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ROJ A ME

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STANDING ON TOP OF THE WORLD AND
SHOWING WHO WE ARE

“UNVEILING KURDISH CULTURE THROUGH THE LENS OF WOMEN”

APRIL, 2024

NUMBER 8

ROJ A ME

KURDISTAN MOST
LAVISH MAGAZINE

KASPIN



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INTRODUCTION:

Roja Me magazine is the first philosophical movement among young people, Roja Me magazine represents an intellectual and national crusade led by the youth. In light of the severe intellectual and cultural void prevalent in the Middle East, we feel compelled to declare our mission. As Kurdish youth enduring oppression under the Kurdistan Region's rule, we find ourselves with nothing to lose in our pursuit of intellectual advancement.

Our survival in Kurdistan hinges upon a revolutionary embrace of contemporary and global ideologies. This revolution aims to instil awareness across all four corners of Kurdistan, following the path laid out by Barzani, and safeguarding our hard-won achievements. Despite emerging from a state of despair, we stand in solidarity with the youth through our magazine, Roja Me. Operating in collaborative networks, we remain resolute in our commitment. We firmly believe in the youth as the vanguards of education and awareness, both for our nation and for humanity at large.

Thus, irrespective of the circumstances prevailing in Kurdistan or the broader Middle East in 2024, we recognize the imperative to adapt, unite, and remain steadfast in our resolve. Let us not falter in bravery nor succumb to weakness. Instead, let us stand together, undeterred and unified, as one hand and one heart.



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FROM THE EDITOR

We as members of the International Federation of Journalists and members of Roj A Ma Magazine, we are pleased to present the chosen theme for this issue to our esteemed readers. In today's global landscape, human rights often seem relegated to mere headlines on television and social media. Unfortunately, these sources frequently disseminate false information about human rights and equality. Consequently, certain individuals from specific countries may be wrongly portrayed as champions of human rights in the virtual world, despite a different reality. Declaring human rights as a political tool is not only a monumental falsehood but also a form of contemporary bondage, a concept we, as members of Roj A Ma, term as Modern Bondage. In this edition of the magazine, our focus will be on raising awareness among people regarding human rights and shedding light on the imperative recognition of Kurdistan on the global stage.



SUPERVISION OF THE AUTHORS:
DAKHAZ BERWARI



“KURDISH POPULATION AROUND THE WORLD”

Kurdish population The Kurdish population is estimated to be between 30 and 45 million. Most Kurdish people live in Kurdistan, which today is split between **Iraqi Kurdistan**, Iranian Kurdistan, Turkish Kurdistan, and Syrian Kurdistan. The bulk of Kurdish groups in Kurdistan are Sunni, but there are significant minorities adhering to Shia Islam (especially Alevis), Yazidism, Yarsanism, Christianity and Judaism. Iraq Kurds led by **Mustafa Barzani** were engaged in heavy fighting against successive Iraqi regimes from 1960 to 1975. In March 1970, Iraq announced a peace plan providing for Kurdish autonomy. The plan was to be implemented in four years. However, at the same time, the Iraqi regime started an Arabization program in the oil-rich regions of Kirkuk and Khanaqin. The peace agreement did not last long, and in 1974, the Iraqi government began a new offensive against the Kurds. Moreover, in March 1975, Iraq and Iran signed the Algiers Accord, according to which Iran cut supplies to Iraqi Kurds. Iraq started another wave of Arabization by moving Arabs to the oil fields in Kurdistan, particularly those around Kirkuk. Between 1975 and 1978, 200,000 Kurds were deported to other parts of Iraq. Kurds constitute approximately 17% of Iraq's population. They are the majority in at least three provinces in northern Iraq which are together known as Iraqi Kurdistan. Kurds also have a presence in Kirkuk, Mosul, Khanaqin, and Baghdad. Around 300,000 Kurds live in the Iraqi capital Baghdad, 50,000 in the city of Mosul and around 100,000 elsewhere in southern Iraq. **Kurds in Turkey** According to a report by Turkish agency KONDA, in 2006, Kurdish people make up 18% of Turkey's population (about 14 million, out of 77.8 million people). Kurds mostly live in Northern Kurdistan, in Southeastern and Eastern Anatolia. But large Kurdish populations can be found in western Turkey due to internal migration. Istanbul is the province with the largest Kurdish population in Turkey. From the 7 million Iranian Kurds, majority who are Sunni. Shia Kurds inhabit Kermanshah Province, except for those parts where people are Jaff, and Ilam Province, as well as some parts of Kurdistan, Hamadan and Zanjan provinces.

The Kurds of Khorasan Province in northeastern Iran are also adherents of Shia Islam. During the Shia revolution in Iran the major Kurdish political parties were unsuccessful in absorbing Shia Kurds, who at that period had no interest in autonomy. However, since the 1990s Kurdish nationalism has seeped into the Shia Kurdish area partly due to outrage against government's violent suppression of Kurds farther north. Syria Kurds are the largest ethnic minority in Syria and make up nine percent of the country's population. Syrian Kurds have faced routine discrimination and harassment by the government. **Syrian Kurdistan** is an unofficial name used by some to describe the Kurdish inhabited regions of northern and northeastern Syria. The northeastern Kurdish inhabited region covers the greater part of Hasakah Governorate. The main cities in this region are Qamishli and Hasakah. Another region with significant Kurdish population is Kobanê (Ayn al-Arab) in the northern part of Syria near the town of Jarabulus and also the city of Afrin and its surroundings along the Turkish border. **Transcaucasia Armenia** According to the 2011 Armenian Census, 37,470 Kurds live in Armenia. They mainly live in the western parts of Armenia. The Kurds in Armenia established a Kurdish radio broadcast from Yerevan and the first Kurdish newspaper Riya Teze. There is a Kurdish Department in the Yerevan State Institute of Oriental studies. The Kurds of Armenia were the first exiled country to have access to media such as radio, education and press in their native tongue.

Kurds in Georgia According to the 2002 Georgian Census, 20,843 Kurds live in Georgia. The Kurds in Georgia mainly live in the capital of Tbilisi and Rustavi. According to a United Nations High Commissioner for Refugees report from 1998, about 80% of the Kurdish population in Georgia are assimilated Kurds. Russia According to the 2010 Russian Census, 63,818 Kurds live in Russia. Russia has maintained warm relations with the Kurds for a long time. During the early 19th century, the main goal of the Russian Empire was to ensure the neutrality of the Kurds, in the wars against Persia and the Ottoman Empire. Lebanon The existence of a community of at least 125,000 Kurds. Is the product of several waves of immigrants, the first major wave was in the period of 1925–1950 when thousands of Kurds fled violence and poverty in Turkey. Over the next few centuries, several other Kurdish families were sent to Lebanon by a number of powers to maintain rule in those regions, others moved as a result of poverty and violence in Kurdistan. European Union The Kurdish diaspora in the European Union is most significant in Germany, France, Sweden, Belgium and the Netherlands. Kurds from Turkey went to Germany and France during the 1960s as immigrant workers.

Kurds in Nashville, Tennessee has the nation's largest population of Kurdish people, with an estimated 8,000 –11,000. There are also Kurds in Southern California, Los Angeles, San Diego, and Dallas, Texas. In Canada, the Kurdish community is 11,685 based on the Canadian Census 2011, among which the Iraqi Kurds make up the largest group of Kurds in Canada, exceeding the numbers of Kurds from Turkey, Iran and Syria. Kurdish immigration was largely the result of the Iran–Iraq War, the Gulf War and Syrian Civil War. Thus, many Iraqi Kurds immigrated to Canada due to the constant wars and suppression of Kurds and Shiites by the Iraqi government. Oceania In Australia, Kurdish migrants first arrived in the second half of the 1960s, mainly from Turkey. However, in the late 1970s families from Syria and Lebanon were also present in Australia. Since the second half of the 1980s, the majority of Kurds arriving in Australia have been from Iraq and Iran, many of them were accepted under the Humanitarian Program.



WRITER AND TRANSLATOR
(RESOURCE TRAWLING) /

COUNSELOR: ENG. ALAN A. AMEEN



First and foremost, we must undertake a new and truthful reading of the history of our nation. The misinformation about the history, customs, and country of the Kurdish nation persists, not only among foreigners but also within the Kurdish community itself, who have come to believe in the fabricated and false history written by the invaders.

In recent years, due to the facilitation and access to information, a change has occurred in this regard, which is the result of the efforts of educated individuals and loyalists of our country and nation. Numerous studies have been conducted on the history of life and human history in Kurdistan.

Kurds are the people who invented writing. Writing was first invented in Kurdistan by the hands and minds of Kurdish people. This is confirmed by archaeological, linguistic, and historical evidence. According to the latest analyses of Kurdish and Sumerian, there is a direct, living, and continuous relationship between Sumerian and modern Kurdish. After more than 4,000 years, the sounds, letters, words, and meanings are still the same or very close. It is a new and advanced form of Sumerian, Hurrian, and Madyan languages. Most countries in the region and the Middle East once spoke Kurdish, and this language still has an influence on the region. The agricultural revolution, innovation, and discovery of agriculture in Kurdistan were achieved by our ancestors. Agriculture was invented in the Zagros and developed in the plains of Kurdistan, spreading to the region and the world.

The oldest form of federal democratic power and governance in Kurdistan was in the shape of small city-states, managed by the king, with governance of the city brought together under the umbrella of a central government.

In addition to the Madyan Empire, the Kurds had several great states and powers in the past, including (Manai, Hazabani, Mitanni, Sumerian, Great and Small Lori, etc.). Each of them ruled the region for several hundred years.

Throughout history, Kurds have had dozens of important scientists and personalities in different sciences who have had a great influence on science, knowledge, management, and the development of countries.

The Kurds, who have this history, have many strong and meaningful customs and traditions, many of which have been occupied by the ruling nations and introduced to the world as their property. Since the 13th century, with the arrival of orientalist in the region, attempts have been made to Persianize and Arabize everything in the region. Therefore, it is important for every Kurdish individual to review their views and knowledge of their nation. It is honorable to discover archaeological finds, manuscripts, and documents related to Kurds and Kurdistan in Kurdistan and abroad, with the aim of presenting the facts to the world and effecting a great change in the direction of true history.



CANYON OF RAWANDUZ VALLEY:

The area came under the rule of the Emirate of Bradost after the Battle of Chaldiran in 1514. The town would later come under the rule of the Soran Emirate until 1836.



THE IMAGE OF WOMEN IN THE MEDIA

BY: DR. SHAWNEM YAHYA



The media has a great role and power in the direction of society and is considered to be the most powerful means of communication, to the point that the media has a role to play in political decision-making at the national and global levels. Of course, this impact is not only at the political level, but also at the economic, social and cultural level. Therefore, although this factor has become a daily necessity for mankind, but if it is not managed in a very professional and careful manner, it will lead to disaster. It is important that the media does not lose its rational and ethical function, although today there is a huge gap between public ethics in society and the private behaviour of some people.

When we talk about the image of women in the media, we will focus on three levels. What are the role of women and their work in the media, and the view of women as viewers and the image of women in the media? In this context, the image of women in the media occupies a wide range, from this point of view which occupies a wide range, but the impact is not the same from one position to another, but the point's view of cultural opinions have created several equations and measures. The path travelled by the Eastern media determines a positive and negative image of women, as much as the negative and positive image of men in the media. The trend of these images is seen as positive in some societies and negative in others. So naturally these differences arise, and day by day they draw us into a very deep circle of conflict.

The development of different points of view in the context of a civil struggle of a progressive civil society will undoubtedly contribute to developing a greater economic, social and political practice of women. Regarding Kurdish women in the media, at one time in Kurdish society, the participation of women in the media was very low, because there were many obstacles in front of women in this field. These include male dominance, social and traditional factors, and many more. Sometimes he left this field to stay in peace. "People's interpretation of women's participation in the media creates social problems. Of course, this is due to traditional thinking. Historically, the absence of Kurdish women has left a huge void in the history of Kurdish journalism and media. Since 1898, a kind of restriction has been created against women, because in the Kurdish tribal tradition, a good woman must be obedient and a servant of men. Not to serve. This obstacle not only prevented him from participating in journalism and choosing this field as a profession. Instead, the defence of the right to discuss this issue in Kurdish newspapers and magazines has not gone beyond the theoretical stage and has reached the practical stage of women's rights claims and wishes, as evidenced by the results of our investigation into this matter. If we look at the role of women and their influence in the media and the reflection of women's issues and problems in the media, it is evident that from the first Kurdish newspaper (Kurdistan) until the 1940s, among 19 newspapers and magazines, namely the newspaper "Zhyan" Published in 1936, it contained speeches on eradicating illiteracy and demanding women's rights. With the newspaper "Zari Kurmanji" in 1936 and the magazine "Yadgari Lawan" in 1934, They have written and published two or three articles on women's rights in general and Kurdish women in particular. Apart from the three publications that directly expressed the demands of Kurdish women, none of the nineteen publications directly claimed women's rights. It can be said that the media in the Kurdistan region did not pay much attention to women from the beginning. It is true that later, dozens of Kurdish women in all media channels became visible in most backward social phenomena of society. However, the work and the realization of rights in the media are still not at the level of goals and aspirations of women.



This is not enough to solve women's problems. This delay is mainly due to the fact that the women of the organizations have not known how to get out of the strategic views of the party, to work with a single goal and a single direction in order to advance their movement and this work should be parallel to the front of civilization movement. The multiparty and multi -ideological system also made multimedia an important part of the process. Because there are organized media in this society, they have made every effort to promote women, women's participation in the construction and system of civil society institutions, women's work and not neglect their hand -work in all political, economic, social and cultural fields. On the other hand, there are organizations and media that work against the methods of those I mentioned above. It is therefore not surprising that the Kurdish media, while playing a positive role in organizing women's issues, also plays a negative role. Because it is the media of a political party. Any party which explains things about social problems from the ideological point of view of its program and its method, Women's issues are social rather than political.



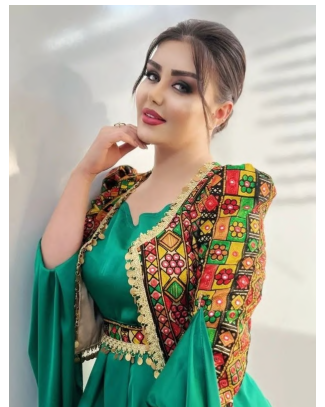
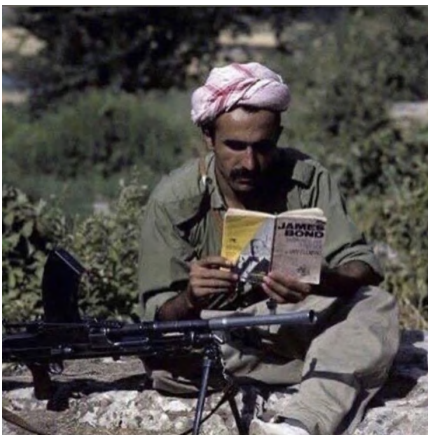


"The culture of Kurdish music, dance and clothes"

Kurdistan culture is incredibly rich and diverse. Kurdish people have a unique language, delicious cuisine, beautiful traditional clothing, and vibrant music and dance. Traditional Kurdish clothing is known for its vibrant colors and intricate designs. For men, a common outfit is the "sharwal u kameez" which consists of loose-fitting pants and a long shirt. They might also wear a vest or a jacket called a "Kolbûn." Women often wear a dress called a "krass u fistan" or "koch" which is adorned with beautiful embroidery and patterns. They may also wear a headscarf or a headdress called a "kefik yan dersok." The clothing reflects the cultural heritage and pride of the Kurdish people. It's truly stunning. Kurdish music and dance are full of energy and passion! Traditional Kurdish music often features instruments like the saz (a stringed instrument) and the daf (a large frame drum). The melodies are catchy and the lyrics often tell stories of love, nature, and Kurdish history. As for dance, the Kurdish people have various traditional dances like the halay and the lezginka, which involve synchronized movements and joyful footwork. It's truly a celebration of Kurdish culture. Some popular Kurdish music instruments include the saz, which is a stringed instrument similar to a lute, and the daf, which is a large frame drum. These instruments are commonly used in Kurdish folk music and add a unique and captivating sound to the melodies. The saz has a warm and melodic tone, while the daf provides rhythmic accompaniment with its vibrant and percussive beats. Together, they create the enchanting sounds of Kurdish music.



JOURNALIST: AZAD MZIRY



KURDISH ARTIST MS. SHANAZ JEMAL

Art is a potent force emanating from the depths of the human spirit, capable of silently unlocking countless impassable doors and delivering vital messages to the eyes, minds, and souls of all humanity and the world. As a proud and gifted Kurdish woman, my mission is to showcase the remarkable abilities, talents, and resilience of Kurdish women, striving for the realization of their dreams and fostering unity and coexistence among all religions and nations in Kurdistan and beyond. Breaking barriers as the first Kurdish woman in history, I transformed the message of peace and harmony in Kurdistan into a stunning handmade art piece, unveiled at Piazza San Pietro in Vatican City on 9/10/2. Recognizing this endeavor, I was honored to receive the Pope's World Letter of Appreciation. Furthermore, five additional paintings were graciously accepted by the Vatican, presented to the Pope, the Prime Minister, and other esteemed dignitaries.



Moreover, my artwork depicting Kurdish culture has been proudly reinstated within the White House and the US Congress, serving as a testament to the rich heritage of Kurdistan. These pieces have also been shared with numerous countries and influential leaders worldwide, promoting the ideals of peace and coexistence through the voices of Kurdistan's leaders.



The reach of my art extends to various nations, with exhibitions and presentations held in esteemed venues across the United States, Italy, Switzerland, Britain, Sweden, Norway, Canada, Turkey, Salam Palace in Baghdad, and the UAE.

BECOMING AND REMAINING IN LIFE IN A SELF-RELIANT AND DIGNIFIED KURDISTAN.

Self-reliance and not succumbing to the oppression of the Kurds and the people of Kurdistan have been the hallmark of all the struggles and resistance against the invaders and occupiers, showing the resilience and determination of Kurdistan to the whole world. Each achievement for the Kurdish people and Kurdistan is a step towards the independence and self-sufficiency. The unity of the Kurds and the people of Kurdistan, both internally and internationally, indicates that every step towards the independence of Kurdistan is a victory for the unity and self-reliance of the Kurds and the people of Kurdistan.

Kurdistan, our homeland, is unique and should not be divided into four parts.

Qazi Muhammad said:

"I only understand that,
If my body cuts into hundred pieces,
Putting me under the bullets,
I will climb a tree,
My heart words will come to mouth,
My Kurdistan is one country, never becomes four."



EDITOR: AFRAH FARIS

THE ARTISTIC CULTURE OF KURDISTAN



ART: HALIZ ATROSHY

The artistic culture of Kurdistan means the diverse and vibrant life of the people of Kurdistan, expressed in a way that reflects the richness of Kurdish traditions. Up to now, Kurdish artists have flourished with various colors, akin to the blossoming of spring. If I were to create a painting that truly embodies the essence of Kurdish culture, I would paint the landscapes with the colors of nature of Kurdistan, including the mountains, plains, and treasures of Kurdistan. Art intertwines with the spirit of Kurdish youth, resonating in the fields of creativity and cultural expressions.



PRESIDENT NECHIRVAN BARZANI



FANTASY OF NATURE



EXHIBITION OF ARTS

“Kurdistan Region-Romania Relations: Past and Future”

The recent visit of a Romanian parliamentary delegation to the Kurdistan Region of Iraq suggests both sides see the great potential and wisdom in closer and more comprehensive relations between Bucharest and Erbil (Hewler). To maximize mutual benefit, government-to-government, business/commercial, and cultural ties should be expanded to promote prosperity and development in Romania and the Kurdistan Region—both of which are likely to become more strategically significant in the future. On 28 September a delegation of Romanian senators and diplomats, led by Senator and former Foreign Minister Titus Corlatean, the Chairman of the Romanian Senate Foreign Policy Committee, visited the Kurdistan Region of Iraq (KRI) to meet with President Necirvan Barzani and other Iraqi Kurdish leaders to discuss bilateral relations. President Barzani thanked the delegation, which had just arrived from meetings in the Iraqi capital of Baghdad, for Romania’s support over the years, including scholarships and educational opportunities for students in the Kurdistan Region. Speaking as someone who has been a strong promoter of Romanian ties to the Kurdistan Regional Government (KRG) of Iraq and Kurdish society, it is clear that both Bucharest and Erbil see the benefits of closer relations in the emerging geopolitical environment. Developing Diplomatic Ties... Relations between the Kurdistan Region and Romania trace back to the mid-20th century, when Nicolae Ceaușescu, then the leader of Romania, engaged with Kurdish opposition fighters battling Saddam Hussein's regime. Despite the Kurdistan Region’s lack of formal representation in Romania, Bucharest established a consular office in Erbil in 2012. This initiative, inaugurated by then-Foreign Minister Corlățean, was hailed as pivotal in strengthening relations between Romania, Iraq, and the Kurdistan Region. Subsequently, the Patriotic Union of Kurdistan, one of the leading parties in the Kurdistan Region, emphasized that Romanian representation would bolster economic, scientific, and cultural ties between the two entities. Moreover, Falah Mustafa Bakir, at that time Minister of the Department of Foreign Relations, led an Iraqi delegation to Bucharest in October 2013, further cementing diplomatic ties. In addition to inter-governmental contacts, a significant private sector event occurred in 2012 with the inaugural Kurdish–Romanian Economic Forum, held in Erbil. These developments could provide opportunities for other companies, and indeed for other Romanian-Kurdish cooperative efforts, in both countries, particularly as a result of the Ukraine war, which is likely to cause dislocations



FOUNDING CHAIRMAN, DR. NAWAF SALAMEH
ALEXANDRION GROUP

in critical food supplies coming out of fertile Ukraine. Indeed, Romania, with its own extraordinary agricultural potential and the development of its port in Constanta on the Black Sea is likely to increase the strategic importance and attractiveness of Romania as a regional partner.. Outlook Bilateral relations between the Kurdistan Region and Romania have evolved over time, marked by diplomatic engagements, economic cooperation, and humanitarian assistance. These interactions have strengthened ties across various sectors and underscored the mutual commitment of both parties. Today more than ever, as the Ukraine war and the situation in the Middle East continue to exert tectonic impact on the geopolitical and world economic environment, improving ties between Bucharest and Erbil will be a wise policy and strategic imperative in the period ahead.



Dr. Nawaf Salameh is the Founding Chairman of the Alexandrion Group, headquartered in Romania and operating in over 50 countries worldwide, with offices in Bucharest, the US, Brazil, Greece, Cyprus, Bulgaria, the UK, and the UAE (Dubai). A medical doctor with a Ph.D in Military Sciences and Information from Romania's National Defense University (Carol I), Dr. Salameh is also the President of the Alexandrion Foundation, which supports high achievement in the arts and sciences, promotes humanitarian causes, and fosters respect for religious values and interfaith understanding in the Middle East, Europe, and elsewhere. Information was shared by Expert Insolventa, the company's judicial administrator. The Forum facilitated interaction between Romanian and Kurdish trade delegations, fostering cooperation in multiple sectors. Jacob Prada, then the Romanian Ambassador to Iraq, emphasized the enduring positive relationship between Romania, Iraq, and the Kurdistan Region, facilitating enhanced cooperation between Romanian and Kurdish businessmen. Further development occurred in 2015, when then Romanian Foreign Minister Bogdan Aurescu met Falah Mustafa at the GLOBSEC event, where discussions covered various dimensions of bilateral ties. Aurescu conveyed Romania's readiness to contribute to the reconstruction of Kurdistan Region. Furthermore, Romania and the KRG explored avenues for collaboration spanning energy, oil and gas, infrastructure, agriculture, transportation, information technology, and education. In 2016, further interaction at GLOBSEC between the KRG and Romania's then Foreign Minister Lazăr Comănescu, helped solidify the ongoing diplomatic relations. The Fight against ISIS Romania's support for the KRI during its fight against ISIS/Daesh was demonstrated through crucial medical assistance, in which Romanian medical personnel treated wounded Peshmerga soldiers and provided medical and psychotherapeutic aid to some 400 Yezidi Kurds targeted by the terrorists. Moreover, in August 2016, Romania dispatched 82 tons of ammunition to the Kurdistan Region. Today The latest bilateral overtures between Romania and the KRG occur against the backdrop of regional developments affecting Romania and Erbil. KRG Prime Minister Masrour Barzani and his cabinet have placed significant emphasis on advancing developmental projects within Kurdistan and forging new collaborations with other nations. Concurrently, Kurdish relations have reached an apex, highlighting the importance of bolstering ties. For its part, Romania is increasingly active in the region. Like the KRG, Romania is pursuing strategic relations with Türkiye. Indeed Romania and Türkiye are each other's largest trading partners in the Balkans. Turkey has made substantial investments in Romania, surpassing 7.5 billion USD, both directly and indirectly, including investments from third-party nations. The Romanian market thrives with nearly 7,000 active Turkish enterprises, portraying the depth of their engagement. Romania remains an alluring prospect for Turkish exports and investments, underscored by Turkish construction firms having successfully completed projects valued at approximately 6.4 billion USD. For both the KRI and Romania, enhancing their relationship holds crucial significance, particularly in light of the changing geopolitical environment as resulting from the war in Ukraine and its profound impact on the world and regional economies of Europe and the Middle East. · Kurdistan possesses abundant natural resources, while Romania's strategic geographic position adds to its value also as a black sea littoral state and a key partner in the EU. Notably, both parties share common resources such as oil, gas, wheat, and grain. There exists an opportunity for a comprehensive agreement that includes the participation of Iraq and Turkey.

· This agreement could pave the way for exporting Kurdistan Region's oil via the Black Sea, thereby capitalizing on the shared resources and geographical advantages of the involved nations. For the Kurdish government, establishing relations with Romania holds paramount significance. Romania presents itself as a gateway for Kurdish diplomacy to extend internationally, fostering an agreement encompassing Kurdistan, Turkey, and Romania. This year, in August, according to See News, Mass Group Holding, based in Iraq, has successfully acquired Romania's Mintia thermal power plant from Hunedoara Energy Complex through a public auction. The purchase amount was 91.2 million euros (equivalent to \$91 million). Mass Group Holding intends to make substantial investments in the plant, totaling over 1 billion euros, in the upcoming years.¹ This recent investment made by an Iraqi company in Romania underscores the potential for cross-border economic engagements.

“The Evolving Relationship Between Kurdistan and the European Union”

The Evolving Relationship Between Kurdistan and the European Union Kurdistan, a region steeped in a vibrant history, cultural diversity, and geopolitical significance, is entering a new phase in its partnership with the European Union (EU). This growing alliance holds promising opportunities for mutual cooperation, economic progress, and strategic alliances. As both entities navigate challenges together, exploring the evolving landscape of Kurdistan-EU relations becomes essential in understanding the potential avenues for collaboration and mutual growth.



Historical Context:

The Kurdish people, dispersed across the Middle East, have long aspired for recognition of their cultural identity and autonomy. Despite facing political complexities and regional challenges, Kurdistan has made strides toward stability and self-governance, nurturing democratic ideals and advocating for socio-political rights.

Meanwhile, the European Union, founded on principles of democracy, human rights, and economic prosperity, plays a crucial role in global diplomacy. Its commitment to fostering stability and cooperation extends beyond borders, encompassing regions like Kurdistan with an open and supportive approach.

Current Relations and Collaborative Endeavors:

The developing relationship between Kurdistan and the EU covers diplomatic, economic, and humanitarian dimensions. The EU's support for Kurdistan, including capacity building and developmental initiatives, has notably contributed to socio-economic progress in the region.

Growing trade ties, marked by bilateral agreements and strategic investments, signify a pathway towards mutual growth, employment opportunities, and technological advancement. Additionally, joint efforts addressing security challenges and refugee management underscore a shared commitment to tackling common obstacles and fostering stability.

Cultural Sensitivity in Humanitarian Collaboration:

As humanitarian efforts intersect with cultural understanding, the Kurdistan Regional Government (KRG) seeks enhanced European Union (EU) acknowledgment and respect for Kurdish heritage and traditions. Greater awareness and sensitivity toward diverse cultural nuances within global humanitarian endeavors can foster deeper collaboration and more effective support for the KRG's initiatives and the broader humanitarian cause.

Challenges and Opportunities:

Despite positive strides, challenges persist in deepening Kurdistan-EU relations due to geopolitical complexities and regional dynamics. These factors might influence the depth of engagement between the two.

Yet within these challenges lie opportunities for collaboration. Cultural exchanges and educational programs serve as cornerstones for fostering understanding between Kurdish communities and European citizens. Shared goals of strengthening democratic institutions and advocating human rights provide a foundation for enhanced cooperation.

TRANSLATOR: TAHIR PIRMOS

The Path Ahead:

As both Kurdistan and the EU navigate a rapidly changing global landscape, prospects for their relationship appear promising. Strengthening political ties, expanding economic partnerships, and fostering cultural exchanges hold significant potential for mutual benefit and shared prosperity. The evolving relationship between Kurdistan and the European Union signifies a promising partnership rooted in shared values and mutual aspirations for peace and development. As both entities navigate challenges and embrace opportunities for collaboration, the journey ahead holds the promise of a stronger, more inclusive relationship, benefiting the landscapes of both Kurdistan and the European Union in the years to come.

YOUR FINGERS PLAY WILDLY

Mojtaba Mirzadeh was born on 18-03-1946 in Kermanshah and lived in Ilam for several years because of his father's job as a government employee. He himself says that he developed an interest in music as a child when he was three years old when he was drawn to his neighbor's radio station. Mirzadeh initially satisfied his interest in music by playing instruments he made himself under cups, wires, mouse, etc. After he turned 14 and returned to Kermanshah, his father's friend, who knew of Mojtaba's passion for music, suggested that he buy a violin. He bought a violin (which was soon played with the best Kurdish musicians) because he could not find any teacher to learn the violin (He learns without a teacher and only by comparing radio music and notes). Mirzadeh participated in the Ramsar Camp Music Competition where he won first place in playing the violin and second place went to Mohammad Yahaghi, son of Hossein Yahaghi. In 1960, he started working in Radio Kermanshah and during this period some of the most ever-living masterpieces of Kurdish music were produced with his help and supervision. Undoubtedly, Mojtaba Mirzadeh's role in introducing most of Iran's singers is the greatest. In 1967 he moved to Tehran and the following year, in 1968, he began working as a violinist with the Barbod-Nakisa and Farabi orchestras. His agenda includes a large number of masterpieces of traditional, folk and pop music, as well as more than 40 film music. Although Mojtaba Mirzadeh considered his playing to be influenced by Parviz Yahaghi and always had a special respect for him, Mirzadeh's independent personality is obvious and has its own characteristics. There are many things about Mojtaba Mirzadeh, some of which we will tell you here:



It is said that after the transfer of Kurdish Radio from Tehran to Kermanshah, Mojtaba Mirzadeh worked alone with Kurdish artists for a long time. But after a while, he met the late and popular Iranian singer Haydeh and played for her. The music is strange to Haydeh, so she tells him, Mujtaba, your fingers are playing wildly!! (this is a phrase to express surprise at a unique and rare playing). I have never heard of this before. The teacher replied: "Lady Haydeh, they play Kurdish".



MR. KAMAL KURDY

MOJTABA MIRZADEH





"HARMONY OF WELL-BEING: NURTURING POSITIVE ENERGY FROM WITHIN"



Passion serves as a powerful catalyst in one's professional and personal pursuits, infusing tasks with a profound sense of enthusiasm and inspiration. When engaged in activities aligned with our passions, an innate drive propels us to excel. It becomes the driving force behind our commitment, making the experience enjoyable, and infusing us with energy. Passionate endeavors not only lead to personal fulfillment but often result in heightened productivity and exceptional outcomes, as the intrinsic joy derived from the task at hand contributes to a positive and focused mindset.

Positive energy emanates from the interconnected aspects of our being: the mind, spirit, and body. To cultivate and sustain this positivity, it is crucial to prioritize the well-being of our physical vessel. Nourishing our bodies with wholesome food and engaging in regular exercise not only fortifies our physical health but also contributes to a vibrant and energetic state of mind. Recognizing the impact of external factors, including atmospheric influences, underscores the importance of adequate sleep in replenishing the body's energy reserves. By prioritizing holistic health practices, we pave the way for a harmonious balance that fuels positive energy from within.

COLLECTOR: JILAN ALI ROJBAYANI

POETRY PASSIONNER



POET: IMAN FUAD FAKHRUDDIN

Poets embark on their creative journey by immersing themselves in the timeless verses of their predecessors, meticulously tracing the well-trodden footsteps of literary giants. These established poets, with their eloquent words and profound expressions, become beacons guiding the way for new writers venturing into the realm of verse.

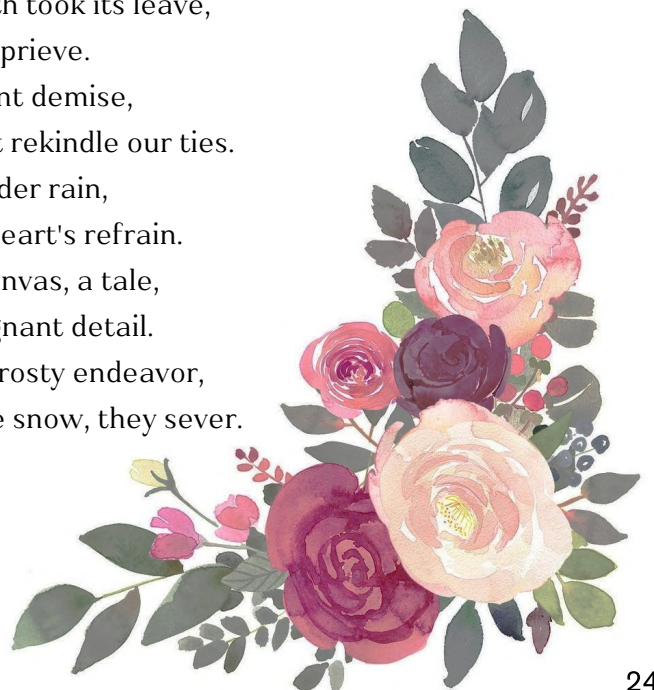
The poetry of others becomes the very path of literature for these aspiring wordsmiths. The journey begins with a profound love for the written word, a fervor that ignites the soul and fuels the desire to create. Each reader, at the onset, is enamored by poems that seamlessly align with their thoughts, drawing them unwittingly under the sway of poetic influences.

This enchantment continues to shape their literary endeavors until a crucial juncture arrives – the poet's quest for self-discovery. In this introspective moment, the realization dawns that, amidst the echoes of established voices, their own distinctive resonance is yet to be found. Rather than uncovering their authentic self, they may discover that they have, inadvertently, become the silhouette of others.

This pivotal realization marks a transformative phase. Poets, spurred by the desire to break free from the shadows, embark on an inner odyssey. Through self-reflection and creative exploration, they endeavor to cast aside borrowed influences, gradually carving out a unique poetic identity that is distinctly their own.



In the poet's autumnal embrace,
Our soil, once hardened, softens with grace.
Before the sun's warmth took its leave,
Love's fire within, no reprieve.
Yet extinguished, a silent demise,
Summer's heat couldn't rekindle our ties.
Preceding the fall's tender rain,
Loneliness lingered, a heart's refrain.
On each fallen leaf's canvas, a tale,
A person's name, a poignant detail.
Should winter loom, a frosty endeavor,
Relationships thaw, like snow, they sever.



THE WEIGHT OF WOMEN IN THE REGION'S LAWS COMPARED TO THE LAWS OF NEIGHBORING COUNTRIES



LAWYER: HELAT HASSAN MIZORY

The development of any society lies in the freedom and development of women. Therefore, the region's leaders always set broad limits on social and religious phenomena, customs and traditions that constitute an obstacle to women's participation in public life and confronting phenomena of violence and discrimination. The region's leadership is well aware of the importance of women's role in the development and progress of Kurdistan region, as freedom and progress are linked to the extent of the progress of laws pertaining to women and the development of society in removing the obstacles that prevent women's participation in political, social, cultural, educational life. In 2008, the Kurdish leader (Masoud Barzani) made a decision regarding the (Civil Status magazine) for women, as it was the first time in Iraq and Kurdistan that some important legal provisions for women were issued, which stipulate that a woman must have the same testimony as a man in marriage and that the age of marriage be (16 years) and granting custody to women when children remain without a father. An end to polygamy was put in place and several conditions were stipulated for it to take place. The power of divorce was placed in the hands of the woman in court if the woman requested it. This is all according to the amendment to the Iraqi Personal Status Law No. (188) of the year (1959) by No. (15) of the year (2008), which was issued by Iraqi Kurdistan Parliament. Let us not forget that in 2002, Kurdistan Region amended the Iraqi Penal Code No. (11) of 1969 by tightening the penalty for honor crimes in Article (409). The penalty for the crime of honor killing and the killing of a woman was considered the penalty for premeditated murder and is not covered by the general amnesty law if issued. s to follow up on cases of violence against women, and in 2010 the Regional government formed the Supreme Council for Women in Kurdistan Region. In 2011, Law No. (8) was issued, ratified by the Parliament of Kurdistan Region.

Also in 2012, the Regional Government organized a national campaign to prevent and confront violence against women in Kurdistan Region, which included a series of conferences, sessions, and cognitive, artistic, and cultural activities and lasted more than two weeks. The percentage of women in Parliament between the years (2004 and 2009) was 25%, but in the parliamentary elections in 2013, the percentage became 30% out of a total of (111) candidates, according to the Election Law of 2009. Therefore, we can say that Kurdistan Region is considered a geographical area that has overcome issues of violence against women. It tries to involve women in political, military, civil and social decisions through legislating laws and pressures to eliminate the phenomena and methods of violence against women, and it has made progress in this field. Here it becomes clear to us that Kurdistan region is moving towards freedom and democracy more effectively and at a steady pace than neighboring countries and more than Iraq. It has ambitious plans and is moving towards implementing laws that guarantee women's freedom and remove the social, religious and tribal factors that hinder women's freedom. It has taken good steps regarding women's rights, and the measures taken by Kurdistan Regional Government are considered positive towards modernity and progress.

INVESTIGATE IN WOMEN'S STRUGGLE TO POLITICAL PARTICIPATION: BREAKING THE BARRIERS OF GENDER INEQUALITY IN MARGRET THATCHER ERA (1979-1990) :



WRITER/ MS. SANARYA ISMAEL



WRITER/ MS. MARWA KARWAN

Throughout history, the fight for gender equality and women's political participation has been an ongoing battle, shaped by societal norms, political structures, and cultural biases. In this academic paper, we focus on the complexities of women's struggle for political representation under Margaret Thatcher, a period considered to have marked significant progress and challenges in breaking down entrenched barriers to gender inequality.

As Britain's first female prime minister from 1979 to 1990, Margaret Thatcher marked an important turning point in strengthening women's role in political issues, highlighting both the potential for progress and the continuing challenges women face in actively participating in political decision-making. Margaret Thatcher's rise to power took place in a profound political landscape in which men dominated all aspects of the political sphere, making Thatcher's victory even more important for leadership. Her political journey challenged preconceived notions about women's ability to lead and govern effectively; it inspired women around the world to break the barriers in front of them and to be free from traditional gender roles and demand equal rights and opportunities in the political sphere. While there investigate in this unique period in history, we find that Margaret Thatcher's political life reflected women's struggle for political participation. This essay aims to explore the multifaceted dimensions of women's struggle for political participation under Thatcher, shedding light on the progress that has been made, as well as the lingering disputes that continue. By analyzing key events and their narratives we can gain a deeper understanding of how gender norms and differences shaped women's experiences in politics during this significant period. This article aims to contribute to the strengthening of women's role in political participation through an examination of academic research and historical analysis. By evaluating them, we can identify the physical progress made in breaking gender barriers under Margaret Thatcher, while acknowledging the continuing challenges women face in achieving their representation in political decision-making. Studying women's struggle for political participation under Margaret Thatcher not only provides valuable insights into historical context but also important lessons for contemporary gender equality movements to continue to seek to strengthen women's roles around the world. By delving into the successes, challenges and legacies of contemporary gender inequality, we can gain a deeper understanding of the complexities and obstacles faced by women in participating in political issues in today's world. The study of women's struggle for political participation under Margaret Thatcher emphasizes the ongoing fight against gender inequality and highlights the need to break down social and cultural barriers to women's equal participation in politics.



MARGARET THATCHER'S RISE TO POWER HISTORICAL BACKGROUND:

Before appearing as prime minister, Margaret Thatcher had a secondary role in politics. He sat in the back seats of parliament as a listening student from 1959 to 1961, and then graduated to a minor ministerial position. From 1961 to 1964, he served as parliamentary secretary for salaries and national insurance. When Labor was in power, he was appointed as the official opposition spokesman for Environment, Treasury, Economic Affairs, Education. At the Conservative Party Congress in 1966, with his fierce attack on Labor's tax, which stepped "not only towards socialism but towards Communism," he described, attracted everyone's attention. At her party's 1969 congress, she again caught the attention of the audience and raised a controversial issue when she claimed that women could not hope to become prime ministers because of the difficulties she faced in implementing policy. Thatcher became prominent both domestically and internationally in 1975, when she won the Conservative leadership election by three seats, defeating Edward Heath. She won 130 seats while her opponent won 119 seats and thus, became the first woman to lead a political party in British history. Margaret Thatcher became the first woman prime minister of Britain between 1979 and 1990. Thatcher is considered the most influential peacetime prime minister of the 20th century. In February 1979, shortly before becoming prime minister, Thatcher set her course when she said: "I am neither an absolute nor an interest politician I am one of those politicians who have principles and beliefs,". She remained in power for eleven years, from 1979 to 1991. Thatcher was the first woman in British history to head a Conservative political party. As Britain's first female prime minister, Thatcher broke social and gender barriers, became a symbol of hope and inspiration for women across the country, giving the impression that she was the "Iron Lady" of British politics. As she clarified that when she said: "My patience is extraordinary, as long as I get what I want." Her leadership thus not only challenged prevailing gender norms but also demonstrated women's ability in the political arena and their dominance over male tradition. Thatcher's presence in politics served as a powerful reminder that women are capable of holding high level positions and making effective contributions to society. The prime minister's tenure, though not long, opened doors for future generations of women leaders, encouraging them to break down barriers and challenge gender inequality in favor of women's active participation in the political landscape. The significance of Thatcher's emergence during this period cannot be underestimated, as it marked a turning point in the battle for women's political empowerment and paved the way for greater gender equality in politics.

HISTORICAL BACKGROUND OF THE LIMITATION OF WOMEN'S POLITICAL ROLE DUE TO SOCIO-CULTURAL NORMS:

Indeed, prior to the time of Margaret Thatcher women's political roles were often restricted by social and gender norms. Society held the belief that women were primarily responsible for domestic duties and raising their children, while men were seen as the natural leaders in the public sphere. These norms reinforced the idea that women were unfit for politics and that their place was within the confines of the home. When it came to women's participation in politics, they faced many obstacles and prejudices. They were often discouraged from higher education, limiting their access to knowledge and skills necessary for political leadership. Moreover, at this time in society, more emphasis was placed on a woman's appearance and femininity rather than her intellect or capability. Also because of the old culture, gender norms and perpetuated the notion that women do not have the necessary qualities to be effective leaders. Women were often framed as emotional, irrational, and lacking the skills needed to make political decisions. In addition, due to the patriarchal system, women were often prevented from entering the political sphere under the identity and stamp of honor. Women were regarded as instruments of honor and their participation in politics was often considered a crime and shame they were from the political arena because they were seen as unfit for leadership roles. In addition, women's political participation was hampered by a lack of representation and support within political parties. In addition, male political structures and networks dominated the political sphere, making it more difficult for women to access high positions and power. Women were often excluded from decision-making processes and faced discrimination and favoritism when attempting to enter political roles.

MARGARET THATCHER'S MOST IMPORTANT POLITICAL WORK:

One of his most important political actions was sending troops to the Falkland Islands. This began when Argentina invaded the Falkland Islands in the South Atlantic. The operation was daunting, but successful even though the island was thousands of miles from England. As a result, Thatcher's political standing among the masses was enhanced by courage and patriotism. The Falkland war catapulted Thatcher to the peak of her popularity and she won a landslide election victory in June 1983. Delighted with the success, Thatcher attended the Falklands parade in London. British historian Davies commented; "Thatcher became the modern face of Britain". Thatcher recalled: "The Falklands War marked the end of Britain's period of weakness after the Second World War". At the same time, his austerity economic policies restored growth to Britain's stagnant economy. The intervention of the state and the government bureaucracy was one of the steps initiated in this regard to dismantle the Greater London Assembly, the Capital Government and the Civil Assembly. Margaret Thatcher was convinced that the dominance of trade unions over industry in Britain was the cause of the country's economic decline. The unions - as they believed - brought British life to a complete standstill during Labor's rule, from 1974 to 1979. That why Thatcher set about eliminating the power of those unions. Thatcher, in her second term in 1984 and 1985, faced strikes by mineworkers, led by hardline union leader Arthur Scargill. The strike represented the greatest confrontation of the Thatcher leadership. To crack down on the strike, Mrs. Thatcher built massive government coal depots and passed legislation through Parliament against unions to put them on the defensive, thereby shifting the balance of power from the organized union to private companies. He handled the crisis consciously, exercising his authority from the financial resources and legal powers he possessed, and this enabled him to paralyze the state economy for a long time. Successive governments therefore continued to submit to the demands of these unions. But Thatcher did not respond to union pressure and at the same time did not resort to the use of force against workers and their unions, but managed the crisis by investigating the most important elements of their unions.

MARGARET THATCHER'S MOST IMPORTANT REFORMS DURING HER REIGN TO ELIMINATE GENDER INEQUALITY AND DISCRIMINATION:

The most important of the reforms that Margaret Thatcher carried out to eliminate gender discrimination was to provide women with equal rights and opportunities alongside men. One of Thatcher's most notable achievements was her emphasis on meritocracy, which aimed to create a just and equal society based on individual talent and hard work rather than race or social background. This approach increased women's opportunities to enter politics. Thatcher talks about women when she said: "Women's duty is not to elevate the male spirit, but to express the feminine. The goal is not to create a world made of men, but to create a world of humanity by adding the female element to all its activities". Thatcher actively promoted the idea that women should be judged on their abilities, not their gender. Thatcher also introduced policies that sought to address gender inequality in the workplace, such as the Equal Pay for Equal Work act in the 1970, this act aimed to ensure that women received equal pay alongside men for equal work, thus removing one of the economic barriers that had historically limited women's political progress. In addition, Thatcher's economic policies, often considered to embody her insistence on the role of the state in the economy, which cut public spending and embarked on a program that included reductions in military spending. What is known as the "Thatcher Revolution" began. Called Thatcherism, which had a profound impact on women's participation in politics. By prioritizing deregulation and privatization, Thatcher aimed to create a more dynamic and competitive economy. This led to increased opportunities for women to start their own businesses and enter previously male-dominated industries, thereby challenging traditional gender roles and norms.

CONSEQUENCES AND EFFECTS OF WOMEN'S POLITICAL PARTICIPATION AFTER MARGARET THATCHER:

Nevertheless, the influence of Margaret Thatcher's efforts for women's political participation continued after her. It can be used as a gateway for women to struggle to participate in political issues. After Margaret Thatcher, many women entered politics and held several political positions. An example of these women was Ukrainian Prime Minister Yulia Tymoshenko, who was influenced by Thatcher's thoughts and beliefs, which was the main incentive to enter politics. Yulia Tymoshenko was a Ukrainian politician who led the Orange Revolution. She was the first woman to be appointed prime minister of Ukraine. She served from January 25 to September 8, 2005, and again from December 18, 2007 to March 4. In fact, Tymoshenko was very impressed by Thatcher's political ideology. In describing Margaret Thatcher she said: "Thatcher was a living example of leadership who did not give up or hesitate in moments of political peril, and I learned from her loyalty to her principles and her determination to fight and not give up." Also she admits that throughout many times as prime minister, always remembered Thatcher's words when she has said it: "I'm not a politician of consensus I'm a politician of persuasion". Her strong sense of the true duty imposed on every politician always gave me a sense of comfort during any political struggle. Our mission as leaders is not to go for office, but to use our power to improve people's lives and increase their freedoms. To this day, I admire his ability to achieve and have the hope of freedom that no one thought or hoped for, not even Mikhail Sergeevich Gorbachev, the former president of Russia - could not imagine as a possibility. But Thatcher understood freedom as nature itself because it runs through her veins. She was not a woman to take orders or accept the limited life imposed on her by her society. In Britain, where social class still often determined one's destiny, she was the daughter of a grocer who made her way north to Oxford and began life as a chemistry student. Then she faced every situation and entered the world of politics where only men entered. When she became Britain's first female prime minister, she ignited the ambitions of countless young girls around the world (and mine). Because of that, we can dream a lot. Nevertheless, Thatcher knew she brought something unique to power as a woman. As she said when she took office in 1979, "Any woman who understands the problems of running household will certainly understand the problems of running a country." Her combination of family values and financial priorities thus became a model for every elected leader who came after her.



Conclusion:

Finally, we can say Margaret Thatcher's political career serves as a significant example of women's struggle for political participation and breaking down barriers of gender inequality. Despite facing many early challenges, Thatcher proved that gender should not limit women's role in politics. Through determination, tenacity and leadership skills, she broke through barriers to become Britain's first female prime minister. Thatcher's achievements not only inspired women to pursue careers in politics but also highlighted the urgent need for gender equality in all areas of society. And efforts to overcome institutional sexism by challenging discriminatory laws, promoting women's representation and implementing vital gender equality policies. Challenging social stereotypes and supporting women's political careers through equal funding also explained how women can participate effectively in political discourse. Her struggle continues to resonate, focusing on empowering women and creating inclusive political systems that recognize and value women's contributions. Because only then can we truly achieve a society that is fair, equitable, and representative of all its citizens, regardless of gender discrimination.

ARISTOTLE AND MENTALISM:



BY: KOVAN SINDİ

REFERENCE:

AN INTRODUCTION TO BRAIN AND BEHAVIOR, BRYAN KOLB AND IAN Q.WHISHAW. ARISTOTLE'S PHILOSOPHY OF MIND.

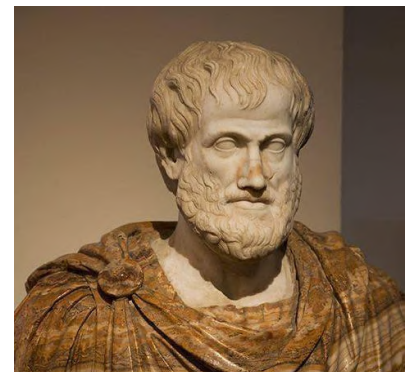
The assumption which claims that the Soul is responsible for behaviour is traced back to the ancient Greece philosophy and accurate Aristotle's philosophy. Before more than two thousand years ago Aristotle inspired by the Greek mythology of Psyche and Cupid. Psyche was mortal as every creature, but Cupid was immortal and descends from immortal Goddess, Venus. Because Psyche was mortal, the Goddess Venus rejected her marriage to Cupid. But Psyche has performed some tasks such as dedication, intelligence and compassion to become immortal.

The great philosopher Aristotle proclaimed that all human intellectual functions are result of individual Psyche. He argued that Psyche is a mechanism of life and it's absence from the body results death. He means that the non-material Psyche was responsible for human thoughts, perceptions, emotions and farther more for such processes as imaginations, opinions, desire, pleasure, pain, memory and reason.

As Aristotle proclaimed that the Psyche is not depends of the body. This view of point was transformed to the Christianity and other religions. This estimation has been disseminated throughout the world.

The philosophical view that a human mind or Psyche is the source for behaviour called; Mentalism, which is originally comes from Anglo-Saxon word for memory.

Because the mind or Psyche is non-material cannot be studied by scientific measures. After all, Mentalism has had an influence on modern behavioural research's, in many terms, such as sensation, perception, attention, imagination, emotion, motivation, memory and volition are still patterns of behaviour and the cause that related to these processes are focus of modern research in psychology.



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Roj A Me - Magazine



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Kurdistan, is a region with a rich cultural tapestry and resilient spirit, captivates hearts with its storied history and the unwavering determination of its people. From the rugged landscapes to the vibrant traditions, Kurdistan stands as a testament to the enduring pursuit of identity and freedom, igniting a passionate flame that fuels the aspirations of a proud and resilient community.

“Roj A Me” Profoundly influences the Kurdish community