



BRILL

Interview



Archiving Resistance

A Conversation with Dr Omar Sheikhmous

Omar Sheikhmous | ORCID: 0009-0005-6729-0182

Independent analyst;

University Exeter, Exeter, UK

omsheikh@gmail.com

Farangis Ghaderi | ORCID: 0000-0002-1706-2561

Institute of Arab and Islamic Studies, University of Exeter, Exeter, UK

f.ghaderi@exeter.ac.uk

Abstract

In this conversation, Omar Sheikhmous (author, researcher, activist, and broadcaster), talks with Farangis Ghaderi (author and academic at the University of Exeter), about his life, involvement with and contributions to Kurdish political and academic activities, as well as his archive hosted at the University of Exeter. The conversation covers the content and the development of the Sheikhmous archive, challenges of archiving resistance movements and preserving Kurdish materials, and the intersection of activism and archival practice. It also sheds light on Kurdish student associations and activism in Europe.

Keywords

Kurds – archive – activism – resistance – Kurdish students in Europe

Kurdish scholars have lamented the loss of a sizeable portion of Kurdish manuscripts and documents, particularly in the twentieth century under repressive conditions in Turkey, Iran, Iraq, and Syria.¹ Stories of loss and destruction of Kurdish collections and archives are prevalent in Kurdish historiographical and biographical accounts, as well as in literature.² Besides tragic accounts of loss, however, there are untold stories of determination to uncover, collect, and preserve Kurdish records. Indeed, over recent decades, significant archival initiatives have been founded in Kurdistan and in the diaspora, promising a new era of Kurdish knowledge production, and driving new ways of thinking about Kurds and Kurdistan by shedding light on unknown facets of Kurdish history, politics, and culture. Archives, fonds, and collections are found in Kurdistan and the diaspora and testify to the vision and dedication of unsung guardians of a nation's heritage and memory. While some archival initiatives in Iraqi Kurdistan have received limited public funding, in the absence of a state archival centre, these are primarily personal initiatives.

One of the most significant Kurdish private archives in Europe is the Omar Sheikmous Archive hosted at the University of Exeter (EUL MS 403), which records his lifetime's involvement in Kurdish political and academic activities. With over 10,000 documents, the Sheikmous Archive offers a uniquely detailed insider perspective on the formation and activities of major Kurdish political bodies in Iraq, Syria, and Iran, including the Patriotic Union of Kurdistan (PUK), the Kurdistan Democratic Party (KDP), the Democratic Party of Iranian Kurdistan (KDPi), and the Iraqi Communist Party, as well as numerous smaller groups, student organisations, exile associations, the Kurdish PEN club, and the Kurdish National Congress. Accumulated over five decades, the archive also includes rare documents, political pamphlets, maps, and personal correspondence with the likes of Jalal Talabani, Kamal Fuad, Fuad Masoum, Şêrko Bêkes (Sherko Bekas), and other leading political and cultural figures, as well as Sheikmous's extensive correspondence with scholars and academics around the world, including the world's leading specialists on Kurdistan, such as Martin van Bruinessen, Mirella Galletti (1949–2012), and Amir Hassanpour (1943–2017).³ Sheikmous generously donated the archive to the University of Exeter between 2007 and 2011.⁴ The archive is being digitised and will be gradually accessible on the *Kurdish Digital Archive* website.⁵

1 Hassanpour, *The Language Factor*, 66.

2 Ghaderi, "The History of Kurdish Poetry," 707–728.

3 Amir Hassanpour's Fond is hosted at the University of Toronto <https://discoverarchives.library.utoronto.ca/index.php/amir-hassanpour-fonds> (last accessed May 19, 2024).

4 To browse through the content of the Sheikmous Archive visit: <http://lib-archives.ex.ac.uk/Record.aspx?src=CalmView.Catalog&id=EUL+MS+403&pos=2> (last accessed May 19, 2024).

5 Accessible at <https://dame.exeter.ac.uk/en/home/> (last accessed May 19, 2024).

A prolific author, researcher, activist, and broadcaster, Omar Sheikhmous has made an enormous contribution to Kurdish studies over the last four decades and has also been closely involved with Kurdish political activism. He has published extensively on Kurds, human rights issues, migration, and Islamic studies. Sheikhmous was born in Amûdê ('Amouda) in northern Syria in 1942. He studied international relations, political science, and international politics at the Universities of London and Stockholm. From the 1960s to the 1980s, he assisted Kurdish resistance movements in Iraq and Iran, and was the editor of some of their newspapers in Kurdish, Arabic, and English. During his student years, he was a member of the executive committee of the Kurdish Students' Society in Europe (KSSE) and served as the editor of its English-language magazine *Kurdistan*. He was among the first generation of Kurdish student activists in Europe, where he was mainly active, until he joined Jalal Talabani and his friends in founding the PUK in 1975.⁶ Sheikhmous was a member of the leadership organs of the PUK, including the political bureau in charge of foreign relations, until 1986. For a number of years, together with his Swedish wife, Agneta Kling, he joined the ranks of the Kurdish *peshmerga* who fought the regime of Saddam Hussein for Kurdish self-government in Iraq. Agneta was the first foreign woman to join the *peshmerga* forces.⁷

After graduation, Sheikhmous became a lecturer and researcher in political science, and international migration and ethnic relations, at the University of Stockholm. This involved teaching courses on religion, society, and politics of the Middle East. He was a member of the board of the University of HTU (The High School in Trollhättan and Uddevalla) in Sweden, a member of the reference group of the Swedish Department of Education for establishing a university in the city of Malmö, and a member of Swedish PEN and founding member of the Swedish Committee for the Human Rights of the Kurds (SKKMR), in the years 1989–1995.

In 2001, Sheikhmous joined the Kurdish Service of the Voice of America (VoA) as senior editor, and from 2005 to 2007 was the director of the VoA's Kurdish service. He acted as personal advisor to Talabani while the latter served as President of Iraq from 2007 to 2012, and advisor to the Chair of the Syrian National Council in 2012, among other political roles. Since 2018, he has been engaged in a non-declared diplomatic effort for finding a peaceful solution to the conflict in Syria with the Syrian Independent Advisory Group, and

6 There were seven founding members: Jalal Talabani, Fuad Masoum, Kamal Fuad, Nawshirwan Mustafa, Adil Murad, Abdulrazaq Feily, and Omar Sheikhmous.

7 See 'Eli, *Agneta Kling*.

in developing a constitutional framework for language and cultural rights for non-Arabic-speaking groups in Syria.

In January 2024, during a visit of Sheikhmous to Exeter, this researcher had the chance to have a conversation with him on the contents of his archive, the challenges of archiving resistance movements, and the intersection of activism and archival practice.

Farangis Ghaderi (Farangis): *Kak Omar, you have built a unique and impressive archive covering multiple political parties, Kurdish activist movements in the diaspora such as the KSSE, and cultural organisations and initiatives in Kurdistan and in the diaspora across decades. What have been your inspirations and motivations in preserving such a rich collection of materials and documents?*

Omar Sheikhmous (Omar): I will start with an anecdote as to my interest of keeping most of what I received from different political parties and movements in Kurdistan and within the ranks of the KSSE. I was fortunate enough to come from a wealthy family. As a young man, from 1954 to 1961 my parents sent me to an American boarding school in Aleppo, called Aleppo College.⁸ I was attracted to the rich school library, and started reading selected books in alphabetical order of their authors' surnames, in competition with a friend of mine at the school. In six years, we managed to get through most of what we had intended to read. Later, my friend became a member of the Baath Party and ended up becoming the director of Syrian television and radio, while I got involved in Kurdish politics and joined the KDP in Syria, ending up in prison and later in exile. This practice of reading built solid foundations for my educational and intellectual development. In 1958, when I was 16 years old, I was comparatively more educated than my peers. Members of the KDP in Syria and the Communist Party of Syria were recruiting youngsters within their ranks, and they had their eyes on me. Luckily it was the KDP that I decided to join, and not the Syrian Communist Party, although I don't have anything against the Communist Party. When the leadership of the KDP realised that I was well-read, they sent me to educate their new recruits during the summers of 1959 and 1960.

This is all to say that I had intellectual interests since my youth, and that I was always interested in reading, buying books, and collecting materials. But in Syria, it was very difficult, because everything in Kurdish was forbidden at that

8 The school was initially established in 1860 in Aintab by Quaker missionaries to help Armenian communities in the Ottoman Empire. Following the division of the region by new state borders, the school moved to Aleppo in 1930. The school was affiliated with the American University of Beirut and the American University in Cairo.

time. We had to hide Kurdish books, as one could end up in prison for a number of years for having a book in Kurdish or about the Kurds. In fact, in the elementary school in my hometown of Amûdê, we were forbidden to speak Kurdish, not only in class, but even in the playground. The teachers and the principal actually recruited some students to spy on other students, and if they heard somebody talking Kurdish, even in the courtyard, they were subjected to punishment. It was very humiliating for children at that age to stand up with one leg in front of the blackboard as punishment. So we hid the literature that we had.

Farangis: You mentioned the difficulty of retaining Kurdish materials in Syria. In your interviews with Newzad ‘Elî, which have been published as a book, you noted that as late as the 1960s you had to bury Kurdish books, and while you were able to recover some of the books later, others were lost.⁹

Omar: There was a wave of arrests against leftists and Kurdish activists in Syria in 1960. I was one of those arrested at that time. We hid a lot of materials that we had in our homes so that it could not be used against us. And you’re quite right: a number of times, I hid all the books about Kurds that I had, and then I could not find exactly where they were buried, or new buildings were constructed in the area, so the books were lost.

When I came to Europe, I had all the freedom that I desired to research, read, collect, and learn from materials about Kurds. I was fortunate enough to end up at University College London, specifically at the London Institute of World Affairs, in the United Kingdom in 1962. I was impressed with all those marvelous libraries that Britain has, so I used to spend a lot of time at the Senate House library, the University College London library, the London School of Economics library, and even the local libraries in the Notting Hill Gate and Kensington areas of London. I used them quite a lot, and they helped me immensely. Because we had the freedom, we sometimes went to absurd limits trying to inform people about Kurds and Kurdistan. Even going out as youngsters on dates with our girlfriends, we talked about Kurdistan, so much that they got bored. So in Europe, I felt free, and could assemble all that I wanted about the Kurds and Kurdistan. My curiosity in searching for materials about the Kurds was ignited, and my hunger for information was aroused. This must have been an unconscious factor in accumulating all sorts of materials about the Kurds.

⁹ ‘Elî, *Pişkoyek le Xolêmêş*, 23.

Farangis: A unique feature of your archive is its diversity in content on the Kurds in all parts of Kurdistan and in the diaspora, and their political as well as cultural activities. What has contributed to this diversity? What have been your approaches to archival materials and documentation?

Omar: The Kurdish students who came to Europe in the late 1940s and 1950s were not big in number, but they were very active in spreading information and knowledge about the Kurdish struggle, Kurdish culture, and politics. Among these, one can mention Dr Noureddine Zaza, Ismet Cheriff Vanly in Switzerland, Dr Kamuran Bedirkhan and the Ghassemlou brothers Ahmad and Abdulrahman in Paris, Dr Wurya Rwenduzy in Vienna, Abdulla Qadir in Germany, and Tahsin Mohamed Amin Hawrami, Salah Sadallah, Dara Tawfiq, Shawkat Akrawi and Sadi Dizeyee in Britain. Most of these individuals played important roles in the establishment of two Kurdish student organisations. In 1949 Noureddine Zaza and the Ghassemlou brothers got together and jointly published a journal called *Dengê Kurd* which lasted a year. And in August 1956 came the KSSE. This was established in Wiesbaden in West Germany by 17 Kurdish students, from all parts of Kurdistan, living in different Western European countries.

After 1961, when the armed movement for autonomy in Iraqi Kurdistan started, we in Europe acted more or less as their lawyers, representatives, and diplomats, in order to spread knowledge about the struggle of the Kurds in Iraq and other parts of Kurdistan. That movement led to other activities, and making contacts with newspapers, the mass media, diplomats, political parties, and humanitarian organisations. These activities are reflected in the materials in my archive, including letters, leaflets, posters, and photos. In Western Europe, we had more freedom in our activities than Kurdish students in Eastern Europe. They could organise cultural events like Newroz, but for political activities, like in most socialist and communist countries, they needed the approval of the governments.

Unfortunately, the KSSE split in 1975 in Berlin, after the collapse of the armed autonomy movement in Iraqi Kurdistan headed by Mela Mustafa Barzani. One successor organisation that emerged from the KSSE was called the Association of Kurdistan Students Abroad (AKSA). AKSA was established by a group of leftist students from all parts of Kurdistan who were critical of the Iraqi KDP leadership and Barzani and were closer to the newly founded PUK headed by Talabani. This situation continued until the mid-1980s, when the role of the student organisations was replaced by party-affiliated organisations and cultural associations after the increase in the number of Kurdish migrants in most European countries.



FIGURE 1 Kurdish Students' Society in Europe (KSSE) publications in the Omar Sheikhmous Archive, EUL MS 403/5/8
COURTESY OF SPECIAL COLLECTIONS, UNIVERSITY OF EXETER

Earlier, in 1965, a group of nationalist Kurdish students, influenced by the thinking of Dr Jamal Nebez—one of the founders of the Kurdish nationalist movement *Komeley Azadî we Jiyanewe we Yekîty Kurd* (KAJYK) established in 1959—had split from the KSSE. They established the National Union of Kurdish Students in Europe (NUKSE), which lasted until 1977. KAJYK was later replaced by *Party Sosyalîstî Kurd* (PASOK), which was headed by Azad Mostafa and had the same pan-Kurdish ideological orientations of KAJYK, but with a socialist colouring. This influenced the emergence of a loyal student organisation called the Socialist Organisation of Kurdish Students in Europe (SOKSE) to replace NUKSE. This organisation existed from 1980 to 2005. However, most of the pan-Kurdish organisations and their affiliates were replaced by the Kurdish National Congress (KNC) that was founded and headed by Jawad Mela in London in 1985.

Nearly all documents produced by the KSSE in Britain, and its leadership publications in Berlin, as well as some other branches of the organisation, are included in my archives. The same can be said about the documents of AKSA. Some of the documents of NUKSE and SOKSE (which were sent to me) can also be found in my archives. However, my collection of materials was affected by my joining the armed movement from 1978 to the second half of 1981. I collected

many materials while in the mountains of Iraqi Kurdistan, but my materials were confiscated in 1982 by the Iranian authorities from the office of PUK in Tehran. I had left them there for safekeeping, to be posted to me in Europe in due course.

The other very important aspect that influenced my archive was that I met a large number of Kurds from other parts of Kurdistan for the first time in Europe. I was more-or-less the only Syrian Kurd in Britain at that time. The majority were from Iraqi Kurdistan, and there were a few from Iran and Turkey. We had a lot of *aha!* moments and experiences when we met each other. This was because in the Middle East, there were significant obstacles for contact between Kurds from different parts; the borders were strictly guarded and contact with other Kurds was not allowed. But in Europe, we met and exchanged, and realised that we shared many common historical experiences, and that our language, despite the different dialects, was quite similar. To meet Kurds from other parts of Kurdistan was very exciting for us. We understood we had similar causes. Therefore, we did not only want to help the movement in Iraqi Kurdistan, but when some Kurds were imprisoned in Turkey in 1959 and 1963, I was very active in the newly established Amnesty International to defend their rights. Likewise for Iranian Kurdistan in 1959 and later on.¹⁰

What was important for us and gave us a lot of enthusiasm was the interest in the Kurdish issue shown by the people, the media, and a number of good journalists, who were also interested in the Palestinians, and questions of democracy and human rights in Turkey, Iran, Iraq and Syria. We were getting a lot of feedback and positive responses to what we were doing. Apart from organisations like Amnesty International and the journalists, there were humanitarian organisations such as Oxfam, Save the Children, churches, or the Red Cross, that were very active in helping and collecting aid for Kurdish refugees and families that were in need. A number of times I actually received cash payments for Kurdish prisoners of conscience in Iraq and Syria, as well as Iran and Turkey, from Amnesty International's funds.

All these factors, my personal interest, and the conducive environment that we lived in, played a role in shaping my archive. The variation of my materials came about because I was interested in the Kurdish movement in all parts of Kurdistan, not only in my part. Thanks to my contacts with movements in all parts of Kurdistan, and with [non-Kurdish] opposition forces in the Middle East—including Syrians, Turks, Iranians and Iraqis with whom I had a lot of political engagement—I was sent a lot of material. We cooperated with demo-

¹⁰ Amnesty International was founded in London in May 1961.

cratically inclined and progressive political parties in Syria, Iraq, Turkey and Iran. We were not an isolated, nationalistic, narrow-minded group of people; we were quite open, and cooperated with each other. That's why I also collected materials about the opposition movements in Syria, Iraq, Turkey, and Iran, as you can see from my archives.

Farangis: The materials in your archive span across several decades from 1962 onwards. How have you sustained archiving as a practice, considering your activism, political commitments, and many relocations? What have been the logistic challenges in keeping your archive? Did you have any institutional support?

Omar: There was no institutional backing in assembling my archives, except for the research project on the Anfal and the genocidal campaigns in Iraqi Kurdistan, which was part of a bigger comparative research project on genocide and the Holocaust at Stockholm and Uppsala Universities in 1999 and 2000. For this project, I went to Iraqi Kurdistan and collected a lot of materials, something like 60 kilogrammes, that I had to take out through Iran. This was the only officially financed archival project. All my other materials were collected through my own efforts.

My student rooms and apartments were always full of books, pamphlets, and archival files, as well as cardboard boxes. In 1967, I left the United Kingdom for Berlin, on my way to continue my studies in Moscow. In Berlin, while waiting for a visa for the Soviet Union, I met some friends who instead convinced me to move to Sweden and apply for political asylum there, which I did. I had left my materials in suitcases at the home of a friend in London for safekeeping, and they were sent to me when I settled in Sweden. So my collection followed me when I moved to different places, except for the period in the resistance movement in Iraqi Kurdistan, and when I moved to the United States for a position at the Kurdish service of VoA, first as a senior editor and later as a director of the service. In Sweden we had very big cellars, so we kept my materials there, or in special storage facilities. We moved house eight times, and after the eighth time, my late wife Agneta said "That's enough," and she wouldn't move again!

Of course, as the archive grew bigger, the question was what to do with it. Later, I divided my archive into three parts. The first part, on the Anfal and genocidal campaigns in Iraqi Kurdistan, which was part of the research programme on genocide and the Holocaust, was donated to the Hugo Valentin Centre at Uppsala University.¹¹ The main body of the rest of the archive was

11 See <https://uu.diva-portal.org/smash/record.jsf?pid=diva2%3A394268&dswid=754> (last accessed May 19, 2024).



FIGURE 2 PUK leaders and peshmergas, 1980. From left sitting: Sheikh Ali Kashkol, Dr Arsalan Bayiz, Mala Bakhtiar, Omar Sheikhmous. The back row: Fatma Khan, Agneta Kling, Ronak Sheikh Janab, Pakhshan Hafid. ©Pakhshan Hafid. Reproduced courtesy of the Kurdistan Photo Library, University of Exeter

sent to Exeter, and the final small part is kept at my home. Every time I go to Kurdistan, I get a lot of books, and my place is still full of books. Before donating my archive to Exeter, I contemplated on giving it to institutions in Iraqi Kurdistan, but I wasn't sure whether they would be accessible to researchers. I was also afraid of misuse of the material for political purposes.

Farangis: Your positionality as a Kurdish activist, politician, academic, and intellectual figure has shaped your archive. Your close connections with political, as well as literary and artistic figures is evident in a significant number of materials, including correspondence with literary figures and handwritten notes and poems. I am curious about a file (EUL MS 403/7/4/4) on the Kurdish poet Şêrko Bêkes covering the years 1975–1986, that includes Swedish translations of his poems translated by you, Sigrid Kahle, Agneta Sheikhmous, Erik Olsson, and Lena Hagerman, a collection of his poems translated into French, a photocopied anthology of 89 of his poems, Sorani Kurdish handwritten manuscripts including the text of Bêkes' speech on receiving the Tucholsky Prize for persecuted writers in 1987, and an invitation from Swedish PEN to the award ceremony.¹² It looks like you played a role in

12 Digitised versions of these documents have been shared with the new Şêrko Bêkes Museum in Silêmanî.

preparing the ground for his recognition in Sweden and award of the Tucholsky Prize.

Omar: Well, I was never only interested in political matters. I also had my interests in literature, and culture in general, in all parts of Kurdistan. I wanted to help Kurdish writers and poets, not only political figures, to seek refuge and settle in Sweden and other countries in Europe. In Sweden, when Prime Minister Olof Palme was murdered [on February 28, 1986], for a number of years there was a lot of speculation that the Kurdistan Workers' Party (PKK) based in Turkey might be involved. The chief of the police who was conducting the investigation was quite incompetent, and actually bears a lot of the responsibility for the murder never really being solved. This speculation stigmatised the Kurds in Sweden for years. When the whole investigation into the supposed involvement of Kurds collapsed, people felt guilty about the way they had treated Kurds. This created a lot of positive sympathy towards Kurds. Kurdish organisations and migrants in Sweden joined together and wrote an official letter to the Swedish Government and Parliament, demanding an apology for the way that Kurds were treated during these speculations.

Since I was well-known among the Kurdish community in Sweden, the head of Swedish PEN got in touch with me and the famous Kurdish writer Mehmed Uzun, who was a member of their board, and told us they would like to nominate a Kurdish writer for the Tucholsky Prize. I nominated several Kurdish poets and writers at the time, and they chose Şêrko Bêkes among them as he was already on his way to Sweden. I was also involved in nominating Salim Barakat, who was very active within the Palestinian movement and was a close friend of Mahmoud Darwish. In fact, three Kurds received the Tucholsky Prize in different years: Şêrko Bêkes, Salim Barakat, and Muharrem Erbey. My wife and two of my students helped me in preparing the translation of Şêrko's *dîwan* [collection of poetry]. We decided to translate his *dîwan* entitled *Small Mirrors*, and the famous Swedish poets Lars Bäckström and Sigrid Kahle edited the translations and wrote a foreword for the book, which was printed before the award ceremony.

Farangis: As a nation without a national archival repository or state support, how do you see the contribution of private Kurdish archives in preserving and disseminating Kurdish heritage? How do you see the progress in Kurdistan towards establishing archival repositories?

Omar: One of the biggest problems for every researcher and writer on the Kurdish question until the 1970s, or even the 1980s, was lack of materials. This

was because the movements were illegal and not officially recognised, except during some short periods. Let me share another anecdote. Once, in the mountains, we were talking about the famous Kurdish writer and poet Sheikh Noori Sheikh Salih (Şêx Nûrî Şêx Salih). He was actually the first Kurdish Sorani novelist, but his manuscripts were lost when the security police raided his home. When his wife heard that the security police were coming, she threw all his manuscripts into a clay oven, burning them. A humorous friend of ours, whose name is Diler Seyid Majid (Dilêr Seyid Mecîd), commented “What a pity that Karl Marx did not have a wife like Sheikh Noori’s, to save the world from this *fitna!*”

Researchers always had a lot of difficulty in finding first-hand materials on the Kurds. That’s why we, more-or-less myself and a few friends, started collecting materials, especially when I became a researcher doing my postgraduate studies. I realised the importance of keeping archives, books, and materials on the Kurds, so they could be used by other researchers too. This was one of the main reasons, but it was also for my own reference. Whenever I wanted to write something or give a talk, I needed a solid basis for what I was saying. Because I was either a representative of, or in charge of Kurdish organisations abroad, many writers, journalists, and political parties were getting in touch with me to ask for materials. This was one of the incentives for me to continue to do the archiving. Other friends like Dr Ismet Cheriff Vanly, Dr Nouredine Zaza, and Dr Kamal Fuad also kept their archives in different places. Vanly’s archive is at the municipal library in Lausanne, and Zaza’s archive is in a library in Bern.

There has been an explosion of the writing of memoirs and documentations of oral history in Kurdistan, which is a positive development. There are now a number of documentation centres, like *Binkey Zheen* (Zheen Centre for Documentation and Research), and the Dr Izzeddin Mostafa Rasool Centre in Silêmanî, that have very rich collections. Similar centres are developing in Hewlêr and other places. There was a huge vacuum in the availability of materials, but now we have an abundance of them, and that’s good.

The other point is that the world has changed. The internet and media have helped so much. I remember when we sent letters to Kurdistan, it would take three months, smuggling them through airports and borders. When we managed to get fax machines, telex, or satellite phones, we were very happy. Now the internet has changed the nature of our communications, and there is a revolution in information and accessibility. Many Kurdish archival materials in Europe, the United States, and the Middle East (including Iraqi Kurdistan) are being digitised, to be accessed universally. This development will immensely help current and future researchers of Kurdish studies, despite the problems

that might emerge due to very large and speedy changes in information technology.

To find out more about the Omar Sheikmous Archive (EUL MS 403), you can read the blog post series written by archivist Dr James Downs that explore the collection in depth, available at <https://specialcollections.exeter.ac.uk/2020/04/16/exploring-the-omar-sheikmous-archive-part-1-the-kdp-1945-1975/>.

References

- ‘Elî, Newzad. *Pîşkoyek le Xotemêş: Beşêkî Giring le Jiyannamey Homer Şêxmûs* [An Ember in the Ashes: An Important Part of the Biography of Omar Sheikmous]. Silêmanî: Rûn Publishing, 2010.
- ‘Elî, Newzad. *Agneta Kling Yekemûn Jine Pêşmergê Biyanî le Şorişê niwê da* [Agneta Kling The First Foreign Woman Peshmerga in the Kurdish Resistance]. Silêmanî: Narîn Institute, 2022.
- Ghaderi, Farangis. “The History of Kurdish Poetry”, in *The Cambridge History of the Kurds*, eds. Hamit Bozarslan, Cengiz Gunes and Veli Yadirgi, 707–728. Cambridge: Cambridge University Press, 2021.
- Hassanpour, Amir. *The Language Factor in National Development: The Standardization of the Kurdish Language, 1918–1985*. Lewiston: Edwin Mellen Press, 1992.

Kurte

Di vê gotûbêjê de, Omar Sheikmous (nivîskar, lêkolîner, çalakvan, û weşanger) ligel Frangis Ghaderiyê (nivîskar û akademîsyen li Zanîngeha Exeterê), li ser jiyana xwe, beşdarbûn û hevpariya xwe ya çalakiyên siyasî û akademîk ên kurd, ligel arşîva xwe ya li Zanîngeha Exeterê diaxive. Gotûbêj, behsa naverok û pêşveçûna arşîvên Sheikmous, zehmetiyên arşîvkirina tevgerên berxwedanê, parastina materyalên kurdî û hevpariya çalakvanî û pratîka arşîvkirinê dike. Herwiha, gotar balê dikişîne ser komeleyên xwendekarên kurd û çalakvaniya li Ewropayê.

Kilmnus

Na xoşebere de nuştox, cigêrayox, çalakîker û weşanger Omar Şêxmûs derheqê cuya xo de, derheqê beşdarî û pêşkêşîya xo ya aktîvîteyanê siyasî û akademîya kurdan de û arşîvo ke Unîversîteya Ekseterî de pêşkêş beno, derheqê ci de nuştox û akademîsyena

Unîversîteya Ekseterî Farangîs Ghaderî reyde qesey keno. Xoşebere hem muhtewa û averşiyayîşê arşîvê Şêxmûsî, hem zî zehmetîyanê arşîvkerdişê tevgeranê xoverodayîşî û muhafazekerdîşê materyalanê kurdan, hem zî hembirîşanê aktîvîzm û pratîkê arşîvkerdişî xo rê kena babete. Aye ra wet, xoşebere dezgehanê wendekaranê kurdan û çalakîkerîya Ewropa ser o vindena.

پوخته

لەم وتووێژەدا، عومەر شیخمووس (نوسەر، توێژەر، چالاکوان، و میدیا کار)، لە گەڵ فەرەنگیس قادری (نوسەر و ئەکادیمی لە زانکۆی ئیکسپێتێر) لە بارەی ژيان و خزمەت و چالاکییە سیاسی و ئەکادیمیەکانی خۆی بۆ کورد دەدوێت، و هەروەها باس لە ئەرشیفەکە ی خۆی کە لە زانکۆی ئیکسپێتێر دەکات. گفتوگۆکە ناوهرۆک و پەرەسەندنی ئەرشیفی شیخمووس و ئالانگاریەکانی ئەرشیفکردنی بزوتنەو بەرخۆدانەکان و پاراستنی کەرەستە ی کوردی و تیک ئالانی چالاکوانی و پراکتیکی ئەرشیفی دەگریتهوه. هەروەها تیشک دەخاتە سەر کۆمەڵەی خۆیندکارانی کورد و چالاکوانی لە ئەوروپا.