

-Kurdistan, the oldest colony in the world-

Abstract:

This study explores the rich history and ongoing struggles of the Kurdish people.

Spanning over 10 millennia, Kurdistan has been a cradle of human civilization, contributing significantly to the Neolithic Revolution, cultural innovations, and the foundation of the Medean Empire. Despite these achievements, the region has faced over 2,300 years of colonization, starting with Alexander the Great's conquest in 331 BCE.

Over time, Kurdistan endured successive waves of domination by Greeks, Persians, Arabs, and Turks, resulting in cultural suppression, forced displacements, and ongoing repression.

This study highlights the geopolitical fragmentation, external oppression, and internal divisions that have prevented the Kurds from achieving statehood. It also discusses the violations of international law regarding the status of Kurdistan, emphasizing the need for justice and recognition in a world where most former colonies have gained independence.

Despite historical contributions, the Kurds continue to struggle for their rights and autonomy.

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-Introduction-111 –

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-What is this theme?-

This article explores the aftermath of the fall of the Medean Kurdish Empire in 331 BCE and the subsequent 24 centuries of colonization that Kurdistan endured under foreign powers namely the Greeks, Persians, Arabs, and Turks.

Preceding the above event, Kurdistan thrived as a hub of prehistoric civilizations, nurturing a legacy spanning over ten thousand years. However, subsequent to this epochal event, Kurdistan underwent a profound transformation, regressing into one of the globe's most marginalized regions....

The reason for putting this theme under deliberation because of the exceptional length of period of colonization involved.

-What is colonization?-

A colonialist state is a foreign power establishes control over a nation through military conquest or political manipulation, exploiting its resources, imposing cultural norms, and

often subjugating its indigenous population, shaping its economy, governance, and societal structures to serve its own interests.

The distinction between an occupation and a colonization is that an occupation involves temporary control for strategic or military purposes, while colonization entails long-term settlement, exploitation, and cultural domination.

The colonization involves permanent presence of the colonizer in the colony and the execution of demographic, linguistic, religious, cultural, and economic transformation in the colony.

-Generality on the colonization of Kurdistan-

The colonization of Kurdistan has been continuing ever since 331 BCE following the collapse of the Medean Kurdish Empire by the Greek army led by Alexander the Great. This event marked a turning point for Kurdistan.

The subsequent power shifts and the rise of a Greek empire in the Middle East left Kurdistan, and indeed the entire region of the Medean Empire in ruin, poverty, and backwardness owing to the deliberate destruction, ruin, and plunder brought about by the Greek army and their mercenaries.

Over four centuries of Greek domination over Kurdistan and the Near East, was accompanied by the rise of the Persians who managed to establish an independent region of their own in northeastern Iran and later on to impose themselves permanently over the entire region of the Iranian Plateau.

In the 8th century it was the role of the nomad Arabs to invade Kurdistan and the Near East and to impose their own religion and hegemony.

Six centuries later, in the 14th century, nomad Mongolians calling themselves Turks started their domination on Kurdistan and the foundation of their Ottoman Empire.

Over time, Kurdistan found itself divided among various empires and states, leading to a fragmentation of Kurdish identity and autonomy. This historical fragmentation contributed to the marginalization of the Kurdish regions, making them one of the most politically and socially isolated areas in the world.

By the 20th century, all those three nomadic nations (Persians, Arabs, & Turks) were dividing Kurdistan among themselves and continuing their policies of ethnic cleansing against the Kurds.

-Kurdistan during the last ten millennia-222

Kurdistan, with its history spanning over ten millennia, has played a vital role in the development of human civilization. Stretching across the Anatolian and Iranian Plateaux, united by the Zagros Mountains, this region was a cradle of early human innovation, including the Neolithic Revolution. The ritual center of Gobekli Tepe, dating back to the 9th millennium BCE, is a testament to its significance in early agriculture and religious practices.

Throughout the last three millennia, Kurdistan has been home to more than 20 kingdoms and empires, including the Sumerians, Hittites, and the Medean Kurdish Empire, the world's first sophisticated and modern empire. Groundbreaking inventions such as writing, brick-making, and wine originated here, laying the foundation for modern communication, architecture, and social customs.

Kurdistan also gave rise to Zoroastrianism, the world's first religion, and remarkable engineering feats like the underground city of Derinkuyu. The Medean Empire, spanning vast territories, set new standards in governance, infrastructure, and multicultural policies.

Kurdistan's historical contributions to human progress endure, marking it as a true cradle of civilization and a beacon of human achievement over the last ten millennia.

-The collapse of the Medean Empire-333

In 331 BCE, Alexander the Great's conquest of the Medean Empire and the subsequent occupation of its capital, Takhte Jamsheer (known as Persepolis in Greek), had profound and lasting effects on the Iranian plateau, reshaping political structures, cultural dynamics, and the course of Kurdish history.

While the motivations of Alexander were multifaceted, including the desire to expand his empire and assert his dominance over the known world, historical tensions with the Medes likely fuelled his ambitions. The invasion of Persepolis, with its infamous looting and subsequent fire, underscores the complex interplay of conquest, revenge, and remorse in Alexander's legacy as illustrated by the following account:

[On entering Persepolis, Alexander allowed his troops to loot the city for several days. Alexander stayed in Persepolis for five months. During his stay a fire broke out in the eastern palace of Xerxes I and spread to the rest of the city. Possible causes include a drunken accident or deliberate revenge for the burning of the Acropolis of Athens during the Second Medean War by Xerxes; Plutarch and Diodorus allege that Alexander's companion, the hetaira Thais, instigated and started the fire. Even as he watched the city burn, Alexander immediately began to regret his decision. Plutarch claims that he ordered his men to put out the fires, but that the flames had already spread to most of the city. Curtius claims that Alexander did not regret his decision until the next morning. Plutarch recounts an anecdote in which Alexander pauses and talks to a fallen statue of Xerxes as if it were a live person]

The collapse of the Medean Empire was followed by four centuries of Greek hegemony over Kurdistan and Iran.

Expanding his empire eastward into Central Asia and toward the borders of India, Alexander unleashed a wave of conquest that left an indelible mark on the lands he traversed.

Impact of the Greek onslaught on Zagrosia

The devastation wrought by Alexander's conquest was not confined to mere physical destruction since the very fabric of Medean society was torn asunder.

This invasion marked a turning point in history, as the Medean Empire, renowned for its splendour and grandeur, crumbled beneath the weight of Greek conquest. The streets of Persepolis, once bustling with life and activity, now lay eerily silent as the Greek army laid waste to everything in its path.

The outline below is an illustration of the impact made by the Greek invasion of the Medean Empire:

1. The huge military, economic, social, and psychological impact brought about by the Greek invasion of the Medean Empire had significantly weakened it and forced upon it its total collapse.
2. The treasures of the empire, amassed over centuries of prosperity, were plundered mercilessly, leaving behind only a trail of destruction and despair.
3. The destruction of infrastructure, including the capital city of Persepolis, further crippled Medean society, preventing any hope of resistance or recovery.
4. The Medes lost their political autonomy, subjected to the rule of successive conquerors who imposed their languages and cultures, eroding Kurdish identity.
5. The onslaught resulted in the economic devastation accompanied by extensive plundering and looting, leading to economic ruin.

6. The Medean institutions crumbled, including political and administrative structures, leaving a cultural and societal void that was filled by Greek cultural value.
7. The Medean Kurdish population was subjected to genocide, ethnic cleansing, demographic change, plundering, and impoverishment. Under such a condition, Kurdistan as the heartland of the Medean Empire, was forced to plunge into the abyss of backwardness, poverty, and primitiveness.
8. Libraries and documents were burned, erasing centuries of knowledge and wisdom from existence.
9. Obliteration of all signs of greatness, civilization, and imperial status.
10. Destruction of Infrastructure including the capital city of Persepolis. The Greek army engaged in the destruction of main cities, fortifications, and economic centres in order to prevent the Medes to resist or recover.
11. The Medean Empire lost its political autonomy and was subjected to the rules laid down by the Greeks. This involved the imposition of new rulers, administrators, or governors to oversee the conquered territory.
12. The transition from the Medean Cuneiform to the Greek writing system marked a pivotal turning point in Kurdistan's history, precipitating a profound decline in intellectual vitality. The abandonment of cuneiform plunged the region into an era of darkness, devoid of its once rich literary tradition. For five centuries, Kurdistan and Iran in general languished without a national script, stifling the dissemination of knowledge and cultural expression. The imposition of Greek brought about a cessation of the use of the Medean official script, leaving Kurdistan in a state of illiteracy with no alternative. The subsequent confusion during the Parthian era further extended this period of intellectual stagnation. The loss of cuneiform not only erased centuries of knowledge and wisdom but also severed the connection to Kurdistan's history, relegating it to the realm of unreliable accounts by foreign chroniclers like Herodotus. Ultimately, the abandonment of cuneiform dealt a devastating blow to Kurdistan, consigning it to a dark age of ignorance and cultural regression.
13. The abandonment of cuneiform severed the Kurds from their ancient heritage, disrupting their historical continuity. This left the history of Kurdistan vulnerable to the unreliable accounts of Herodotus, obscuring the true narrative of the region's past.

-The Greek (Seleucide) colonization of Kurdistan (312 BC- 63AD)⁽¹⁾-444

The Seleucid Empire, founded by Seleucus I after Alexander the Great, spanned from Anatolia to India, blending Greek and local cultures. Despite urbanization and cultural exchange, its rule led to political instability, economic exploitation, and cultural suppression, especially among Kurds, before its decline and annexation by Rome in 63 BCE.

The Seleucid Empire had a profoundly negative impact on the Medean Empire, particularly the Kurds. As outsiders, the Seleucids imposed foreign rule, suppressing local autonomy, which led to frequent Kurdish revolts and regional destabilization. The Seleucids heavily taxed Medean provinces, exploiting resources for their benefit while straining local economies and stifling agricultural and commercial growth.

Culturally, Kurdish traditions, especially the language, were suppressed in favour of Greek influence, eroding indigenous identities and cultural diversity.

Continuous military conflicts further devastated Kurdish lands, leading to widespread destruction of infrastructure and loss of life.

¹ The Greek invasion of Kurdistan is referred to as an occupation and not a colonization because it was relatively temporary for nearly 80 years and it is not known if any Greek leader has ever stated of their intention to stay indefinitely in the Near East.

The assimilation into Hellenistic culture marginalized the Kurdish population, who faced ongoing challenges in preserving their heritage and gaining political representation under Seleucid rule. Ultimately, these combined forces left a lasting negative legacy on the Kurdish people, impacting their cultural, economic, and social standing within the empire.

The imposition of Greek language and alphabet during the Seleucid period had a devastating impact on the Medean official language (Old Kurdish) and the cuneiform writing system. As Greek became the administrative and cultural standard, the cuneiform script, once reserved for the elite and religious institutions, was abandoned. This led to widespread illiteracy and the erosion of traditional Medean literacy and culture. The Seleucid and later Parthian rulers showed little interest in preserving cuneiform, leaving behind very few written records in the indigenous script. The forced cultural assimilation resulted in the loss of linguistic and literary continuity in Kurdistan and Iran.

The Seleucid Empire gradually declined due to internal strife, dynastic struggles, and external threats from rivals like the Ptolemies and Parthians. By the mid-2nd century BCE, it was reduced to a small territory. In 63 BCE, Roman general Pompey annexed Syria, effectively ending Seleucid rule.

-The Persian Colonization (²) of Kurdistan & Iran (247 BC - Present)-555

The Persian colonization of Kurdistan and Iran has been continuing for the past 24 centuries under the following denominations: Parthians, Sassanids, Iranian Moslem, Safavid, Qajar, Pahlavi, and Islamic republic.

Persian domination over Iran was initiated by the Parthians, who capitalized on the weakened state of the Greeks after Alexander the Great's demise and the subsequent downfall of Medean Kurdish influence.

The Parthian period (247 BCE- 224 AD)

The Parthians, originally a nomadic people from Central Asia, assimilated into the Iranian cultural and ethnic landscape after settling in Parthia (present day Khorasan province). The region of Parthia was initially a satrapy (province) of the Medean Empire.

The Parthians took advantage of the Seleucids' decline and power struggles, expanding their influence and eventually establishing their own kingdom in 247 BCE. This event marked a pivotal resurgence, marking the inception of Persian supremacy on the Iranian plateau.

The Parthian Empire flourished for several centuries, with its capital at Ctesiphon, becoming a major power in the ancient Near East.

The Parthians adopted some aspects of Greek culture and administration but also maintained their Iranian identity and traditions. They became known for their military prowess, particularly their skilled horse archers,

The Parthian Empire, despite its military strength and vast territorial control, had a relatively low cultural output compared to its Medean predecessors. Their contribution to Iran's cultural legacy was minimal; it never demonstrated significant cultural or civilizational capabilities because war mongering was a national sport among the Parthians. This explains why writing during the Parthian era appears to have been infrequently practiced, as evidenced by the scarcity of Parthian scripts, which were typically in Greek or Aramaic.

Consequently, illiteracy prevailed over the bulk of the population of Iran and Kurdistan throughout the five centuries of reign of the Parthians.

² The term colonization is applied here because of the Asiatic origin of the Persians and their long hegemony over Iran in general and Kurdistan in particular.

The coexistence of Greek and Aramaic scripts highlighted a cultural fusion, yet it also reflected a broader cultural decline. Administrative disarray, educational stagnation, and social instability contributed to this decay. The use of multiple languages emphasized both diversity and the struggle for coherence in a chaotic environment. This scarcity of cultural activities might have contributed to a significant portion of the population remaining illiterate, particularly in regions like Kurdistan and the broader Iranian plateau.

The Parthians and the Persians were of the same demographic or ethnic identity namely that they were a collection of nomadic tribes from central Asia that migrated into the domain of the Medean Empire starting from the 6th century BCE and adopted everything that was Medean including the official language that is Old Kurdish. Hence, claims of differentiating the Parthians from the Persians is wrong since they spoke the same adopted language and belonged to the same collection of migrant Asian origin.

The rise of the Sassanids:

The Parthian Empire's decline stemmed from internal conflicts and continuous Roman pressure. Ardashir I, a local ruler, took advantage of the weakening Parthians, eventually defeating the last Parthian king, Artabanus IV, in 224 CE. This victory marked the end of the Parthian Empire and the rise of the Sassanid Empire that lasted till 651 AD.

The Sassanid reign of power was followed by the following:

- Moslem reign of power between the 7th and 15th century.
- Safavid Empire 1501- 1736
- Qajar Empire: 1796-1925 –
- Pahlawi kingdom: 1925- 1979
- Islamic republic: 1979- Now

Over the last 24 centuries of Persian dominance in Iran, non-Persian ethnic groups, particularly the Kurds, have faced systematic ethnic cleansing. This involved cultural suppression, forced assimilation, and marginalization to consolidate Persian hegemony. These practices aimed to diminish the influence of minority groups, erasing their identities and diminishing their presence within the broader Iranian society.

-The Arab Colonization of Kurdistan (7th century AD-Present)-666

The conversion of Kurdistan & Iran to Islam was a complex process that occurred over several centuries, beginning with the Arab conquest of this region in 633 AD. Shortly after the death of the Prophet Muhammad. Soon after, the Arab Muslims, led by Caliph Umar, gradually conquered the Sassanian Empire, which ruled Kurdistan & Iran at the time.

The early Islamic community in the first few centuries was predominantly of nomadic Bedouin background who contributed to the diverse and successful spread of Islam in its formative years. Prominent figures such as Abu Bakr, a close friend of Muhammad and the first caliph, and Umar ibn al-Khattab, the second caliph, emerged from influential Bedouin tribes.

The transition of the Kurds and Iranians to Islam was tumultuous, driven by the Bedouin Muslim conquest of the Sassanid Empire, a stronghold of Zoroastrianism. No rational person would willingly forsake their religion for another unless under the dire threat of execution. Recalling that the Bedouin army was motivated by plunder disguised under the banner of their newly created religion, Islam.

The Kurds and Iranians had to choose between converting to Islam or being executed. Tragically, this cruel method was resurrected by the Daesh Muslim group in 2014, targeting the Kurds in Sinjar, Kurdistan.

In consequence, large number of Kurds and Iranians had to flee to other countries while the bulk of the population was forced to enter Islam.

Ever since that barbarous invasion 14 centuries ago, Kurdistan, as an Islamic colony, fell under the successive rule of the Umayyad, Abbasid, and Ottoman Muslim empires.

Impact of the invasion:

The 7th-century imposition of Islam on Kurdistan resulted in a demographic shift, with Arabs replacing Kurds in various regions. Arab rulers took control, persecuting Zoroastrianism and imposing taxes, leading to widespread Kurdish conversion to Islam.

The conquest caused a decline in pre-Islamic Kurdish cultural heritage and initiated administrative changes, introducing Sharia law.

The Arabic language gained prominence, causing a linguistic shift. Economically, Muslims profited through taxes and land reforms. Socially, Kurdish society faced disruption, displacing local elites. The invasion marked the loss of political independence as Kurdistan became part of the Islamic caliphate and subsequent empires, altering its cultural, linguistic, and political landscape.

Under the various Muslim empires that were evoked above, Kurds faced cultural suppression, linguistic restrictions, and political marginalization, with limited autonomy and representation. Economically, they were often sidelined, with resources and opportunities concentrated in dominant regions. Socially, their identity was frequently undermined, leading to ongoing struggles for recognition, rights, and equitable development within these empires.

Overall, the conversion of Kurdistan & Iran to Islam was a gradual process influenced by political, economic, cultural, and religious factors concealing racist motives aiming to impose the desires of the invading nations.

-The Turkish Colonization of Kurdistan (14th century AD-Present)-777

The Turks who established the Ottoman Empire originated from Central Asia and were part of the nomadic Turkic Seljuks. They migrated to Anatolia in the 11th century, initially maintaining a semi-nomadic lifestyle before settling and forming the Seljuk Sultanate of Rum,. This Sultanate was able to impose its power within thin Abbasid Empire restricting the role of the Abbasid Khalifs to their religious activities.

By the late 13th century, the Seljuk Sultanate had fragmented due to internal strife and external pressures, including Mongol invasions while the Abbasid Caliphate was weakened and dismantled by the Mongols. These two developments led to the rise in power of the Ottomans in 1258 AD.

In the power vacuum, various Turkish beyliks (principalities) emerged in Anatolia, including the Ottoman Beylik. Osman I, the founder of the Ottoman dynasty, capitalized on the weakened state of the Seljuks and the Abbasids, expanded his territory by forming strategic alliances and marriages to strengthen their position and absorbed neighbouring beyliks and expanded their influence, culminating in the capture of Bursa in 1326 and later Constantinople in 1453.

By the mid-14th century, the Ottomans had established a strong centralized state, laying the foundation for a vast empire that lasted over 600 years until its dissolution after World War I.

By the 16th century, under Sultan Selim I, the Ottomans had conquered key regions, including the Mamluk Sultanate's territories, establishing dominance in the region and succeeding the Abbasids as a major Islamic power.

Claims that the Ottoman Empire allowed ethnic minorities to freely practice their religious and cultural rights are only superficially true because, while the millet system provided some autonomy, it also reinforced a hierarchical order. Non-Muslim communities (Jews, Christians, Kurdish Yezidis and Ahlil Haq etc.) were tolerated but remained second-class citizens under Islamic law, subject to various restrictions, higher taxes, and social disadvantages.

As for ethnic minorities like the Kurds, Arabs, Armenians, they were similarly constrained. While the empire was diverse, it prioritized Turkish dominance. These ethnic minorities were often politically and culturally marginalized, particularly in terms of governance and language rights, they had limited national recognition and faced severe discrimination, culminating in periodic massacres.

Evidence for the ethnic discrimination is best illustrated by the three major Kurdish uprisings during the 19th century (³)! Given the strong nationalistic fervour of the Kurds, it is reasonable to assume that Kurdish uprisings have been a constant since the early period of the Turkish invasion of Kurdistan in the 11th century.

-Why did the Kurds fail to unchain themselves from the jug of colonization? -88 8

The Kurdish struggle for independence and autonomy is a long, complex history shaped by several key factors that have prevented the Kurds from fully achieving statehood or escaping subjugation by their neighbours—Arabs, Persians, and Turks. Here are some of the main reasons:

1. Geopolitical Fragmentation

- **Divided between Multiple States:** Since the 16th century, when the Ottoman Empire and the Safavid Empire divided Kurdistan between them, the Kurds have lived in regions now part of Turkey, Iran, Iraq, and Syria. This division has made it difficult for the Kurds to unite under a single banner or organize a coordinated movement for statehood.
- **Strategic Location:** The Kurdish region is geographically significant, rich in oil and resources, and serves as a buffer zone for the powerful states surrounding it (Turkey, Iran, Iraq, and Syria). These states have been unwilling to give up control over such a critical area.

2. Internal Divisions

- **Tribalism and Political Fragmentation:** The Kurds have historically been divided by tribal loyalties, political ideologies, and religious sects (Sunni, Shia, Yazidi). This internal fragmentation has often prevented them from forming a unified political movement or military front.
- **Different Leadership Goals:** Kurdish leadership has frequently been divided. For example, Kurdish groups in Iraq (like the Kurdistan Democratic Party (KDP) and the Patriotic Union of Kurdistan (PUK)) have often had conflicting

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- ³ The Rebellion of 1830: This was one of the early revolts, triggered by the centralization efforts of Sultan Mahmud II, which weakened the autonomous Kurdish rule¹.
 - The Bedir Khan Beg Revolt (1847): Bedir Khan Beg, a former Ottoman ally, rebelled to restore Kurdish autonomy¹.
 - The Uprising of Sheikh Ubeydullah (1880-1881): This was a significant revolt led by Sheikh Ubeydullah against both the Ottoman Empire and Qajar Iran

interests, and similar dynamics exist among Syrian, Turkish, and Iranian Kurds. These divisions have led to infighting and have weakened the Kurdish cause.

3. Opposition from Neighboring States

- **Oppression and Repression:** Turkey, Iran, Iraq, and Syria have consistently suppressed Kurdish identity, language, and culture to varying degrees. For instance, Turkey has outlawed the Kurdish language in the past and conducted military campaigns against Kurdish insurgents. Similarly, Saddam Hussein's Iraq carried out the genocidal Anfal campaign against the Kurds in the late 1980s.
- **Military Power:** The Kurds have faced overwhelming military repression whenever they have sought autonomy or independence. Their movements for statehood have often been crushed by the much larger and better-equipped armies of their neighbouring states.

4. Lack of External Support

- **Global Power Politics:** The Kurdish issue has often been sidelined in international diplomacy. While the Kurds have received some support from global powers at various times, such support has often been tactical or temporary. For instance, the U.S. supported Iraqi Kurds during the Gulf War and the fight against ISIS, but this support was not consistent when it came to establishing long-term Kurdish statehood.
- **Fear of Regional Instability:** Global and regional powers have been wary of supporting Kurdish independence, fearing that it would lead to regional instability. Kurdish statehood could encourage separatist movements in other ethnically diverse regions and undermine the territorial integrity of states like Turkey and Iran, both of which are important players in global and regional politics.

5. Changing Geopolitical Alliances

- **Shifting Alliances:** Kurdish leaders have often had to navigate shifting alliances with regional and global powers. During the Cold War, for instance, the Soviet Union sometimes supported Kurdish movements as part of its geopolitical strategy, while the U.S. has alternately supported and abandoned Kurdish factions depending on its broader strategic goals.
- **Betrayal and Abandonment:** The Kurds have often been used as proxies in larger conflicts and then abandoned when their utility waned. For example, the Treaty of Sèvres (1920) briefly promised Kurds autonomy after World War I, but the subsequent Treaty of Lausanne (1923) discarded those provisions, reaffirming Turkish control over Kurdish areas.

6. Lack of a Kurdish State after World War I

- **The Aftermath of World War I:** The defeat of the Ottoman Empire during World War I offered a brief window for Kurdish independence. The Treaty of Sèvres included provisions for the creation of a Kurdish state. However, with the emergence of Mustafa Kemal Atatürk and the rise of Turkish nationalism, this promise was never realized. The Treaty of Lausanne (1923) redrew borders in the Middle East, omitting any Kurdish state and reinforcing the division of Kurdish lands between Turkey, Iraq, Syria, and Iran.

7. International Law and Recognition

- **Absence of International Recognition:** The Kurds have lacked international recognition as a distinct nation-state. Efforts at self-determination, such as the 2017 independence referendum in Iraqi Kurdistan, have been rejected by the

international community, including by powers that previously supported Kurdish autonomy. Without recognition and legal standing, Kurdish aspirations for statehood have remained largely symbolic.

8. Hostility from Non-Kurdish Populations
 - Ethnic and Sectarian Tensions: Relations between Kurds and non-Kurds (Arabs, Persians, and Turks) have often been strained due to ethnic and sectarian tensions. Neighbouring majorities view Kurdish aspirations for independence as a threat to their territorial integrity. This has led to widespread hostility and violence against Kurdish populations, further alienating them and isolating them politically.
9. Last but not least, the written means of communication among the Kurds is “lethaly” destructive to their unity. The Kurds speak 5 dialects (Kurmanji, Soran,, Kirmanshani, Horami, Zazaki) and 4 foreign languages (Arabic, Persian, Turkish, English), and 6 writing systems (Arabic, Persian, Turkish, English, Sorani, Kurmanji).

Conclusion

The Kurdish struggle for independence or significant autonomy has been thwarted by a combination of internal fragmentation, external opposition, lack of consistent international support, and strategic interests of the states surrounding them. Despite occasional successes in gaining autonomy (especially in Iraqi Kurdistan), the dream of a unified, independent Kurdish state remains elusive due to these longstanding challenges.

Many ancient civilizations experienced decline and then rose again or reborn in different forms, such as Egypt, Mesopotamia, Minoan, Maya, Indus Valley, etc.

Modern examples of countries rising after their catastrophic defeat include Germany, Japan, China, Iran, and the Muslim empires.

Unfortunately, this was not the case for the Kurds who never succeeded to revive their past glory ever since the collapse and ruin of the Medean Empire in 331 BCE in consequence to the Greek onslaught led by Alexander the Great army.

Failure of the Kurds to liberate their country and reclaim their past prehistoric glory stem from a myriad of internal and external challenges outlined below:

- A) **-External factors that dissuaded the Kurds from liberating themselves:**
 1. The Kurds were subjugated by the Persians, Arabs, and Turks (PAT), who built formidable empires and states, rendering Kurdish power insignificant in comparison.
 2. PAT employed effective "divide and rule" strategies by pitting different regional, dialectal, or religious Kurdish groups against each other.
 3. The imposition of PAT languages, religions, and cultures on the Kurds resulted in weakening their nationalist fervour as a result of the suppression of their identity and cultural heritage.
 4. PAT have been systematically exploiting and depleting the natural resources of Kurdistan for their own benefit, thereby perpetuating poverty and dependency of the Kurds on the central government.
 5. Due to its vital geopolitical location, Kurdistan enjoy a key position to the security interests of PAT. Therefore, these three nations individually and collectively pursue vigorously policies of dominance over the Kurdish homeland.

6. The international community have been indifferent or complicit in the subjugation of the Kurds, perhaps due to geopolitical considerations, economic interests, or a lack of political will to intervene.
7. PAT have established a climate of fear through brutal repression, making it risky for the Kurds to organize and resist.
8. Institutionalization of Subjugation: Over time, the occupation, subjugation, ethnic cleansing, and suppression became institutionalized, with established power structures, laws, and institutions favoring PAT's national interest. This would have resulted in the creation of a psychological impact among the Kurds, leading to a sense of hopelessness, resignation, or fear that impedes their ability to unite and resist.
9. Cultural and Social Disparities: long range colonization is bound to create differences in culture, language, and social structures between peoples of PAT and the Kurds. This situation led to a sense of superiority among PAT's populations, making it challenging for the Kurds to resist and reclaim their independence.
10. The nomadic origin of the Persians, Arabs, and Turks was always a stumbling block in face of recognition of the Kurdish national right. Nomads do not recognize the right of other ethnic groups. Recalling that nomadic societies can recognize the rights of others only when they are coerced on doing that by force or the use of a significant threats against their own stability.
11. Abandonment of the Medean official writing system: The writing system of the Medean Empire was the Cuneiform that was restricted for the elite of the administration and the religious institution. With the Greek domination and the collapse of the Medean administration, an end was put to the use of the Cuneiform and the country was turned into an illiteracy because the Greek invaders naturally used their own writing system. This situation persisted even during the Seleucid and Parthian era since the former was using Greek language and writing system while the Parthian used Aramaic script.
There is no evidence if the Kurds and Iranians in general learned Greek or used their writing system during the Seleucid period which means that the population under their domain must have remained illiterate.
As for the Parthian period, the writing experience was slightly more positive since they used Old Kurdish that used to be the official language of the Medean Empire, but they switch to Aramaic alphabet for their writing. However, extreme rarity of Parthian script added to their poor cultural expression, means that they were more interested in war mongering rather than cultural issue. Hence, the Kurds and Iranians living withing their domain of power must have been subjected to a status of illiteracy.

b)-Internal factors that have prevented the Kurds from liberating their people:

Internal challenges includes power struggles, tribal or religious tension, political instability, lack of effective leadership, and infighting that can hinder their ability to liberate themselves.

1. The Kurds' struggle for freedom against PAT is hindered by military superiority, divisive strategies, cultural assimilation, economic exploitation, geopolitical interests, international indifference, fear, internal divisions, and a history of subjugation, creating formidable obstacles to liberation.
2. PAT was always active in creating internal strife and discord among the Kurds. By pitting the various Kurdish factions against each other, these colonizers aimed to weaken any unified resistance and maintain a fragmented Kurdish population.

3. Internal power struggles, political instability, lack of effective governance and leadership, and infighting among the Kurds impede their efforts to free and unify Kurdistan.
4. Cultural shifts or the erosion of traditional values can impact the Kurds resilience and their ability to rebound.
5. A significant loss of skilled and educated Kurdish individuals due to emigration or conflict can deplete this nation's human capital. Rebuilding requires a capable workforce, and a brain drain can impede progress.
6. Internal divisions, ideological differences, and competition for leadership could hinder the formation of a cohesive and effective resistance.

-Consequences of the colonization of Kurdistan-88 8

The Kurdish people have endured relentless colonization since the fall of the Medean Empire in 331 BCE. Successive dominations by Greeks, Persians, Arabs, and Turks have inflicted significant and lasting harm in Kurdistan.

As detailed in the list below, the cumulative damages have drastically disrupted Kurdish life, significantly undermining their cultural heritage, political autonomy, and social cohesion:

1. The dominance of Persian, Arabic, and Turkish languages and culture over that of the Kurds leading to the loss or erosion of traditional Kurdish customs and profoundly shaping Kurdish identity, influencing their language, customs, and sense of self awareness.
2. While the Persians and Turks had no impact religiously on the Kurds, the Arabs by contrast imposed their Moslem religion on the Kurds by force.
3. The colonizers leveraged the natural resources of Kurdistan to advance their economic interests, resulting in persistent economic imbalances on behalf of the Persians, Arabs, and Turks (PAT). The oil reserves in Kurdistan, brought a lot of profit to colonizers. Beyond oil, the exploitation extended to minerals, agricultural products, and the utilization of manpower—all serving the economic interests of the colonizing nations.
4. The Colonization often leads to the establishment of hierarchical power structures favouring the colonizers, impacting the local governance and political systems.
5. The imposition of foreign rule resulted in societal divisions along lines of ethnicity, religion, class, and economic status. Consequently, the PAT's populations generally held a superior position to the Kurds.
6. Colonization resulted in demographic changes whether caused by direct pressure as a result of wars or central government decision of deportation, or as a result of turning the Kurdish region into poor areas forcing its population to migrate to non-Kurdish regions.
7. In the last two centuries, Kurdistan has seen over 30 armed revolts against central governments of the countries representing PAT. If we extrapolate this number to include revolts since the collapse of the Medean Empire, the total number of the revolts would have been 345 revolts!

This means that over the past 2300 years, the frequency of occurrence of atrocities in Kurdistan was one every seven years. these atrocities would have included mass killings, torture, rape, forced displacement, destruction of homes, cultural erasure, starvation, and targeted executions.

8. The colonization led to social stratification (⁴), on behalf of PAT populations with the Kurds being marginalized.
9. The Kurds were permanently subjected to forced migration to other regions of Kurdistan or to regions outside Kurdistan.
10. The division of Kurdistan into four parts led to political fragmentation of the Kurds.
11. The prolonged occupation caused an identity crisis among the Kurds, as they grapple with the influences of multiple external cultures and the challenges of reconciling their own identity.
12. Kurdish is considered a forbidden language by PAT; speakers of Kurdish were subjected to harsh treatment by the colonizing authorities.
13. Kurdistan territorial area until the collapse of the Medean Empire, used to include the territories stretching between the Aegean Sea and the Strait of Hormuz. Nowadays, Kurdistan has been forced to shrink to a tiny fraction of prehistoric Kurdistan; it has been reduced to a swath of land sandwiched between the frontier regions of Turkey, Iran, Iraq, and Syria.
14. The historical legacy of colonization can have enduring effects on the social, economic, and political landscape of Kurdistan, even after the official end of colonization. Lingering tensions and conflicts created by PAT, may persist potentially leading to ongoing social and political challenges, while the institutions established during the colonial period continue to shape the political, social, and economic landscape of Kurdistan long after the colonizers have left.

-Conclusion-1010

Colonial powers, with the support of the international community, resolved colonization issues by granting colonies either independence or incorporating them into the colonial states, ensuring that the colonized populations consented under United Nations supervision. However, in Kurdistan's case, the four colonialist states neither facilitated its independence nor granted the Kurdish people their ethnic rights after incorporating the region into their territories. This situation violates international law and demands rectification.

⁴ Social stratification classifies individuals and people based on by wealth, race, education, and social status.