

## **The Archetype of the Feminine Principle in Sherko Bekas' Poetry**

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### **Abstract**

The archetype of the motherland, related to the unconscious and defined by Swiss psychiatrist, Carl Gustav Jung, includes positive and negative interpretations and is observed in Arian culture. The motherland archetype carries a broad meaning, and it is the first example to be transferred from the senses to the interior, depending on the geographical, historical, and cultural conditions, before extinction. According to Kurdish feminist culture and based on the presence of different female deities like Anahita and Nahid, Sherko Bekas, as a renowned Kurdish poet, is under the direct impact of the Aryan culture and employs the examples of the motherland in his poems. In the present study, the researchers, while using an analytical descriptive, attempt to argue that Sherko Behas manages to demonstrate both the positive and negative aspects of this archetype in his works. The way in which Sherko employs the poetic images expresses the positive meanings; on the other hand, he also points to the negative connotations including disgust and impurity. The result of the present analysis shows that Bekas' poems represent a clear and beautiful picture of the archetype of the motherland, which, although carrying senses of torment and pain, rather deserves praise. This treatment demonstrates the broad view of the Kurdish poet of Kurdish culture, represented in an unconscious way in his poetry.

**Keywords:** Sherko Bekas; Female Principle; Poetry; goddesses; Motherland.

## **Socialist Realism in Kurdish Literature: Investigating Ibrahim Ahmed's Works**

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### **Abstract**

The term realism refers to the literary movement that emerged in England and France in the nineteenth century. Socialist realism is a type of realism that deals with the social analysis, study, and visualization of social relations and other related issues. A significant characteristic of social realism is its attention to the man and his problems in society. The novel *Jani Gal* (The Pain of the Nation), written by Ibrahim Ahmad, is a prominent example of the realistic works in Kurdish literature. Ibrahim Ahmad tries to represent the people and their social circumstances in the way they are in the real life of the people of Iraqi Kurdistan. The realistic style clarifies the facts; however, the author should not clearly express his political and social attitude. Adopting a descriptive-analytical method, the present study attempts to analyze *Jani Gal* as a socialist-realistic novel and its three basic principles, which include; political orientation, ideological views, and nationalism. Ibrahim Ahmed has been thus introduced in the present study as the representative of socialist realism in Kurdish literature.

**Keywords:** Kurdish Literature; Realism; Socialist Realism; Ibrahim Ahmad; *Jani Gal*.

**Proverbs and Pseudo-proverbs in Arabic and Kurdish: A Comparative Analysis of Meidani's *Majma' Al-Amthal Al-Arabi* and Mullah Ghafour Dabbaghi's *Pandi Peshiniyan***

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**Abstract**

Proverbs or sayings are among the oldest known literary genres passed down to us from our ancestors, without any interference or changes. The treasure trove of proverbs in Arabic and Kurdish is full of moral and epistemological principles and reflects the customs of these two nations and the cultural and scientific richness of the proverbs in these two languages. This influence is clearly visible between the two nations, the Arabs and the Kurds, in various fields, especially in the field of oral literature (proverbs and sayings). Abolfazl Meidani, a famous writer, lexicographer, and grammarian of the fifth century and the beginning of the sixth century A.H., is the author of the book *Majma' Al-Amthal Al-Arabi*. Mulla Ghfour Dabbaghi, a contemporary Kurdish writer, is the author of the famous Kurdish book *Pandi Peshiniyan*. Comparing these two books, this study seeks to express the similarities and differences between the Arabic and Kurdish proverbs. The present study adopted an analytical-descriptive method and compared some Arabic and Kurdish proverbs in terms of content. The results of the study indicated that due to the cultural similarities, common experiences, geographical proximity, and lifestyles of these two nations the proverbs have very close themes; these proverbs. This demonstrates the influence of the Arabic language and literature on the Kurdish language and literature.

**Keywords:** Comparative literature; Arabic Proverbs; Kurdish Proverbs; Abolfazl Meidani; Molla Ghfour Dabbaghi; *Pandi Peshiniyan*; *Majma' Al-Amthal*.

## **Representation of Cultural and Climatic Features in Garous Poetry**

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### **Abstract**

Although efforts have been made to compile the history of Kurdish literature in different regions, Some of the Kurdish historians have studied the literature of the Kurdish nation in its entirety, and some others have only addressed the history of Kurdish literature in their place of residence. The author of *The Image of the Garousi Bijar and Its Famous People* is included in the second group. Since the works of the poets who have been studied in this research – except for four of them – have not been published until the writing of this article, the mentioned book, written by Mohammadali Koosha, was selected as the major source of this research. The present study analyses the linguistic, cultural, and religious beliefs, as well as the ground cover and indigenous characteristics in Garous region poets' works. The research method is descriptive-analytical and the data were collected by the library and document analysis and were analyzed using the content analysis method. The result of this research showed that the poets of the region are not committed to social issues.

**Keywords:** Kurdish language; Local literature; Garous; Culture; Indigenous environment.

**Representation of Lack in Kurdish Short Story:  
A Psychoanalytic Reading of Works by Sherzad Hassan, Ata Nahaie, and  
Mohamad Ramazany**

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**Abstract**

Addressing the constitutive lack of the subject's identity and analyzing its effects on subjectivity provide an illuminating account of the subject's unconscious and demonstrate the desire and shortcomings in the subject's identity. The present study attempts to explore three Kurdish short stories in terms of Lacanian psychoanalytical approach while highlighting the lacks in these works according to the situation, life, mentality, and background of the Kurdish subject. These works include Sherzad Hassan's "Lausanne", "I ... Love ... You" by Ata Nahaie, and "Glasses and Hearing Aids" by Mohammad Ramezani. These short stories attempt to represent three different types of lack that constitute Kurdish subjectivity; they include the lack of national identity, free love, and modern mentality. The lack in the characters' unconscious mind has resulted in disorder and imbalance, mostly represented in language.

**Keywords:** Short Story; Subjectivity; Lack; Structured Unconscious; *Objet petit a*.

**The Influence of Ideology on the Subjectivization of the Kurds Concerning  
the Mother Tongue:**

**Reading *The Competition of Unfinished Stories***

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**Abstract**

The present study sets out to shed light on the question of mother tongue in the North of Kurdistan and the impacts of ideology on the subjectivization of the Kurdish individual facing the question. Şener Ozmen's *Pêşbaziya Çîrokên Neqediyayî* is examined in terms of the critical concepts of "ideology", "repressive and ideological State apparatuses", and "the subject and subjectivization" in Althusser's critical approach. The study indicates that the physical suppression, through ideological systems, and the process of marginalizing and linguicide of the Kurdish language have been in progress simultaneously. Cooperating with the State in this process, four systems including family, school, religion, and media have been successful in constructing the oppressed subject. These subjects in sync with the ideological practice have created obstacles for the disobedient subjects through using suppression. The protagonist, as a subject of language protector, does not give in to the predominant ideology; for this, he found himself in a great hazer, which, later on, caused him to be killed by one of the dishonest subjects constructed by the fundamental religious system. Under the influence of the two systems of suppression and ideology, the obedient subjects in the text have compromised. However, the ideological system is more prominent and has been successful in the process of linguicide. Generally, the most recurrent themes in this text include ideology, ineffective resistance, Disillusion, and failure. Despite these, the murderer's regret for killing the protagonist and understanding the reality of his opinion indicates the continuity of resistance.

**Keywords:** Kurdish Language; Ideology; Repressive and Ideological State apparatuses; The subject; *Pêşbaziya Çîrokên Neqediyayî*.

## **Literary Genres and Their Theoretical and Terminological Challenges in Kurdish Literature**

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### **Abstract**

The present research is an analytical-theoretical and practical attempt to address and examine different literary genres practically in written Kurdish Literature. The exploration of literary genres in world literature has an old history, and with the emergence of new literary trends, valuable research was conducted in this area; however, there are only a few attempts in this field concerning Kurdish Literature. In the first part of this paper, the prehistory of the studies – from Aristotle to new approaches like that introduced by Gerard Genette – is investigated. In the second part, the challenges regarding the different genres in Kurdish literature are elaborated. The views of contemporary Kurdish scholars are also evaluated and criticized. Furthermore, the challenges of term-formation and their categorization in literary genres are critically analyzed while focusing on the challenges related to the expression and identification of them in Kurdish literature. To do so, the author has examined the Kurdish sources related to literary genres. Kurdish researchers initially divided poetry into two types: Lyric and Epic. Dramatic poetry, as the typical western genre, was later added to this categorization, while it did not have much representation in Kurdish classical literature and mostly emerged in the twentieth century. This classification was later reviewed by contemporary Kurdish scholars and changes were made, since poetry has always occupied a vast area in the realm of literary productions. In Kurdish literature, two subtypes of poetry have flourished more than any other type: lyrical and didactic poetry. Narrative poems in classical Kurdish literature have also significant narrative features. The main factor in the development of literary genres in Kurdish literature is related to the intrinsic characteristics of the Kurdish literature addresses in this study.

**Keywords:** Literary Genres; Poem; Prose; Lyric; Didactic; Epic; Dramatic.

## **Analyzing Irony in Classical Kurdish Poetry**

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### **Abstract**

Poetry and prose, like all other arts, need to use tools to communicate with the audience; irony is one of these tools. Early rhetorical scholars have addressed the significance of irony and its impact on the expression of meaning as well as the indirect transfer of the message. The present study is an attempt to analyze irony and its variants in classical Kurdish poetry in a new way, and to study the reasons behind its emergence in the literary world, while focusing on its aesthetic functions. Irony is a word, phrase, or sentence which is used to express meaning indirectly. The meaning may not be so influential if expressed in an ordinary language. Irony artistically expresses the meaning and is rooted in the science of rhetoric. The results of this study indicate that the origin of irony is the common speaking of people and it is used in specific times and places to convey the message and to inform the addressee with different goals. Irony reflects the intellectual level of society. It has a particular significance for all of the speakers of a mother tongue. It is rooted in society and its survival or decline depends on the decision of the people in a society. Irony has an intrinsic impact on speakers of a language; it is sometimes encouraging and alleviating the personal pains at other times. The main purpose of irony is to magnify the meaning. Adopting a descriptive-analytical method, the present study aims to answer the following questions: What is the main reason behind using irony in literature? Why does the writer or speaker express the meaning indirectly?

**Keywords:** Poetic Language; Rhetoric; Irony; Poetic Image.

## **Satire in the Stories of Hassan Ghezeli's *Laughter of the Beggar***

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### **Abstract**

Most of the literary works contain a message, and the poets and writers try to convey the message in different ways to impress their readers. Hassan Ghezeli, the Kurdish writer, sought to express the message through using a unique, concise, and influential technique: satire. He attempted to inform the society of undesirable events through his satirical stories. This study aims to investigate satire and its presentation in Hassan Ghezeli's collection of stories *Laughter of the Beggar*. Apart from the introduction and conclusion, this research consists of two parts. The first part focuses on the concept and definition of satire in literature and the second part addresses the role of satire in Kurdish literature. Then, the role of satire in Ghezeli's stories in *Laughter of the Beggar* has been practically investigated. Finally, the significant results and findings are presented.

**Keywords:** Satire; Criticism; Short Story; *Laughter of the Beggar*; Hassan Ghezeli.

## **A Narratological Analysis of Different Accounts of a Girl Murder Incident**

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### **Abstract**

The daily life within society is the best context for analyzing and studying different narratives of an incident. In most cases, different perspectives of people lead to multiple narratives of a particular event. Analyzing and interpreting different narratives of an incident that occurred in the daily life can thus provide us with a considerable knowledge, since the worldview and thought of individuals have a significant role in the formation of different narratives. In this research, several different narratives have been examined concerning the following incident: "A father kills his daughter for eloping with a boy." This incident can be narrated in different ways in such a way that each of the narrations is fundamentally different from the other, due to the particular personality of the narrators and the ultimate ending of the narrative in each. The role and personality of the girl's father, the girl herself, the boy, as well as the role of social, religious, and cultural institutions change in each of these narratives, thus making them different from the others. The results show that the origin of this difference among the narrations stems from the narrators' presuppositions and the causes behind their narrations.

**Keywords:** Narrative; Narratology; Ideology; Girl murder; Social values; Role of Cause.

**Yarsan Between a Behavioral and Ethical Binarism:  
A Review of Yari Literary Texts**

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**Abstract**

The present study is an attempt to put forward two hypotheses about the Yarsan religion; the first hypothesis seeks to focus on the behavioral aspects of this religion. Analyzing the Yarsani texts, this study explores some of the behavioral and subjective dimensions of Yarsanism which distinguish it from the other religions in the Middle East. The second hypothesis seeks to represent the ethical aspects of this religion. Unlike the behavioral aspects of Yarsan, a large number of the Yari texts focus on the ethical aspect of this religion. If we define behavior as an approach referring to “contact [with] self” or “contact [to] self” and ethics as the codes and principles, then we find out that behavior, in the Yarsanic texts, does not have a higher position than ethics, if not a lower position. This study, in the first place, attempts to demonstrate these hypotheses in some sacred texts of Yarsan. Yarsan is a religion that puts emphasis on behavior as well as on ethics and being ethical. The Yarsanic texts confront us with a dualism; its behavioral aspects distinguish it from the monotheistic religions while at the same time they display great similarity between this religion and other Monotheistic religions.

**Keywords:** Behavior; Ethics; Subjectivity; Yarsan; Essence.

## **A New Perspective on the Origin of Modern Kurdish Poetry: Ludvig Olsen Fossum as a Pioneer**

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### **Abstract**

Most of the literature available on Kurdish poetry emphasize that modern Kurdish poetry was developed in the 1910s, and more precisely since 1918, in Sulaymaniyah by poets including Sheikh Nuri Sheikh Salih and Goran. However, signs of the development of Kurdish poetry can be also observed earlier, especially in the works of such poets as Haji Qadir. The present study, adopting a descriptive-analytical method, seeks to modify these indicators based on the newly-found documents and evidence. A relatively less known poet has composed Kurdish poetry in a new style at an earlier time and a different place. An American-Norwegian priest, named Ludvig Olsen Fossum, published his work in Mahabad in 1912, including a few Kurdish poems in a new style following the syllabic metrical system.

**Keywords:** Modern Kurdish Poetry; Origin; Modernism; Pioneer in Modern Kurdish Poetry; Ludvig Olsen Fossum.