It is always difficult to talk about revolutionary violence. The complex picture involves catastrophic human and natural costs, increasingly corrupted guerilla armies, the fact that preaching of non-violence sometimes comes from the oppressor, discussions of the legitimate right of the oppressed to violent revolt, and the apparent issue of where to stop. Thus it is a herculean and risky task, but one that cannot be avoided since it touches the very foundations of our lives and possible futures.

In this paper, I talk about the ethics of violence and how we can solve the issue of limits. I argue that only via a certain praxis could we hope to find the correct use of violence and its limits, and claim that the Rojava Revolution is offering us exactly the praxis we could hope for. It is one of the most important revolutions of our times, in which the Kurds other ethnic groups of Northern Syria have been struggling to establish an autonomous zone built on principles such as direct democracy, grassroots mobilization, nonhierarchical structures, self-defense, and radical gender equality. What informs the argument is the resolute commitment of the people of Rojava to defensive, restricted and democratic violence, even under the genocidal threat of the ISIS. Accordingly, through a discussion of the prevailing approaches to violence and the tenets of the Rojava Revolution, I establish a new ethics of violence that can be employed as a guiding tool.