

KJK Convention

(2017)

Conventions excerpts...

From the beginning of the Kurdish national struggle, Kurdish women have played an active role in it, first and foremost Sakine Cansız, who would be followed by thousands of other women over time. Until today these women, with their valiant, determined, and active stance, are uninterruptedly present in the struggle and, through their participation, have a decisive influence. After the establishment of the 'Kurdistan Patriotic Women's Union' (YJWK) in 1987, women showed a great stance of resistance by the leading example of Binevş Agal in the first Kurdistan serhildans [popular uprisings] of the 1990s and joined the guerrilla ranks en masse subsequently. In the mountains of Kurdistan, Kurdish women laid the foundations to form their own armed self-defense structure in 1993. In 1995, they organized the first women's congress in Kurdistan and thereby laid the foundations of the women's revolution in Kurdistan by developing a women's party based on the ideology of women's liberation. From 1995 to 1999, Kurdish women were organized in the 'Kurdistan Free Women's Union' (YAJK), until the women's liberation movement announced the founding of its own women's party on 13 March 1999. From 1999 to the present day, the leading party of the women's liberation struggle continues its works, first under the names of the 'Kurdistan Women's Workers' Party' (PJKK), later the 'Women's Freedom Party' (PJA) and today as 'Kurdistan Women's Freedom Party' (PAJK). Kurdish women conduct legitimate self-defense and therefore organize the defense force of the women's liberation struggle under the name of 'Free Women's Units – Star' (YJA-Star), which is based on their decades of experience within the guerrilla warfare. Kurdish women's struggle for freedom is also carried out on the social dimension with a multifaceted range organizations. These have been united under the umbrella of the 'Supreme Women's Community' (Koma Jinên Bilind – KJB), which was formed in 2005, and are nowadays united under the umbrella of the 'Kurdistan Women's Community' (Komalên Jinên Kurdistanê - KJK), which was formed in 2014. These umbrella organizations are interconnected through the dialectics of democratic confederal relations.

Today, Kurdish women are organizing their self-defense forces in all areas of Kurdistan. Young women of Kurdistan are participating in the struggle for freedom through the organization of 'Young Women's Communities' (KJC). Based on the experience drawn from the organizational, ideological, and political struggle, the current situation and the resulting needs and necessities of the organizational models are constantly evaluated. Accordingly, Kurdish women, who are committed to developing the women's revolution, are also leading the Middle Eastern women's struggle for revolution and freedom.

Kurdish women are convinced that the era of democratic modernity is an era of women's revolution. In this era, they are ambitious to channel women into the social system that will develop around them and the women's revolution that will lead to this system. Kurdish women are raising the struggle for social freedom with this conviction. The KJK is developing this social system in Kurdistan and the Middle East through a democratic and confederal structure and through the struggle for awareness and organization. KJK is a system of women made by women. It aims to develop the struggle to remove all obstacles to the free existence and life of women. This women's system, the women's confederalism, can also be named a vivid women's organism, an expression of the sociality of women, or the core and heart of a free society developing around women.

Our experiences and accumulated knowledge from social life, the freedom struggle and national-liberation, feminist and ecological movements we analyze through a free mind as an alternative way of thinking to the ruling mind and we evaluate the above as our struggle's key and primary sources. With this power of analysis and evaluation, we strive to read the historical and current dynamics of the women's revolution in an appropriate way. The dynamics of the women's revolution are universal. Based on our local roots of women's and society's liberation we can turn this universality into a tremendous chance.

Today our main source of struggle is formed by the uninterrupted resistance of nature and society organized around women, against the destruction of life and society. These resistances are the source of morale and strength for our organization-action, struggle strategies and tactics. The KJK develops dialogue and relations, alliances, joint organization and struggle with women, women's movements and all social segments who read the history of social nature with this perspective. It struggles to organize democratic women's confederalism in Kurdistan, the Middle East and in every area where Kurdish women live. It aims to join and unite forces with women from different peoples and identities and women's institutions in a network of dialectical relations through the organization of confederalism.

As women, we must be everywhere and in every moment of life to organize our alternatives in order to get rid of the intellectual and vital habits of capitalist modernity that have infiltrated every cell of our lives. We must organize in a way that can respond to the fluidity, colorfulness, diversity and variations of life. All the needs of life and the tasks it puts before us necessitate functional, changeable and flexible frameworks. By developing these structures, we can meet, stop and respond to all the attacks of capitalist modernity.

These tasks are the requirements of living and struggling according to the era of women's revolution. The KJK is one of the women's organizations that are prospects to accomplish these tasks and lead the women's revolution in the Middle East and the world. As women's confederalism, KJK organizes through democratic quality and the dialectics of confederal relations to overcome the blockages in women's sociality and for the free construction of social life. For this purpose, it aims to develop a democratic and freedom striving mentality, to develop a multi-faceted organization and to create rich methods and tools of struggle.

KJK adopts democratic modernity, which is a free and democratic, eco-economic and gender-libertarian paradigm. Based on this paradigm, it struggles against appearances that erode, clog and cripple the moral-political fabric of society. The crippling of the moral-political fabric of society is determined by the mentality patterns and organized institutions of sexism, which is the ideology of all centralistic rule, and its consequences statism, religionism, nationalism and scientism. Especially in the Middle East, where we struggle for its historical and cultural values, the last two centuries have been poisoned by the ideology of nation-state and nationalism. The antidote to this ideology is the system of democratic nation and democratic confederalism. The democratic nation and democratic confederalism system are valid projects and models for Arab, Assyrian, Suryoye, Armenian, Kurdish, Persian, Jewish, Circassian, Turkmen-Turkish, Baluchi, Dom, Azeri, Laz, Georgian, Pomaks and all other peoples and faith communities living in the Middle East. KJK carries out sophisticated mental, emotional, spiritual, cultural, political and

organized educational activities for the development of the Democratic Nation and Democratic Middle East Confederalism.

This struggle is carried out based on women's liberation ideology jineoloji. Jineoloji (women's science) develops as an alternative to the knowledge and science, which have been monopolized by capitalist modernity and therefor are experiencing a fundamental break with society, women and nature. By re-establishing the bridge between analytical and emotional intelligence, jineoloji knowledge and science is seen as a way towards the life of a moral-political society. As an alternative to the language of capitalist modernity by positivist knowledge and science, it aims to sustain, protect and nurture the moral-political existence of society.

The KJK sees the slaughter of free co-existences (hevjiyana azad) as one of the main reasons for the devastation of moral-political society and ecological destruction. While solving social problems with the paradigm of democratic modernity, the KJK considers free coexistence as the first area to be studied. Free coexistence with women is possible only by rejecting property ownership, completely overcoming sexism and taking social equality at all levels as a foundation. Being a socialist is only possible by achieving the level of freedom in coexistence. For these reasons, developing and vitalizing the theory of free coexistence is one of the fundamental tasks of the women's revolution. This is also one of the efforts to stop the massacre of women and the genocide of society. Another measure of realizing the women's revolution is the transformation of the dominant-slave man and the traditional-slave woman based on freedom and equality. Equal representation and co-presidency are among the basic practical applications of the theory of free coexistence. One of the most effective ways to exclude women from life is to exclude them from politics. The male-dominated mentality monopolizes the mechanisms of discussion, decision and implementation on all issues that determine the fate of life and social life. This monopoly has brought our world to the brink of combustion, destruction and collapse. This monopoly can be destroyed by women, with their identity as women, who participate in the field of politics in an organized and conscious manner. Opening space for women in the political field with their free identity and moral stance is one of the main tasks of the women's revolution. One of the main ways to realize the goal of a moral-political society is to fight for equal representation and the establishment of a system of co-presidency.

Capitalism is the maximum power and domination that disrupts the symbiotic character of the human-nature relationship. Against the anti-ecological character of capitalism, the most ruthless form of power that destroys nature and society, the KJK develops ecology as a fundamental form of ideological consciousness. It believes that ecology is the ideal solution not only for the environment but also for social nature. The KJK defines ecology as the guide to action for the rural, village-agrarian society, all nomads, the unemployed and women. Believing that the social crises we are experiencing can only be solved with ecological consciousness, KJK aims to develop ecological science and ecological mobilizations.

The KJK defines self-defense as an indispensable dimension for the self-realization of the women's revolution. The capitalist system weakens the self-defense of society and women, which is why it can carry out the massacres of society and women so easily today. With this awareness, the KJK develops the self-defense consciousness, organization and

struggle of society under the leadership of women. In the reality of the Middle East, no identity whose self-defense is not developed can avoid becoming a victim of the ruling power centers. Unless a people is alienated from its own nature, betrays its core values, accepts mental exploitation and ideological surrender, and allows the usurpation of its existential rights in the fields of economy, education and health, its self-defense can never be destroyed. Believing in this truth, the KJK organizes the mental, political, economic, ecological, health, education, culture-arts and legitimate defense areas of life as fields of self-defense. Against the destruction of self-defense imposed on society, it organizes all segments of society to create answers and struggle in all areas of life.

Women are the most developed colonized nation in the nation-state. Today, women are used in capitalism as a multifaceted tool of exploitation more than ever before in history. As the first and last colony, they are experiencing the most critical moment in their history. With the awareness and consciousness of all these truths, the KJK resolutely continues the organized struggle for the liberation of the first and last colony. It carries out enlightenment and consciousness raising activities for society to become mother-woman oriented again. It researches functional organizational models that can respond to the needs of life. It carries out a multi-faceted organized struggle through rich, diverse and flexible organizations. It defines and develops all these as the self-defense work of women and society.

Efforts are being made in many areas of life to ensure that what is good, beautiful, right and moral finds its equivalent and meaning in democratic modernity on a singular and universal scale. The victory of the struggles for democracy, freedom, justice and peace on a universal level is only possible through strong ties with the women's revolution. We are living in an age where liberalism is encircling all our living spaces, leaving us suffocating. For this reason, as Middle Eastern women, we must carry out our struggle for a free life, neither breaking away from our local roots, nor being trapped in the narrow horizons of the local. Aware that the geography we live in is the main vein of the universal, as KJK, we struggle for the Middle Eastern Women's Revolution and the World Women's Revolution.

CHAPTER ONE: GENERAL PRINCIPLES

A- Name: Komelên Jinên Kurdistanê (KJK)

B- Emblem: Half sun on a purple background, star inside the sun, spike in the form of a woman symbol surrounding the sun from the left.

C- Structuring: It is a confederation of women's movements, parties and organizations, unions, associations, networks, academies, cooperatives, foundations, committees, different faith-cultural communities, ethnic identities and individuals organized by the combination of jineoloji and self-defense with a democratic, ecological-economic, women's liberationist paradigm; organized based on a democratic network from local to universal.

D- Purpose: To organize based on the democratic – ecological – women's freedom paradigm as a democratic confederal system and umbrella framework of organized women's structures. To fight against the mentality patterns and structures of sexist, nationalist, religious, scientist, power-statist, patriarchal ideologies that have destroyed the moral-political fabric of society for thousands of years, and to create alternative mentality and structures together with democratic society. To synthesize the traditions of social resistance and the identity and freedom achievements of the peoples, and to build democratic modernity in thought and all areas of life against capitalist modernity. To become one of the leading organizations of the age of democratic modernity by overcoming the understanding of revolution based on tribe, people or nation and developing democratic revolutions that society needs. To carry out the women's freedom revolution on the foundation of women's liberation ideology. To realize the women's freedom revolution in Kurdistan based on the main arguments and facts of the social contract, jineoloji (women's science), eco-economic consciousness, the theory of ecological free coexistence (hevjiyana azad), change-transformation of men based on freedom, free communal life philosophy of moral-political society and an equal representation system based on the paradigm of democratic modernity. To struggle as one of the leading organizations of the second women's revolution in the Middle East and the world women's revolution. Aiming to become a democratic confederal framework of all organized women's structures, women's movements, parties, unions, networks, associations and foundations, different women's groups and individuals who struggle to stop capitalism and to create alternatives to it. To develop training, education and form diplomacy-alliances, so that all these organizations and individuals under its umbrella become strong components of democratic confederalism. To develop the moral-political society model based on commune, assembly, academy and cooperative organizations. To fight against the massacres of women and children. To defend the rights of women and societies to existence and free life with methods, organizations and tools in accordance with the philosophy of self-defense.

E- Principles:

1. It recognizes Rêber Abdullah Öcalan as the leader of the democratic confederal system and accepts his freedom as the freedom of women. It actively struggles to end the conditions of Rêber APO's captivity on Imralı prison island. It considers his health and safety as the basic condition for honorable peace.
2. To develop the mentality, free individual, spirit and moral-political consciousness that will make the second agricultural-village revolution and the second women's revolution in the Middle East is the fundament of all its activities.
3. It accepts that the most appropriate model for the social and cultural fabric of the Middle East and Kurdistan is the democratic nation and the Democratic Middle

East Confederation based on the common-equal-democratic union of these nations. It fights against the mental and political obstacles arising from patriarchal and capitalist civilization, which prevent the successful actualization of these models.

4. It adopts and implements democratic participation that encompasses the diversity, richness and variations of life. It considers the differences in language, culture and beliefs of peoples as richness and recognizes them as the historically accumulated values of women.
5. Believes that localism in relation to universal values will lead to radical democracy, establishes the relationship between singularity and universality correctly and uses this as a fundament to make it part of the system.
6. It organizes and conducts all its work based on developing democratic socialism. It protects and develops democratic and socialist values.
7. Struggles for the vitalization of the principles and policies of women's liberation ideology.
8. It solves the freedom-related problems of women and society based on jineoloji and is rooted in the perspective developed by jineoloji.
9. Participates in the labor struggle based on the theory of the value of primary labor; wages an active struggle against industrialism, monopolism and finance capital policies. Against this, it develops an alternative eco-economic policy by forming communal economic units.
10. It sees the transformation of the dominant male by virtue of freedom as a fundamental measure of realizing the women's revolution and carries out the struggle to change-transform the male with the awareness that the liberation through gender equality will save life.
11. It struggles by rejecting the mentality patterns, understandings and attitudes of the sexist ideology, which is the source of all ideologies of power, and which is manifested in the form of power-oriented, dominant masculinity and traditional, backward-slave femininity.
12. It recognizes the democratic family as one of the basic elements of the democratic nation and wages an intellectual and political struggle to overcome the current state of the family and to develop the democratic family.
13. It understands ecological-free coexistence as the social field in which the first science must be developed. Along to that, it develops the sciences of ecology and demography from a woman's perspective and defends that the will, desire and decision to bring children into the world belongs to women.
14. It rejects the nation-state mentality and institutionalizations of capitalist modernity.
15. Every organization, union, movement, network, association, foundation, party, committee, individual within the confederal structure of the KJK is based on the

principle of direct democracy. In extraordinary situations where direct democracy cannot be practiced, it applies representative democracy.

16. All institutions and individuals in the KJK framework are free in initiative based on their licit identities and derive from the principle of interdependence and responsibility. They participate in the KJK with their organized identities based on self-empowerment and self-sufficiency.
17. KJK bases all its work and struggle on the understanding of collectivism, makes decisions and takes action through a collective style that develops individual initiative, too.
18. In all mechanisms where the KJK is organized, it ensures the development of equal representation from local to general and carries out a struggle for the implementation of co-spokesperson, co-presidency, co-coordination and co-command.
19. It considers self-defense as a *raison d'être* for the protection and development of moral and political social values.

CHAPTER TWO: DUTIES

1. To ensure the physical freedom of Rêber Abdullah Öcalan, the leader of the democratic confederal system, by fighting under all circumstances to eliminate the Imrali captivity and torture system. To actively fight against all kinds of attacks against the leadership of Democratic Confederalism.
2. To work for the universalization of the thoughts of the leadership.
3. To organize a democratic confederal system in Kurdistan, the Middle East and wherever Kurds live.
4. To create the mentality, philosophy, tools and organizations that will develop women-centered democracy, and the sociality established around women.
5. To develop all mental-organizational activities of the women's revolution based on jineoloji.
6. To approach, organize and carry out all their work from the perspective of jineoloji, the social science on which the women's revolution that will develop in the 21st century will be based. To reconsider coexistence, politics, women's and social history, education, health, economy, ecology, theology, demography, ethics and aesthetics and other fields of social sciences from a jineoloji-based perspective, and to aim to develop these sciences together with society for the benefit of society.
7. To work for the promotion and acceptance of the women's social contract by all women.
8. Creating local democracy by organizing and developing communes, assemblies, unions, parties, committees, hearths, academies, cooperatives, foundations and associations.

- 9.** To open academies of democratic modernity in all areas of life according to the needs, with the awareness that the academic staff is the brain power in building the democratic nation.
- 10.** To create and develop alternatives to actively fight against the educational policies, institutionalizations and philosophy of capitalist modernity, which serve as power multipliers.
- 11.** To fight against sexist, statist, nationalist, scientist, religious, hierarchical and patriarchal mentalities and structures for a free, democratic-ecological and moral-political social life.
- 12.** To work nationally and internationally for the recognition of the political status of the Kurdish people. To work for the development of the national unity of Kurdish women with the perspective of a democratic nation.
- 13.** To organize educational institutions that will protect and develop the free nature of children, to reconsider pedagogy from the perspective of jineoloji and to develop children's education, organization and self-defence.
- 14.** To actively fight against the middle class, liberal understandings that emerge in the political democratic fields and in the trenches created for the freedom of societies and women.
- 15.** To develop inter-women solidarity, relations and alliances, joint organization, strategy and tactics, while considering belief, language, race, gender and ethnic differences for the construction of the democratic confederal system of women from local to universal.
- 16.** To defend the women's values of communal society and peoples right of existence of cultural, ethnic and religious differences.
- 17.** To develop the consciousness of free women wherever Kurdish women live, to find solutions to all problems faced by women; to carry out multifaceted activities to develop the unity of Kurdish women.
- 18.** To activate and organize the ecologically sensitive and adaptive characteristic of the Middle Eastern social tradition, to rebuild an ecological society by fighting against the destructive and occupying approaches of capitalism and industrialism.
- 19.** To guarantee women's safety facing deadly attacks, discrimination, violence, murder, harassment-rape, polygamy, prostitution, spying and drug addiction developed by statist-sexist structures as a conscious policy against women; to develop the self-defense consciousness, organization and struggle necessary for this.
- 20.** In cases where democratic political solutions are blocked and genocide is practiced, to develop self-defense as a universal right to protect the freedom of Kurds and other peoples, the cultural values of women and societies.
- 21.** To fight against assimilation and auto-assimilation, which are part of the genocidal policy of colonialism, and to carry out multifaceted efforts to gain the right to mother tongue education and learning, recognized in the countries where Kurds live.

- 22.** To investigate the history and current causes of the crisis-ruling-murderous reality in the relations between men and women, to struggle to overcome it and create alternatives.
- 23.** Developing projects aimed at changing, transforming and educating men based on freedom standards. Actively fighting against the domination-based relationship and lifestyles of the dominant male mentality and realizing a free coexistence.
- 24.** To develop social policy for basic material and spiritual needs and women's self-existence.
- 25.** To fight against the health policies of capitalism by organizing alternative health policies based on the health experiences and resources of societies themselves.
- 26.** To produce economic projects based on the ecological essence, social character and communal economic order around women in the economy, which must be women's own social profession and action.
- 27.** To develop the return to agriculture and the village, with an economic commune mentality as the most valuable revolutionary activity.
- 28.** Analyzing the juristic codes of capitalist modernity and developing the ethics of freedom and the institutions of social justice of the moral-political society.
- 29.** To raise the social struggle to abolish execution, isolation, torture and stoning, which are crimes against humanity.
- 30.** To develop the social and organized struggle against all forms of sexual assault and abuse, especially against women and children by the state and the family, also the struggle against child labor and marriage, against imprisonment in penal institutions.
- 31.** To develop the education and organization of youth based on self-consciousness and will, to fight against the policies and lifestyles of the gerontocracy and capitalist modernity that corrupt the youth.
- 32.** To protect the rights of the elderly, who are the bearers of the accumulations and values of historical society, and to fight for their participation in the construction of a democratic free society.
- 33.** Struggle to overcome all the difficulties preventing people with disabilities from playing a role in the construction of democratic free life and their participation in social life.
- 34.** To develop an organized struggle against the methods of social extermination carried out against the peoples of Kurdistan and the Middle East, such as uprooting from their land, cultural extermination, displacement, refugeeization, disruption of demography.
- 35.** To develop common grounds of discussion, decision and struggle with all Middle Eastern women to expose, stop and prosecute the destruction of the historical monuments of the Middle East and the smuggling of the originals out of the region by the state and gang organizations.
- 36.** Analyzing the population policies of sexism, deciphering and fighting the vital interests of the nation-state and all power monopolies underlying the population explosion.

37. To develop alternative demographic philosophy-policy and practices against the reactionary-statist-religionist-sexist-racist-fascist population policies of capitalism that victimizes women and sees 'housewife-being' as a population factory.

38. To develop an organized and effective struggle against honor killings, 'pleasure-marriage', female genital mutilation, dowry, bride price, cradle-laying, polygamy and female suicides, which originate from anti-women traditions, mentality, institutionalizations and the enslaving life habits of modernity.

39. To actively fight against all attacks by the patriarchal-male-dominated mentality with religious and modernist approaches against women's right to free travel and lifestyle (clothing, belief, values).

CHAPTER THREE: THE ROLE AND TASKS OF STRUCTURES AND ORGANIZATIONS IN THE SYSTEM

All organizations, institutions and individuals within the KJK system have initiative and are responsible to each other. It considers all the organizations within itself as units that should complement and complete each other. On this fundament, the KJK becomes the democratic confederalism of women. The essence, value and quality of the women's system targeted by the KJK is democratic, and the dialectic of the relationship between all the units that make up the women's system is confederal. It is the dialectic of the confederal relationship that the structures and organizations within the KJK develop with each other, that will reveal the democratic quality of the KJK to a significant extent.

1. 'Party of Free Women in Kurdistan' (PAJK)

PAJK is the ideological vanguard and cadre organization of the KJK. PAJK is organized within the KJK system through cadres and committees. It is responsible for implementing the ideology of women's liberation, training and organizing cadres and the whole society based on democratic construction. PAJK is responsible for developing cadres who will make the KJK system vital and lead it. Every PAJK cadre within the KJK system is ideologically, morally, philosophically, organizationally and vitally committed to the PAJK. At the same time, every PAJK cadre is subject to the functioning of the work they are involved in. The PAJK reports on its work to the KJK Executive Council meetings.

2. 'Free Women's Units – Star' (YJA-STAR)

It is the defense force of the KJK system. It acts in line with the political will of the Leadership of the Democratic Society Confederalism and the Women's Freedom Congress. It develops the self-defense of women and society against any attack upon women and society. It is responsible for the training, organization, growth, management and administration of the women's defense forces in all self-defense forces of the democratic nation. It organizes in all parts of Kurdistan and creates the women's defense center on this basis. It fights for the development of co-command. YJA-Star defense forces are organized autonomously within the KJK system and take their decisions at their own conferences. Relations with other self-defense organizations in the self-defense system of women and societies are carried out

through YJA-Star. It builds its internal organization according to its directive and submits the members of the Command Council to the approval of the KJK Executive Council and the PAJK assembly. YJA Star is responsible for developing and expanding the KJK system.

3. 'Young Women's Communities' (KJC)

It is the young women's organization of the KJK system. It is a cultural, political and social organization that includes all young women and includes different youth groups. It takes part in the KJK with a vanguard mission and is organized autonomously. It is responsible for organizing and developing the construction of the KJK system. It submits its periodic planning and executive assignments to the approval of the KJK Executive. It carries out its work together with the KJK based on joint decision-making and exchange of views. It reports to the KJK Executive Council meetings.

4. Democratic Confederal Organization in Kurdistan and Abroad

It is a confederal organization that includes city and regional women's assemblies, women's civil society organizations, local-general women's political structures, cultural, artistic, intellectual women's organizations, women's labor movements, self-defense forces and institutions based on ethnic and belief differences. This confederal organization aims to develop the women's freedom struggle. In the countries where Kurds live, in Kurdistan and abroad, the highest decision-making body are the country assemblies. The assembly is formed through a system of local delegation and representative delegation in general and elects the executive and coordination of the assembly. It forms permanent assemblies and commissions. It applies the principles of direct and representative democracy on an intertwined and creative basis. The assembly establishes a meeting system, annual conferences and congresses, and periodic planning. Women's self-defense forces organized in Kurdistan work under the women's assemblies in that area.

CHAPTER FOUR: THE DIALECTICS OF CONFEDERAL RELATIONS WITHIN THE KJK

1. The KJK functions as a confederal organization composed of parties, organizations and institutions. Each party, organization and institution in the KJK works according to its own internal bylaws and program.
2. Democratic participation is essential in the functioning of the KJK. It relies on direct democracy in all its organizations, and on representative democracy in cases where direct democracy cannot be implemented (in times of war and security-related situations).
3. In all organizations of the KJK, all leadership take office through elections. In cases of premature dismissal and replacement, arrangements are made with the joint decision of the relevant women's organization's leadership and the Executive Council of the KJK. In cases of necessity, designations are made by assignment.

4. The KJK itself determines the representation of women in all activities.
5. Decisions are based on persuasion and consensus.
6. The practice is rooted in the dialectic of confederal relations with each organization and institution, while their autonomy is protected.
7. The KJK is based on the principles of justice, equality and publicity in its functioning.
8. KJK affiliated organizations, committees and working centers submit their activity reports to the Executive Council meeting every four months.
9. Members who cannot attend KJK Executive Council and Coordination meetings shall notify the meeting of their excuse verbally or in writing on time. A member who fails to attend two consecutive meetings without an excuse commits a disciplinary violation and the relevant meeting will take a decision about the member.

CHAPTER FIVE: THE DIALECTICAL RELATIONS BETWEEN KJK AND KCK

1. KJK submits its activity report to the People's Congress General Assembly.
2. The KJK submits its periodic work report to the KCK General Presidency Council.
3. The KJK plays a leading role in the construction and development of the KCK system. The KJK takes parallel organization and coordination within the KCK system as a basis.
4. The KJK is organized within the KCK system based on equal representation and co-presidency.
5. The Executive Council of the KJK participates in the formation process of the decisions of the People's Congress and the Executive Council of the KCK, which are of vital importance and concern the country, the people and the entire confederation, decisions on legislation, war and peace, strategic relations and alliances with other forces, and is responsible for the implementation of the decisions.
6. The KJK submits a report to the KCK period meetings, informing them about its work and including its opinions-criticisms and suggestions on KCK politics.
7. KJK members within the KCK are organized autonomously; they participate with their own organized decision-making power and leadership mission.
8. All women members taking part in the work of the KCK are responsible for developing the KCK along the line of women's liberation. Organizationally, they participate in the KJK and KCK based on dual functioning.
9. In all areas, the decision-making will of women belongs to women. Each organizational unit takes the relevant women's organization as correspondent in matters concerning women.

10. Women friends in the KCK Co-Presidency and Executive Councils are responsible for organizing and executing the unique system of KJK members in KCK organizations.
11. The assignment of women in KCK activities is within the knowledge and approval of the KJK Executive Council.
12. Women in all KCK organizations, especially the women members in the KCK Executive Council, carry out periodic autonomous meeting systems and submit their reports to the KJK.

Revolutionary Greetings and Respect
KJK Coordination
October 1, 2017