

Wherever there is Resistance and Struggle, there lives and fights Ibrahim Kaypakkaya!

We are on the 52nd anniversary of the murder of the communist leader comrade Ibrahim Kaypakkaya by the fascist Turkish state. The young communist leader from the Kurdish and Turkish nations, from various nationalities and beliefs of the working class and the working people of Turkey and the founder of our party I. Kaypakkaya was immortalized on May 18, 1973, in the Amed Prison after months of torture.

From the murder of I.Kaypakkaya to the present day there are lessons from the class struggle and the social practices of him to learn; this has proven why he was seen by the class enemies as the “most dangerous representative of revolutionary communism” and why he was murdered precisely for this reason. Comrade Kaypakkaya is still the nightmare of the Turkish state. Even to defend his views, carrying posters and banners with his picture on it is seen as a crime. This is not without reason, of course. Because Comrade I.Kaypakkaya shed light on the ground on which the Turkish state rose and moreover showed how to overthrow this reactionary fascist power.

The fear of Turkish fascism remains because I.Kaypakkaya is the product of the class struggle of our geography. It is the most advanced consciousness of the class struggle of these lands. As long as there are classes in our geography and the class struggle is continuing, this consciousness will continue to live and fight.

I.Kaypakkaya constitutes the communist aspect of the '71 revolutionary movement, which is the glorious shake-up of the revolutionary movement against all kinds of parliamentarianism and reformism, which were defended in the name of communism and revolution in our geography. The revolutionary and communist movement, which was liquidated in the last period of the Ottoman Empire, the predecessor of the Turkish state, with the interruption of the struggles of the Armenian and Greek revolutionaries with genocide and the murder of the leading cadres of the TKP, including M. Suphi, reasserted itself with the '71 revolutionary movement after nearly half a century of silence.

Within this movement, I.Kaypakkaya undoubtedly emerged as an exception. His being an exception among the revolutionary leaders of '71 was not because he was murdered in torture as a young communist leader who “gave his head but not his secrets” after months of torture. What made him special and the reason why a significant part of the theses he put forward are still current is his defense of Marxism-Leninism-Maoism, the scientific theory of the era of imperialism and proletarian revolutions, and his understanding of dialectical materialism. Comrade I.Kaypakkaya is first of all a revolutionary in practice. He took part in the mass struggles of his period, “thrown into the vast sea of class struggle with his whole being” and by synthesizing the experience he gained from this practice with MLM and “throwing away the old and taking the new”, he led the communist movement to rise again in our geography.

The emergence of I.Kaypakkaya cannot be evaluated separately from the class struggles of the working class and the masses of the people, especially the youth in our geography. The developments in the international arena in the '60s and especially the

world-shaking storm of the Great Proletarian Cultural Revolution led by Chairman Mao in China found its echo in our geography; The class struggle evolved into a new stage with the anti-imperialist youth actions, the land occupations of the peasants and the great workers' resistance on June 15-16.

I.Kaypakkaya took part in all these resistances and learned from them; The quality and path of the revolution in Turkey, the class structure and historical development of the Turkish state, especially the fascist character of Kemalism, the theses on the national question, especially the Kurdish national question, and even the theses on the class struggle in socialism, the communist party, especially the theses on organization and armed struggle are theses that he brought up through his fight.

I.Kaypakkaya's strict adherence to the principle of being a revolutionary in practice first has caused the theses he put forward to continue to guide the revolutionary and communist movement while putting the communist movement in our country on its feet once again. That is why; although half a century has passed, a significant part of the theses put forward by I.Kaypakkaya for the revolution in Turkey remain up to date. Being revolutionary in practice, building theory within practical revolutionary activity is an MLM principle and the guarantee of scientificity. Since the ground on which the Communist Party rised are the theses derived from the class struggles and mass movements of our country, the actuality and scientificity of these theses will continue to live, as long as the class struggle and mass movements continue.

52 years ago, those who thought that by assassinating Comrade I.Kaypakkaya, they destroyed the revolutionary communism that rose again as a product of the class struggles of the working class and the people in our geography were greatly mistaken. The flag that I.Kaypakkaya "raised high" continued to wave. Today, his name echoes in the language of the people's youth, especially in the mass actions and struggles that took place on March 19 and afterwards, and his pictures are waving in their hands. I.Kaypakkaya is alive!

From Istanbul to Ankara, from Izmir to Dersim, from the Middle East to Germany and even from Bangladesh to India, from the Philippines to Nepal, the name and picture of Comrade I.Kaypakkaya echoes in all resistance and actions. This is what it means to be immortalized! The photo of him with a cap taken to make a fake ID is still enough to scare the ruling classes. Comrade I.Kaypakkaya lives and fights wherever there is resistance and struggle.

**Ibrahim Kaypakkaya Lives and Will Live in Our Fight!**

TKP-ML CC

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