THURSDAY, JULY 25TH

INTERNATIONAL KURDISH STUDIES CONFERENCE 2019

9:00 AM - 5:00PM
Northeastern Illinois University
Alumni Hall-North SU 115
5500 N St. Louis Ave, Chicago, IL, 60625

Open to the public
Northeastern Illinois University’s Multilingual Learning Center in collaboration with Zahra Institute has been awarded a National Endowment for the Humanities (NEH) grant to develop a Kurdish Language and Culture Studies Program. It is a one-year project to develop three new courses and related curricular resources in Kurdish language and culture.

Kurdish language and culture programming at NEIU would contribute to an increase inclusivity, cultural breadth and depth, global networking and an expansive cultural awareness. Because Kurds are transnational in the Middle East and that the Kurdish language has been in contact with many other languages such as Turkish, Persian, Zand dynasty, Pahlavi dialect, Arabic, Armenian, Keldanian, Circassian, and Georgian, the proposed project not only constitutes an innovation at NEIU, but also provides access to other cultures in the Middle East. This area of study would add programming that prepares our students for leadership, service and success in a diverse and multicultural global world, with academic support that values NEIU’s urban and global mission. It would nurture an inclusive environment for teaching and learning and help students develop their individual worldview, acquire social and cultural awareness, and gain a broad knowledge of a variety of ethnic studies. Such a program would offer opportunities for curriculum, research and practice, and enable our graduates to be informed and responsible world citizens.

The Summer Institute in Kurdish Language and Culture activities culminate in Northeastern's International Kurdish Studies Research Conference, where students will engage with professionals and academics involved in Kurdish Studies at every level, expanding cultural competence while broadening their world view. This conference is presented in collaboration with the Zahra Institute.
International Kurdish Studies Conference
Northeastern Illinois University, Chicago
Zahra Institute

July 24-25, 2019

New Perspectives in Kurdish Studies

CONFERENCE PROGRAM

July 24, Wednesday

6:00-8:00pm OPENING RECEPTION
Venue: Angelina Pedroso Center for Diversity and Intercultural Affairs (B 159)

July 25, Thursday
Venue: Alumni Hall North
All sessions take place in Alumni Hall North (SU 115)

8:15-9:00: Check-in and Refreshments

9:00-9:30: Welcoming Remarks
Dr. Katrina Bell-Jordan, Interim Dean, College of Arts and Science

9:30-10:30 SESSION I: CONFLICT, POLITICS, IDENTITY
Chair: Jeanine Ntihirageza, Northeastern Illinois University

Matthew Cancian • Massachusetts Institute of Technology, Political Science
How Does Interethnic Victimization Shape Combatants’ Stereotypes of and Behavior Towards the Ethnic Out-Group?

Aynur Unal • University of Leicester, School of Media Communication and Sociology
Self-Determination Claims of the Kurdish Political Movement within the Context of Indigeneity

Ekrem Karakoc • Binghamton University, Political Science
Kurdish Conflict and the ‘Kurdish Street’

Mehmet Yildirimçakar • Bingol University, Turkey, Kurdish Language & Literature
Bi Perspektîfa “Hînweriya Lehengên Erêni” Tîpê Şoreşger ê Rûs di Romana Kurdê Rêwî ya Sehidê Îbo de [The Figure of the Russian Revolutionary in Sehidê Îbo’s Kurdê Rêwî]
10:30-10:50  Q & A

10:50-11:00  Coffee Break

11:00-12:00 SESSION II: KURDISH LANGUAGE IN CONTEXT
Chair: Rachel Harrell-Bilici, Zahra Institute

**Michael Chyet** • Library of Congress, Washington, DC
*A Bibliographic Introduction to Kurdology*

**Ibrahim Bor** • Zahra Institute, Kurdish Studies
*The Image of the Turk in Melayê Cizîrî and Ehmedê Xanî*

**Hewa Salam Khalid** • Koya University, Iraqi Kurdistan, Kurdish Studies
*The History of Teaching Kurdish as a Second Language*

**Ramazan Ergin** • Independent Scholar, Turkey
*A Collection of Kurdish Liturgical Texts in Hebrew, Assyrian, Arabic, and Cyrillic Scripts*

12:00-12:20  Q & A

12:20-1:20  Lunch

1:30-2:00  **Kurdish Art in America: A Conversation with Lukman Ahmad**

2:10-3:25  SESSION III: HISTORY, MEMORY, CULTURE
Chair: Ibrahim Demir, Zahra Institute

**Midya Khudhur** • Binghamton University, Comparative Literature
*Collective Memory of Kurds in Diaspora*

**Jon Bullock** • University of Chicago, Musicology
*Representations of Kurdish Musical Practice in Nineteenth- and Twentieth-Century Travelogues*

**Mahşuk Yamaç** • Zaytuna College, Berkeley, Islamic Studies
*Cultural Memory and Kurdish Madrasa Curriculum*

**Mehmet Mahsum Ozalp** • Union Theological Seminary, Columbia University
*Madrasa and Sufism in Turkey's Kurdistan (1923-2002)*

**Abdullah Kîran** • Muş Alparslan University, Turkey, Political Science & IR
Zimanê Kurdi à Têgihnasiyeke Hevpar [The Kurdish Language and Collective Consciousness]

3:25-3:45 Q & A

3:45-4:00 Coffee Break

4:00-4:45 SESSION IV: NASHVILLE KURDS: NOTES FROM THE FIELD

Maria Volpe • John Jay College, CUNY, Sociology
Research Notes on the Nashville Kurdish Community

Dilman Yasin • Kurdish Professionals, Community Outreach Coordinator
Kurdish Identity in Nashville

Mucahit Bilici • John Jay College, CUNY, Sociology
Nashville Kurds as American Muslims

4:45-5:00 Q & A

5:00-5:20 Concluding Remarks
ABSTRACTS
CONFERENCE ABSTRACTS

1. MATTHEW CANCIAN
Department of Political Science
Massachusetts Institute of Technology

How does inter-ethnic victimization shape combatants’ stereotypes of and behavior towards the ethnic outgroup?

Previous research has focused on how victimization motivates civilians to become combatants, but its effects after mobilization are under-studied. ’Revenge seeking’ predicts that victimized combatants should stereotype and mistreat perceived perpetrators; theories of posttraumatic growth predict that increased empathy in victims leads to humane behavior towards the outgroup, regardless of their stereotypes. Using an original survey of 2,301 Kurdish fighters (Peshmerga) we examine how past victimization by the Ba’athist regime of Saddam Hussein is linked to contemporary stereotyping and behavioral propensities. Victims possess essentializing stereotypes that they are unwilling to update. However, their increased belief that Sunni Arabs joined ISIS because they’re scared indicates increased empathy. This empathy translates into victims being more likely to exhibit behavioral tendencies that are humanizing, including giving lifesaving medical aid and not supporting capital punishment of ISIS members.

2. AYNUR UNAL
School of Media, Communication and Sociology
University of Leicester

Self-Determination Claims of the Kurdish Political Movement within the Context of Indigeneity

This interdisciplinary study explores how indigeneousness is expressed within the Kurdish political movement in Turkey. As noted by Trigger and Dalley, critical definitions argue for “a clear differentiation between indigeneity and either race or ethnicity, with a specific category of indigenous peoples deserving of distinctive rights and interests.” That distinction has also been recognized under international law by granting the self-determination right for indigenous peoples in the United Nations in 2007 (United Nations 2017). Indeed, the claim of self-determination is a crucial aspect of indigenous rights movements. I aim to draw scholarly attention to
indigeneity discourse within Kurdishness, in particular, self-determination claim that is, in the Kurdish context. This has been developed in various concepts ranging from ‘democratic united-independent Kurdistan’ to ‘democratic autonomy/democratic confederalism.’ My study focuses on the Kurdish political movement in Turkey between 1978 and 2017 and looks at party programs and rules of the pro-Kurdish political parties in this period, the party statements of the latest two parties (Peace and Democracy Party-BDP and Peoples’ Democracy Party –HDP) and twenty semi-structured interviews with deputies of HDP in 2018. I employ the Discourse-Historical Approach (DHA) of Critical Discourse Studies (CDS) as my methodological framework. This research, therefore, aims to contribute to the understanding of the indigenousness aspect of Kurds who have been widely seen as an ethnic minority or whose existence has been denied outright in the Middle East.

3. EKREM KARAKOC  
Department of Political Science  
Binghamton University (SUNY)  

**Kurdish Conflict and the ‘Kurdish Street’**

What do Kurds want? More than four decades have passed since the beginning of the civil conflict between the Turkish state and Kurdish insurgency, and yet we little know about the demands of ordinary Kurds. This chapter investigates and explores questions such as the cultural and political demands of ordinary Kurds and their views toward the PKK and Kurdish parties by analyzing nationally representative public opinion data that capture public preferences of Kurds in 2011 and 2015, respectively, before and after peace negotiations begun between the AKP government and the Kurdish movement. We find that the overwhelming majority of Kurds agree on cultural rights. They want an education in their mother tongue, to listen to sermons in Kurdish, to restore villages and town to their Kurdish names, and want to be served in Kurdish in hospitals, courts, and other public institutions. Demands for political equality is also high, half of the Kurds demanded a regional parliament and flag, the establishment of Kurdish as an official language, and political autonomy. The findings show that there is not much difference between secular and religious Kurds regarding their support for linguistic and cultural demands. The securitization of the Kurdish conflict has transformed non-politicized Kurds into politicized ones. Nevertheless, it remains to be seen how long the unofficial ‘recognition with a stick policy’ armed with the Turkish state apparatus will continue without a reformed political system that is responsive to the obvious cultural and political demands of Kurds.

4. MEHMET YILDIRIMCAKAR  
Kurdish Language and Literature  
Bingol University, Turkey
Bi Perspektîfa “Hînweriya Lehengên Erênî” Tîpê Şoreşger ê Rûs di Romana
Kurdê Rêwî ya Sehîdê Îbo de [The Figure of the Russian Revolutionary in Sehidê Îbo’s Kurdish]

Romana kurdî ya ëwra Kavkazê bi awayekî berbiçav ketiye bin karîgeriya realîzma sosyalîst û gelek xusûsiyetên wê di nav xwe de dihewîne. Di van romanen de, em rasti karîgeriya hînweriya lehengên erêni ji dihên ku ji hêla nîvîskaran ve hatine idealizekirin. Tîpê şoreşger ê rûs ji yek ji van lehengên idealizekirî ye ku di nav kadroya şêxên van romanen de cihekî gîrîng digire. Ev tîp şoreşger, di romanen de li hember pergala siyasi ya heyi têdîkoşe, ji hêla nîvîskar ve wekî pêşengê tevahiya gelên ku dîxwazin di nav gel de hişmendiyeye girseyî pêk bûnê dîhê pêşkêşkirin. Ev tîp; pale, gundî û kesibên ku di nav têkoşina ked û sermiyanê de keda wan dîhê xwarin karakterîzê dikin.

Em dê di xîv xebatatê de ji xwe re wekî bingeh romana Sehidê Îbo ya bi navê “Kurdê Rêwî” hilbijîrên, bikevin dê rêça tîpê şoreşger ê rûs û Hewl bidin ku di bin ûwana hînweriya lehengên erêni de taybetiyên wê yên sereke analîz bikin, xusûsiyetên wê tîpê şoreşger rêz bikin. Me di xebata xwe de heşt taybetiyên sereke yên wê tîpê destnîşankirin. Ev tîp kesekî şoreşger, zana, entelektûel, zarşîrîn, di derbarê ziman û çanda gelên herêmê de xwedî agahî, arîkarê kurd ê ermenan, pêşbîn, rênîşandêr, propagandîst, teşkîlker, model, bandorker û berhemdar e. Hat dîtin ku romana kurdî ya ëwra Kavkazê ji hêla lehengan ve ji ketiye bin karîgeriya realîzma sosyalîst, lehengên erêni û nerêni he, lehengên erêni bi her awayî hatine idealizekirin. Yek ji van lehengên erêni ji tîpê şoreşger ê rûs e ku di romana Kurdê Rêwî de bi awayeke berbiçav derdikeve pêşberî me.

5. MICHAEL CHYET
Library of Congress

A Bibliographic Introduction to Kurdology

In this presentation, I will discuss the most important resources, both printed and online, in the fields of Kurdish history and politics, the Kurdish language, Kurdish literature, Kurdish folklore, Kurdish music and dance, Kurdish art, and minorities in Kurdistan (Yezidis, Jews, Syriac Christians, particularly). As the Persian and Kurdish cataloguer at the Library of Congress in Washington, D.C., I am involved both in procuring and cataloguing these materials. I will provide handouts, giving those who attend a helpful list of bibliographic resources on the Kurds and Kurdistan.

6. MAHSUK YAMAC
Islamic Studies
Zaytuna College

Kurdish Language in the Medrese Curriculum
I will divide my presentation into two parts. In the first part I will illustrate a brief outline of the structure of the contemporary Kurdish traditional madrasa in terms of the curriculum and the rigorous and well-rounded training that is grounded in the classic Arabic language as well as the rational and Islamic sciences. In the second part I am going to attempt to highlight the role of the Kurdish language as a medium of instruction in Islamic education. I will focus on a set of the most important Kurdish textbooks in different sciences that have been situated in the madrasa’s curriculum in order to show how they have played an important role in preservation of the Kurdish language and contributed to the Kurdish literature.

7. HEWA S. KHALID
Kurdish Studies
Koya University, Kurdistan, Iraq

The History of Teaching Kurdish as a Second Language

Second language teaching has been a trend in the world for decades. Mainly, it has both economical and linguistical sides. Countries like Britain, the US or Australia receive millions of dollars yearly because of English language teaching. While other languages such as; Spanish, German, Chinese and French are also competing. This would because the power of the speakers of those languages, and their impacts of international economy, education, industry, tourism…etc. On the other side, there are languages that their speakers are not in power. One of the best examples of such languages is Kurdish. The number of Kurdish speakers as a native is not much less than the native speakers of Italian, Turkish, Persian or French. That is why the Kurds are always called the biggest nation without state. Similar with their political power, in terms of linguistical works, the comparison becomes very unrealistic as well. The first book of Kurdish grammar dates back to the sixteenth century, while the first Kurdish language course for non-Kurdish speakers was in Saint Petersburg in 1916. In the same era, the first Kurdish teaching book published in Istanbul. Basically, the history of teaching Kurdish is interesting point, however, the current situation of teaching has real problems. Kurdish still have the basic linguistic issues; for example, the dual standardization and alphabet. Those issues have their roots, most of them are under political influence that would not be widely mentioned in this paper. The main questions of this paper are that what was the situation of Kurdish language teaching in history? To answer the question, we need to analyze the works of Kurdish language teaching throughout history. This would give us a knowledge to have deeper understanding of current situation of Kurdish language teaching.

8. RAMAZAN ERGIN
Independent Scholar, Turkey
Di Elîfbayên Qedim De Dokumentên Bi Kurdî Hatine Nivîsandin [A Collection of Liturgical Texts in Hebrew, Assyrian, Arabic, and Cyrillic Scripts]


Yeqîniyê yexwudayîde bi rezê;
Zîmanê Tevrat û Zebrû bi pîten ûbrî Kurdî nivîs ( Moşê Xerîrî- Benjamîn ben Aqûb)
Zîmanê Aşurî qewlên Kurdî mesîhi destîvisî (Lavîj heft variant -Qahîfê Cîncîmo- Ya îsâyê Nuranî 13 qewlên ditir. Ew bernama min li sempzoûma Midyate hatîye çapkirin)
Zîmanê Îrebi Kurdî nivîs Kurden misîlman (Melayê Cîzîrî, Ahmedê Xanê, Fêqîyê Tevra, Hesenê Batê uwh)
Bi Elîfba Surrî Kurdî-Ezdîkî (dokumentên orijinal u wegerîna min bi latînî Mizhefa Reş, Kîtêba Cîlva, bi tipên Îrebi kurdî nivis Qewlê Qewlêba en quds)
Bi Elîfba Kirîli- Ermenîkî-gregoryan (Ji 1876 heta 1928 bi kirîlî heft pirtuke hatîne çapkirin). Bi Elîfba Kirîli- Bulgarkî.

9. MIDYA KHUDHUR
Comparative Literature
Binghamton University

Collective Memory of Kurds in Diaspora

The term "Collective Memory" was first used by the French philosopher and sociologist Maurice Halbwachs in the second half of 19th century. The term primarily refers to the memories and knowledge that is shared among a group of people, basically ethnic groups, and transmitted through one generation to another. Collective memory plays an important role to structure the identity of a nation in diaspora, especially for a stateless nation like Kurds, whose resistance for their own identity let them undergo a great share of wars and violence. In this...
research paper I want to focus on the collective memory that is preserved and
developed by Kurds in diaspora, I will rely on Laureen Guyot’s *Locked in a Memory
Ghetto: A Case of Study of a Kurdish Community in France*, published in 2011, and
Vera Eccarius-Kely’s article titled *The Imaginary Kurdish Museum*, published by
Kurdish Studies website in 2015. Both scholar Guyot and Kely study the rule of
Kurdish collective memory in diaspora, they could held an interview with a number
of Kurds in diaspora (Germany, France, U.S.) questioning their description of their
identity and cultural heritage. Unfortunately the results of the research show how
Kurds have lagged behind the studies and the importance of the collective memory
as an ethical identity; at the same both scholars did not give attention to the literary
and cinematic productive work of Kurds in diaspora, and how that could even create
a sense of cohesiveness for Kurds who live in the partitioned Kurdistan.
My aim is to highlight the significance of the collective memory for an oppressed
nation like Kurds by discussing the efficiency of the work that has been done so far
to serve this purpose and highlighting the experience of other nations to create a
successful collective memory.

10. JON BULLOCK
Musicology
University of Chicago

**Representations of Kurdish Musical Practice in Nineteenth and Twentieth-
Century Travelogues**

In the nineteenth and early twentieth centuries, a number of travelers, political
officers, and Orientalists produced travelogues, memoirs, or other scholarly works
detailing their travels in the Kurdish regions. In this presentation, I highlight the
importance of these sorts of historical documents as sources of information on
various forms of Kurdish musical practice, focusing in particular on the works of
Claudius James Rich (1836), Henry Rawlinson (1839), Major Noel (1920), and Cecil
Edmonds (1957). After briefly comparing the types of information on musical
practice each of these authors chose to include, I discuss the ways in which
contemporary scholars might still use this information, despite its’ authors
historical inaccuracies and inherent biases. Perhaps most importantly, I argue that
these and other similar works continue to provide a historic basis from which to
begin documenting the ways in which musical practice in Kurdistan has shifted,
consolidated, or been transformed in the nearly two centuries since these works
were first published.

11. IBRAHIM BOR
Kurdish Studies
Zahra Institute

**The Image of the Turk in Melayê Cizîrî and Ehmedê Xanî**
The image of the Kurd in Turkish literature and popular culture is a relatively well-studied trope. In this presentation, conversely, I explore the representation of Turkish identity in the works of two masters of Kurdish literature, whose works are considered central to the formation of Kurdish cultural identity.

12. MEHMET MAHSUM OZALP
Union Theological Seminary
Columbia University

**Medrese and Sufism in Turkey’s Kurdistan (1923-2002)**

Kurdish medreses have played and continue to play a major role in shaping religiosity among the Kurds of Turkey. In this presentation, I attempt to highlight the complex relationship between medreses, Sufism and state repression in Republican-era Turkey. I discuss the spiritual dimension of the power of Kurdish medreses in their resistance against the Kemalist state’s laicist ideology between 1923 to 2002.

13. ABDULLAH KIRAN
Department of Political Science and International Relations
Mus Alparslan University, Turkey

**Zimanê Kurdî û Têgihnasiyeke Hevpar** [The Kurdish Language and Collective Consciousness]


14. MARIA VOLPE (John Jay College, CUNY), DILMAN YASIN (Kurdish Professionals Outreach Coordinator), MUCAHIT BILICI (John Jay College, CUNY)

**Nashville Kurds: Notes from the Field**

Nashville, Tennessee, has the largest concentration of Kurds in the United States. This panel brings together two sociologists who have conducted fieldwork among the Nashville Kurdish community and a community activist who works with the younger generation of Nashville Kurds to promote entrepreneurship and cultural connectedness. The presentation offer an overview of the Kurdish-American experience, with particular attention to intergenerational dynamics, the preservation of culture and language, and the role of religious identity in Kurds’ interactions with the larger society.