

# The committee for the independence of Kurdistan

## Komitei Azadixwazani Kurdistan

### KAK

#### **AIMS:**

There comes a time in a nation a time that is seen to be of particular significance both to the struggle and political future of that nation and to the prevailing circumstances of the area where that nation exists. We in Kak (korite I azadixuwazan I Kurdistan) believe that what is happening in the middle east is of particular and direct relevance to the destiny of our Kurdish people. The emergence of an Islamic fundamental regime in Iran; the aggressive and racist politics of the ruling Baath in Iraq and the existence of a similar potential in Syria; the oppressive regime in Turkey and the resulting explosive situation there; finally and foremost the presence of Kurdish armed struggle in two major parts of Kurdistan are all situations the presence and outcome of which have a direct bearing on the position of the Kurdish nation.

Faced with situation, Kurdayeti (Kurdish nationalism) will continue to be forced into repeated confrontations with these central political systems. Therefore our aspirations and national political future as people are placed in proper prescriptive both in relation to our own efforts and the general state of affairs in the region.

The Kurdish struggle in various parts of Kurdistan has been waged with the aim of protecting the Kurdish people's national existence and the achievement of their national rights. The collapse of the 1961 Kurdish revolution and the events of the decade following I, have brought into focus the many and long standings short comes of that period in particular and of the Kurdish national movement in general. Hence the immediate task at hand must be a re-examination of prior assumptions.

Kurdish attitude towards their governments represent varying degrees of acceptance of concepts and ideological alternatives to the old value structure represented by the existing central political systems. However, these alternatives concepts and ideologies which now prevail, have failed in filling in

the gap created by the lack of a comprehensive and clearly – formulated concept of Kurdayeti.

Kurdayeti at present represents only a symbolic concept with certain common cultural characteristics reflected in the demand of autonomy. But as an ideology Kurdayeti must concern itself with political thought of what the Kurdish nation ought to be and the means to be employed for seeking national goals. Thus the real alternatives must be a national revolutionary ideology for altering the status quo.

When judged by the standards of continuity and coordination, Kurdish efforts abroad seem to be lacking much of both. Seen as an atmosphere in which Kurds from different parts of their divided homeland must work and plan together, opportunities abroad must be utilised to afford us maximum unifying impact. Like other nationalisms with a comprehensive doctrine, Kurdayei may often lead to a distinctive style of politics. However, Kurdayeti basic ideals and principles are paramount and uncompromising; therefore they can't be bargained away for ideological, tactical and economic considerations. Politics is only a method for the realization of those ideals and principles.

The Kurdish question is a national rather than ideological or purely political issue. Kak in its role whether political, ideological or otherwise, shall therefore be guided by the following principles.

1. Kurdistan is one and Kurdayeti implies a total Kurdish existence in the unity of the Kurdish nation which means the unity of the Kurdish homeland, the Kurdish struggle and the Kurdish identity. Therefore our sufferings and disappointments our resolution and sacrifices in the pursuit of our national struggle are one and inseparable.
2. Kurdayeti is a Kurdish state of mind and action to which Kurds alone can have a full and lasting sense of belonging. Kurdayeti is the clear manifestation of the Kurdish people's desire for liberation. Liberation in turn, implies nationalism, revolution and unity. Thus Kak believes that a reorientation of the Kurdish nationalist thought requires the affirmation of the national character of the concept of liberation. This term liberation implies a higher form of freedom in which freedom from foreign control and self –determination constitute the basic and most important elements. Therefore by definition any control that is not Kurdish is foreign.
3. Kurdayeti is a condition of total commitment to and involvement in the struggle for Kurdistan's liberation and self determination. It is neither the creation of any particular class, party or individual nor their concern alone. It is the movement of the Kurdish people in which individuals,

parties or groups are judged by their their degree of commitment and involvement in that movement. Thus the adoption and pursuit of the cause of Kurdayeti is the concern of any kind who believes in whole hearted commitment to the cause of Kurdayeti; recognizes the difference between permanent Kurdish interest and short- term common interests; and knows clearly the difference between genuine cooperation and compromising efforts that will reduce the Kurdish people and their movement to mere tools in the hands of others.

4. Kurdayeti necessitates the resurgence of a pan- Kurdish movement which has thus far been pursued only on a theoretical long-term basis. It is to the practical ranifestations of this movement that Kak will dedicate its efforts. Liberation of Kurdistan therefore the pursuit of sustained and uncompromising political and revolutionary struggle in any or all parts of Kurdistan supported and led by a national political organization which adopts and promotes, clearly –formulated principles and objectives that embody the national interests and aspirations of the Kurdish people.
5. Kurdayeti is a social movement for the realization of social justice in Kurdistan, launched by the people of Kurdistan through the means of revolutionary struggle. Traditional social and political institutions of the Kurdish society are archaic , not only because they sanction the fragmentation of that society hampering effective political action on a national scale, but also because the persistence of tribalism and feudalism is incompatible with Kurdayeti’s conception of social justice.
6. Kurdayeti is an anti-colonial, anti-imperialist liberation which seeks the friendship and support of similar movements and in turn extends its own friendship and support of similar movements and in return extends its own support and friendship to them. However Kak believes that for Kurdayeti to effectively meet this criterion, it must first demonstrate its own solidarity and cohesion. Kurdish solidarity of permanent strategic Kurdish goals must therefore by necessity take precedence over short-term goals which have only temporary common interests or destiny. Kak therefore believes in the priority of seeking and bringing together Kurdish potentials and resources in support of a united and enduring struggle waged against the enemies of Kurdistan. Hence in it activities , Kak will not be a party to any compromising personal, political or ideological dispute among other Kurdish groups, nor will it condone interests at the expense of others or at the cost of bargaining away real and paramount Kurdish interests .

7. As governments (states) are institutions with definite and specific policies and interests of their own, their policies can in general be characterized as “pragmatic” that is, from view points of their interests. Therefore in their attitudes towards other people’s movements these states often see clients’ diplomacy, containment mentality and covert operations taking precedence over fair treatment, curable alliances and genuine support. The Kurdish national movement must therefore recognize the fact that our enemies and to-be allies cannot be permanent friend and allies of our people movement.

The emergence of Kak the modest efforts of concerned Kurds who feel the existence of a gap due partly to the general lack of concerted productive Kurdish activities, but mainly because of the continued assertion of stereotyped slogans and clichés which no longer have much relevance to the pursuit of the real aims of our national Question. In its future publications Kak will endeavor to elaborate upon the principles mentioned above with the hope of reaching some consensus of opinion as to the aim and direction of our Kurdish national liberation movement.

To all concerned and dedicated Kurds we therefore say Kak’s appearance upon the Kurdish political scene dose not mean the mere promotion of yet another political organisation to serve the imposed views of few. It is an independent and uninhibited forum for discussion and a vehicle through which a timely and so far scarcely discussed alternative is offered. Your views and comments are both sought and appreciated.

London 1985

## Memorandum of KAK

To His Excellency the secretary general of the United Nations organisation, Mr Javier Perez de Cue’llar.

To all nations, presidents and kings of the world.

To all international organizations and outstanding personalities of the world.

Greetings.

Certainly your Excellency is aware of the Kurdish plight, of those Kurds, who are imprisoned, tortured, deported or killed and who are all neglected. Unfortunately, the silence of your respected organisation helped the occupiers of Kurdistan to violate human rights to an even greater extent.

To be a Kurd, to have a distinctive language and to demand equality with other nations of the world is considered, by the concerned government, as an intolerable crime; so, their highly equipped armies are engaged in destroying Kurdish national identity under all its form.

History showed that the inhabitants of Kurdistan -amounting today to more than 22 million could-establish governments and principalities: first the Mede Empire (700 BC) more recently, they set up the Kurdish government in Sulaymania (1922) headed by Sheik Mahmud, in the Kurdish territory annexed to Iraq; in Kurdistan then, the Kurds established the Ararat Republic (1927-1930) in Kurdistan under Turkish rule and, in Kurdistan under Iranian domination, the Kurdistan Republic in Mahabad (1946).

The allies, after the First World War, created the states of Iraq and Syria. They imported from Arabia individuals to be crowned as kings to head governments in Bagdad and Damascus. Attempts by Kurds who dared to raise the question of independence of Kurdistan. Kurdistan is divided into four parts, placed and annexed by force under various neighboring states. Today there is not even an inch of Kurdish land under Kurdish authority.

In order to prevent Kurds from resorting to armed struggle in the most proper historical occasion, the allies promised them in the treaty of Sevres (1920) to create an independent Kurdistan. Mean while the Kurd where been manipulated by such a promise, the super powers went on to carve Kurdistan by designing new historically baseless frontiers. Newly formed armies were strengthened and employed against Kurdish revolts. The partition of Kurdistan was politically fixed and legalized by the anti-Kurd treaty of Lausanne in 1923.

As a result of the deep rooted feelings of frustration and deprivation they experienced for not having their own national state, the Kurdish people in all parts of Kurdistan never ceased to revolt. Once the occupiers temporarily crushed a revolt in the eastern part of Kurdistan, another revolt emerges in the western, southern or northern part of Kurdistan. This did not indicate that the Kurds are war liking people, but it dose indicate their total refusal for submitting to slavery.

Through military and political agreements such as the Saad Abad pact (1937) the Bagdad (1956), and more recently the Algerian agreement (1957), this without counting tens of secret anti-Kurd treaties, these four states have cooperated closely to keeping Kurdistan as an internal colony.

Here we would like to draw your attention to the barbarism carried out by Kurdistan by the governments of Turkey, Iraq, Iran and Syria in order to prolong their exploitation of Kurdistan.

1. In 1914, the Ottoman government hanged the Kurdish leader Sheik Abdol-Salam Barzani with a group of his comrades in Mosul; meanwhile, the same authorities executed another Kurdish revolt in Battles. The bodies of both Barzani and Salim were buried secretly.
2. In 1925 the Turkish government beheaded Sheik Said Piran with forty-six other Kurdish chiefs in Diyarbakir, their bodies were also buried in an unknown site.
3. In 1939 the Kurdish leader Ismail Agha Shikak was assassinated by the Iranian government.
4. In 1939, the Turkish rulers hanged Sayed Reza, the head of the Kurdish revolt and as usual his body was buried secretly.
5. Between the two world wars, mainly due to the massive deportation and long distances that the deportees were forced to walk, in mid-hard Kurdistan weather. The number of those who perished reached some 700,000 persons.
6. In 1947, the imperial government of Iran executed Mr. Qazi Muhammad, the president of the ephemeral Kurdish republic of Mahabad with a group of his assistants.
7. In 1960, the Syrian government burned to death 380 Kurdish children in the city of Amude while they were watching a film on the liberation of Algeria.
8. In 1966, as a consequence of the implementation of the racist "Arab belt" project, the Syrian government deprived some 150,000 Kurds from the Syrian citizenship.
9. In 1975, the Iraqi authority carried out its racist project named the "green belt", identical to the Syrian scheme "Arab belt". This policy led to the destruction of more than 1800 villages in Kurdistan, forcing half a million deportees to settle in refugee camps under close observation of the regime's military garrisons. Kurdistan was systematically burned, fruit trees cut, and natural springs cemented, the project of "The green belt" ironically left nothing green in Kurdistan !!!

10. In 1976, the Shahs government assassinated the Kurdish leader general Ihsan Nouri Pasha, the head of the Ararat Republic – “1927-1930”.
11. Between 1970 and 1986, the Iraqi government expelled more than 400,000 thousand Kurds.
12. The states of Turkey, Iraq, Iran and Syria; although they are full members of the UNO constantly violated the human rights declaration and showed no respect to the constitution of the UNO All annual reports of the Amnesty international exposed clearly the already mentioned facts.
13. In 1983, the Baaath government in Baghdad removed at gun point some 8,000 civilian Bazarni Kurds. Mostly they have been massacred.
14. In 1986, the Syrian regime prohibited Kurd from celebrating the annual Kurdish national day “21- march”- Newroz- a peaceful protesting demonstration organized in front other Baaath presidential palace in Damascus. The forces of the regime opened fire at the demonstrators, killing and injuring tens of them.

At the end of our letter we appeal to your Excellency, to exercise pressure on the government of Ankara, Baghdad, Tehran and Damascus to stop all atrocities against Kurdish people. It is our conviction that through the following points support will become effective.

1. Launching an informative campaign to protest against all forms of oppression in Kurdistan.
2. Organising an international pressure through governments and international organizations to release all Kurdish political prisoners (many among them are facing death penalty).
3. In order to free Kurdistan from Turkish, Arab, Iranian and Syrian colonialism, we ask the Kurdish Question to be and raised and discussed in the UNO.
4. We appeal one of the states allow Kurdish to declare the formation of a Kurdish provisional government and its territory, until it becomes possible for this government to establish itself in Kurdistan and form an independent state of the Kurdish national territory.

Finally we would like to stress that there will be no peace in the region of the middle-east without the decolonization of Kurdistan the Iraq-Iran war is a manifestation of this fact.

With all our best wishes,

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