

***IDENTITY AWARENESS IN THE
MIDDLE EAST AND KURDS***

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Abstract:

Identity is the sense that people have in the community. People often show the presence with their identity and act accordingly. In the formation of identity, the ethnic identity and the origin of the ethical structure has a very big place and importance. The phenomenon of identity that is used together with more concept of ethnicity has a feature that shows their public awareness and commitment to their ethnic origin. The geography of the Middle East has structure of poly ethnic and including identity of many, is a rich geography. The Middle East economically is a region that also has access to various sources of wealth. That's why the Middle East has witnessed the different groups have different objectives from each other from time to time manifest struggling with fierce fighting. Also foreign powers led to the development of important strategies about the Middle East with serious economic demand that creates resources of the region. Using these strategies develop in the direction of ethnic diversity since there is an environment of unending chaos in the region. In virtually every country in the region there are issues arising from the struggle of different identity groups. This structure reveals the negative effects that has had structure of the polyethnic on the region. Kurdish identity is one of the groups that has significant influence in the region. the Kurds who being one of the ancient peoples of the Middle East have no independent state which couldn't achieve the structure. This situation has put the Kurds to fight for the sake of obtaining an independent state. The Kurds who claimed on 4 major countries in the region and had long-term struggles, especially for foreign forces, which has become an important strategic move in recent times, various organizations compete in. The Kurds ' struggle for independence, especially for regional powers such as Turkey and Iran pose significant threats to the integrity of these countries don't seem as good. Chaos in the Middle East and the Kurds to be used by a foreign power increases regional instability. This situation is not only to prevent the creation of awareness of any identity in the Middle East, but leads to a regional identity crisis.

Key Words: Identity, Middle East, Kurds, Ethnicity, Polyethnic, Region, Society

1. INTRODUCTION

'Human beings are social creatures,' has become one of the slogans of the modern era. The phenomenon of sociability in terms of meaning it covers a very wide area. In the French and English languages, philological word social as 'social' is found in the form of two meanings of a word than one that hosts, these are like friendship and camaraderie, friendly' and 'appropriate to the society, the community that promotes social' is shaped.¹ Nowadays, the word is so commonly used the second way when any word used in conjunction with social the first thing that comes to mind is 'society'. Human is a social being. Human beings describe that spend time with other individuals in society, as 'social life', social issues in the study of 'social sciences' and common problems, 'social problems.' This characterization of the community have a widespread use in the examined 'social' as the word of human and social life will arise. If approached to this issue with an inductive methodology we should focus on 'individual' as fundamental of society. As a consequence of this process the identity will occur as personal definition of individual. We will see this phenomenon on the next chapters of this articling details.

2. IDENTITY

Identity is what the individual in their own eyes and in the eyes of others in social psychology.² As noted in the introduction, 'social' phenomenon is covered by the definition of identity as identity is included. As we can understand from the definition identity is an earned meaning of an individual which come from being social. Because people do not make sense with the place in their own eyes just; the true meaning of the individual in society with their own vision of blending occurs as a result of the meaning it acquired. This process of signification is psychological side of the phenomenon of identity. On this side more mental and behavioral dimension of person refers to identity. On the other hand there is a sociological aspect of identity. This part are examined under two headings. These are individual identity and social identity. Individual identity is a variable of identity type, it is determined by one's own and in terms of identity that can make changes according to the maturity type. From this perspective, it shows the similarity with the psychological side of the identity. Social identity is a type of identity that can occur from the outside with the subject and can share with a members of groups. Individual can't choose social identity, can't change and can't make changes on it. Social identity is a symbol of belonging that an individual is born with.

1 Hornsey, M. J. (2008). Social Identity Theory and Self Categorization Theory: A Historical Review. *Social and Personality Psychology Compass*, 2(1), 204-222.

2 Demirtaş, H. Andaş, Sosyal Kimlik Kuramı Temel kavramlar ve varsayımlar, iletişim yayınları 2003 s. 133

People also don't make sense alone, but as a proof of meaning within the group can be presented. There are three stages to the challenge process to the arrival of social identity. These stages are as follows: social categorization, social identification and social comparison.³ In order to make sense of another individual or object, firstly an individual puts it into a category for others in this process. These categories contains some tips about across. These tips are evaluated by an individual, and passed through the mental filter after the person or object is associated with a group. After this identification, individual's properties of belonging and feeling of a group is more stronger. In case of the next step individual starts a comparison process between the group which individual belongs to it and the other group which facing person identified to, by him. Thus, social identity is formed. Also this process is a short summary of social identity theory of Henry Tajfel and John. This theory takes personal cognitive processes, interpersonal interactions, and a combination of sociological processes and provides that the concept of social identity is studied carefully from different levels of analysis.⁴

After the information given about the identity, we can pass to ethnic identity in a case which is the real subject of this study. Ethnic identity is, unlike the elements of the common culture of the society in the individual, an identification with the genre emerged as a genuine cultural moving nature of the structural features of the system. The commitment to national identity decreases, increasing the search for another identity and ethnicity becomes important.⁵ As understood from the definition, ethnic identity is a sub-branch of social identity. The relationship between national identity is the subject of a completely different investigation. You need to know on the subject of identity in a basic sense, as sociological and psychological in this way.

3. THE PHENOMENON OF IDENTITY IN INTERNATIONAL RELATIONS THEORY

International relations is a rich discipline that involves many disciplines theory. Although it is not a theory about almost all subjects It has developed an assumption that every theory about each topic. As is known, the ID(identity) is one of the basic principles of this discipline. Almost every identity in international relations theory speaks of it but not too deep. The most comprehensive assessment about identity is the constructive theory. Constructive theory exhibit different approach than other theory. This theory, which focused more on ontological and epistemological issues, criticized by omitting the power and interests which are basic dynamics of international relations. In fact, in classical approaches to international relations power and interest although it does not completely exclude the emphasis on constructivism ideas, identities,

³ Naomi, Spears, Russel, Dosje Bertjan, Annu. Rev. Psychology 2002. p. 96-105

⁴ Social Identity Theory and Self Categorization Theory, Hornsey, M. J. (etimolojiturkiye.com) s.117- 120

⁵ A. Gonzalez, "'participation' at WMEX-FM: Interventional Rhetoric of Ohio Mexican Americans." Western Journal of Speech Communication, v.53, n.4, Fall 1989, s.398-410.

and basically is created, how their state of evolution in understanding topics as medicine concentrates on the effects of what they are and their behavior. So constructivism focuses on effects of ideas in the world politics and their role in the world politics instead of focusing on material items like power and trade which realism and liberalism focus.⁶ However, it should also be noted that the focus on material elements of the constructivist approach does not mean that denies them. For example, the state of the system is thought to involve both conceptual and material elements together.

However, constructivist ,in general, accept priority of cultural structures over financial structures. The structure that is generated by people, it is believed that cultural rather than material. Also, in a way that is opposed to rationalism, these structures do not regulate only the behaviors of these structures, at the same time, they create identities and interests. The meaning and scope of identity greatly depends on the information that is shared between people. Here, culture is a condition for the possibility of power and interests concepts. Therefore, analysis of culture and identity in international relations should start with culture and identity than turn to the power and interests.⁷ Identity relationships among people, even in the well should be complimented for creating basic inter-state relations. Social identity theory described in the categorization, identification and the identification process is an indisputable fact that such comparisons impact on diplomatic relations. The states of the world also belong to alliances, international organizations, and can be categorized according to relationships of all kinds. The importance of identity in categorization emerge more clearly.

Identity of states is of great importance in terms of relations with the public as well as in the relationships between them. Especially cosmopolite (involving a combination of many different ethnic elements) are more likely in countries with identity problems. When governments can't response requests from different ethnic groups at the same time problems increases. In such cases the strength and structure of ethnic groups who are not satisfied, serious problems will arise like division of the country arriving legitimate. In some countries, even if legitimate, it is an administrative division is possible. In the Middle East geography this division is the most experienced and most effective. The region is in the extreme diversity of religious identities and sectarian identities in addition to the many different ethnic groups living together has turned completely into a state of chaos and turmoil. Today, the Syrian tragedy is very important to seen there are different identities in the region are serve different interests .According to the value recorded immediately before the war in Syria ethnic composition: 77-83% Arab, Kurdish 7-8%, 5-6% of Turkish, Armenian 2%, 1% Circassians, also consisted of Palestinian and Iraqi refugees.⁸

⁶ WALT, Stephan M. (1998), "Uluslararası İlişkiler: Bir Dünya Binbir Kuram," Foreign Policy: Bilginin Ufukları (Bahar 1998) (İstanbul: Bilgi Üni. Yayınları) (Çev.: Başak Çalı): 14-29.

⁷ WENDT, Alexander E. (1987), "The Agent-Structure Problem in International Relations Theory,"*International Organizations*,41/3: 335-370.

⁸ "Report of the Commission Entrusted by the Council with the Study of the Frontier between Syria and Iraq". 1932

Religious, cultural and social differences aside, the only ethnic differences will have even hints to what will be the size of a small turmoil in Syria. Now, as a result of this confusion, split into many parts of the country are hard to predict because of claims and strength of all the groups present. As can be seen in the example, the failure of any country to focus on ethnic problems and the issue of identity of that country prepare the end. In a region like the Middle East, so to speak, of an identity crisis, it is not possible to come across an example of a country without ethnic problems. Both cosmopolitan structure and external factors are the most important factors that triggered this situation. Mostly reducing the area where the oil-dependent economy, the relationship between seller and customer to trigger ethnic problems and even to previously identified to increase the categorization process as mentioned in the identity formation of social identity theory leads to ethnic fragmentation.

4. IDENTITY AWARENESS IN THE MIDDLE EAST

The world's richest region is in terms of ethnic diversity Middle East region. In this situation the solution is very difficult or even impossible to create a consciousness about the region's identity, an ethnic identity has created the problem. This situation has the effect of several factors. We can sort through them as religion, language, nationality, and relationships of interest. This region is the starting point of each of the Abrahamic religions so issues of religious identity of region is a normal condition. But these problems are serious enough at work to come to battle to reach the other accounts. In fact that The groups who have radical religious view are increasing those tensions and in case of religious id they block the emergency of awareness so they are increasing id problems.

Language is one of the most important factors to get a community to exist and continue to exist in a stable manner. Briefly it can be said that the language of each community is one of the lifeblood location of the language where in subject of identity is also important. Individuals and communities that complete the formation of social identity need some symbols to demonstrate their identity, the language has cut out to be a symbol. While 'the definition of a person's or group's identity, results can be achieved , in the first and by the most direct route that the control element is language. In the Middle East, the situation is slightly different. Although tribals almost speak the many different language, Arabic as a common language is spoken in a large part of the region. Viewed from here, can be said language is the major unifying element but instead of being so much unifying element, Arabic that divided into dialects and the mouth have become indicators of ethnic diversity.

Nationality, is important because of determinant of ethnic identity. we can say that it is a combination of many diverse elements in the region where the National feelings of any group that also began to act on a situation which can lead to conflicts because it is a serious contribution to the problem of national identity is the identity.

Conflict of interest is an element of the list of elements that actually occurred at the beginning of the problems that need to take place. Because of the problems created by all the other elements are the main source of conflict of interests. Inherent in these relationships caused by selfishness and the desire to win people and states contrary to the interests of any of the parties can cause huge problems. The history of the Middle East is full of such examples. America-relations with Iraq and Iran or the ongoing Saudi-British relations is one of the important examples that can be given in this regard. The great powers that implement a realistic strategy in the Middle East, aims of the control of state affairs means to intervene and identity problems they create for the sake of the interests of ethnic tensions to escalate in order to keep the horse is as serious as that can not be ignored. Traditionally it will provide an important framework for the idea of having their identity problems experienced in some countries, such as how to browse the ethnic structure of the region known as the Middle East after the announcement of these elements.

A. SAUDI ARABIA

Kingdom of Saudi Arabia is the largest country in the Arabian Peninsula. Saudi Arabian large part, constitutes the Arabs, descendants of indigenous tribes. The official language is Arabic and its various dialects, is spoken by all the population. 97% of the population is Muslim. The majority of Saudi citizens are from the Sunni sect of Salafiyyah. Shiites constitute 5-10% of the Muslim population.⁹ Religious identity is great importance for identification problems in this country, we can say that the origin of religion. Especially Salafi movement that poses a serious form of Salafiyya sectarian radicalization and categorization status.

B. IRAN

Iran, the world's oldest continuous history that dates back 4000 BC based on existing settlements and is home to one of the civilizations. 81.824.270 (July 2015) which has a population of the country, both in regard to the great ethnic and sectarian diversity. 60% of the general population has a characteristic called Iranian. In the northwest of the country, "Iranian Azerbaijani" around the region and called; East Azerbaijan Province Ahr, bonab, Merendina, Sarabi, Shabest of Tabriz; West Azerbaijan province of Khoy, Maku, Miyandoab, Nakadeh, Salmas, Takab, Urmia; Ardabil province of Ardabil, meshginshahr, Parsabad; living in the province of Hamedan Province and Zanjan Turks are the largest ethnic community along with Persian Iran. According to Iranian religious structure of the population, 90% of Muslims are Shia, 8% Sunni Muslims, the remaining 2% belong to other religions, people who are Ahli-Hak, Baha'is, and the sabeans, Hindus, Christians (Armenians (Isfahan), Chaldeans, Orthodox Georgians), Jews, Sabaeans, Yazidis, and Zoroastrians (around Yazd) constitute.¹⁰ Communities which dependent on Hindu, Chaldean and SABI faith are less. Also, the Sunni majority and live

⁹ Mapping the World Muslim Population (October 2009), Pew Forum on Religion & Public Life. p. 16 (p. 19 of the PDF)

¹⁰ CIA World Factbook. "Iran"

intensely in the region close to the border with Iraq, the Kurds are a major ethnic groups of the population approaching 5,000,000. Kurds have not been integrated into the system due to the Ja'fari jurisprudence official denomination.¹¹ As can be understood from the above identity issues in Iran are two-sided. On the one hand, the problems arising from the sectarian conflict, on the other hand, the problems arising from the awareness of a common identity, ethnic diversity within Iran can lead to a variety of problems preventing the formation of identity.

C. IRAQ

75-80% of the total population in Iraq, Arabs, Kurds 15-20% , %5 of population belong to Turkmen, Assyrians, Chaldeans, Nestorians, Assyrians and other ethnic groups . %97 of the population is Muslim, Shiite Muslims %60-65, Sunni Muslims 32-37% and about 2-3% also consists of Christians.¹² Shiites living in the south of Iraq. In Baghdad around the Sunni and Shiite Arabs live. Sunni Kurds in northern Iraq, yazidis, Turkmen and Iraqi lives, Christian are living in scattered. In Iraq, similar to Iran, there are problems arising from the identification of both ethnic and religious diversity. Also take off due to unstable governments and the strengthening of the continuous change of small groups of ethnic relations caused by the problems arising out of identity issues have recently started to increase.

D. SYRIA

Syria's ethnic structure 77-83% Arab, 7-8% Kurd, To 5-6% Turkish, 2% Armenian,1% Circassian, Other 1%, also Palestinian and Iraqi refugees. As a religion of Sunni (74%) and outside (12 %), Christian (10 %), Druze (3%), and a few other Shiite Islamist factions (Ismaili Imam), very few Jewish and Yezidis formed by a structure with a highly cosmopolitan country.¹³The last 4-5 years, the events in Syria, the challenges to be faced in the solution of problems which may occur in the public offering so much variety that is almost proves. Pre-war the problem of religious and national origin in the country, with the war literally turned the Scene into a swamp. This process affected all the country's ethnic diversity as structure and social dynamics of identity and migration, and has been marred due to the massacre. In short, the identity issue from being the current issues in Syria, returned to the problem of the destruction of identity.

¹¹ Welcome to Iran retrieved 25 Feb 2008

¹² CIA World Factbook. "Iraq"

¹³ "World Directory of Minorities: Syria Overview". Minority Rights Group International. 16 Haziran 2016.

E. EGYPT

Nearly 91% of the Egyptian people are Arabs. Arabs 91.5% are Muslim and the rest are Christians. The second major factor in the ethnic 7% of the population are Copts comprise. All of Copts are Christians. Copts have their own special language. But today it is no longer speaking of the Copts and Copts are also speak Arabic The remaining population of Christian European and ethnic elements with Nubiyali, Beja, Albanian, Berber Muslim from different backgrounds, such as ethnic elements constitute.¹⁴ In light of this information, the most peaceful country in the Middle East is Egypt in terms of ethnic and religion. A part of the Copts lost their language and mixed with Arabs. In result of this, it is possible to claim that the Arab identity in Egypt are at the front of the other identity. In Egypt, also external factors can be linked to the formation of some minor identity crisis. For example, the understanding of the club which brought by the British after Ottoman dynasty create privileged class and defined new identity in the country.

F. AFGHANISTAN

Afghanistan, officially the Islamic Republic of Afghanistan is a landlocked country located in Central Asia. It is found in Central Asia; but is considered by some sources in the Middle East due to ethnic and cultural ties. According to the data obtained in 2010; Pashtun 42%, Tajik: 27% Turkish: 21%, Aymak: 4%, Bellucci: 2% Other: 4% in the form of a population distribution. The distribution by religion is as follows: 99% are Muslims. They are 80% Sunni and 19% Shiite Muslims and 1% belong to other religions.¹⁵ As shown in other Middle Eastern countries such as Afghanistan ethnically fragmented. Religion can be seen as a unifying factor in this country again as in Egypt that has created artificial problems created by external factors, ethnic identity problems are available. Society is composed of various ethnic groups in Afghanistan. But in determining the border in Afghanistan, Afghanistan a buffer zone adopted as a result of the struggle of external forces (British and Russians) and boundaries were drawn without ethnic or cultural meanings. Drawing of borders in this way leads to the ethnic problem and it has affected the fate of the drug trade. The drug trade still continues to strengthen the political power of the tribes and the central government undermines the impact of the degree provides will reach. Since 1994, elements of the Taliban also threaten the country's stability and security in the country.¹⁶ All these factors have caused Afghanistan's many ethnic composition and ethnic issues.

¹⁴ Digital Egypt for Universities, University College London. www.digitalegypt.ucl.ac.uk/chronology/index.html

¹⁵ "The World Factbook: Afghanistan".

¹⁶ Kakar, M.Hassan. A Political and Diplomatic History of Afghanistan 1863-1901. Leiden-Boston: Brill Academic Publishers, Martinus Nijhoff Publishers and VSP, 2006.

G. ISRAEL & PALESTINE

Since 1948, Israel and Palestine, living intertwined state is a complex entity composed of two separate races and religions. In fact, this is a complex structure summarize the situation in the Middle East very well since the years. The main source of oppression and resistance element between the two countries are ethnicity and religious identity. Since Israel's establishment is quickly associated with the ethnic composition of the population and demographic changes in the country who are unlikely to obtain accurate information; but in the remainder of the Arabs living in the region of 20% of workers from possible to say that the Israeli origin or immigration. Local or affiliate of the region define themselves as Muslim or Jewish religious identity of this community and how geography could be shaped is one of the most important evidence. Jerusalem, like all monotheistic religions to a holy place of prominence of religious identity in the region having a normal situation; but the worldly ambitions of otherworldly chaos in the region to be preferred to the environment cause the violence to continue improving day by day. Large accounts and confrontation scenes happen between the two countries and their reason is religious existing problems based on national interests of both countries.

These issues are primarily cause the changing structure of the ethnic structure of the people in the region, then a continuous change of the identity of awareness become shaken. The violent repression of the other side or exhibit and exhibit extraordinary resistance to the other side of trying to the negative impact on the psychological and sociological construction of identity cannot be discussed. It also is added to the difference in the level of progress and prosperity, the most serious problems of ethnic and religious identities and the price paid heavily located in the Israeli-Palestinian societies.

H. TURKEY

Turkey, partially position in the Middle East region and has largely been included because of the ethnic structure. This geography plays a key role and act as a bridge between the West and Middle East. The question of ethnic identity in the region have been affected the longest and the worst than in other countries. Ethnicity-related problems still ongoing and poses a major obstacle against Turkey's development trend that lately catches. Article 66 of the Constitution of Turkey defines "Turk" as everyone which is connected with the bond of citizenship to Turkish State. Therefore, in the legal sense of the word Turk in Turkey, Turk represents all the citizens of the country without mention an ethnicity.¹⁷ The ethnic origin of the majority of the country is Turkish. The population of the country of the Turks 70-75% according to CIA, 76% according to Kondai and 77% according to Consensus.¹⁸¹⁹ Although many data belonging to ethnic

¹⁷ Albayrak, Özlem (29 Mart 2013). "Herkes Türk müdür, Türk mü olmalıdır?". Yeni Şafak.

¹⁸"Turkey". The World Factbook.

¹⁹ "Türkiye'nin yüzde 85'i 'anadilim Türkçe' diyor". Milliyet.com.tr. 3 Mart 2016

distribution of the population, the official census conducted in Turkey for which official data give figures on ethnic origin is not available.

According to the research in Turkey in many ethnic groups lived such as Albanians, Azeris, Arabs, Bosnians, Circassians, Gypsies, Georgians, Hamshen, Laz, Pomaks, Assyrians and Zaza but officially recognized minorities in the country are only the Armenians, Greeks and the Jews. They obtained this recognition with the treaty of Lausanne.²¹ After the Turks, the Kurds are the largest ethnic group in the country. Kurds 18% the proportion of the population according to the CIA, according to Kondai 15% and 14% according to Consensus.¹³¹⁴¹⁵ Kurds are concentrated in the eastern and southeastern parts of the country. Tunceli, Bingöl, Muş, Ağrı, Iğdır, Elazığ, Diyarbakır, Batman, Şırnak, Bitlis, Van, Mardin, Siirt and Hakkari provinces in the majority Kurdish population; as well as at the Şanlıurfa 47% constitutes a major minority groups by the majority of the population and close to 20% in Kars.

With the internal migrations also occur for many years, the Kurds living in all the major cities in the West and in the middle of the country. Especially in Istanbul, nearly 3 million Kurds with the Kurdish population live and this city is the city with the largest Kurdish population in the world.²² The percentage of other minorities except for Turks and Kurds are 7-12% according to CIA.¹⁸ There is no known specific rights established for other minorities except three minority. "Minority" in Turkey the term is a sensitive and it continues to be a sensitive issue. Legal sense minorities not know the state, official channel TRT, in various languages spoken by minorities are allowed to radio and television programs. This permits that ethnic discrimination is made on Turkey in the political, economic, it is possible to say that given to mitigate the social impact.

In the ongoing debate over the years, especially as demand for native speakers of unrecognized Kurdish minority are also having a major impact in the granting of this permit. Language in diversity with ethnic origin as the official language in Turkey is Turkish, which is also the main language of 85% of the population. The population is approximately 12% of the Kurdish language as a native speaks. The proportion of Arabic and Zaza speaking native language is more than 1%.²³ Languages spoken as a main language by a small community in various areas are also available. According to various data, with respect to the religion of Islam is the dominant religion in Turkey and 99.8% of the population is Muslim.²³ However, this figure varies according to different sources, and is referred to as 96.4%.²⁴ The widespread sectarian is Hanafi sect which is one of the sectarian of Sunni. The Department of Religious Affairs is the highest Islamic authority in the country. It comments religious according to the rules of the Hanafi sectarian. In the territory of the country more than 80,000 registered mosques and imams from

20 "Türkiye'deki Etnik Köken Dağılımı". Konsensus. 13 Mart 2016

21 "Turkey Overview". minorityrights.org. 9 Eylül 2015

22 Amikam Nachmani (2003). Turkey: Facing a New Millennium : Coping With Intertwined Conflicts. Manchester University Press. s. 90-. ISBN 978-0-7190-6370-1.

23 From the introduction of Syncretistic Religious Communities in the Near East edited by her, B. Kellner-Heinkele, & A. Otter-Beaujean. Leiden: Brill, 1997.

the officers in charge here. It is also common Alevi places in the country and the number of scholars suggest that between 15-20 million Flame.²⁴ According to the Magazine of Action, 3 million of the country's population except Alevis (4.2%) is made up of Şii Onikici.²⁵ In addition, there are also connected to the Sufi sect and 2% of the population are Muslims not connected to any denomination.²⁶ In spite of such diversity in religious structure, a religion-based identity is not to say that there has been a lot of problems. The Alevi-Sunni-based, except for some discussion in Turkey, to be defined as a country that is experiencing religious freedom in Turkey, it would not be wrong.

As can be seen, many Turkish ethnic origin, language and religion and still continue to live where they have been living since the history of a geography that has a cosmopolitan structure. As in other examples, ethnic problems in Turkey are available. The Kurds, which forms the major portion of the population, especially from the 80s then the elements of ethnic violence to begin to make a claim by contacting the problem has made the problem of terrorism in Turkey. The formation of such a problem is included in the situation of the external interest groups has led to even more serious problems.

The PKK terrorist organization by strengthening the organization of foreign assistance made to the Turkish state and has become almost a menace to society. An organization that no longer has any claim on the policy by concentrating on the incidents of communal violence did not develop in the region, has begun to create serious problems for the people that almost 90% of total-sector is subject to the Kurdish identity. Israeli-Palestinian identity of the two, as in the example that Turkey has long been in conflict with each other although there is no problem with the difference in the eyes of other people, especially the conflict is not the problem occurred sourced from the political section of the Kurdish party. By claiming their identity, including the process of identifying the damaged part of the Kurdish identity and other societies leads to the formation of an antipathy against this identity. We have stated identity issues in the Middle East with examples in the last sections of the article. But in Turkey, unlike all of the samples, it has been an artificial identity conflict since a certain date.

5. KURDISH IDENTITY IN THE MIDDLE EAST

Kurds spread from the Zagros Mountains in the east to the west of the Taurus Mountains, from northern plateau of Kars-Erzurum to Hemr Mountains in the south. Kurds are Iranian people, with a population of 20-30 million.²⁶ Today, the biggest Kurdish population is located in Turkey (11-15 million), in Iran, Iraq and Syria there is a significant Kurdish population. The statement of 4 part of Kurdistan comes from the finding that a significant number of these 4 countries. Political and social turmoil in the region and other reasons, in particular in the second half of the twentieth century that occur migrations, including Western Europe, North America, Central Asia

24 "Turkey: International Religious Freedom Report 2007". State.gov. 9 Ağustos 2011.

25 "Caferi İmamlar" (Turkish). Aksiyon.com.tr. 11 Ekim 2004.

26 Kurdish Diaspora". Encyclopedia of Diasporas. Springer US. 2005. ISBN 9780387299044.

and settled in different geographical regions such as the Kurdish Diaspora.²⁷ Kurdish cultural similarities with several other Middle Eastern cultures for centuries as the outcome of the interaction involves while a Kurdish religious faith is quite advanced in a syncretic form. Today, while the majority of Kurds are Sunni Muslims affiliated to the shafi'i sect, members of many different religions and faith are common. In addition, Yezidism and Ahl-i About emerged as among the Kurds and Kurdish culture and various religious sect characterized by religious concepts, current and beliefs are also available.²⁷ Kurdish that is an important token of the Kurdish identity, is a language family of the Indo-Iranian branch of the Indo-European of north-western Iranian group. Although various scientists and contemporary Kurdish and Kurdish nationalists, had hoped it would have to claimed Iran effect, but there is no scientific evidence of this. Iranian languages, especially those of Kurdish expert David MacKenzie, after several phonological analyzes, put terms of Kurdish origin in proto-Balochi Farsi and with his comparison between the Balochi language and Kurdish, he argues that there is quite close relationship between proto Kurdish and the South Persian.²⁸ The language of the Kurdish people is in 4 parts as we mentioned previously lived and used effectively. We discussed the impact on the identity awareness of the phenomenon of language. It can be said that Kurdish nation created the structure of strong ethnic identity because of effectiveness of the language.

Another important symbol for the Kurdish identity is the term of Kurdistan. The Kurds lived throughout the history of in the Middle East is called Kurdistan, where ethnic and geographical regions. Kurdistan is seen during the first term Seljuks. Since the 12th century Seljuk, with their dominance, today as seen from southern Kurdistan and began to mention the Kurdistan region, which is a management unit at that time and using the first Kurdistan term known in the literature as they have become.²⁹ The exact boundaries of Kurdistan in the Administration section of the rule of the Seljuks, it is not known very clearly topics such as details of the administrative features.

However, there is various evidence and information on these matters; for example, the Nezheti'l Club that was written in 1340 is located on the information about the Kurdistan province; the boundaries of province is provided as the Arab of Iraq, Khuzestan, Persian Iraq, Azerbaijan and Diyarbakir.³⁰ Kurdistan means land of the Kurds which is relevant in defining the importance and use beyond the terms of geographical area, the spread of a particular ethnic group and culture that defines the region, and therefore constitutes a social and political concept as its supporters.³¹ Indeed, the term Kurdistan (with the Kurdish term) was not used until the 20th

27 Kreyenbroek, Philip G. (1996). "Religion and Religions in Kurdistan". Kurdish Culture and Identity. Zed Books Ltd.. ISBN 1856493296.

28 MacKenzie, David N. (1961). "The Origins of Kurdish". Transactions of the Philological Society: 68-86.

29 Izady, Mehrdad R. (1992). The Kurds: A Concise Handbook. Taylor & Francis. p.44-63

30 Özoğlu, Hakan (2004). Kurdish notables and the Ottoman state: evolving identities, competing loyalties, and shifting boundaries. SUNY Press p.114

31 Barzani, Mesud (2003). Mustafa Barzani and the Kurdish liberation movement (1931-1961). Palgrave Macmillan. s. 6-7. ISBN 031229316X

century as political. The use of Kurdish names in the contemporary context entails various political conflicts; Turkey argues that the state has traditionally been such a divisive move implies the use of Kurdistan term. Turkey in the Middle East have mentioned early on in this situation before. The other 3 parts not only of Turkey (Iran, Iraq, Syria) this kind of causes several problems in the use of political nature. The Kurds are historical and socio-cultural structure of Mesopotamia the geography of Kurdistan as a harmonious integrity with wide show called. Kurdish people who had been living for centuries, preserving both ethnic and cultural identity in this area since they started to be an element of political power began to experience problems. Some tribes are an important element of force has managed to have a say in their country due to the economic and social assets. This condition is given as an example the Kurdish regional government in northern Iraq.

Another way of acquiring power for the Kurds as well organized as they threaten the country's territorial integrity is manifest. A part of the PKK terrorist organization in Iraq and an important part of the PKK in Turkey claim that YPG forces, which consider as a new formation in Syrian and PJAK, defending Kurds existence and their rights. In this regard, the Kurdish people are divided in their support for such organizations is in itself. Some people are not represented and did not coincide with the Kurdish identity for the sake of arguing to support the fight values. Other parts of the Kurdish people that they give people deserve to leave the stage of history as a struggle for an independent Kurdistan state in mind. Only one of the reasons this separation followed the organization of the Marxist-Leninist line and a large part of Sunni Muslim religious and social life does not coincide with that of the Kurdish people. This situation, which is a contradiction of identity, is the biggest proof that they cannot stand without external support organizations. This is how one of the most important indicator used by forces seeking to shape the Kurdish people in the Middle East.

Syria issue with the hope of building an independent Kurdistan is to be increased; but such a move to Turkey as regional sense, the refusal to allow a major player and some other factors are becoming more complex due to the situation. In short, for years the existence of the Kurdish people in the Kurdish region in the 20th century in terms of identity politics, what kind of impact that will create an interesting subject. Syria to end the problem resolved in no doubt about this. It is important to see Kurdish property in 4 major countries in the region in order to have an understanding about this issue.

I. Kurds in Turkey

Turkey, like the Middle East region, has a serious cosmopolitan structure. There are many ethnic elements in this structure. The ethnic identity with the greatest presence after the Turks in the country is the Kurds. The Kurds call Kurdistan Bakur (Northern Kurdistan) the land they claim in Turkey. According to some researches published and published by the CIA, about 20 million Kurds live in turkey. Within these 20 million people Zazas are also found. Kurds live in

south east and east Anatolia regions in Turkey. ³² Due to migrations and other reasons it is possible to encounter the Kurdish population in places in western and inland areas. When we look at Kurdish problems, it is possible to see that there is a problem of identification and naming first. Politicians, academicians or people of the region themselves; The problem of living is based on the justification and the right to perceive and define it as 'Kurdish Question', " Democratic Problem " or both. However, when discussions are made through naming and description, it is not possible for anyone to convince anyone or bring the real problem to the table.³³

The main problem is the conflict of power. In the first half of the 20th century, the uneasiness and uprisings in the region can be described as a power and influence-sharing struggle between the representatives of feudalism and the Republic. Those who possess local influence in the region have lost the powers and autonomy they had in the Ottoman period. The philosophy of the Republic and its understanding of the administration regarded feudalism in the region as a threat to the country, but did not assign necessary steps towards the liquidation of it in the period and in the conditions of the country. Although the transformation of the region's social structure can not be achieved, the Republican administrations have maintained their authority over the region.³⁴

In order to provide an identity unity, in the context of the nation state, the unity required to be sought in the political arena has been put in front of the people as a forced transit to the singularity beyond the unity of the cultural field. Instead of the compromise and harmony that must be sought among the cultures, the values and patterns defined by the state have been adopted. This attitude is not an attitude that only targets the Kurds in the country. The state has not succeeded in producing and operating the tools and limbs that provide the transition to monotypic culture in spite of the fact that it is wrong, but has not carried the modernization of the society beyond the rhetoric and templates, and has not achieved the social transformation. The rulers are close to Jacobian, the sovereignty belonging to the nation has always been in the hands of a management circle. It is possible to observe this crooked management philosophy even today, at the lowest level. As a result, some identity conflicts have arisen which may have serious consequences on the axis of Turkey.

II. Kurds in Iran

Iran has an important part of the Kurds in the numerical sense of the Middle East. The Kurds call the land of the province Rojhilata Kurdistan (eastern Kurdistan). According to the research done by the CIA and KONDA, about 4 million Kurds live in the north of the country. ³⁵The ongoing controversy of the Kurds with the Iranian government over the years has led them to have some sort of isolation on the Iranian soil.

³² CIA world Factbook, Turkey

³³ Türkiye'de Kürtler ve Toplumsal Algılar, Dr. Mehmet Sadi BİLGİÇ Dr. Salih AKYÜREK, İstanbul 2012, ISBN: 978-605-89672-5-0 s. 1

³⁴ Türkiye'de Kürtler ve Toplumsal Algılar, Dr. Mehmet Sadi BİLGİÇ Dr. Salih AKYÜREK, İstanbul 2012, ISBN: 978-605-89672-5-0 s. 89-129

³⁵ CIA World Factbook, Iran

After the Second World War, Iranian Kurds have also started to operate abroad to obtain their national rights. However, 1979 Iran did not operate as seriously as the Islamic Revolution. During the 1979 revolution, the Kurds caused conflicts in the Iranian Kurdistan regions.³⁶ Especially Senendec city events played an important role in Kurdish uprising. It is possible to examine the opposition of Kurdish groups abroad in three general groups. The first is the Iranian Kurdistan Party known for its traditional Kurdish opponents, the second is Komele, known as the Iranian Communist Party Kurdistan Organization, and the third group is PJAK, founded by the PKK.³⁷ In addition to these, some Kurdish groups also operate. However, Kurdish in Iran is not an important place in political life. The Kurdish opposition in Iran has also created serious problems for the peoples they are neighboring in conflict with the central government since its emergence. The most important feature of the Kurdish opposition is that the forms of opposition are always based on violence and terrorism. This situation makes it difficult for the Kurds to obtain the rights they claim on Iran, and Iran has put the Kurdish identity into a difficult process.

III. Kurds in Iraq

According to the CIA and KONDA researches, Kurds make up 15-20% of the population. Kurds live mostly in the northern part of the country. In Sulaymaniyah, cities such as Mosul Kirkuk and Erbil are places of Kurdish density.³⁸

The Kurds call Kurdistan as the head of state (southern Kurdistan) where they claim their rights. The oldest Kurdish settlements are in this region. That is, the Kurds' identity ties with this region are very old. Especially after the Ottoman Empire, where the prosperity of the Ottoman Empire was at its peak, the conflicts of power experienced in the region led to an unpredictable conflict process. The Kurds, who were expected to act with the idea of protecting the ethnic identity during the demolition of the Ottoman Empire and the colonization of the Middle East, have not entered such a movement.

However, even though the Kurds have an idea of an independent Kurdish state from the outset, they have not been a nationalist root, including the preservation of ethnic identity as a whole or the self-governance of every nation. On the contrary, the feudal, tribal ties in front of the general fabric of the Middle East were predicated on the idea of establishing the kingdom of the most powerful tribal leader seen in underdeveloped societies.³⁹ In other words, the main concern of the Kurds and Kurdish tribal leaders in the region from the outset has been to protect, expand and, if possible, transform the interests of the tribe, rather than protecting the Kurdish ethnic identity as a whole. This has prevented the mobilization of a whole society around the idea of establishing an independent state, making it impossible for a powerful and all-encompassing movement to

³⁶ İranda Kürt Muhalefeti, Davut TURAN, 21. Yüzyıl Dergisi, Sayı 29, Mayıs 2011,s.55

³⁷ İRAN KÜRTLERİNİN TÜRKİYE'DEKİ KÜRT SORUNU VE ÇÖZÜMÜNE YÖNELİK ALGISI: İRAN KÜRTLERİ SAHA ARAŞTIRMASI RAPORU, IMPR, 22 Ocak 2014 s.55,56

³⁸ CIA World Factbook, Iraq

³⁹ EROL KURUBAŞ/İRAK'TA KÜRT AYRILIKÇILIĞI VE BAŞARI ŞANSI, AVRASYA DOSYASI, 2012, s.125

emerge. Especially during the Saddam regime, the events among the Kurds are evidence of this situation. At the beginning of the 2000s, the only option left in the Kurds was the regional conjuncture. It is also the way to become a sovereign state with the power of an external force.⁴⁰

Kurdish tribes working in the Northern state with the support of foreign powers under the leadership of Barzani have chosen this way and entered the process of destroying their national and cultural identities with their own hands. If the situation is a cultural chaos and the balances will change in the future, the situation for the Kurds will be incredible. In particular, the activities of Turkey and Iran in the region reveal the obstacles that the Kurds can not easily overcome for the external forces that support the Kurds. As a result, the big mistakes made by the Kurds especially after the collapse of the Ottoman Empire can be costly today.

IV. Kurds in Syria

According to the CIA's research, Kurdish people are the most populous minority in Syria. They settled in the northern part of the country with about 9% of the population.⁴¹ Kurds call this region Rojavaya Kurdistan (western Kurdistan). Kurdish Kurds in the majority of the majority of the Sunni Muslim in Shafi affiliated with Sunni Muslims, and 95% Kurdish language in the daily life of the shrub is used. However, it should be noted that there is also an intense Ezidi Kurdish population in the Haseki province. However, especially in Haseki province, the Kurds live together with the Christian elements of the Arabs and the cadets of the region who were brought with the Baas. While Kurds form the majority in Kobani and Afrin regions, Aleppo, Hama, Humus, Rakka and Sham also have a significant minority population.

Syrian Kurds are historically a society directly influenced by Turkey-based political movements. The Syrian Kurds have been involved in society and politics from the Selehaddin Eyyübi to the day-long period. During the Ottoman period, the Kurds who actively supported the Egyptian campaign of Yavuz Sultan Selim, especially the Jezire region and the Aleppo, were also responsible for the period.⁴² Historically, Syrian Kurds have been seriously affected by the first period organizations in Turkey.

In this context, it is possible to say that there are five main trends in Kurdish politics in Syria:⁴³

1. Organizations and parties that refer to A. Ocalan's ideological stance,
2. Organizations and parties known for their closeness to the KDP (M. Barzani)
3. Organizations referencing Talabani and Yekiti movement

⁴⁰ EROL KURUBAŞ/IRAK'TA KÜRT AYRILIKÇILIĞI VE BAŞARI ŞANSI, AVRASYA DOSYASI, 2012, s.132

⁴¹ CIA World Factbook, Syria

⁴² SURIYE KÜRTLERİNİN TÜRKİYE'DEKİ KÜRT SORUNU VE ÇÖZÜMÜNE YÖNELİK ALGISI: SURIYE KÜRTLERİ SAHA ARAŞTIRMASI RAPORU, IMPR, Temmuz 2014, s.17

⁴³ SURIYE KÜRTLERİNİN TÜRKİYE'DEKİ KÜRT SORUNU VE ÇÖZÜMÜNE YÖNELİK ALGISI: SURIYE KÜRTLERİ SAHA ARAŞTIRMASI RAPORU, IMPR, Temmuz 2014, s.19

4. Kurds moving around religious sects like Haznevi

5. Kurdish opposition acting in anti-regime Arab movements

As it turns out, the fact that the Kurds in the region are particularly influenced by Turkey-based organizations and ideas has pushed them to some sides in political life. The fact that these sides are in constant dynamism is the reason why, as in the case of Syria, Kurds have the ideals of establishing a state with the help of foreign powers instead of cultural and identity conservatism. Although this ideal is aimed to be profitable from the Syrian crisis, it has serious risks in terms of culture and identity.

6. CONCLUSION:

When we examined the Middle Eastern geography country by country we will see the advantages and disadvantages which have occurred because of identity structure. The presence of these structures provides a serious wealth of the region in the cultural sense; however, considering the disadvantages of the structure it is observed that the Polytechnic has a negative impact in the region. As previously mentioned, the region's resources, thus external demand occurring in the Polytechnic building to be used in the direction of the war out of the causes. The struggle between the Great Powers groups that they support, therefore, lead to serious regional challenges. The confusion in Syria can be shown as an example of this situation. America and Russia's global strife continues to be reduced to a regional level in Syria.

The Kurds in the region, the voltage supported by the United States in a serious way has revealed to be extremely. Kurdish regions in 4 countries (Turkey, Iran, Iraq, Syria) are strengthening themselves and struggle against both America's hand in a strategic sense. Both in-house and external focus of this artificial chaos created by the power of the PYD and the Kurds, who intercepted a strong upward trend with YPG America's support and they get their independent state they have fought for years for the sake of Tsar Parchin in Kurdistan (Kurdistan's 4 parts) in various regions they call they make the calculation that they will further strengthen the territorial gains. Both regional and foreign-oriented with the PYD and YPG forces that created the artificial chaos in a serious uptrend, who had caught the Kurds were struggling for many years with American support, that they will meet their independent state, Car Parce Kurdistan (4 part of Kurdistan) they get stronger with territorial gains from various regions called to account.

This account is very simple and cursory wherever it looks. Turkey, who fought for years against organizations like the the PKK, DHKP-C, and more recently YPG, PYD, and which is having a serious talk such as Iran., the region have the power and equipment to thwart this strategy generated significant powers. In case of discrepancy of other scenarios that plan will be represented under one roof for the first time the state will have to maneuver the Kurdish identity. However, recent developments and what happened after the intensification of terrorist activity reveals the seriousness of Turkey. It also has an important place in the process attitude of moderate Kurds living in Turkey.

Finally, although the title of the article 'identity consciousness' as is specified is not an awareness of identity, it is crisis atmosphere that prevails in the Middle East. Most groups that are unaware of the value that they're fighting for the sake of motion by applying more violence and chaos to drag into the area that can be to get. The Kurdish people which serves to the world public as oppressed themselves are important determinants of future war or peace in the region possible.

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