

Kurdish Culture And Society An Annotated Bibliography

The question of Kurdish identity and belonging is counted among the most controversial and challenging topics in modern Turkey. This book cuts to the heart of this debate in an exploration of shifting Kurdish identities brought on by extensive rural-urban labour migration. This has shaped the lives of many rural Turkish Kurds as competing discourses on religiosity, gender relations and social hierarchy redraw the boundaries of traditional life. The focus of this book is migration from Kurdish villages in eastern provincial Turkey to the regional capital of Van and to Istanbul in the west, what started with seasonal migration of young men in the 1980s and has resulted in whole families leaving their emptying villages behind. This pattern of migration has created translocational networks through which discourses are created, maintained and also challenged. Village life, for instance, becomes discursively romanticised or disparaged, depending on the situation of the migrant. These networks come to consist of people who share lineage membership or origin; migrants may activate these links for marriages, favours and political advantage. At the same time, migration has led to more socio-economic differentiation between Kurds, and some have transcended ties based purely on ethnic origin. Increased education, both a motive for and a result of migration, has become an instrument of linguistic assimilation as families lose Kurdish as a language of communication and a marker of ethnic differentiation. 'Traditional' social paradigms characterised by a gender-age hierarchy and religious piety are challenged by and coexist with alternative gender roles and images. The everyday experiences of rural-urban migrants from Van province, on

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the south-eastern borders of the country, are central to this book, but they are inextricably linked to conflicting discourses on Kurdishness and the place of this minority in Turkey. The Kurdish Alevi has only recently attracted the attention of the international world. This volume achieves an understanding of the history and the contemporary situation of the Kurdish Alevi and the particular conditions where it is associated with the Kurdish identity, Alevi religion, and the history of Turkey.

In *Home and Sense of Belonging among Iraqi Kurds in the UK*, Ali Zalme explores how Iraqi Kurdish generations in the UK conceptualise home and belonging. Zalme challenges the essentialist and nationalist approach that often dominates discussions of diasporic community research, instead promoting perspectives from individuals' experiences and their social practices. *Home and Sense of Belonging* investigates the Iraqi Kurdish community using a bottom-up approach, analyzing the new generation of Kurdish immigrants in the UK as a new culture with complex practices and rituals of their own. Throughout the book, Ali Zalme focuses on lived experiences from Iraqi Kurdish diasporic communities in the United Kingdom and acknowledges the diversity of both gender and generational distinctions. Using an autoethnographic approach and interviews with Iraqi Kurdish immigrants in the UK, Zalme questions the homogeneity of Kurdishness and examines its particularities in diaspora.

As the Kurdish question becomes more prominent in Middle Eastern politics, it is attracting attention from the media, the academic community, and governmental and non-governmental organizations. Swamped with questions from the press and academic departments, students of Kurdish topics have needed a comprehensive bibliography on the Kurds. This book meets that need. An introductory essay

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provides users with general background information on the Kurds and Kurdistan. With over 800 entries, the annotated bibliography provides information on the most important works about the Kurds and Kurdistan published from World War II through 1996. Emphasizing recent titles, the book focuses on English-language scholarly works. Arranged in topical chapters, the book opens with a section on general works, then covers travel works, history and archaeology, politics, minorities and religion in Kurdistan, society, economy, language and education, literature and folklore, and culture and arts.

This thesis examines the close relationship among members of Iraqi Kurdish culture and society and emerging nationalists/modernist political structures currently in opposition to the Husain regime. In addition to providing updated information regarding various aspects of Kurdish society, this work supports the view that political actors and systems are primarily a product of, and subsequently supported by, socio-cultural factors such as tradition, environment and religion above and beyond the generally recognized economic and poli-historical influences. Following a descriptive portrait of Kurdish ethnicity and political structure, I introduce what I feel are enduring social patterns in Kurdish society. These patterns of personal and political relationships which have long flourished in tribal societies like the Kurds can be seen still in Kurdish national leadership. One model, 'saint-disciple', appears to render aptly not only Kurdish patterns of norms and social order, but much of Near Eastern and Islamic North African societies. In short, this thesis examines primordial ties within Kurdish society in transition from traditional to modernist. One system does not merely supplant that other, but rather adds to and adjusts the former according to the needs of society leaving underlying relations among social groups unchanged. Keywords: Ethnic

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groups; Islam; Kurdistan; Barzani; Talabani; Naqshbandi; Sufism; Theses. (EDC).

Since its emergence in the 1920s, Iraqi-Kurdish theatre was used as a tool of national identity building and modernisation. It promoted literacy, education and women's rights and became one of the most visible forms of Kurdish cultural nationalism by exploring folklore, myths, legends and local history and by celebrating heroes of the past. As time went on, by staging anti-feudalist and anti-monarchist plays, theatre became engaged in representing and legitimising the wider political movement in Iraq that ultimately led to the overthrow of the monarchy in 1958. Between 1975-1991, even under strict censorship during the Baath rule, Kurdish theatre continued to promote Kurdish nationalism and resistance through the use of Kurdish folk culture and literature. This book is based on dramatic texts from the period, interviews with Kurdish theatre artists, Kurdish theatre histories, historical documents, and journalistic accounts. It illustrates the ways in which theatre participated in the Kurdish national struggle and how it responded to political changes in different historical periods. It is the first book dedicated to Kurdish theatre and complements the latest research that examines theatre in its wider socio-political context.

The Sung Home tells the story of Kurdish singer-poets (dengbêjs) and the political context in which they perform. Their lyrics, life stories, and live performances offer fascinating insights into cultural practices, local politics and the contingencies of state borders.

Shining a light on how Iraqi Kurds used the aftermath of the 1991 Kurdish uprising to hold elections and form a parliament, and on how Kurdish officials later consolidated their regional government following the 2003 Iraq War, this book considers the political and economic shortfalls of the

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government and the obstacles facing Iraqi Kurds.

The Cambridge History of the Kurds is an authoritative and comprehensive volume exploring the social, political and economic features, forces and evolution amongst the Kurds, and in the region known as Kurdistan, from the fifteenth to the twenty-first century. Written in a clear and accessible style by leading scholars in the field, the chapters survey key issues and themes vital to any understanding of the Kurds and Kurdistan including Kurdish language; Kurdish art, culture and literature; Kurdistan in the age of empires; political, social and religious movements in Kurdistan; and domestic political developments in the twentieth and twenty-first centuries. Other chapters on gender, diaspora, political economy, tribes, cinema and folklore offer fresh perspectives on the Kurds and Kurdistan as well as neatly meeting an exigent need in Middle Eastern studies. Situating contemporary developments taking place in Kurdish-majority regions within broader histories of the region, it forms a definitive survey of the history of the Kurds and Kurdistan.

Since the beginning of 2011, the political situation in Syria has consistently found itself at the top of news broadcasts, newspaper headlines and the agendas of politicians. Little known, however, has been the struggle of the Kurds in Syria to have their voice heard on the political stage and to have equitable access to both economic and political resources. This examination of contemporary Kurdish politics in Syria therefore concentrates on the Syrian-Kurdish political parties which operate illegally in the country. It is these parties

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and their political leaders, such as Abd -al-Hakim Bashar of the Kurdish Democratic Party in Syria and Abd al-Hamid Darwish of the Kurdish Democratic Progressive Party in Syria, who, despite state sanctions, have attempted to promote their political agendas and to bring about change for the approximately three million Kurds that currently reside in the country. Harriet Allsopp examines Kurdish political parties, how they have tried to negotiate their illegality and how they have developed since 1957 when the first one was established. BY 1960, all political parties were banned, and the Kurds found themselves under increased political pressure from the central state. From 1960 until the present day, this prohibition has been the official position of successive Syrian governments, despite a brief political opening upon the accession of Bashar al-Asad in 2000. It is through a systematic analysis of the history of Kurdish political parties that Allsopp highlights how, on the eve of the Syrian uprising, they were in the midst of a crisis, widely seen as ineffectual and out of touch.

Nevertheless, out of the uprising, Kurdish politics has appeared to take on a much more cohesive and effective character. The Kurds of Syria explores the fundamental issues of minority identity and the concept of being 'stateless' in a turbulent region, as well as the organisation of political parties in Syria, making it vital for all those researching the politics of the modern Middle East.

Media and Politics in Kurdistan studies the relationship between the media and politics in the Kurdistan Region of Iraq (KRI). KRI is approached as a case study, as an

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example of the struggle between authoritarian and democratization efforts at the same time. The book contributes towards understanding the dynamics of the media systems in the KRI and attempts to participate in the theoretical discussion of media and politics in this region. The research outcomes show which parts of the press, how many of them and for what length of time the press in the KRI has been owned/controlled by political parties. This book also studies the system of political parties and particularly as related to the press.

This book is a decisive contribution to the study of Kurdish history in Syria since the mandatory period (1920-1946) up to nowadays. Avoiding an essentialist approach, Jordi Tejel provides fine, complex and sometimes paradoxical analysis about the articulation between tribal, local, regional, and national identities, on one hand, and the formation of a Kurdish minority awareness vis-à-vis the consolidation of Arab nationalism in Syria, on the other hand. Using unpublished material, in particular concerning the Mandatory period (French records and Kurdish newspapers) and social movement theory, Tejel analyses the reasons of this "exception" within the Kurdish political sphere. In spite of the exclusion of Kurdishness from the public sphere, especially since 1963, Kurds of Syria have avoided a direct confrontation with the central power, most Kurds opting for a strategy of "dissimulation", cultivating internally the forms of identity that challenge the official ideology. The book explores the dynamics leading to the consolidation of Kurdish minority awareness in contemporary Syria; an

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ongoing process that could take the form of radicalization or even violence.

From the First Gulf War to the present upheaval in Syria, the Kurdish question has been a crucial issue within the Middle East region and in international politics. Spread across several countries, the Kurds constitute the largest stateless nation in the world. In this context, a striking question arises: how are Kurdish identity and the idea of the homeland - both as a symbol and as territorial space - constructed in writings from Turkish Kurdistan and its diaspora? Through a comparative analysis of Kurdish writing, Ozlem Galip here provides the first comprehensive look at modern Kurdish literature.

Drawing on theories of space and collective memory and exploring the use of the historical past and personal memories in the literature of stateless nations, this book analyses the construction of the imaginary homeland and the concept of Kurdish identity.

For the first time in their modern history, the Kurds in Iraq and Turkey at least are cautiously ascending. In northern Iraq the two U.S. wars against Saddam Hussein have had the fortuitous side effect of helping to create a Kurdistan Regional Government (KRG). The KRG has become an island of democratic stability, peace, and burgeoning economic progress, as well as an autonomous part of a projected federal, democratic, post-Saddam-Hussein Iraq. If such an Iraq proves impossible to construct, as it well may, the KRG is positioned to become independent. Either way, the evolution of a solution to the Kurdish problem in Iraq is clear.

Furthermore, Turkey's successful EU candidacy would

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have the additional fortuitous side effect of granting that country's ethnic Kurds their full democratic rights that have hitherto been denied. Although this evolving solution to the Kurdish problem in Iraq and Turkey remains cautiously fragile and would not apply to the Kurds in Iran and Syria because they have not experienced the recent developments their co-nationals in Iraq and Turkey have, it does represent a strikingly positive future that until recently seemed so bleak. Anthropologist Diane E. King has written about everyday life in the Kurdistan Region of Iraq, which covers much of the area long known as Iraqi Kurdistan. Following the overthrow of Saddam Hussein's Ba'hist Iraqi government by the United States and its allies in 2003, Kurdistan became a recognized part of the federal Iraqi system. The Region is now integrated through technology, media, and migration to the rest of the world. Focusing on household life in Kurdistan's towns and villages, King explores the ways that residents connect socially, particularly through patron-client relationships and as people belonging to gendered categories. She emphasizes that patrilineages (male ancestral lines) seem well adapted to the Middle Eastern modern stage and viceversa. The idea of patrilineal descent influences the meaning of refuge-seeking and migration as well as how identity and place are understood, how women and men interact, and how "politicking" is conducted. In the new Kurdistan, old values may be maintained, reformulated, or questioned. King offers a sensitive interpretation of the challenges resulting from the intersection of tradition with modernity. Honor killings still

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occur when males believe their female relatives have dishonored their families, and female genital cutting endures. Yet, this is a region where modern technology has spread and seemingly everyone has a mobile phone. Households may have a startling combination of illiterate older women and educated young women. New ideas about citizenship coexist with older forms of patronage. King is one of the very few scholars who conducted research in Iraq under extremely difficult conditions during the Saddam Hussein regime. How she was able to work in the midst of danger and in the wake of genocide is woven throughout the stories she tells. *Kurdistan on the Global Stage* serves as a lesson in field research as well as a valuable ethnography.

Provides the first comprehensive bibliography on Kurdish culture and society.

In *Kurdish Identity, Islamism, and Ottomanism: The Making of a Nation in Kurdish Journalistic Discourse (1898-1914)*, Deniz Ekici argues that the Kurdish periodicals of the late Ottoman period served as a communicative space in which Kurdish intellectuals constructed, negotiated, and disseminated an unambiguous Kurdish ethnic nationalism.

The argument offered in this book is that new technology, as opposed to traditional media such as television, radio, and newspaper, is working against the national grain to weaken its imagined community. Online activities and communications between people and across borders suggest that digital media has strong implications for different articulations of identity and belongingness, which open new ways of thinking about the imagined community. The findings are based on transnational activities by Kurdish diaspora members across borders that have pushed them to rethink

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notions of belonging and identity. Through a multidisciplinary and comparative approach, and multifaceted (online-offline) methodologies, the book unveils tensions between new and old media, and how the former is not only changing social relations but also exposing existing ones. Living in two or more cultures, speaking multiple languages, and engaging in transnational practices, diaspora individuals may have created a momentum that discloses how the imagined nation is diminishing in this digital era.

With an estimated population of over 30 million, the Kurds are the largest stateless nation in the world. They are becoming increasingly important within regional and international geopolitics, particularly since the 2003 invasion of Iraq, the Arab Spring and the war in Syria. This multidisciplinary Handbook provides a definitive overview of a range of themes within Kurdish studies. Topics covered include: Kurdish studies in the United States and Europe Early Kurdish history Kurdish culture, literature and cinema Economic dimensions Religion Geography and travel Kurdish women The Kurdish situation in Turkey, Iraq, Syria and Iran The Kurdish diaspora. With a wide range of contributions from many leading academic experts, this Handbook will be a vital resource for students and scholars of Kurdish studies and Middle Eastern studies.

'Courageous teachers wanted to rebuilt war-torn nation.'With her marriage over and life gone flat, Theresa Turner responds to an online ad, and lands at a school in Kurdish Iraq. Befriended by a widow in a nearby village, Theresa is embroiled in the joys and agonies of traditional Kurds, especially the women who survived Saddam's genocide only to be crippled by age-old restrictions, brutality and honor killings. Theresa's greatest challenge will be balancing respect for cultural values while trying to introduce more enlightened attitudes toward women ? at the same time

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seeking new spiritual dimensions within herself.'The Kurdish Bike is gripping, tender, wry and passionate ? an eye-opener into little-known customs in one of the world's most explosive regions ? a novel of love, betrayal and redemption. Today's youth are challenging the older political class around the world and are forming new political generations. Examples from South Africa and elsewhere where peace processes were deemed to be successful show signs of youth disapproval of the current post-conflict conditions. Moreover, the Arab Spring witnessed numerous youth movements emerge in authoritarian and illiberal contexts. This book was prepared in light of these discussions and aims to contribute to these ongoing debates on youth politics by presenting the situation of youth in the Kurdistan Region of Iraq (KRI) as a case study. It will be the first book that specifically focuses on the Iraqi Kurdish youth and their political, social, and economic participation in Kurdistan. The contemporary history of the KRI is marked by conflict, war, and ethnic cleansing under Saddam Hussein and the tyranny of the Ba'ath regime, significantly affecting the political situation of the Kurds in the Middle East. Most of the recent academic literature has focused on the broader picture or, in other words, the macro politics of the Kurdish conundrum within Iraq and beyond. There is little scholarship about the Kurdish population and their socio-economic conditions after 2003, and almost none about the younger generation of Kurds who came of age during autonomous Kurdish rule. This is a generation that, unlike their forebears, has no direct memory of the decades-long campaigns of repression. Studying and examining the rise of this generation of Kurdish young millennials—"Generation 2000"—who came of age in the aftermath of the United States invasion of Iraq offers a unique approach to understand the dynamics in a region that underwent a substantial socio-political transformation after

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2003 as well as the impact of these developments on the youth population. Pursuing different themes and lines of inquiry the contributors of the book analyze the challenges and opportunities for young men and women to fulfil their needs and desires, and contribute to the ongoing quest for nationhood and nation-building. "In this book, our aim is to bring together a variety of perspectives from local and foreign academics who have been working on pressing issues in Kurdistan and beyond. The chapters focus on an array of themes, particularly including political participation, political situation and change, religiosity, and extremism. ... Taken together, the chapters provide us with an introduction to youth politics in Kurdistan. This book is just the first attempt to open academic and nonacademic debate on this subject at a time when protests around youth-related issues are becoming a more prevalent method of political engagement in the region. Our hope is that more research follows and supplements what has not been addressed in this book, especially through the introduction of first-hand youth perspectives to the core of this analysis and giving them a voice in nonviolent platforms."

CONTENTS Foreword: Youth in the Kurdistan Region and Their Past and Present Roles - Karwan Jamal Tahir Kurdish Youth as Agents of Change: Political Participation, Looming Challenges, and Future Predictions - Shivan Fazil and Bahar Baser CHAPTER 1. Youth Political Participation and Prospects for Democratic Reform in Iraqi Kurdistan - Munir H. Mohammad CHAPTER 2. Social Media, Youth Organization, and Public Order in the Kurdistan Region of Iraq - Megan Connelly CHAPTER 3. Constructing Their Own Liberation: Youth's Reimagining of Gender and Queer Sexuality in Iraqi Kurdistan - Hawzhin Azeez CHAPTER 4. Kurdish Youth and Civic Culture: Support for Democracy Among Kurdish and non-Kurdish Youth in Iraq - Dastan Jasim CHAPTER 5. Youth and Nationalism in the Kurdistan Region of Iraq - Sofia

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The second scientific World Kurdish Congress was held in October 2012 at Hewler with the theme of improving the quality of life, science and culture for progress in Kurdistan. The papers presented focused on various important aspects of culture, economy, education, health, industry and political science in Kurdistan. The objective of this conference was to create a network of academicians to exchange and develop knowledge and work together with the Kurdistan Regional Government on how to further enhance the progress within the Kurdish society. This volume is a collection of 26 studies presented at the Congress and includes an introduction by the editors and a summary report of the Congress. The topics presented here are diverse, covering several areas pertinent to the current Kurdish situation. The studies are divided into ten areas: namely, agriculture and rural development; diaspora; education and research; health and quality of life; industry; information technology and e-government; infrastructure and development; language; human rights; and politics. In the last part of the volume, the organization committee provides a compilation of recommendations from the Congress to the Kurdistan Regional Government.

Women of Kurdistan: A Historical and Bibliographic Study

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documents a century long history of Kurdish women's struggles against oppressive gender relations and state violence. It speaks to bibliographic silences on Kurdish women; silences that are systemic and structured, with many factors contributing to their (re)production. The book records extensive literature on violence perpetrated by the family, community, and the state as well as presenting the reader with a vibrant archive of resistance and struggle of Kurdish women. The analysis avoids the fashionable state-centered scholarship, which purifies processes of nation-building, state-building, and disguises their violence. The image depicted of the women of Kurdistan in this bibliography is shaped also by the languages we have chosen: English, French, and German. It is a record of material in languages that are not spoken by the majority of the Kurds. It will, therefore, be different from a bibliography of works in the Kurdish language, which have a majority of Kurdish authors, with more entries on topics such as poetry, fiction, education, and arts. "Love and learning made the making of this bibliography imaginable. It began more than 20 years ago when Amir was expanding his theoretical ground for class analysis of nationalism and peasant movement in the Kurdish region of Mukriyan (Hassanpour, 2021). Simultaneously, I was engaged with debates on Marxist feminism and transnational feminism while grappling with post-al tendencies in feminism such as post-colonialism, post-structuralism, and post-modernism. We wanted to better understand the explanatory power and political implications of Marx's dialectical historical materialism in explicating the intersecting and refracting relations of gender, class, race, culture, nation, and nationalism. This commitment, nonetheless, did not remain in the realm of epistemology as a disembodied intellectual exercise. As a member of a dominant nation—a Shirazi born Iranian—I wanted to critically confront this national "identity"

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and the sense of “belonging.” Amir sought to scrutinize patriarchal structures and gender relations in Kurdish history, society, culture, and nation. This intertwined mind and heart desire put us onto a path of renewed discoveries of our personal and intellectual relations. In a nutshell, this was the beginning of the making of *Women of Kurdistan: A Historical and Bibliographic Study*." *Women of Kurdistan* provides a meticulously researched source book for readers interested in women, gender, and sexuality in Kurdistan and the Middle East. It covers a wealth of bibliographic material, including both scholarly and non-academic publications, many of which have not previously been accessible to broader audiences. But *Women of Kurdistan* is more than a source of information. It is also an eloquent reflection on the entanglement of knowledge production and political power, and a call to recognize scholarship's potential in shaping historical change. Above all, it is a passionate statement about the impossibility to comprehend the intersection of colonial, capitalist, and nationalist forces without attention to women's lives and struggles. - Marlene Schäfers, British Academy Newton International Fellow, University of Cambridge.

Women of Kurdistan is simply an excellent template for how to chronicle women's resistance politics. By framing the Kurdish women's struggles within a historical materialism under different modes of production and discussing the political influence of five different nations on the Kurdish peoples, the authors offer a rich context that surpasses the common fetishization of women's armed resistance. Internationally known for their Marxist and feminist works, Mojab and Hassanpour apply theories of nationalism, capitalism, peasantry, knowledge production, and relationship between state and non-state to understand the Kurdish experience, while honouring the struggle, voice, and poetry of Kurdish women activists. The book is as unapologetically

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critical of regional and religious hegemonies as it is of Kurdish patriarchies and is candid about the slipperiness of the concept of the “ideal Kurdish woman,” while skeptical of the benefits of transnationalization for the women honoured in this book. - Afiya Zia, author of Faith and Feminism: Religious Agency or Secular Autonomy? CONTENTS PART I. THE MAKING OF THE BIBLIOGRAPHY THE STATE OF KNOWLEDGE ABOUT KURDISH WOMEN WOMEN OF KURDISTAN PART II. WOMEN OF KURDISTAN: A BIBLIOGRAPHIC STUDY GENERAL WORKS ARTS AND CULTURE CUSTOMS AND BELIEFS DISPLACEMENT, REFUGEES, AND MIGRATION EDUCATION ETHNIC FORMATIONS FEMINIST AND WOMEN’S MOVEMENTS GENDER RELATIONS GENOCIDE, GENDERCIDE, WAR CRIMES, AND CRIMES AGAINST HUMANITY GEOGRAPHY HEALTH AND MEDICINE HISTORY LANGUAGE LAW LITERATURE POLITICS RELIGION SOCIAL AND ECONOMIC ORGANIZATION WAR AND PEACE APPENDIX INDEX

Presents information on Kurdistan. Highlights facts and figures on Kurds and Kurdistan, including its history, people, language, land, geopolitics, society, demographic trends, religion, and maps. Provides access to the soc.culture.kurdish Usenet newsgroup. Discusses Kurdish culture, language, and music. Links to other sites of related interest.

Kurdish Culture and SocietyAn Annotated BibliographyGreenwood Publishing Group

This is a study of the culture of the Kurdish people. It looks at their history, literature, language, religion, costume and material culture including rugs and weaving

Rediscovering Kurdistan's Cultures and Identities:

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The Call of the Cricket offers insight into little-known aspects of the social and cultural activity and changes taking place in different parts of Kurdistan (Turkey, Iraq, Syria and Iran), linking different theoretical approaches within a postcolonial perspective. The first chapter presents the book's approach to postcolonial theory and gives a brief introduction to the historical context of Kurdistan. The second, third and fourth chapters focus on the Kurdish context, examining ethical changes as revealed in Kurdish literary and cinema narratives, the socio-political role of the Kurdish cultural institutions and the practices of countering othering of Kurdish migrants living in Istanbul. The fifth chapter offers an analysis of the nineteenth-century missionary translations of the Bible into the Kurdish language. The sixth chapter examines the formation of Chaldo-Assyrian identity in the context of relations with the Kurds after the overthrow of the Ba'ath regime in 2003. The last chapter investigates the question of the Yezidis' identity, based on Yezidi oral works and statements about their self-identification.

The Kurds are the largest ethnic group in the world without their own homeland, numbering over 30 million people divided among Turkey, Iran, Iraq, and Syria. Originating as rural nomads living in the mountains, the Kurds have transformed into an urban entity within the Middle East. Brenneman, who

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has lived and conducted long-term fieldwork among the Kurds in Iraq and Turkey, presents a rich arc of their culture and experiences from ancient to modern times. The latest edition incorporates original and updated accounts of core and changing aspects of contemporary Kurdish culture, including human rights challenges, complicated ethnic identity, women's roles and gender issues, family and community dynamics, diverse religious practices, transition from oral tradition to literacy, and struggles to defeat the Islamic State. Questions for discussion at the end of each chapter encourage readers to think deeply about what it means to be a proud ethnic group fighting for sovereignty and recognition. The second edition of Historical Dictionary of the Kurds greatly expands on the first edition through an updated chronology, an introductory essay, an expanded bibliography, maps, photos, and over 400 cross-referenced dictionary entries on significant persons, places, events, institutions, and aspects of culture, society, economy, and politics.

Although the Kurds have attracted widespread international attention, Iranian Kurdistan has been largely overlooked. This book examines the consequences of modernity and modernisation for Iran's Kurdish society in the 20th century. Marouf Cabi argues that while state-led modernisation integrated the Kurds in modern Iran, the homogenisation of identity and culture also resulted

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in their vigorous pursuit of their political and cultural rights. Focusing on the dual process of state-led modernisation and homogenisation of identity and culture, Cabi examines the consequences of modernity and modernisation for the socioeconomic, cultural, and political structures as well as for gender relations. It is the consequences of this dynamic dual process that explains the modern structures of Iran's Kurdish society, on the one hand, and its intimate relationship with Iran as a historical, geographical, and political entity, on the other. Using Persian, Kurdish and English sources, the book explores the transformation of Kurdish society between the Second World War and the 1979 Iranian Revolution, with a special focus on the era of the 'White Revolution' during the 1960s and 1970s.

In recent years, the persecution of the Kurds in the Middle East under ISIS in Iraq and Syria has drawn increasing attention from the international media. In this book, Veli Yadirgi analyses the socioeconomic and political structures and transformations of the Kurdish people from the Ottoman era through to the modern Turkish Republic, arguing that there is a symbiotic relationship between the Kurdish question and the de-development of the predominantly Kurdish domains, making an ideal read for historians of the region and those studying the socio-political and economic evolution of the Kurds. First outlining theoretical perspectives on Kurdish identity,

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socioeconomic development and the Kurdish question, Yadirgi then explores the social, economic and political origins of Ottoman Kurdistan following its annexation by the Ottomans in 1514. Finally, he deals with the collapse of the Ottoman Empire, and the subsequent foundation and evolution of the Kurdish question in the new Turkish Republic. Robert Brenneman provides a razor-sharp awareness of the Kurds roots in the Middle East as well as their massive urban migration and the resulting cultural upheaval. Based on long-term research, this richly layered ethnography takes readers on a journey from the mountains of Ararat, the alleged resting place of Noahs Ark, to urban environments in a megalopolis like Istanbul, Turkey. Brenneman, who lived among the Kurds in both Iraq and Turkey, conducted fieldwork in such places as refugee camps, destroyed mountain villages, and tea gardens in Istanbul. He examines core and changing aspects of Kurdish culture, including human rights, ethnic identity, womens roles, family and community, religious practices, and the transition from oral tradition to literacy. In addition to providing insight into the worldview of the Kurdish people from antiquities to current events, the author points to key lessons that can be drawn from the ongoing dilemmas they face.

"Examining the major Kurdish revolts, this book analyzes the internal factors that led to their defeat, as well as arguing that

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reliance by Kurdish leadership on foreign powers has had disastrous consequences at crucial points in Kurdish history."--BOOK JACKET.

Traces the history of the Kurds, looks at the geography, climate, and resources of their lands, and discusses Kurdish religion, language, literature, politics, and economy

Provides an extensive list of documentary sources in the U.S. government dealing with U.S.-Kurdish relations.

Turkey, at the very intersection of Europe and the Middle East, comprises a plethora of ethnicities and minority groups. There is however very little official data about many of its chief minorities. The Zazas are one such group: a Kurdish people speaking the Zaza dialect, and living as a distinct people in the eastern Anatolian provinces. Originally followers of Zoroastrianism from c.700 BC, over the centuries the Zazas converted, often by force, to Sunni Islam or Alevism, which remain the key faiths of the Zazas today. While many Zazas have migrated to Turkey's major cities and beyond, the majority of the population remain in rural eastern Anatolia and have retained a society and culture largely untouched by the influences of the modern world. Mehmet S. Kaya here provides a thorough investigation of all aspects of Zaza life, including kinship, economy, culture, identity, gender relations, patriarchy and religion. His fieldwork among local communities in the Zaza area, together with insights drawn from the Kurdish and Turkish media, sheds light upon the ways in which this Middle Eastern minority has maintained its way of life and cultural identity. He observes the ways in which the Zazas govern their problems and conflicts outside of official legal administration and courts; the factors which make Zaza society adhere in the absence of formal authority; and the role of religion in daily Zaza life. Kaya also examines the concept of the Zazas as a 'stateless' people, and looks at the issue of the oppression of minority ethnic identities in the

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context of Turkish nationalism. The Zaza Kurds of Turkey provides access to the world of a little-known people who have so far been largely neglected in the academic literature. This important study will be of interest to the fields of Middle East Studies, Islamic Studies, Anthropology, and Minority and Diaspora Studies.

This indispensable resource for Western readers about the Kurds—an ancient indigenous group that exemplifies diversity in the Middle East—examines their history, politics, economics, and social structure. • Supplies a thorough examination of the Kurds, a people that are of great interest and relevance to the general public because of their successful campaign against the Islamic State • Offers a local, regional, and global perspective on important current Middle Eastern issues through the context of the Kurdish people • Underscores how the Kurds stand for diversity and pluralism in an otherwise homogeneous Middle East • Enables readers to develop a much better understanding of U.S. involvement in the Middle East • Includes entries written by a team of international contributors, including many Kurdish scholars

Asa Lundgren explores Turkish policy towards northern Iraq from the beginning of the 1990s to the US-led invasion of Iraq in 2003 and draws important conclusions about the relation between nation-building and foreign policy. The author argues that there is a crucial interplay between the protection of state borders, foreign policy practice and the construction of national identity. Turkey's policy towards northern Iraq during the last decade can be described as a balancing act where the integrity of the Turkish-Iraqi border was firmly defended by Ankara, while at the same time it was consistently violated through Turkish military incursions against a perceived Kurdish threat and by the permanent military presence of the Turkish army on Iraqi territory. The

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author's highly original proposition is that Ankara's policy opposition to all attempts to break up Iraq along ethnic lines was a mirror image of an almost obsession-like concern with the unity of the Turkish nation state.

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