



We Need Revolution!

We live in a beautiful country. Beautiful but unfortunate. Potentially, with its prosperity, modernity, development and justice, an enviable country in the eyes of all humankind, Turkey, in the hands of a handful of counter-revolutionaries, is suffering.

Everything Turkey possessed has been sold to domestic and foreign capitalists, and the country has been made increasingly foreign-dependent.

The healthcare system has been driven to collapse. Hospitals are inadequate, data are false, and the people is helpless.

Workers, being, under pandemic, forced to work in unsafe environments and travel to work packed like sardines in vehicles, are indeed being sent to death. The poor are abandoned to their fate, and the government is preoccupied with saving the capitalists.

Education has hit rock bottom. It's uncertain what system our children will be educated under next year; education has become putty in the hands of a handful of ignoramuses.

All of Turkey's institutions have been seized by cults, congregations, and gangs.

Justice has been murdered; courts have been made to operate on bribes and political instructions. Covering up the murders of women, children, and workers has become ordinary.

This picture shows us only one conclusion:

Turkey is being governed for the capitalists, not for the people!

In our country, where the economy has gone bankrupt, the education and healthcare systems have been driven to collapse, justice has been eliminated, and citizens' rights have been destroyed, we see only one way out:

REVOLUTION!

OUR COUNTRY, EXCEPT FOR A SMALL MINORITY, IS IN GREAT POVERTY!

To earn more, they drive workers to death and an entire people to desperation. The expenditures of the palace and its cronies, and of the capitalists are many times higher than the expenses of all laborers. It's time to bring forward the humankind's most righteous demand, and to fight for it, which is our right:

We want equality!

We know that equality cannot be provided by new capital factions or by economy ministers imported from America.

To win our rights, we need revolutionaries, To ensure equality, we need revolution.



OUR COUNTRY'S LANDS, FACTORIES, STREAMS WERE SOLD; ITS INSTITUTIONS HAVE BEGUN TO BE MARKETED!

We are being, by the hand of the government, made increasingly foreign-dependent. The idea of independence, both by the government and the opposition, has been completely pushed aside, and the reins of a country founded upon a great war of independence have been handed over to imperialist institutions.

To regain our independence, all under- and above-ground riches of our country, along with the means of production, must be nationalized, and all apparatuses of imperialism must be removed from our country.

To raise the struggle for independence again, we need revolutionaries,

To establish an Independent Turkey, we need revolution.

TURKEY HAS BECOME PUTTY IN THE HANDS OF BIGOTS!

Having permeated everywhere from the economy to healthcare, from media to education, cult networks are committing crime after crime. Our country cannot be left to the fate of the power struggles of a handful of bigots.

Having fallen into the hands of cults, the government is failing with all its institutions, and it is the people who pays for it.

Cults and congregations must be abolished, and counter-revolutionary foci in state institutions must be purged.

The way to that does not pass through ingratiating into congregations and seeking ways of dissimulation, but through an all-out struggle with these dark foci.

To fight these dark focal points, we need revolutionaries,

To win laicism, we need revolution.

COUNTER-REVOLUTIONARIES ARE DESTROYING THE REPUBLIC!

Having been overthrown at the state level by violence and ruse, and its entire baggage in the public having been eliminated, the Republic resumes today to exist in the struggle of the people. For years, citizens have been fighting in various forms against the government that tries to destroy the citizenship.

Having become putty in the hands of the rich and those in power, the jurisprudence turns its back on families trying to shed light on their child's death and citizens trying to reveal those responsible for accidents in which they lost their loved ones. Turkey is being tried to be transformed into a mass consisting not of citizens, but of subjects loyal to its sultan.



Citizens who lose their lives at hospital doors, and who are deprived of their right to education if they don't have money, now know and see that they need the Republic to live.

The state our country has been brought to shows us that there is no way to save the Republic with minor changes. There is no other way than to re-establish the Republic in the hands of the laborers.

To win our citizenship rights, we need revolutionaries,

To establish a new republic, we need revolution.

THERE ARE REVOLUTIONARIES IN TURKEY!

Our lands have always been abundant in revolutionaries, pregnant with revolution.

This situation and these conditions impose on us the responsibility to set out on the march for revolution.

The people is still standing, and the opposition that holds back their struggle is as guilty as the government.

We are setting out to mobilize the people, who has not surrendered to the counter-revolution, with the idea of revolution.

We are taking steps knowing that there is no solution other than, and no way other than revolution.

What darkens our lives is neither viruses nor natural disasters, but this system, which is the greatest disaster.

To get rid of this system, we need revolution.

The Movement of Revolution sets out with the determination and resolve to overthrow this order and build Turkey's tomorrow. We call on all citizens who believe in Turkey's bright future to join this march.

Long Live Republic!

Long Live Revolution!

Long Live Socialism!

For equality...

Lands, factories, machines, and intellectual properties including computer software, patents for medicines and vaccines, formulas for all industrial products; in other words, the means of production should be the common property of the entire society.

All is equal. All should have equal rights and the opportunity to live under equal conditions.



Among people with equal rights, there are differences such as ethnic origin, nationality, citizenship, gender, sexual orientation, belief or non-belief, age, knowledge, and skills. However, these differences cannot be grounds for discrimination or inequality.

The society we live in consists of two fundamental social classes: Workers and capitalists. Producers and rulers. Those who must work to survive and those who don't work at all. Those who live by their labor and those who exploit. Those without property and property owners. And in this society, while those who must sell their labor to survive struggle with unemployment and poverty, property-owning capitalists seek ways to increase exploitation to further inflate their wallets. While the majority of society is in desperate need of equality as much as air and water, a small minority endures by growing upon inequality. The relations of production that perpetuate economic inequality also repeatedly reproduce inequalities in other areas of the society.

The Movement of Revolution advocates this inequality be ended immediately.

Lands, factories, machines, and intellectual properties including computer software, patents for medicines and vaccines, formulas for all industrial products; in other words, the means of production should be the common property of the entire society. We name such form of socialized property acquisition, which is the way to end capitalist property, as the socialist property.

A system based on socialist property, that is, socialism, is the only way out for Turkey to end inequalities and to use our resources efficiently for the benefit of society.

Why should we be equal when all, not even the five fingers, all are not alike?

Yes, like the five fingers, none of us are alike. However, our body doesn't deprive its hardest-working parts of nutrients, nor does it allocate unlimited resources to a finger that does no work. The system we live in, however, does exactly this.

What, so a doctor and a garbage collector would receive the same salary?

That is not our question. No matter we are doctors or garbage collectors, would we have to work for hours in overtime under inhumanely conditions? No matter we are miners or engineers, would we think, every morning while leaving home, that we might be heading to our deaths? No matter we are waiters or office workers, would we be forced into uninsured and insecure jobs? Would we worry about our children's future? Would we, for fear of being fired, have to grin and bear our bosses?

Today's capitalist system not only creates inequalities among us workers, but also subjects all of us to the heavy burden of the same wheel of exploitation. No matter some of us are exploited less and some more, we all suffer from this kind of functioning. Therefore, when we talk about equality, we're talking neither about formal measures nor equality in exploitation, but rather, about real equality. We mean maintaining all of our citizens have the opportunity for self-improvement and self-realization, being involved in decision-making processes regardless their jobs, and having, outside of work, all vital opportunities such as housing, nutrition, healthcare, transportation, and communication.

Equality is the foundation of justice

Even only for a judicial system to function fully in a country, equality of people must be presumed. Therefore, even only to have a ground for discussing justice, it is needed to presume all people in the country have the same rights and responsibilities. In other words, equality is needed for justice. When we try to make justice a reality, such relationship manifests itself even more strongly. In a society without equality, the same laws work differently for property and power holders, and those without property or those who are alone. Social equality is a must for justice to be realized.

Pandemic as a result of inequality

Inequality also causes trouble for us in the field of healthcare. An epidemic which could, in a socialist system, easily be brought under control with only a few weeks of full lockdown, except for only vital sectors, is both depriving us of our health and sinking us economically. While capitalism's nature based solely on profitability makes it impossible for us to implement even the easiest measures, the healthcare system based on individualism and intellectual property, causing vaccine and treatment studies against the disease to be carried out separately and uninformed of each other, delays positive results. It is already clearly seen that, as the vaccine is found, it would start to be used not in the most efficient way and with minimal damage, but by prioritizing the rich.

The only way to development passes through equality

For capital, the only criterion is profitability. Money owners invest their money only in areas where they think it would turn into more money. For late-capitalist countries like Turkey, this rule means that no investment would be made in areas that will not have a return in the short and medium term, that is, in development. In other words, the capitalist class, which has usurped the right to use social resources, refrains from using these resources for the country's progress. In the name of profitability, the resources we produce are wasted in crazy projects, or in gambling organizations called the stock market.

In an egalitarian economy based on socialist property, on the contrary, resources would be spent rationally, allocating funds not only to expenditures that immediately increase prosperity, but also to investments and research for the country's future. Since such process would be realized with the collective participation of the society and what will be produced would, ultimately, be the common property of the entire society, it could function way more efficiently.

For liberty...

If we realize our dependence, in gaining our liberty, on each other and fulfill its requirements, then we can emancipate all together.

All should emancipate; all people should have the freedom to shape the future of their own and that of the society they live in.



However, today we live under great oppression. Let alone thinking about the future, we struggle even only to keep breathing. We have grown accustomed to being unable to decide what work we will do or where we will live. When we try to organize to seek our rights or to get involved in decision-making processes in our work areas, we face various obstacles. For the cronies of those in power, it is free to say anything and to insult the people. But when we open our mouths, we suddenly see the Silivri sign appear before us.

Exploitation and reactionism are free; solidarity and enlightenment are captives. The fundamental question of our time manifests itself in this dichotomy between captivity and freedom. The exploitative system we live in needs backwardness to endure, and relies on oppression. It excludes solidarity, organization, and enlightenment. To the extent it succeeds in this, it pushes the individual into loneliness; the more it isolates the individual, the more it can steal from one's fundamental freedoms. No matter how much the individual struggles for it, as long as the individual who seeks liberty alone remains alone, one cannot escape this quagmire.

The Movement of Revolution calls for a collective struggle against all obstacles to the humankind's liberty.

If we can end exploitation and turn into an organized society, then we can take our destiny into our own hands, and freely decide our own future. If we realize our dependence, in gaining our liberty, on each other and fulfill its requirements, then we can emancipate all together. As a result of our collective struggle, we can free our daily practice from economic shackles, and emancipate our minds from dogmas.

The Movement of Revolution fights for the irrevocable attainment of fundamental rights and freedoms such as the right to life, the protection of mental and physical integrity, the inviolability of the body, the inviolability of privacy domicile, and the freedom of expression, propaganda, organization, use of written and visual communication tools, travel, assembly and demonstration, electing and being elected; and for the dismantling of racist, reactionary, and discriminatory relationships and institutions that stand as obstacles to these freedoms.

What about our freedom of ownership?

The path to gaining freedoms passes through equality. In order to eradicate inequality, we say, it is necessary to abolish the private ownership of the means of production. It is natural that this scares a very small minority of society because it is to dispossess them of their "right" to toy with the rest of society. We are ordering the gods of the capitalist world, just like us mortals, to get up in the morning to go to work just like us mortals, and to live by working. We are dispossessing them of their freedom of possessing own our labor, and of living without working. How terrifying!

It's natural for them to be scared, so let them be. However, this system has been going on for many years; our bourgeoisie have mastered at spreading their own fear to the society. They expand the definition of collective ownership to include personal items of use. On the contrary, eliminating the private ownership of capitalists would indeed allow for a fairer distribution of resources; since the productive use of resources would be under the control of workers, the wealth we can produce would also increase. In other words, for the sake of the workers' freedom of ownership, bourgeois ownership must be abolished.

Weren't socialist countries against freedom?

There are two main reasons of this view to be widespread in our country. The first is that we live in a capitalist country. In the polarization between the imperialist and socialist blocs, that lasted when the Soviet Union existed, Turkey, unfortunately, sided with the former. Therefore, our society was naturally exposed to this bloc's propaganda. Regarding socialism and socialist countries, we were loaded with misinformation, and were exposed to things which were leached through a negative-info-only filter. To give a contemporary example, we all received the news of that day from establishments like today's pool media, and read the history of socialism as if reading Turkish history from an AKP-guided curriculum. The rigidity which was a natural consequence of the conditions of the anti-imperialist resistance period was combined with such propaganda; the image as an enemy of freedom thus became established.

The second reason is that socialism, for now, has been defeated. In the absence of the great force that managed to resist imperialist aggression for 70 years, bourgeois lies are less questioned, and can penetrate our minds with much less resistance. In fact, on the contrary, the socialist experiment, while providing the laborers with ground for individual freedoms such as that of receiving education for self-improvement in any field they wished, or, thanks to reduced working hours, that of utilizing an increased leisure time, had indeed granted them the key to a freedom that no one else had: The freedom of changing the society and the world one lives in.

For fraternity...

The Movement of Revolution struggles to disrupt the game set up by the property-owning minority, to prevent the destruction of citizenship, and to regain fraternity by maintaining the political unity of laborers of all origins.

Equality, liberty, fraternity... The three fundamental demands of the French Revolution, the slogan of the power established in 1789 when the barelegged rose up to become the head...

To the extent that the humankind has demonstrated the will to take its own destiny into its hands and refused to leave its reins in the hands of a handful of property-owning minority, this slogan did not remain just a slogan. Equality and freedom were accompanied by fraternity in the sense of laborers of diverse origins being bound to their countries by the compact of citizenship. Where fraternity has prevailed, the diversity in origin among workers has been seen as richness; workers of diverse origins have united against exploiters and imperialists within the framework of equal citizenship.

On the other hand, whenever the humankind has retreated from revolutionary leaps and resigned itself to the fate shaped by the property-owning minority, it has lost, along with equality and liberty, the fraternity. Then equal citizenship has disappeared; workers have been divided into ethnic, religious, and sectarian identities, and slaughtered each other. Workers who have become enemies to their class brothers lined up behind the capitalists, and became instrument to the imperialists' plots.

Under the rule of counter-revolutionaries in Turkey, citizenship itself, let alone equal citizenship, has been endangered. Constantly parroting "Long live my Sultan," they are trying to turn the people into subjects, and the citizens into servants. Their aim is to end citizenship, eliminate fraternity, and make workers kill each other.



The Movement of Revolution struggles to disrupt the game set up by the property-owning minority, to prevent the destruction of citizenship, and to regain fraternity by maintaining the political unity of laborers of all origins.

Regaining of fraternity depends on defending citizenship and on establishing equal citizenship. In other words, on a new republic to be established, this time, under the rule of labor, not capital...

How could the Kurdish question be resolved?

In our country, where citizens are segregated and confronted with each other along their identities, workers can be subjected to discrimination and oppression based on their ethnic, religious, and sectarian origins. The Movement of Revolution rejects the discrimination and oppression towards laborers of diverse ethnic, religious, and sectarian origins, especially Kurdish citizens, and, with the awareness that Turkey is the common homeland of laborers of diverse origins, advocates for equal citizenship against discrimination .

How could the demands of Alevis be met?

Alevis, who are reconciled with Turkey's enlightenment baggage, are also the addressees of religionist reactionary aggression. In violation of the principle of laicism in Turkey, the identity of Alevis is not officially recognized; Sunni faith rules and institutional structures are being imposed on Alevis. The Movement of Revolution rejects oppressive, discriminatory, and assimilationist policies towards Alevis; supports Alevis' demand for laicism and equal citizenship; and advocates for Alevi cultural and belief centers to attain the same legal status as places of worship of other faiths.

Should Syrians leave Turkey?

The poverty and wars, created by the imperialist-capitalist system, are increasingly pushing more people into refugee status all over the world. The primary problem of the humankind is to defeat the imperialist-capitalist system, and eliminate the unequal and unjust conditions that create refugeehood. Both the nationalists, who target Syrian refugees struggling with hunger and misery by saying "Let them go," and the religionist reactionaries, who demagog around "religious brotherhood" and "ansarhood," are doing nothing but covering up this real problem.

Indicating the main source of the refugee problem, the Movement of Revolution advocates for direct negotiations with the legitimate government of Syria to maintain the conditions for Syrian refugees to return to their own country, and for the joint struggle of the two countries against US imperialism and jihadist terror networks, which pose a threat to both Syria and Turkey. In addition, it demands that refugees and asylum seekers in Turkey be allowed to participate in social and economic life without being discriminated, and to have access to basic services such as education and healthcare.



For laicism...

Today, laicism is primarily what the working class needs, and what the revolutionaries demand.

Laicism has been one of the most debated topics during the counter-revolutionary years. Having started by saying "Individuals cannot be laicized, but only institutions can," they went on with "Laicism means the state not interfering with religion," and, targeting modernity and freedom, have thus removed all obstacles before religionist reactionary activities. Insidiously throwing laicism into question, they have undermined it.

It was not AKP who had started the attacks on laicism. Adnan Menderes, who said "If you wish, you can even bring back the Caliphate," and brought cults out from underground; Süleyman Demirel and the generals, who embraced cults and sharia supporters to fight communism; Kenan Evren, who, at his rallies, used to go to the podium with Quran in his hand and recite verses, built mosques on every corner and transformed imam-hatip courses into imam-hatip high schools and spread them; Turgut Özal, who governed the country with the network of cults he came from and distributed state positions among cults... and the so-called social democrats, who remained silent to all this disgrace out of concern for votes and did not hesitate to water down their own program, policies, and principles when needed...

All of those mentioned are complicit in the elimination of laicism. The difference with the AKP is that it aims and dares to actually eliminate laicism, not just to erode and dilute it.

The targeting of laicism is not without reason. Where there is laicism, there are citizens, not subjects; there is law, not tyranny; there are rules, not arbitrariness. Workers who are not numbed by dogma would not remain silent, but rather ask why. They would not give thanks for the poverty imposed on them, but would rather seek their rights. They would not bow their heads and resign themselves to their fate before the capitalist, but rather organize.

The capitalists, who know this, dislike laicism. Even if they do not seek sharia due to their lifestyles, they are pleased with the undermining of laicism, and do not want laicism to spread among workers. They know that where laicism disappears, there are no rules; those in power can violate any rule, ignore reason and science just because capital demands it, regulate everything from social rights to quarantine periods during the pandemic, from job security to in the way capitalists wish, and silence workers with religious exploitation.

Behind today's rulers targeting laicism and the opposition's silence on the destruction of laicism is the interests of the capitalist class. This is why, today, laicism is primarily what the working class needs, and what the revolutionaries demand.

The flag of laicism is now in the hands of revolutionaries, that is, revolutionary republicans. We need revolution to regain laicism.

Can the Directorate of Religious Affairs be restructured?

The Directorate of Religious Affairs, which the Republic had established to regulate the religious sphere based on laicism, has deviated from its founding purpose, and become the focus of anti-laicist actions. The activities of the Directorate of Religious Affairs, which has become one of the biggest obstacles to laicism, should be immediately halted; the religious sphere should be regulated by a new state institution that would be established based on laicism, maintain equal distance from all beliefs, and consider all citizens equal regardless of their beliefs and conscientious convictions.

How should cults be combated?

Cults and congregations, which are the religious ideology's remnants from ancient times, are structures that aim to subjugate political, social, economic and cultural life to the domination of religious rules, and therefore constitute an obstacle to emancipation. Law No. 677 on the Closure of Dervish Lodges and Zawiyahs should be implemented; all counter-revolutionary focal points, especially cults and congregations, should be wiped out of the state; merit and commitment to modern values should be the basis of public service.

How should religious education be?

Compulsory religious classes, which are violate laicism, should be abolished; Quran courses and imam-hatip schools should be closed; the task of training religious officials should be carried out with new educational programs committed to laicism, to be established solely for this function, and the numbers and capacities of which would be determined based on need.

For the Republic...

Revolutionary republicanism stands for the foundation for establishing the connection between Turkey's historical baggage and the goal of socialism. Turkey's liberation, independence, and economic and social progress would be the outcome of a new republic based on the interests of the working people.

The traces of the Republic, which established with a great leap forward in 1923, have now been almost completely erased from all state mechanisms. The fundamental phenomenon that has undermined the Republic had been the choice to integrate with the imperialist-capitalist system. This class-based choice has functioned as a factor that has restrained the progressivism of the Republic from its foundation. However, the Republic's statist, laicist, and independence-driven initiatives, even in their incomplete forms, have, since then, laid a fundamental ground for new progressive leaps. Those who want to achieve a new republic have a dual task: to not give up relying on the ground laid by the Republic, and to reinforce this ground with socialism.

Socialism is a necessity, not only because it would eliminate exploitation, but also because it offers the only consistent answer on the axes of independence and progress, which are the fundamental problematics of Turkey's 180-year-long history of modernization.



Revolutionary republicanism stands for the foundation for establishing the connection between Turkey's historical baggage and the goal of socialism. Turkey's liberation, independence, and economic and social progress would be the outcome of a new republic based on the interests of the working people.

THE YEARS OF AKP AND REPUBLICAN SOCIETAL RESISTANCE

It has been the Islamists who have driven the final nail in the coffin of the Republic, which had already been undermined by successive right-wing governments and military coups. Eliminating whatever left of laicism, state ownership and independence, the eighteen-year-long AKP rule has attacked the foundations of the Republic.

Although they have not faced significant resistance from the system-oriented opposition, things have not gone quite as they had hoped on the societal level. They failed to eliminate the societal baggage brought about by the Republic. The AKP government struggled the most at turning points when this baggage mobilized and filled the streets to stand against the government.

The subsistence of Republicanism among the people, despite being purged from the state, has also made possible a Republican resurgence with a pronounced populist character. Today, laborers form the majority in the Republican entity, especially among its younger segments. Consequently, a new Republican resurgence would have a working-class character.

If and only if this young entity is organized and mobilized is it possible to overcome nostalgia, which occasionally renders Turkey's republican baggage inert, as well as infusing republicanism with a vibrancy that relates to the country's future.

A NEW REPUBLIC

Healing the wounds of the Republic is only possible through a forward-looking revolutionary breakthrough. We have no time to waste with merely alleviating the pain without healing the wounds, by chasing after the system-oriented opposition, or by deceiving ourselves with the consolation that some segment of the capitalist class has indeed Republican sensitivities.

The sine qua non condition for the success of a new Republican resurgence is its reliance on the working class, which needs the Republic more than all, and not on the capitalists, who undermined the Republic.

The redemption of citizenship, which is now entirely at risk, is only possible if the revolutionary republican political line, based on the interests of the working people, re-establishes it on this foundation.

Laborers need the Republic to be able to exert influence on politics; the Republic needs to rely on the working people to survive.



We expect everything from ourselves

Achieving a new republic would be the outcome of a long and difficult struggle. We have no energy or time to waste with hopelessness that falls into savior expectations, with the easy way of looking to the system-oriented opposition, or with a pragmatism that does with the daily conjuncture.

We do not look forward to a savior because we are hopeful of Turkey, of its Republican baggage, and of its laborers.

We do not look to the system-oriented opposition because our objection to the AKP's reactionism is fundamental, not formal. We know that compromising with this reactionism would only mean losing further ground. We know that victory against reactionism can only be achieved through struggle; to win this struggle, we trust only in ourselves and the working people.

We expect everything from ourselves. We will change this country, and this system. A new republic would rise on the shoulders of the working people.

For independence...

The precondition for independence is a revolutionary power. A revolutionary republican political willpower shall be created, and it shall claim power and mobilize the working people for revolution.

One of Turkey's most significant problems is its dependency on imperialism. Imperialism, which is a whole with its economic, political and military aspects, has besieged Turkey in each of these areas.

Although it is tragic for a country founded through a war of independence against imperialism to reach this point, liberation is possible. Turkey has the strength and wisdom to break the shackles placed upon it. Turkey would break its chains.

Identifying the problem and its source would also reveal the solution. The problem is dependency on imperialism, and its source is the power of the property-owning minority. The interests of the property-owning minority ruling Turkey require the maintenance of Turkey's economic, political, and military dependency on imperialism. What the property-owning minority wants is that Turkey not to produce technology so that they can make easy money through assembly industry; the political siege to continue so that imperialist centers can easily interfere in domestic politics; the military dependency to continue so that property owners can both profit by mediating the import of military technology, and ensure that Turkey continues to be governed according to their class interests, backed by the force of arms.

For independence, we shall first end the rule of property owners, and reject the economic, political and military roles assigned to Turkey by imperialist centers. Turkey should first gain its economic independence, disperse the political siege upon itself, free itself from military dependence on NATO and the USA, and reject the military role they have assigned to it.

Though it seems difficult, it is not impossible. The precondition for independence is a revolutionary power. A revolutionary republican political willpower shall be created, and it shall claim power and mobilize the working people for revolution.

How can Turkey develop?

To resurrect Turkey, which is being driven to bankruptcy, the capitalist plunder economy, which caused the bankruptcy, must be abandoned. The market economy, which is based on plunder and exploitation, must be abandoned, and central planning must be adopted. The State Planning Organization, which was closed by counter-revolutionaries, should be re-established on socialist principles; a development plan should be made, and it shall be based on state ownership and the aim of granting Turkey independence in technology production.

Primarily the state enterprises that were plundered through privatization should be re-nationalized; all resources of the country should be utilized in state ownership for the benefit of all people, namely the laborers. The impositions of the international capital must be rejected; Turkey must exit the IMF and Customs Union, which are economic institutions of the imperialist-capitalist system; the EU candidate membership process should be completely terminated.

How to achieve food independence?

Neoliberal plunder policies have transformed Turkey from a self-sufficient country in agriculture and animal husbandry to one dependent on foreign sources. In order to repel the aggression of capital in agriculture and animal husbandry, we must struggle together with agricultural workers and small producers. Agriculture and animal husbandry should be restructured based on state ownership; foreign-dependency should be ended; Turkey should become able to provide cheap, quality, and healthy food to all its citizens.

How to maintain Turkey's security?

Counter-revolutionaries, caught up in dreams of conquest, have made Turkey part of aggressive policies towards other countries, and thus, while stirring up the Middle East, also endangered Turkey's own security. Turkey's security primarily depends on a reinterpretation of the policy of "Peace at Home, Peace in the World" with a revolutionary understanding, and on Turkey pursuing an independent, dignified, and peaceful foreign policy globally, especially in its nearby geography. For peace and security in the region, friendly relations should be established with neighboring countries; against US imperialism and its collaborators, progressive and anti-imperialist forces should be allied with. In order to immediately free oneself from dependence on the USA and NATO, Turkey should exit NATO; in the medium and long term, Turkey should achieve full independence in the defense industry.

How to approach the Kurdish factor in the region?

The Kurdish entity, which spreads across four countries including Turkey in the region, is one that great powers have set their eyes on. In the absence of a counterbalance to imperialist powers, Kurdish laborers are besieged with tribalist, religionist, and pro-American policies. In order to break the siege on Kurdish citizens, the Movement of Revolution struggles to achieve the political unity of laborers in the revolutionary republican political line.



We need revolution!

We need revolution because the problems of our country and the humankind are not consequences of individual causes, but of a system. This necessitates a radical solution.

Equality, liberty, fraternity, laicism, republic, and independence... At first glance, this may seem like a long list. However, these form not even all of the questions we must challenge in order to win, but only those we need to prioritize in our current struggle.

The main phenomenon underlying both the emergence and the persistence of such deeply rooted problems across so many different areas is the same: Capitalism. The organization of political, economic, and social relations based on the interests of the property-owning minority continues to be the most significant obstacle to the progress of our country and the humankind.

We need revolution because the problems of our country and the humankind are not consequences of individual causes, but of a system. This necessitates a radical solution.

By revolution, we mean not simply a change of power, but a change in the class base upon which power itself and the entire economic and social structure are built.

THE EXPECTATION OF CHANGE AND REVOLUTIONARY BREAKTHROUGH

We are passing through an era where the desire for change is strong both in our country and in the world. The imperialist-capitalist system's loss of the ability of producing a new economic, ideological, and political framework manifests itself as a civilizational crisis in the world and a regime crisis in our country.

This expectation of change also makes possible the strengthening of revolution as an actual option in the political arena. However, this possibility has not yet actually reverberated in the political sphere. One of the main factors exacerbating the political crisis in Turkey and the world is the weakness in the political arena of socialism, which is the only option that can respond to the current crisis.

It is clear that there is an asymmetry between the increasingly strengthening objective basis for the idea of revolution and the presence of the idea of revolution in the political sphere.

The presence of a revolutionary organized willpower is important precisely to overcome this asymmetry. By vanguardism, we mean the claim of carrying the objectively existing desire for change in broad segments of society into the political sphere and representing it there.

If we want to achieve real political results, not just leave a mark, all our efforts should be based on an organized and long-term struggle, and should contribute to this struggle.

Carrying the idea of revolution into the political sphere can only be the product of a comprehensive revolutionary strategy and a revolutionary program in which this strategy concretizes itself. From our perspective, this strategic approach is concretized on the basis of revolutionary republicanism, which establishes the direct relationship between the urgent tasks imposed on us by current conditions and the goal of socialism.



AIMING FOR REVOLUTION

We neither hope for the ruling parties to come to their senses and turn to relatively leftist policies, nor do we expect the current balance of class struggle to suddenly change in favor of the working class. We are aware that the road to revolution is long and difficult.

The construction of a movement aiming for revolution means not only targeting a change in the class base of power, but also a claim for creating the subject that would pave the way towards this goal, namely the revolutionary republican political willpower.

The task before us is clear: to create the revolutionary republican political willpower that would fill the gap between today and the future; to make revolution a concrete goal, and socialism a real option for power.

Getting strength from those who heed the call for a new and socialist republic and lend their shoulders to the struggle.