point of view will not allow us to comprehend past stages of humanity, a truth-seeking effort is necessary to achieve such understanding. Such efforts, through their careful research and examination of symbols and rituals, paradigms and conceptual theories, will inform and guide the historical readings that will and have emerged from new archaeological studies. In addition, in any work involving women, the truth of the wisdom and divinization processes that evolve with women and their connection to the Natural Society must be seen.

Historical-social being, with its genetic life energy, remains rooted in the villages and rural areas, in the bosom of the otherized peoples who have reached the present in the footsteps of the past. The dominant patriarchal capitalist system has alienated people from each other, reduced society to a herd mentality without roots, personality or identity, and has not failed to sacrifice society to the bloodiest instruments of war. The crises, chaos and wars that are taking place in the Middle East and throughout the world today are hitting women and children the hardest. What the ruling powers are doing today by weakening society with the digital technology and instruments of the age is nothing but the realization of the loss of morality. Social values are being corrupted not by disconnected policies but by historical, systemic, strategic anti-social wars. Wars are legitimized with phrases such as angels of goodness, democracy and equality as the infrastructure of war, as war according to them and peace according to them. At this very point, Jin Jīyan Azadī is the communal common values of life and turns into a universal voice rising from all over the world. "Women life freedom" is not a slogan, it is the expression of the core values of life in its simplest and plainest form. It is a rebellion, a revolt, the common communal values of life, it is the meaning of social freedom, it is for everyone from seven to seventy, it is a resistance, it is women's own memory, their own strength. Xwebûn is to be oneself despite being killed and tortured. Women's resilient veins are the code of life that flows from history to the present day, woven with the wisdom values of life. It is about making women one with their own bodies and with their own sense of belonging.

Governments have changed hands since the beginning of written history through the processes mentioned above, and women have been ignored down to the smallest cell with their thoughts and emotions, and even their bodies. In this one-legged adventure of written history, governments have carried out their unspoken terror of brutality, slaughter of women and policies of ignoring women on all living creatures in nature as well. In nature, the entities that have beautiful voices and symbolize freedom are generally female, which shows us the harmony and unity of life within a wholeness that comes from nature. In this context, the numerous epithets attributed to animals, such as traitor, jinx,

ungrateful, cunning, are another manifestation of the ideology of male power in nature. The ideology of divide and rule finds its reflection in the person of imprisoned women, in the narrowed spaces of women's lives, in the opening up of social nature to plunder and exploitation. The political infrastructures of the wars to which women are subjected, the terror at home and the terror outside, are developed in parallel. Freedom does not change form or take shape according to individuals, time and space, but governments and hegemonic powers try to grant freedom to women and nature as they see fit. This situation shows that truth, the world of meaning of women's formation, is embodied through the bond that women establish with nature. Nature has made the woman, who acts with the power of life itself, the natural subject of life. In realizing the meaningful values of life, society must move forward with women in change and transformation; this will lead to a return to nature and the democratic, just and equal growth of communal values. When universal existence develops in tandem with nature's moral core value creations, it will ensure the natural cycle within itself.

In Mesopotamia, with its known history against the attacks of the Third World War caused by the drums of war and the dominating powers, the women of Mesopotamia are fighting against the war with the art of ethical warfare together with their organization. The process developed with women's self-defense and women's self-organization is growing more than ever, and today everyone, but with one voice, is organizing as jin jiyān azadî, taking action and leading the struggle to build a free and equal life. For this, it is very important that the role of women in all areas of life is brought to consciousness. Organizing with the consciousness that we must be ourselves in every age and time and resisting with our own strength continues to serve as a cornerstone in the hope for a new life and in the organization of the women's revolution.

At the same time, jin jiyān azadî is the meaning of being united with our differences, of being whole, of struggling without letting them defame women. The reality behind the scenes of being a woman, of being a woman who is not seen, who endures the most difficult processes, imprisonment, slavery, who is turned into an ornament, who is turned into a tool of exploitation, who is the subject of books and movies, is a mentality, the ideology of dominating power, which is the source that feeds male power and its fascist practices. With the broadest philosophy of life, our task in every age when we are ignored, the basis of the struggle for the women's revolution is to bring this into consciousness.

Perhaps history is undergoing a process of being filtered through Jin Jiyān Azadî. Justice will eventually come to light. What is important is the mobilization of the self-organization processes of women and society in the construction of a truthful society with their social dynamics through action and organization network. Social life and the status of women have shown that unless self-organization and self-defense are consciously developed, society and women will be open to exterior attacks, regardless of the country, language and culture. A tragic example of this is that in Kurdistan, which has faced historical genocide and policies, it is women themselves who have been fractured and torn apart in the person of the country. As they say, "It is the darkness that cradles the birth of light, and it is the light that illuminates everything." Today the women of Mesopotamia cultivate life as a synthesis of the spiritual and material values of nature, which they call free and equal life together. It shows that living together and with our differences on the basis of work, values, justice, equality, freedom and democracy will be possible in the countries where we were born. It shows that living together and with our differences with labor, value, justice, equality, freedom and democracy will be possible in the lands where we were born. The freedom and democratic status of a people is reflected in the social values achieved through women. The essence is to make society free and united with the values of life. Every geography has its unique ways of life; imposing the same standards on everyone and creating a new mentality is robbing the society of its core values, and this

is not sustainable in the long run, it will boomerang and hit the pharaohs. Jin Jiyan Azadî challenges the Sharia laws of reactionary clerics and the false freedom propaganda disguised as development. It resists gender-biased policies that exclude women from the political and economic spheres, and globally brings women together to fight against sexist roles, models, and the role assigned to women in society. The dominant ideology of masculinity continues its exploitation in every area. Women, who against all arguments of war cry out their resurrection at the risk of death, are challenging this system everywhere. Today it is the women who are once again lighting the torch with their love, growing their organization with Jin Jîyan Azadî, trying to protect nature with everything they have, with their life energy, their folk songs and their halay. As Abdullah Öcalan said "jin jiyan azadi" is the main form of natural society, it's a process of existence that makes us who we are, it's the life of and search for truth-based society. This search grows with the desire for freedom, organizing life in every corner of the world today.

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