



Our Revolution: Liberating Life

5-6 November 2022 Berlin

Women Weaving the Future—II. International Conference

5. Nov.

- 9:00-9:15 Opening
- 9:15-9:30 Overview of 2018 conference
- 9:30-9:45 Announcements
- 9:45-10:00 Opening ceremony

10:15-13:00 **Session I:**
World War III and smashing the armor of the state and the dominant male

What are the impact of World War III, the violence of nation-states across borders and the many wars, occupations, ecological crises and pandemics, in the age of women's revolution? Two opposing fronts have emerged: the patriarchal system's war against women and women's anti-system resistance. The dominant system continues its physical attacks, whilst developing new methods and policies to undermine the women's resistance front. It aims to render invisible the main contradiction of the 21st century. What can be done on the women's front in this age of crises and wars?

1. State violence over society and women – its whip, the dominant male

The policies of the patriarchal system aim to draw women's struggle into systemic reformism (e.g. through focus on access to legal rights). How can we weave an alternative line of struggle against this? How did the pandemic, which the patriarchal system took advantage of to implement policies of society-cide, affect women's struggle? This process not only deepened existing control and power mechanisms but also paved the way for more violence against women. To what extent did this process affect recent achievements? How can the women's struggle, which will characterize the 21st century, come out of this crisis?

As seen in Afghanistan, Ukraine-Russia, Libya, Azerbaijan-Armenia, and the wars in Kurdistan and globally, the desire of imperialist powers to accumulate power continues, including by way of "hot" wars and occupations. How do these wars affect women? How do migration and demographic change affect women's cultural, social and economic existence? Can women build a third way against the politics of war? Can the pursuit of peace and anti-war struggles undermine the calculations of the state system?





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2. Ecocide: Dismantling domination, dispossession, oppression. The subordination and colonization of nature, and the ruthless appropriation and exploitation of resources

Struggles against the ecological destruction of the patriarchal-capitalist system define the character of our current age. The ecological crisis has come onto humanity's agenda as the most urgent global crisis. This crisis, which is directly related to capitalism, constantly produces violence against women. The liberation of women and the recovery of our planet from this catastrophic state are entwined struggles. How can we raise awareness of the idea that the fight against ecological crisis should be a fundamental principle of the struggle against the patriarchal system? How do women resist the life-threatening practices of multinational corporations and new forms of colonialism across different geographies of the world?

3. Visibilising invisible labor: The survival of the system is based on women's unpaid and low-paid labour

The state, class-based civilization, and the first exploitation of labor, were all built on women's bodies, labor and creativity. In the capitalist stage of this civilization, women's labor is more deeply exploited and rendered even more invisible. For this reason, the class struggle is another area that is as important as women's political struggles against racism, war and colonialism. How can we create a perspective of struggle that will manage to overcome this reality of women, those whose labor is reduced to the lowest level on the 'capitalist market', who are condemned to work under the worst conditions, who are the first to be laid off and whose domestic labor is made invisible? Is it possible to conduct class

struggle on the axis of women's liberation, in order to eliminate the fundamental basis of capitalist exploitation? What are our ideological foundations for this perspective? To what extent has the presence of women in class struggles developed this perspective?

13:00-14:45 Lunch Break





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14:45-17:00 **Session II: Workshops**

1) We need a resistance front against forced migration, and for the right of people to live where they choose - one that promotes the protection and liberation of one's land, instead of focusing solely on women's problems arising from forced migration. How can we organize a resistance that shows the solidarity necessary to meet the needs that arise?

2) How can we ensure that existing political, cultural and economic movements, organizations and institutions (both state-focused and outside the state system) have content that focuses on women's freedom?

3) What can we do in the field of health? Health is one of the areas where patriarchy dominates by seizing, ignoring or appropriating women's creations. How can we develop an alternative understanding and practice of medicine - one that is not in service of the capitalist profit motive but can be organized according to society's needs?

4) What is needed for an alternative understanding of the economy that can curb capitalism's excessive greed for profit? We have developed experiences of alternative economy on a small scale around the world and outside of the capitalist market. What kind of a path should we follow to organize them?

5) What should be women's approach to the ecological struggle? How can we develop an ecological struggle that includes the freedom of society and gender?

6) Women often play the role of carriers of culture and language. They hold humanity's memory. Against the hegemony of certain languages under capitalism, what can be done to revitalize local languages that bear the traces of moral and political community values?

7) Women in the struggles against racism, nationalism and fascism; the need for an antifascist women's front.

8) Education. To lead the women's struggle, it is necessary have xwebun, a philosophy of life and self-knowledge. It's aim is the radical rejection of all of the norms and codes imposed on women. One of the most important tools for achieving this is for women to establish their own self-education systems. How have the experiments, methods and alternative pedagogies developed by women in different parts of the world contributed to women's struggle?

19:00-21:00 **Concert**





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6. Nov.

9:00-9:15 Announcements

9:15-11:30

Session III:

Becoming: The life we dream of will come not through miracles but through revolution

The struggle being waged against the colonization of women is key to determining the character of our age. This perspective is ideologically central to our struggle. The practical results show that only with a strong ideological and intellectual struggle can we stop the multi-faceted and diverse slaughter of women by the patriarchal system.

1. Overcoming the fragmentation created by patriarchal mentality: class, nationalism, fundamentalism

What does it mean to create intellectual power independent of the male-dominated system's thought structures, to defeat the system in the mental realm? Have the intellectual and theoretical criticisms and rejections developed by women against the patriarchal system managed to not reproduce the system? Why is it important to develop an alternative paradigm? What role does ideology play in women's struggles? An opposition devoid of any ideological basis risks draining women's struggles of their essence and assimilating them into the system. Is it possible for women to create an inclusive and holistic ideological outlook, in opposition to the intertwined policies and ideological assaults of male domination?

2. Feminism—the rebellion of the oldest colony and what lies beyond it

What is the place and contribution of feminism to the women's struggle, past and present? What are the causes of the obstacles experienced by feminism? How can feminism take an anti-systemic stance?

3. Sociology of Freedom and Jineolojî

Building a strong bond between revolutionary organizing and the social sciences is a key aspect of women's struggle against distortion, manipulation and ideological attacks. An intellectual quest based on an alternative paradigm can turn the values accumulated by the women's resistance front into the basis of revolution. What role will Jineolojî play in transforming the values, experiences and knowledge that spread from women to society? What are the results of philosophical explorations that will bring about free life and a free identity in women's existential struggle? How does the philosophy of Hevjiyana Azad (free life together), contribute to the formation of these identities?





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11:45-13:45 **Session IV: Our Vision: Liberating life**

1. How to live, what to do and where to start

What are our answers to these questions: How should we live? What should we do? Where should we start? Killing the dominant man and building a free life together: what do we mean by freeing men from the grip of patriarchy? What do we mean by liberating power-based relations on the basis of gender, and defining women and men by transcending gender? What are the building blocks of a philosophy of life that will change and transform social relations?

2. Organize!

Autonomous organization is the most important tool to defend women's energy, struggle and resistance against patriarchy. How can a women's organizational style be developed that will encompass all social sectors and distinctions, including ethnic, cultural, religious and class contradictions?

3. Defend life: No to war, Yes to self defence

In national and class liberation struggles, in the resistance against fascism and racism, in the daily lives of women, self-defence is one of the main tools in the overthrow of the male-dominated system. What makes self-defence different from militarism? What is the social expression of self-defence developed through women's ethics and aesthetics? How should we go about realizing a self-defence model that is intellectually and practically holistic?

14:15-15:30 Lunch Break

15:30-18:30 **Session V: Finding our way**

Jin, Jiyān, Azādī: Why a supranational women's organization? What is the proposal for Women's World Democratic Confederalism?

What needs to be done to raise women's awareness about the ideological attacks of the system? Is the level of debate about ideologies that divide women and hinder their visibility an obstacle to our practical progress? How can a unity of principles be formulated that will encourage all kinds of women's struggles to prioritize focusing on the main goal: namely, the destruction of the multi-faceted, masked and intertwined policies, practices and attacks of patriarchy? To what extent do differences in ideological perspectives affect women's alliances? What will be our main starting point in determining common principles? What path should be followed to build structures that are not hierarchical, statist or centralized and to create sustainable partnerships?





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In this section, we will pose the questions: How can all struggles for women's liberation unite around basic goals? How should they be constructed? How can they develop in a way that will establish a women's confederalism that is not based on the hegemony or dominance of one group? Here, we want to concretize how we collectively imagine women's world democratic confederalism. This session will be for all participants at the conference to share their thoughts and perspectives on this topic.

Closing comments

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