

**Mother Tongue and Its  
Use as the Basic  
Element of Culture**



# MONITORING LINGUISTIC AND CULTURAL RIGHTS

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Amed (Diyarbakır), April– May 2020

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## **Introduction**

Each word, each concept has undoubtedly both a general meaning and a specific meaning in every language for each nation, shaped by experiences of that nation throughout its history. For example, in Kurdish and for Kurds, the first and perhaps the most important words that come to mind are "**language**" and "**culture**".

Although general definitions such as "*language is a mean of communication*" and "*culture is all material and spiritual associations of humanity that are undoubtedly passed on from one generation to the next*", these concepts can be defined in dozens of different and unique ways by Kurdish people and of course, we can prioritize these specific definitions and descriptions from general descriptions and definitions. Because Kurds who settle for their own "self", attributed different meanings to these concepts in order to protect and maintain their existence, count them as basic elements of their own "existence" and consider them as such "*language is the sign of common identity*", "*language is the cradle of culture*", "*language is the warehouse of experiences*", "*language is filtered history*", "*language is the strainer of time*", "*language is to be*", "*culture constitutes a person's identity*", "*culture is a way of thinking of a society*", "*culture is the history on today*", "*culture is the greatest work of humanity*".

The workshop in which the decision of the formation of the Kurdish Language and Culture Network was manifested was held on 11 and 12 of January in Amed (Diyarbakır). Those who attended this meeting were people who have worked devotedly in field of language and culture for years. They were people who have always been at the forefront in the field of writing, thought, language and culture; fulfilled all their responsibilities and worked with great effort, hope and devotion to raise voice of Kurdish and color of Kurds in all areas of life and in world public opinion. This multi-colored and creative com-

ponent will undoubtedly be pioneering and illuminating for Kurdish language and culture.

This study is also a follow-up study and addresses this meeting. It is a report both for memory of the Network, for Kurdish and world public opinion. Certainly, there have been many efforts of many people but it is not possible to mention all of them but I would like to especially mention Cevahir Sadak Düzgün for her encouragement and Cuma Çiçek PhD for his patience guidance. Additionally, thanks to all the devoted and enthusiastic people who participated in the Kurdish Language and Culture Network workshop. It is hoped that this report, prepared under general extraordinary conditions, will be beneficial for the preservation and development of Kurdish language and culture.

### **International Law and Linguistic Rights**

Linguistic rights, that is, rights related to language in international law, are widely evaluated within the framework of cultural rights and education rights. Under international law, this is a civil and humanitarian right and people have the right to use a language or languages individually and collectively for communication in private and public spaces.

In the international arena, there is a general consensus on linguistic and cultural rights, both in many states and community associations, as well as in many social and cultural organizations, and progressive civil rights advocacy organizations. With many domestic and international conventions, many people and states have secured these basic human rights. Organizations and states outside of these conventions are asked to accept and implement rules of these conventions announced by the world public opinion.

The Universal Declaration of Human Rights, which consists of 30 articles and is the most important agreement defending human rights, was adopted at the 183rd session of United Nations General Assembly in Paris in 1948. It is the most effective, fundamental and best known agreement. The International Covenant on Economic, Social and Cultural Rights, was voted on in 1966, and entered into force in 1976; the Universal Declaration of Language Rights was announced in 1996; the European Charter for Regional and Minority Languages was signed in 1992; the Convention on the Rights of the Child was signed in 1989; the International Covenant on Civil and Political Rights was signed in 1966; the Convention for the Protection of Human Rights and Fundamental Freedoms was signed in 1950; The Girona Manifesto on

Linguistic Rights was prepared by the International PEN's Language and Translation Rights Committee in 2011 and accepted and announced at the 77th plenary session of the International PEN General Assembly in same year can all be given as examples. In addition to these international agreements, many groups, minorities, organizations and states that are not parties to these agreements also made specific internal agreements within the framework of the basic articles in these agreements.

A few basic and common articles of these agreements are also included in the Universal Declaration of Human Rights and herein, can be mentioned as examples:

### **Introduction**

*The status of each language is the result of the combination and interaction of a wide variety of factors, including political, legal, ideological, historical, demographic, land area inhabited, economic, social, cultural, linguistic, socio-linguistic, interlingual and subjective nature.*

### **Article 7**

*1. All languages are the expression of a collective identity and of a distinct way of perceiving and describing reality and must therefore be able to enjoy the conditions required for their development in all functions.*

*2. All languages are collectively constituted and are made available within a community for individual use as tools of cohesion, identification, communication and creative expression.*

### **Article 15**

*1. All language communities are entitled to the official use of their language within their territory.*

*2. All language communities have the right for legal and administrative acts, public and private documents and records in public registers which are drawn up in the language of the territory to be valid and effective and no one can allege ignorance of this language.*

### **Article 23**

*1. Education must help to foster the capacity for linguistic and cultural self-expression of the language community of the territory where it is provided.*

*2. Education must help to maintain and develop the language spoken by*



*the language community of the territory where it is provided.*

*3. Education must always be at the service of linguistic and cultural diversity and of harmonious relations between different language communities throughout the world.*

*4. Within the context of the foregoing principles, everyone has the right to learn any language.*

**Article 41**

*1. All language communities have the right to use, maintain and foster their language in all forms of cultural expression.*

*2. All language communities must be able to exercise this right to the full without any community's space being subjected to hegemonic occupation by a foreign culture.*

**Article 47**

*1. All language communities have the right to establish the use of their language in all socioeconomic activities within their territory.*

*2. All members of a language community are entitled to have at their disposal, in their own language, all the means necessary for the performance of their professional activities, such as documents and works of reference, instructions, forms, and computer equipment, tools and products.*

Likewise, the statement of the International Covenant on Economic, Social and Cultural Rights can be given here in a broad framework.

*Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,*

*Recognizing that these rights derive from the inherent dignity of the human person,*

*Recognizing that, in accordance with the Universal Declaration of Human Rights, the ideal of free human beings enjoying freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his economic, social and cultural rights, as well as his civil and political rights,*

*Considering the obligation of States under the Charter of the United Nations to promote universal respect for, and observance of, human rights and freedoms,*

*Realizing that the individual, having duties to other individuals and to the community to which he belongs, is under a responsibility to strive for the promotion and observance of the rights recognized in the present Covenant;*

### **Status of linguistic and cultural rights of Kurds in Turkey**

Turkey, as a state, and many civil institutions and organizations in Turkey, "the Turkish people" regard these conventions and declarations as significant and useful, so they have been supported and advocated. The main problem of other communities in Turkey, particularly Kurdish people, is that Turkey prevents other communities benefiting from the rights entitled in these conventions by making reservations to certain articles of these conventions "by itself" and "for itself" with a great mastery. In this way, all adopted by Turkey "international" conventions and declarations have become "intranational/national" before entering into the borders of Turkey. As Turkey always upholds "nationalism", it has always approached these conventions and declarations with fear and reservations, and overall has signed them in a delayed manner. For example, the International Covenant Economic, Social and Cultural Rights, prepared in 1966 and entered into force in 1976, were signed by Turkey in 2003. Although a monitoring board was formed for the implementation of such conventions and declarations and temporary reports are meant to be prepared both by these boards and by the states parties to these conventions, unfortunately, these works are not carried out regularly and the works are carried out within the framework of viewpoint and laws of the "state". Again, the aforesaid convention, signed by Turkey in 2003, sets an example in this matter. Although additional time was requested from the General Assembly many times, and a period of four years passed, Turkey hasn't fulfilled its basic duties and responsibilities to the parties of the Convention. It also hasn't shared its observations and follow-ups.

Yet Kurds, as a linguistic and cultural group, cannot use their linguistic rights in the lands they live on. This situation has caused many negative consequences on both individuals and society. As a result, languages and cultures have faced death and extinction. As stated clearly and in detail in such conventions and agreements, Kurds have the right to live with their own language and culture and to exercise their fundamental rights arising from their existence.

In the surveys conducted in Diyarbakır, Mardin, Urfa, Van, Ağrı, Bingöl, Şırnak, Tunceli provinces and some districts of these provinces by Rawest Research

Company in September-October of 2019, as a result of assimilationist policies, the Kurdish language is alive among middle-aged and elderly people, while it is gradually decreasing among children. According to the results of the research, the rate of those who speak Kurdish with their parents or both Kurdish and Turkish is only 35%. The rate of those who can both read and write in their native language is 16%. 6% of the participants do not know their mother tongue at all, 15% cannot understand or speak, and 63% do not know how to write and read in Kurdish although they can speak it. Despite this serious situation, 88% of the parents want their children to learn Kurdish (Kurmanc / Zaza). Again, 83% of the parents want their children to have either a full Kurdish or bilingual (both Kurdish and Turkish) education in schools.<sup>1</sup>

The main reason for Kurdish language and cultural problems is the basic founding philosophy and codes of Turkey. Constitution, laws, statutes and regulations in Turkey have been set and applied with the aim of in a homogeneous nation, single color and single sound. In a period of nearly a century, linguistic and cultural policies were prepared throughout with this aim, and every government that came to power revitalized and developed these policies in accordance with these criteria and applied them in accordance with the conditions of that day. The current government acts with the same understanding and does nothing to create opportunities for linguistic rights, the use of these rights and language development. On the other hand, assimilation policies are implemented in full force, both publicly and secretly. This causes Kurds, as a linguistic and cultural group, to be deprived of their linguistic and cultural rights. This is the main reason for the problem.

Due to the existence of this problem, Kurds face many problems both as individuals and as a linguistic and cultural group. Apart from violating rights and not exercising the right, such practices cause many problems and psychological and sociological diseases. Since Kurdish is forbidden in all public services, people cannot benefit from these services; they cannot use their basic rights even though they fulfil their responsibilities according to the laws and pay their taxes. For example, since a Kurdish who does not speak Turkish cannot explain his problem when he goes to a hospital, his illness is not fully diagnosed and treated, and this causes great traumas. Although this may seem like a minor violation of the right to service, it ultimately means a violation of his right to life.

<sup>1</sup> Rawest Research, The status of Language Between Parents and Child: Findings of Field Research – Sum, September-October, 2019, [https://rawest.com.tr/wp-content/uploads/2020/02/Ebeveyn\\_Ana\\_Dil\\_Arastirmasi.pdf](https://rawest.com.tr/wp-content/uploads/2020/02/Ebeveyn_Ana_Dil_Arastirmasi.pdf).

On the other hand, "language compensation" payment has been made to the doctors in Turkey. It means that if a doctor knows another language in addition to Turkish and passes the exam of that language, he receives more money, because he knows another language. There is no such test for Kurdish language, even though millions of Kurds live in Turkey. Hence doctors speaking Kurdish cannot participate in such an exam and provide health services in the Kurdish language in places where Kurds live. In other words, if a doctor speaks any language such as Japanese, English, Chinese, French, and German and is employed in the place where the Kurds live, they are paid with an addition salary, although no other language is spoken. However, a doctor who speaks Kurdish will not be able to earn more money, although no language other than Kurdish is spoken and used where Kurds live. Since the Kurdish language is not given a status, the mentioned examination is not conducted for Kurdish.

Additionally, according to the results of the "Research on Language Related Problems in Patient-Physician-Pharmacist Communication" conducted by DITAM (Dicle Social Research Center) in March 2012, the native language of half of the doctors working in Diyarbakır is not Turkish. 17.7% of doctors are mostly, 46.4% of doctors sometimes, 64.1% of doctors in general; 26.2% of pharmacists often, 45.2% of pharmacists sometimes, and 74.4% of pharmacists in general have problems in relation to patients.<sup>2</sup>

The same problems and trauma are experienced in all areas of life such as education, cultural, economic, and political. For example, although it is referred to as "no one shall be deprived of the right of education" in the 42nd article of the Constitution of Turkey, the last paragraph of the same article says "no language shall be taught as a mother tongue to Turkish citizens at any institution of education" and so, Kurdish has directly been banned and kept out of the education system.

Another incident related to this example; as a result of the long-lasting demands and struggles of Kurds, within the framework of the European Union (EU) harmonization reforms, the existing government had to take steps in some areas and "Kurdish classes" were opened in some universities. Due to the existing mentality, they chose to use the phrase "Living Languages" by not giving Kurdish names to them. Linguistic rights aside, they see it as a prob-

<sup>2</sup> Research on Language Related Problems in Patient-Physician-Pharmacist Communication, <https://ditam.org/wp-content/uploads/2019/08/Saglikta-Dil-Sorunu-1.pdf>

lem for them to even pronounce the name of the language. This example is not only for education, but for all public and life spheres where such an approach and mentality is in question.

The courts have entitled the right to defend in their mother tongue, but those who have been educated in Kurdish civil institutions as a de facto and have studied Kurdish cannot translate in these courts, only those who have received a certificate from state institutions and have received state education can translate if the criminals and defendants request defense in their native language. In this way, the problem is not solved, because the translation and interpretation fees are met by criminals and defendants. That is, the costs of these services must be paid by the defendants.

There is the right to publish newspapers in their mother tongue and Turkey's President during his speech at the European Parliament President announced this as a big proclamation. But a few days after this speech, the one-day Kurdish newspaper, the only daily newspaper in Kurdish, was closed, banned and criminalized because it did not report for the state. Likewise, newspapers, agencies, websites and magazines published in Kurdish were also closed, the press cards of their employees were canceled, lawsuits were filed against them, and they were arrested, etc.

Kurdish elective courses were adopted; Kurdish can now be chosen and learned as an elective course in schools for two hours a week. But for this, the child must first be assimilated. They must be removed from their mother tongue until the fourth grade, before entering the fifth grade, families must notify the school of their request during the closed / holiday period, find a few people like them in the same class, to fulfil all conditions, a teacher who can teach Kurdish should be provided. The total number of Kurdish teacher is 30 while millions of Kurdish children live in Turkey. Many procedures must be followed; so that the child can learn his native language like a foreign language. After such a long list of conditions, if a miracle happens, that child is enrolled in Kurdish elective course at school but then, as a result of this family's request, that family will live like a "marked" family for the rest of their lives.

There is a state television channel that opened as a "great" reform presented as a blessing and favour to the Kurds every day. It is such a television channel that it realizes the aims of the state towards the Kurds with a great effort and "bad Kurdish dubbing". The main purpose and effort of this television is to show Kurdish as a weak, incomplete, inadequate language used by the losers and the needy, and that does not do anything other than jokes

that humiliate the Kurds. The use of words used by the supporters of an opposing political opinion is prohibited on this channel. Supposedly in Kurdish, but with "bad dubbing", a broadcast is done against Kurdish language and culture in general. Although the words used are in Kurdish, the movies and TV series shown are far from Kurdish culture. In 2015, the state changed the name of the channel and named it "Kurdî". In 2016, 12 television channels and 11 radio channels were closed and banned at a time, among which was Zarok TV broadcasting in Kurdish for children.

President of Turkey named the place where "Kurds live in" as "Kurdistan" during his speech in Diyarbakir. Then, immediately, a censorship was made in Ottoman Empire's archives for the word of Kurdistan and the name of "Kurdistan" was removed from "Mesail-I Mühimmei Kurdistan" section. The president, then, used "Norşin" the original name of a Kurd district. Immediately afterwards, there was a massive attack exhibited against him by the Turkish public and members and supporters of his party. No work has yet been done to return the names of the settlements. On the contrary, the signs or names placed for parks, streets, streets and similar places by the Kurdish municipalities have been changed.

It was decided that the Newroz Festival would be celebrated and owned by the state officials, but on the condition that its name is Nevruz. The Diyarbakır Metropolitan Co-mayor was prosecuted a case opened against him for using the letter "W" in an invitation and writing the name of the holiday as Newroz and sending the invitation to the lawyers and prosecutors of the city.

Kurds can now name their children in Kurdish, but they cannot register and print their children's names in the Kurdish alphabet. They also cannot use the text requested by their teachers as homework, for example "Jiyan". This name is censored as J... in the state system. Or a "teacher affiliated with the state" can change the name of a Kurdish child, for example, "Biryar" in his own way and make it Ramadan, and have it written on his arms so he does not forget.

Likewise, a Kurd cannot write in his commercial company in Kurdish letters. Or still the Kurdish language can be passed to the council minutes as "xxxxx- incomprehensible language" in Turkey's Parliament. These are just a few small examples. Similar examples may be the subject of studies that require more extensive research.

## **Purpose and Framework of Monitoring Linguistic and Cultural Rights**

While the Kurds' studies in linguistic and cultural fields are continuing, on the other hand, the problems they frequently encounter in these areas and the assimilation policies of the government continue. Therefore, there is a need for monitoring, recording and reporting. With these reports, an archive will be created about such studies and problems and the said archive will serve as a source for various studies and researches in the future.

Within the framework of Monitoring Linguistic and Cultural Rights, information will be collected, recorded and shared with relevant individuals, institutions and those who need this information. Since the studies on monitoring, recording and reporting have not been carried out regularly, many studies have been forgotten, information about them is not known much and researchers and new generations are deprived of them. The Kurdish Language and Culture Network will also evaluate its own situation with these reports and prepare the necessary programs for the future.

Another reason for preparing these reports is to inform the national and international public opinion on a daily basis, to compile and disseminate reliable, accurate and objective information for other institutions and organizations. In this way, both national awareness and sensitivity will be created and the opportunity to reach international areas will be obtained and the international public will be informed. Such studies are extremely significant for the use and implementation of the rights indicated in international agreements and conventions. At the same time, there is a need for this kind of studies in order to actual situation of these conventions in Turkey to be known by public opinion and the parties to these conventions.

In the framework of the Monitoring Linguistic and Cultural Rights, six preliminary reports will be prepared in line with these objectives. The reports indicated are:

1. A report evaluating Network of Kurdish Language and Culture
2. A report evaluating the survey conducted among participants during the workshop
3. A thematic report on the rights of the child and language
4. A thematic report on educational and linguistic rights
5. A thematic report on health and linguistic rights
6. A thematic report on author and linguistic rights

This report at hand is the first study on Linguistic and Cultural Rights Monitoring and includes the analysis and evaluations of the Kurdish Language and Culture Network workshop. Workshop 11 was held in Diyarbakir with the participation of nearly 300 independent activists and representatives of many non-governmental organizations from different and separate cities on 12 January 2020.

### **Workshop of Kurdish Language and Culture Network**

Especially after the 2000s, many studies on Kurdish language and culture have been conducted in Turkey. Within the framework of these efforts and studies, many institutions and organizations were founded, important mass movements took place, and national congresses specific to the field were organized. For example, Kurdi-Der was founded in 2004, which then opened 40 branches in Turkey. Official Kurdish language courses were opened. In 2004, the Enstîtuya Kurdî ya Amedê (Amed Kurdish Institute) was founded. Also in 2004, the Kurdish Writers Association was established. In 2005, TZP Kurdî, which has many institutions, organizations and personalities, was founded. In March 2012, the National Kurdish Language Conference was held with the participation of hundreds of linguists, writers and intellectuals and TZP Kurdistanî was founded at this conference. A “Kurdish Culture and Art Conference” was also held in 2012 with the participation of hundreds of artists and academics.

On the other hand, culture, art, theater, cinema, literature, children, festivals etc. were held by Kurdish municipalities in many cities and districts. The unique Kurdish newspaper AzadiyaWelat, which started to be published on a weekly basis in the early 1990s, started to be published daily in August 2006. During this period, many publishing houses publishing in Kurdish were founded; Magazines focusing on cultural, artistic, literary and language were published. However, in the municipalities where the Kurds carried elections, multilingual services started to be provided, the right to defend in their mother tongue was accepted in the courts, and dozens of TV and radio stations broadcasting regionally in Kurdish had positive and important effects.

These positive developments, which affect the society more and more day by day, suffered a great blow after the coup attempt in 2016, and the process gained a new aspect for the Kurds. The state of emergency was declared in the aftermath of the coup attempt, the existing laws were repealed if they are and whenever the incomplete and inadequate too, Turkey with the decree issued by daily developments (decree-law) began to be managed. The government, which



turned into a state after the "coup attempt", started to use this process with the power it seized, and turned more towards the Kurds to implement the mentality, basic philosophy and traditions of the republic. In a short time, hundreds of institutions and organizations such as television and radio channels, news agencies, publishing houses, newspapers, magazines and websites were closed and banned. Istanbul Kurdish Institute, Kurdî-Der, Kurdish Writers Association, Mesopotamia Cultural Center, Aram Tigran Conservatory, Cegerxwîn Academy Language and cultural institutions such as Nûda Academy, Ehmedê Xanî Academy, Zarokistan, Education Support Houses, Ferzad Kemanger Free School were closed, lawsuits were filed against their directors and employees, they were detained and arrested. All the Kurdish organization in Turkey, and people were criminalized, and charged with big charges, government trustees appointed instead of Kurdish mayors firstly lowered Kurdish signs, then changed the names of street parks, and buildings in Kurdish.

Although great efforts have been made to establish umbrella organizations, significant efforts have been made to strengthen the relations between individuals and institutions and organizations working in these areas, and although the importance of organization and solidarity has been repeatedly emphasized and identified, so far, unfortunately, there is no structure that can comprehensively point out Kurdish language and cultural problems in all areas of life, determine the general policies and the ways and methods that can be used to solve these problems, and that can be accepted as an authority both by the Kurds and by the society other than Kurds.

While this is the case on the one hand, on the other hand, the systematic policies of linguistic and cultural crimes have increased the danger for Kurdish language and culture. In order to eliminate such policies, a lot of work is being done on the basis of institution / organization and individually, but there is more need for a strong solidarity, a clear attitude and an effective program to change this situation.

In order to build a clear attitude, and to realize a strong solidarity and effective program by field experts, the participants came together at the workshop held on 22 and 23 November 2019 upon the call of 45 Kurdish intellectuals on 11 and 12 January 2020 in Diyarbakır. A conference was held by the language and culture workers and respective persons. After the congress, which was formed with the actual participation of 35 Kurdish intellectuals, according to the results of the meeting, which was accepted by 45 people, it was decided to develop relations and to ensure more participation. A secretariat of 3 people

was formed and the remaining 42 people were accepted as the Advisory Board. As a result of the decisions and suggestions from this convention, meetings were held with hundreds of writers, intellectuals, artists, academics, linguists, lawyers, civil society activists, etc. and invitations were made regarding further participation, determination of the agenda, people who could participate, and issues that they could work on. According to the characteristics of the people invited and the framework that was announced by the Advisory Board, the aim was to provide a strong social and intellectual representation to the workshop. For the first time, participation in all spheres of society would be ensured, and efforts would be made to ensure the participation of people from different and widespread views who could represent the society among the fields.

In this congress, 12 themes / tables were specified by the organizers. At these tables, experts from different regions and cities discussed linguistic rights, the relationship between language and national identity, the ways and methods of civil work, and the internal and external problems of Kurdish language and culture. They would consider broadly issues such as the main obstacles before it. A moderator and a person to take notes were determined for each table, and efforts were made to ensure the strong participation of people with different views in each specific field. The participants of all the themes were asked who else should be at the table; the list was further expanded and enriched with the recommendations of the Advisory Board and what should be called by the members of the specified tables.

These were the 12 tables where the moderator and note takers were specified before the meeting:

1. Table of Authors
2. Table of Publishers
3. Table of Culture
4. Table of Art
5. Table of Language and Education
6. Table of professional chambers and unions
7. Table of academicians and socio-linguistic studies
8. Table of Law and Rights Organizations
9. Table of Business People
10. Table of Communicators
11. Table of Women's Associations
12. Table of Children's Associations

The number of these themes / tables increased to 18 upon the recommendations made at the conference. Other tables established are:

1. Table of History
2. Table of Sport
3. Table of Kirmanckî (Zazaca)
4. Table of Religions and Faiths
5. Table of Health
6. Table of Kurdish Dials and Relation With Other Languages

The convention was organized by a few people, spontaneously, in a very short period of time, without promising opportunities and great hopes to those summoned. Then, although it was organized with limited possibilities and the main agenda item of the meeting - determining the consequences of the Kurdish language and culture and determining the solution methods and methods - it was stated that "What" and "How" questions were asked from all participants and officials, and this convention was in an extraordinary situation and under severe conditions; it raised the hopes of the participants and directed the discussions in the congress to the need for a common roof, and the discussions focused more on the framework of the nature of this umbrella organization.

On the first day, long discussions, evaluations and comments were made on organization, solidarity, institutionalization, networking and "what kind of structure". Then at thematic tables, the identification of existing problems and problems in specific areas and the solution methods of these problems and issues were discussed. As a result of these discussions, each table reached determinations and suggestions to the "What" and "How" questions and conveyed dozens of them to all participants.

### **Suggestions for Protection, Developing and Using of Kurdish and Status of Linguistic and Cultural Rights in Turkey**

At the end of the two-day meeting, the moderator and the note takers announced the discussions on their tables, the problems identified, the ways and methods suggested as solutions to these problems to the meeting participants. With a strong participation and valuable opinions, many results were obtained, and many different ways and methods were proposed. It was also very clear that such specific meetings had to be held; that each field had

to establish its own network within itself, and that the work should continue in a wide range.

With this need, as per the decision formed at the beginning of the congress and note takers, the board tried to bring together the common problem determination and suggestions of all tables in the form of a general report at the end of the meeting and presented them to the Advisory Board and the Network Secretariat as the main work to be done for the Network so that they could be included in their agenda.

Some common key points identified by the tables are presented below:

### **Common Points of the Tables**

\* The fragmentation of Kurds and Kurdistan in all forms necessitates the preparation of separate programs by taking this fragmentation into account. Addresses of every work to be done must be determined in advance; "Is it all over the world with the Kurds live at?", "Did the Kurds in the cities mostly Kurds live in?" "Is the Kurds living at west part of Turkey?" It has to consider questions to cover etc. For a linguistic and cultural study, an area should be determined as a goal. Kurds living in Turkey are determined as interlocutor of the work to be done by the Network for "now".

\* Although, according to all participants, the shortest way to solve the existing problems is "statehood" or "status", none of the participating were hopeful about the existing states and/or status, and for a solution, "returning to the essence" and "trusting self power" was seen as the only way out.

\* As always, the importance of Kurdish politicians to use the Kurdish language, to live with Kurdish culture, to embrace Kurdish and Kurdishness was expressed by the participants. But this time, finding solutions was not left to the political establishment; what was required of the political institution was the implementation of the methods and methods determined by the field experts and the network. The most important point for this is that the political institution does not see language and culture as a "political tool", on the contrary, it considers them as "authentic entities of life".

\* The Network should play its coordinating role very well in order to gain the most benefit with the least power in field studies and to strengthen the cooperation and cooperation in the works.

\* Although a lot of work has been done, studies do not reach their goals for most of the time, as a general planning is not established and field-specific agendas such as monthly, annual, and 10-year are not prepared. Therefore, they must first make the general planning of all areas for education in Kurdish and prepare their agenda.

\* First of all, in order for the Kurdish people to escape from auto-assimilation and assimilation; self-knowledge, self-love and self-confidence must be gained. For this, studies that will have a positive effect on the psyche of the society should be conducted.

\* Although patriots' general wishes and hopes are common, often minor differences can lead to differences and weaknesses. Nevertheless, despite all kinds of thinking, methods and ideological differences between individuals, the alliance should be strengthened with the solidarity between Kurdish speakers and Kurdish people, and the fact that the general aim is in line with national interests should not be overlooked.

\* The experiences of all peoples of the world whose situations are similar to the situation of the Kurds, including the linguistic and cultural studies carried out by the Kurds so far, should also be examined, recorded and ways to benefit from them should be applied.

\* Until now, Kurds have made many gains as a result of great labor and heavy struggles. Kurds should claim these gains in every way; they should work to achieve more by making an effort. A strong general ownership of gains such as "elective courses", "Kurdish departments in universities", "courses opened by municipalities in metropolises" will put pressure on the Kurdish rulers and open more doors for the Kurds.

\* It is necessary to establish a large center that will be a "Kurdish Memory" and to collect the products of Kurdish folklore, like the great ocean water; Under the leadership of this center, compilation techniques workshops should be established all over the places Kurds live, especially in rural areas, and all folkloric materials should be collected.

\* A comprehensive study should be conducted on settlements and geographical locations; where names have been changed, original names should be identified and registered, and legal applications should be made to ensure that these original names are formalized and used.

\* Efforts to "formalize" the Kurdish language should be pursued in all the activities carried out, and lobbying and diplomatic efforts should continue for this.

\* In order for Kurdish children not to break away from their own language and culture, incentives should be made for the establishment of children's gardens that provide education in Kurdish language and culture in all cities. With the help and solidarity of the families of children who come to these playgrounds, they should make a request from private schools, and it should be ensured that Kurdish education is implemented in their own schools or free schools are opened.

\* Programs and curriculum should be prepared for education, and general materials should be created according to the prepared curriculum. For this, many workshops should be held, the necessary studies should be made on in-house education, Kurdish madrasahs and world experiences, and the programs, curricula and materials suitable for these experiences should be finalized.

\* All tables should carry out studies that require specialization specific to their fields, and dictionaries and glossaries should be prepared by organizing workshops on the concepts of the disciplines.

\* Especially to publish magazines for all areas of life, existing literary, folkloric, cultural, artistic, critical, psychological, economic, etc. should be encouraged. Journals should also be strengthened.

\* Research should be done and a report should be prepared on the use of the right to education in the mother tongue in national and international legislation.

\* Although steps are not taken by the state and, on the contrary, the roads tried are closed for Kurdish in every field, private companies working in all vital fields need to take Kurdish into their own body and to force Kurdish to work with civil campaigns and public awareness efforts. For this, GSM operators, aircraft companies, private hospitals, market chains, etc. should be encouraged to work in places where Kurds live, and to recruit people who speak Kurdish.

\* Projects should be prepared and submitted to international institutions / organizations in order to strengthen relations with other peoples, to get to know each other and to create opportunities for diplomatic activities regarding the Kurdish language and culture.

\* Survey studies should be conducted in order to keep the public relations alive in all working processes, to continue working together, to know and determine the situation well and to achieve the intended purpose.

\* Kurdish teaching programs should be prepared and published. Existing Kurdish television channels should also review and strengthen their broadcast content. Zarok TV should also be strengthened, and programs that convey Kurdish culture and traditions to children need to be prepared and multiplied more.

\* Technological opportunities, especially social media, should be used well. Applications that teach the Kurdish language and culture should be prepared and their use should be encouraged. Cultural and artistic channels should be opened and promoted well on the Internet.

\* Especially literary and intellectual studies, all studies should be planned by taking the situation of the prisoners and prisons into consideration.

\* As a result of the workshops and workshops, a translation institution should be established, and this institution should lead the way in performing such important works besides the translation of world classics.

\* In order for Kurds to know each other well and to understand each other, all important works, especially literary works, should be transferred to other dialects of Kurdish; In order for Kurds to read each other's works, they must learn both the Latin alphabet and the Arabic alphabet.

\* The copyrights of all Kurdish and Kurdish works, especially cultural, artistic and literary works, should be protected and large-scale studies should be carried out for the promotion of these products.

\* Every New Year, an important Kurdish person should be named after her/him, symposiums, panels, seminars should be organized, scientific studies should be done and works should be published

\* Contemporary Kurdish literature is getting richer with new works every year. Literary awards should be given by a national institution for promotion and encouragement.

Apart from these basic common points, each table will convey the problems that they identify about the work in their specific fields and the solutions and methods related to them to the individuals and institutions in their field. The tables made decisions to put the application methods they proposed for the solution of problems as an agenda, to strengthen the private networks of the fields and to apply these agendas widely. Although there are common points mentioned above in all tables, some repeated determinations and suggestions were written again on different tables in order not to be unfair to other tables or to know which table has more of these determinations and solutions, and which one has progressed in more applications.

The answers given on the tables to the questions "What" and "Why" are as follows:

## **Table of Authors**

- \* The Kurdish classical society is disbanded; the Kurdish society naturally cannot defend and protect this language anymore.
- \* The biggest obstacle for Kurds is their lack of status.
- \* Authorship is seen and done as a spiritual work.
- \* Foreign languages have a negative effect on Kurdish view, spirituality, literary taste and authorship.
- \* The Kurdish language has some problems in relation with modern period.
- \* The field of authorship remains a bit elitist.
- \* In many fields, patterns and forms of another language are imposed on Kurdish.
- \* Kurds cannot create works worldwide due to lack of self-confidence.
- \* We are trying to make ourselves loved by the rulers
- \* It is the middle class who are readers all over the world, whereas Kurdish is read very little in the Kurdish middle class.
- \* The main problem of Kurdish is assimilation.
- \* The language of the Kurdish press has been shaped under the influence of other languages.
- \* The environment / horizon in which many Kurdish works were created is not Kurdish / Kurdish.
- \* The addressees of Kurdish articles are illiterate and not literate.
- \* Authorship is mostly done to protect and defend Kurdish.
- \* Although women have a stronger emotional bond with the Kurdish language, history and culture, they write much less.
- \* Habitat of the people and language has been changed. The existing language for new life is weak. Our duty is to raise this language and give it an age-appropriate face.
- \* Our language has been introduced as the language of ignorance and poverty.
- \* Our relationship with Turkish is abnormal, there is a hierarchical structure in between. Turkish plays the role of killer of Kurdish, people should try to save themselves in Turkish atmosphere.
- \* The language of marketing and education should be Kurdish.
- \* If every language has a story, we also need to know the story of Kurdish.
- \* Kurdish writers need to read and evaluate the heritage of Kurdish.
- \* Compilation dictionaries should be prepared.



- \* Works belonging to the Sorani dialect of Kurdish should be latinized.
- \* We need to know the Kurdish story well and adapt it to the modern story.
- \* Mentality and spirituality need to go together.
- \* This year (2020), should be left for the name of Baba Tahir-i Hamadanî, and a lot of work should be done on it, and it should be on the agenda of the Kurds, and each year should be welcomed for another person and work on them should be done.
- \* The Language and Culture Network should make an effort to increase the number of Kurdish literature readers.
- \* Literature awards should be given.
- \* Authors should also be organized among themselves.
- \* World classical works should be translated into Kurdish.
- \* Authors, publishers and cultural workers should hold workshops together.
- \* Studies should be done in children's and youth literature. For this, cooperation can be made with education and children's organizations.
- \* Efforts should be made to develop relations with the state for the publication of the books. This is also important for status to be achieved.
- \* The status of the authors in the dungeons should be taken into consideration in all studies.
- \* Kurds who write in Turkish should be invited to encourage them to write in Kurdish.
- \* There should be collaboration between the author, publisher, educator and other institutions.
- \* The copyright issue of the authors should be resolved.
- \* Authorship workshops should be organized.
- \* Each member should deliver 100 books to the Network and the Network should distribute 2 Kurdish books per household; thus, a good work will be received.
- \* A non-political initiative that will affect all areas should be established.
- \* In order for the language to be free, the people must be free first. In order for the language to have status, the people must have status.
- \* The network should be defacto, not official.
- \* Internal studies are needed for an awareness to be formed.
- \* A law needs to be established for living together and working together.
- \* The network should create an autonomous section for authors and publishers.
- \* The network should organize the relations between the domestic and the diaspora.

- \* Every month a topic should be chosen and discussions should be made on that topic.
- \* It should do practical work through institutions / organizations by determining awareness with network measurement.
- \* Studies should not be limited to one place, but should cover the whole of the places Kurds live.
- \* Economic opportunities should be provided for studies
- \* An annual agenda should be created for each field.
- \* General joint efforts should be made to prevent assimilation.
- \* A commission should be established to carry out standardization and it should be ensured that it is an authority for the whole writing field.
- \* Internal and international relations should be strengthened.
- \* It should be careful about sexist words and avoid them.
- \* Solidarity should be established by giving strong support to Kirmancki (Zaza dialect of Kurdish) in the the regions where Kurds live.
- \* Kurdish should be seen as a positive feature in finding a job.
- \* A strong domestic law should be established for coexistence and cooperation.
- \* Language must be described from a perspective of the land. Because the Kurdish problem is a country problem. If the status problem is solved, the language problem will also be solved.
- \* The network should get out of the halls and target the streets itself.
- \* The network should open institutions for Kurds and Kurdish (translation, criticism, etc.).
- \* The network should establish relations with politics, foundations such as Mesopotamia and Beşikçi etc.
- \* The Kurdish Language and Culture Network is a political effort and should make politics on the basis of language.
- \* Intellectuals field is also ahead in the field of politics and can be a guide to politics in many fields. This work is not against politics as it is not outside politics.

### **Table of Publishers**

- \* Kurdish publishers participated in this study as 15 people. The topics on which discussions are held are:
  - (1) Distribution (exhibition, library, sales, books purchased by the state),
  - (2) Copyright (relationship between publishers and authors), sponsorship,

politics and references from other parts of the society,

(3) Publishing departments (special departments, children, etc.),

(4) The publishers' association and the basic organizations related to society and side-by-side relations,

(5) Printing house,

(6) Editing, proofreading, etc.,

(7) Encouraging authors through award organizations.

\* The biggest problem is the lack of reading culture. Kurdish intelligentsia is very weak. Politicians do not read any books in Kurdish, they do not speak Kurdish and do not value Kurdish. Whether politicians or artists, distinguished people do not give the proper value to Kurdish and claim it.

\* Reading areas are very limited, new areas should be opened. Kurdish publishing houses located in the city do not reach the metropolises of Turkey, the Kurds in Turkey metropolitan areas do not have access to the city and the region.

\* Kurdish politics are very weak in this area. In this regard, it should make efforts both related to the situation and the duties and responsibilities of the state and bring the issue to the agenda of politics with the parliament. The regional municipalities have always been ignored, and this area has remained completely empty with the appointment of trustees.

\* Book sales centers are very few.

\* One of the biggest problems is the lack of promotion and advertising of Kurdish works and publications. TV, radio, newspapers and communication channels are quite weak in this regard and do not dwell on them properly.

\* Kurds do not have a distribution institution, this is a big gap and must be resolved immediately.

\* Kurdish bookstores are not very strong. Some Turkish bookstores do not want to sell Kurdish books, and some do not sell them due to fear.

\* The way to participate in book fairs and exhibitions is closed to publishers.

\* The State has an economic blockade on broadcasters. The State does not want the Kurdish market to develop.

\* Book prices are too high, readers complain about this; Since circulation is low, this causes increase in cost and increase in book prices.

\* There is a need for a printing press in the places where lots of Kurdish publishers and readers live.

\* Sponsorship is required for the development of Kurdish broadcasting.

\* Kurdish institutions and organizations should inform their members about buying books.

- \* Another purpose of publishing is trade, this should be paid regard.
- \* Education in the Kurdish language should be on the agenda, it will improve reading in Kurdish.
- \* Kurdish books do not reach the public, only authors and those concerned can find and read them.
- \* The editing and proofreading of Kurdish books is very poor, workshops should be established or training related to this should be given.
- \* Legal problems in the field of publishing should be monitored by establishing commissions by lawyers.
- \* Problems should be solved by standardization of orthographic rules. Because every publishing house has a different way and principles in orthography.
- \* There are dialect problems in Kurdish broadcasting, and some dialects are disadvantaged, and positive discrimination should be developed for disadvantaged dialects in this field. Because the State pursues conscious policies on this issue.
- \* There is productivity in the dungeons, but the produced texts do not reach print. They should be protected and printed. Publishers should adopt authors in prisons.
- \* Folkloric products facing an urgent disappearance should be collected, financed and printed. Because the language is also fed by folklore.
- \* Kurdish publishers formed a coordination in 2011. This coordination will continue to work in the Kurdish Language and Culture Network from now on.
- \* Discussions were held for the establishment of a cooperative, and these discussions will conclude in future meetings.

### **Table of Culture**

- \* Culture is the adventure of all aspects of life and is the basic legacy. If it is owned and maintained, it becomes a legacy. If it is unattended, it becomes a pillage for others. What we can save and protect from looting will be cultural heritage.
- \* This cultural heritage is a common life effort. Customs, folklore is a master of work and effort, engineering collective thought and shaping culture. It identifies them in an artistic way.
- \* Culture is learned through folklore, traditions and customs and ultimately creates a national identity.

\* Language, thought, myth and folklore distinguish the nation.

\* Kurdish cultural memory should be made visible. The collected materials should be preserved with good methods and disseminated with technological tools.

\* The works selected with scientific methods should be prepared and distributed for children with a good pedagogical methods.

\* Institutions and organizations should be opened for our basic works mentioned above.

\* It is necessary to leave aside the language of complaints and reproach and to produce opinions against the crimes policies.

\* Kurdish culture should become a need.

\* For cultural development, first of all, the political institution should start from itself and participate in the studies.

\* Academic studies should be conducted on Kurdish music.

\* There should be a control mechanism related to culture, their expert opinions should be effective on institutions and politics.

\* Studies should be carried out for children in order to transfer the existing heritage to new generations.

\* In order to reach the compilation sources without losing time, studies should be started immediately.

\* Access to compilation resources should be provided by making an effort by the network and creating a network of compilers.

\* A training program should be developed for compilers and archivists.

\* Scientifically working archivists should be trained in order to establish a national archive, to provide access to the collected materials and to classify them.

\* A scientific study should be conducted on compiled studies.

\* The network should allow cultural artifacts to reach the public and venues and display methods should be prepared for all cultural departments.

\* Efforts should be made for a project such as the "Folklore Studies Center", which was previously planned by Kurdish institutions and organizations and was inconclusive, as a project by the Kurdish Language and Culture Network.

\* Some projects should be prepared for the international public and presented to international institutions and organizations (such as UNESCO; UN).

\* The Kurdish Language and Culture Network should take diplomatic steps for finding funds and promotions.

\* The Kurdish Language and Culture Network should develop relations with Kurdish institutions and organizations in the diaspora and work together in cooperation.

\* Like legitimate cultural rights, some claims should be made from the State.

\* In public schools, some incentives and ways should be applied for children to receive education in their mother tongue.

\* For music lessons for children, lessons should be given with pedagogical methods starting from the first year.

\* In order for individuals to feel good about their language and presence, Kurdish announcements should be made at all airports and stations and these should be requested from the state.

\* Printing and broadcasting should be made in all dialects, and the Kurdish Language and Culture Network should act as an intermediary between institutions.

\* We have touched on many points above, with the condition that all rights of the sources and compilers are reserved, compilers should submit their works to the institutions. All copyrights should be reserved and art theft should be prevented.

\* Finally, our aim is to transform the Kurdish Language and Culture Network into an organization that can carry out all these works.

### **Table of Art**

\* Assimilation policies have a negative effect on Kurdish artistic products (theater, music, painting-sculpture, cinema, folk dances, etc.) as they are carried out in different ways on Kurds.

\* When artists present their arts, theater actors present their theaters in Kurdish, musicians perform their music in Kurdish, filmmakers make their films in Kurdish, unfortunately, Kurdish is either very limited or absent from their lives. Many artists memorize patterns, dialogues and songs, but unfortunately they do not live a moment of their lives in Kurdish.

\* As the artist plays an important role in the transformation of society, Kurdish artistic productions can also prevent assimilation policies to a certain extent, but unfortunately, Kurdish art productions remain very poor in this area.

\* Unfortunately, Kurdish art and artists cannot reach all the cells of the society very strongly. Of course, there are many reasons for this situation, one of them is undoubtedly the assimilation policies of the state, and the other is selfishness, populism, and insensitivity to the transformation and transformation of society.

\* Kurdish art has a great role and responsibility for the development and protection of the Kurdish language and culture. However, Kurdish politicians who belong to all different ideas of Kurdish politics should also predicate using Kurdish upon the development of Kurdish language and culture.

\* While it is possible to reach the public through TV channels, unfortunately we cannot benefit enough from this. Because there are more political programs on Kurdish TV channels, but the alternative Kurdish art that can reshape the society unfortunately cannot reach the public at the desired level.

\* As our ancestors said, "every grass grows on its own root"; For this reason, if a child does not hear the voices of the Şakiro and Meryem Xan while still in the womb, if they do not grow up with the poems of Melayê Cizîrî and Ehmedê Xanî, Kurdish stories and tales, if a child was still in the womb, with the voice of Egidê Cimo's mey (a small oboe), If a child has not trembled with its strings of Mihemed Şêxo's bazooka, then this grass will never grow on its root.

\* The prestige of the Kurdish language is gradually decreasing and its results are also reflected in art. On the other hand, successful artistic productions can increase the prestige of Kurdish.

\* Although translation brings some experience in the technical field, it kills the meaning and spirit of art in reality. Therefore rootless works emerge.

\* The criticism mechanism of Kurdish art is very poor, which prevents the development of Kurdish artistic creation.

\* The degeneration of Kurdish art and culture has been normalized. Unfortunately, the things that should shock us have become normal in our lives. Things belonging to the conformism of modernism have degenerated Kurdish life.

\* Artistic and cultural programs are drowning under the shadow of politics. For example, the color of politics is more prominent in Newroz Festival, which is a cultural holiday.

\* The seizure of local governments (trustee appointments) affected all areas of life. On the other hand, Kurdish art, which has a persistent character, did not end and continued its productivity. This, in turn, created new artistic initiatives.

\* Those who organize organizations in Kurdish should improve their own working quality. Artistic creation should not be made dependent on the economy.

\* If a song, a theater, a movie, a painting and a sculpture or a cartoon can reach children with a Kurdish soul, it could deal a great blow to assimilation.

\* Art and artists should be able to influence politics and play a role in building national unity.

\* Discussion of social issues, creation of cultural and artistic forums will

have a positive effect on community spirituality.

\* The content of channels that offer Kurdish art products should be strengthened and criteria suitable for Kurdish art and culture should be taken as a basis.

\* Education at all Kurdish art departments must be done persistently in Kurdish dialects.

\* Kurdish politics should create opportunities to act strategically for the development and protection of Kurdish art, to see the language issue as the main problem and to spread the use of language.

\* Politicians who can express themselves in Kurdish should speak in artistic programs and events.

\* Artistic institutions and artists should use Kurdish dialects in their social media accounts.

\* Kurdish TV channels should also promote the products of Kurdish artists who perform living practical art with works that are social heritage in their programs.

\* The Kurdish press should approach Kurdish art in a common and positive way and deliver the products of Kurdish art to the public.

\* Kurdish artists with different ideas should be able to come together more, strengthen and develop the relationship between them, and reinforce the support and solidarity between them.

### **Table of Language and Education**

\* Kurds should have plans and programs regarding language and culture. Under the planning, the working and duty areas of Kurdish institutions and organizations should be specified, and their plans, planning and programs should be in accordance with the general planning. Language and education should be prepared in accordance with this planning and program. This is one reason for assimilation and failure.

\* In order to understand how assimilated we are and to know the thoughts of our people and institutions on language, important research and survey studies should be conducted and the existing situation should be analyzed. Because we do not know how assimilated we are, we talk and do business according to estimates.

\* Studies on language and cultural awareness should be made, a delegation should be sent to countries whose situations are similar to us, and observations



should be made and a report should be prepared by looking at their plans and struggles. Finally, a general conference on awareness should be organized.

\* One of the important deficiencies in the field of language and education is the poorness and insufficiency of existing materials. Many materials are not modern and pedagogical. In order for the materials to always exist and renew, a material preparation center should be opened.

\* All Kurdish materials and writings should be prepared according to a common orthography and have the same terminology. In this regard, our institutions should act in one voice. For this, our institutions operating in the fields of language and academia should come together and gather.

\* One of the big problems is consciousness. Language awareness among the people is very poor. The public is not very interested in this issue and at the same time does not have the necessary knowledge on these issues.

\* First of all, our political establishment and all our institutions should start working on consciousness within themselves. The unconscious individual cannot raise awareness of others. There should be materials about this area so that a consciousness movement can be started among people. If the necessary level of consciousness does not develop in the public, the demand for language will always be stiff and poor. Theater, cinema and art fields should prepare necessary awareness materials on this subject. There should be continuous programs for this on television. The absence of a website on assimilation and consciousness is also a shortcoming.

\* In the field of children's education, opportunities and materials are also very few. A TV is not enough for children; There should be good and remarkable cartoons. The language of Zarok TV should be close to the language of the public. Kindergartens and nurseries should be opened for children. If opportunities allow, a children's institution should be founded and especially focus on children.

\* From now on, whatever will be done on behalf of the Kurds, all Kurdish circles should be encouraged to participate in the work.

\* Every institution should constantly promote Kurdish. Municipalities, publishing houses, chambers, non-governmental organizations should give encouraging awards for Kurdish studies.

\* Kurdish municipalities should provide bilingual services.

\* This formation should be strengthened, given a status and should have a center.

\* There should be a strong coordination between language and education institutions and other Kurdish institutions. There are no language institutions in some Kurdish cities. These institutions should be founded.

\* An area under threat and facing extinction is folklore. There is a risk that folkloric products will disappear in the next 10 to 20 years. That is why, as an urgent task, we need to compile and record our folkloric works and rituals.

\* Another area to be studied in the field of language is dictionary study; although there are hundreds of printed pocket dictionaries, thousands of our words are not included in these dictionaries, they only exist in oral language. Other nations stated this work as the most urgent work to be done and first prepared their dictionaries. We do not know exactly how many hundred thousand words we have. Dozens of our words die with each of our elderly people who die.

\* Conferences and rallies on the Kurdish language should be held on 21 February 2021 and 15 May. All institutions should have separate activities.

\* Teachers should be trained for all fields. Just the language teaching area is not enough. For example, teachers should be trained in areas such as Kurdish mathematics, music, history, literature and geography.

\* Educational institutions in some cities are not enough. Most of them are in city centers, so those in other neighborhoods have trouble reaching them. Especially in districts, such studies are very poor and in some districts, they do not exist at all.

\* Language and Education Table and Children's Table should be combined.

\* There is a need for an archive for Kurdish materials and studies, it should be a Kurdish Memory Center.

\* Although different associations have been established to teach languages, a language institution should be opened and all associations should be under the Kurdish Language Foundation. This institution should be established and should carry out more academic and theoretical studies, organize and coordinate other educational and language institutions.

\* A conference should be held for alternative education; An alternative education model should be created in Kurdish by discussing methods and models.

\* Opportunities should be created for free schools and they should be opened in every city.

\* Language and cultural studies are the duty and job of all Kurdish institutions and all institutions should take responsibility.

### **Table of Professional Chambers and Unions**

\* Institutions should do their work in a multilingual way.

\* Institutions should also use Kurdish in social media.

\* Professional institutions and organizations should carry out language awareness studies in order to establish Kurdish language awareness in society.

\* Every institution should carry out scientific studies on Kurdish according to its field of interest, and share the results of such studies with the public and international institutions.

\* Every institution should provide the necessary opportunities to learn Kurdish for its members.

\* Each institution should prepare visual materials according to the needs. These materials should be either for their own members or for the community.

\* All institutions have their own internal signs, posters, doors, etc. and should prepare them in two languages.

\* All professional organizations should conduct scientific studies on Kurdish concepts and prepare dictionaries and glossaries.

\* Every institution should have a voice and an attitude and carry out joint works with other institutions and organizations in order for Kurdish to be the official language.

\* When the administrative boards of the institutions are formed, it should be based on the selection of individuals who speak Kurdish and have Kurdish language awareness.

\* A language coordination should be established between professional organizations.

\* The administrative boards of the institutions should consider studies on language as the main agenda. Committees related to language studies should be established.

\* In order to raise a Kurdish language awareness in all institutions, Kurdish television channels should be kept open continuously.

\* All institutions should organize programs and celebrations for special days of the Kurdish language.

\* Every institution should periodically organize linguistic studies (movies, theater, concert, etc.) in order to raise a Kurdish language awareness.

### **Table of Academics and Socio-Linguistic Studies**

\* The Kurdish language is under threat due to the assimilation policies that have been going on for many years; The biggest indicator of this is that intergenerational language transfer has ceased and most of the Kurdish children do not live with the Kurdish language and culture.

\* Kurdish society is no longer a monolingual society but a multilingual society; solutions should be created according to this reality.

\* The Kurdish people should know their own reality, protect themselves and build their lives with this consciousness.

\* There is a need for a solution, not equality, but a multilingual system that concentrates on the native language.

\* The Kurdish language should have an official status and become the language of education and social services.

\* For this strong Kurdishness there is a need for 5, 10, 20-year general planning.

\* The language issue is a psycholinguistic problem. In order to strengthen the Kurdish language, the prestige of the language should be strengthened and increased and the visibility of Kurdish in the society should be popularised.

\* Language and culture transfer towards children should be directed towards the general purpose of all language and culture studies.

\* Kurdish institutions and organizations should strive for the strengthening and proliferation of Kurdish language spaces. Areas that deserve the most attention are:

- Family area

- Language, culture, art, entertainment and living spaces

- All Kurdish institutions and organizations, particularly political institutions

- Marketplace

- Education area

\* Teaching Kurdish is an urgent need and all available facilities should be used for this. For example;

- Elective courses in schools

- Resources in existing institutions, organizations and fields

\* All means of technology should be used in the best way to teach the Kurdish language and spread Kurdish culture. For example;

- Phone applications

- Youtube channels

- Establishing an online academy, etc.

\* The Kurdistan Region of Iraq experience and others are a great resource for the development and revitalization of the Kurdish language and culture. More benefits must be gained from these resources and cooperation that crosses borders should be established.

\* Studies on the Kurdish language and culture should be recorded in a common area / memory and a collective memory should be established.

\* It is very difficult for children who do not learn Kurdish in the family to learn the language outside. But they can learn the hegemony and formal language in any way. Families should be invited to make Kurdish become the domestic language. Multilingualism is better than monolingualism in any way.

\* Information on Kurdish sociolinguistics held by academics is very insufficient. Therefore, research studies should be done in every aspect and sociolinguistic data should be produced. For example, studies can be made on the following subjects:

-Use of language in the family

- Language availability in some popular industries; like football

-The situation of Kurdish among university students

\* A general and common terminology should be prepared for all fields.

\* In order for Kurdish to become an academic language, Kurdish academics should lead this.

\* As the areas of Kurdish language and culture in universities are narrowing, cooperation between academics and Kurdish institutions and organizations should be strengthened.

\* The public should be informed more in order to protect the work and studies of Kurdish academics.

\* The Kurdish language and cultural fields should be expanded in universities and Kurdish should be made the language of all undergraduate departments.

\* Cooperation between Kurdish academics should be strengthened and a Kurdish academic network should be established as a first step for this.

\* In order to plan the Kurdish sociolinguistics, it is necessary to make good use of the language experiences of oppressed peoples.

\* Both Kurdish and Kirmanc (Zaza) dialects are endangered. But Kirmanci is more in danger. Kurdish institutions and organizations should use all their power and resources for Kirmanc.

\* Kurdish is getting stronger academically, but becoming poorer among the public. Therefore, Kurdish academics should develop public relations with families and cooperate with Kurdish institutions and organizations so that the Kurdish language and culture can revive and develop among the people.

### **Table of Law and Rights Organizations**

\* Unitary policies being implemented by the Republic of Turkey.

\* The language of politics is Turkish, which poses a fundamental problem.

- \* Economic and personal interests have come into prominence instead of the language.
- \* Since language is not a language of instruction, there is no awareness of language in the society.
- \* Kurds find themselves psychologically forlorn because of their lack of status. This causes an increase in the psychology of oppression among the people.
- \* There is a shyness to speak Kurdish in public.
- \* Self-assimilation has occurred in the society due to the effect of assimilation policies.
- \* Although Kurdish lawyers pioneered society in many fields, they were lacking in language use and language studies. They have not conducted an organized and regular struggle.
- \* Bar associations, institutions, organizations working in the field of law and rights should participate in the language and culture struggle.
- \* Kurdish language education should be provided in bar associations in the places mostly Kurds live.
- \* Research should be conducted on the legislation on instruction in the mother tongue and a report should be prepared on this subject in the domestic and international arena.
- \* Assistance and consultancy should be provided for applications for the right to education in the mother tongue.
- \* A study should be conducted on the places whose names have been changed and legal applications should be made on this issue.
- \* Efforts should be made to ensure that experts in their mother tongue are included in the official translator lists at courts.

### **Table of Business People**

- \* Civil organizations work with a vision that takes into account the situation of the organizations.
- \* Economic institutions should use Kurdish in all their work. Business people should train their employees both in the institutions where they are on the board of directors and in their own workplaces and ensure that campaigns are organized.
- \* Use Kurdish language in all areas of life such as home, school, market etc. in order to eliminate the threat on the Kurdish language
- \* A television channel that will cover the Kurdish language and culture

should be established.

\* A dictionary of economic terms should be studied and the Business People Table should lead this work.

\* Steps should be taken for the Kurdish language to become the language of instruction. Business People Table's members should engage in lobbying and diplomacy on this issue.

\* Education in Kurdish should be provided in private schools. Business People Table's members will lead this business.

\* The items explained above are a few parts of language planning. The Network should make general and collective planning.

### **Table of Communicators**

\* The rate of speaking in Kurdish is gradually decreasing within the family and in politics.

\* Education should be in Kurdish, only in Kurdish.

\* There is no place where journalists who practice Kirmac (Zaza) professions can make a living. A journalist / reporter cannot only make a living with Kirmancçe. This causes journalists and reporters to move away from the Kirmanc language area.

\* Kurdish journalists are far from the world journalists' agenda. Journalists should study journalism once a year and exchange each other's experiences.

\* Journalists gather under the roofs of institutions, journalists should not be in the service of their institutions' politics, they should be in the service of journalism and language.

\* Media language has an impact on society, representatives and politicians should also speak in Kurdish. Journalists should oblige them to speak Kurdish and insist on Kurdish statements.

\* Journalists should speak Kurdish not only in their professional work but also in their daily life and relationships.

\* Media can teach the language, Kurdish media that only teaches in Kurdish should have organs.

\* The society also looks at social media, Kurdish media should make striking and powerful publications in areas such as social networks, Youtube, Facebook, Twitter, Instagram. It should broadcast in Kurdish on social media. Likewise, Kurdish media should support campaigns for the Kurdish language on social media.

\* The language of the Kurdish media is harsh and far from society. The language of the Kurdish media should be more temperate.

\* The content of Kurdish media organs does not appeal to the general public, entertaining TV series should be made.

\* There should be special programs for children and Kurdish culture and traditions should be transferred to children with such programs.

\* Part of the society is ashamed of Kurdish, the Kurdish media should clearly show that speaking Kurdish is an honor. For example, pedagogues should explain that multilingual children are not lacking in monolinguals.

\* News in Kurdish is less read, Kurdish language staff in Kurdish institutions are less than other languages; The content of Kurdish works should be improved and strengthened, and the number of Kurdish-speaking staff should be increased.

\* The majority of the Kurdish media prepare news in other languages and translate them into Kurdish. The primary language of Kurdish news agency websites should be Kurdish, and if necessary translated from Kurdish to other languages.

\* Original names of locations and geographical names should be written in all news.

\* The formation at the meeting should support the Kurdish media.

\* Children of this time are very attached to the internet, they use phone applications, so phone applications should be prepared in Kurdish for children and adults with special content.

\* Language and cultural studies are carried out in city centers, and news is prepared there. Language and cultural studies should be carried out in villages and rural areas and they should be included in Kurdish media.

\* Institutions and individuals from all other regions where Kurds live should participate in such studies and share their experiences and methods with each other.

\* Regional Kurdish media should be valued.

\* Only organs broadcasting in Kirmanc (Zaza) should be reproduced.

\* Language should not be turned into a means for political purposes, politics should be at the service of language.

\* The language of the Kurdish media should be close to each other.

\* The discussions on Kurdish media are not only about Kurdish, but also thematic studies should be evaluated. Everything that is published should be considered from all sides.

\* A special workshop should be held only on Kurdish media.



## **Table of Women's Associations**

\* The biggest problem is the single language education system. At an early age, children go to playgrounds and schools, causing them to assimilate at an earlier age.

\* Kurdish should be a daily speaking language and every home should turn into a school.

\* Assimilation and auto-assimilation is the destruction of language and culture and the inversion of history. Everyone should ask themselves the question "How well do I know myself?"

\* The women at this table see assimilation as a form of violence.

\* The politics of every society should be in the language of that society.

\* It is described that women have a fundamental role in developing and preserving language, but the development and protection of language and culture should not be the sole responsibility of women because this is a social responsibility. This sexist approach advocates for hidden violence against women.

\* The sexist words or terms in the language should be corrected. All linguists, teachers, journalists, intellectuals and artists should be careful about this. Because many words that have a sufficiently sexist structure under the name of protecting cultural heritage are used by these segments.

\* All institutions should provide education in Kurdish under their own roof.

\* All tradesmen institutions and organizations should be spoken about making their marketing language Kurdish.

\* In order to eliminate the elitism in social and cultural fields, cultural activities should go down to the areas and the society.

\* Women and children's programs should be increased as communication tools. Some Kurdish movies and TV series should be made in accordance with the social structure of the Kurds.

\* All women's activities such as March 8, November 25, etc. should be in Kurdish. The theme of the events of such days should be violence on the Kurdish language.

\* This component participating in the meeting should follow up the decisions taken regarding language development.

\* Each institution should include language training and using the language in its own programs.

\* Kurdish publishing and the Kurdish press should be sensitive to sexism and be careful about multiculturalism and multi-religion.

## **Table of Association for Children**

\* In some organizations that work with children, the language of the workshops is Turkish.

\* According to studies and researches, children are more comfortable and more self-confident in studies conducted in Kurdish.

\* If children are not approached on a scientific and correct basis, no positive results can be obtained about child studies.

\* According to the observations of children's organizations, the main problem is that education in the mother tongue is not practised.

\* According to the findings, some families do not focus enough on language. For example, they ask their own children what parents do not do in terms of language and culture. Although their parents speak Turkish with each other, they demand from institutions and organizations that their children speak Kurdish and receive education.

\* Those who work with children in language policy and awareness remained insufficient.

\* Due to the weakness of the relationship between organizations, the exchange between organizations does not take place well.

\* In order for children to learn their own language and culture, there should be harmony with a scientific discipline among institutions, especially among children's organizations. A single literature should be used in the fields as such an example, culture, language, art etc

\* Efforts should be made to create education policies in mother tongue for answers regarding education in the mother tongue.

\* According to the findings, the situation of children in terms of language and culture is not at all good. For example, when children are asked "Which televisions do you watch, which book do you read, what language do you speak?", examples about Turkish are usually given.

\* According to studies, the situation of children in terms of language and culture is getting worse in cities where war and conflict are taking place. So children are moving away from their own language and culture. In this case, it takes its power from the assimilation policies implemented by the state. The rate of speaking Kurdish among children in these cities fell by 50%.

\* Teachers working in children's workshops do not know Kurdish well. This has a great negative effect on children.

\* Since Turkish is the dominant language, children who know Kurdish nar-

row down both at home and outside and have difficulties in establishing dialogue.

\* Speaking in mother tongue according to the theme of the Children's Organizations Table, among 13 organizations, studies are carried out in one hundred percent mother tongue in 7 organizations. Fifty percent of other organizations use mother tongue in their work.

\* Some children's organizations do not work in Kurdish, and programs are provided in other languages and cultures. This causes children to be assimilated.

\* This formation (the Network) should be gathered in a single topic and make recommendations by making a general evaluation about Zarok TV.

\* The society should be informed about language and culture and the people and especially children should be encouraged to go to language and cultural institutions.

\* A board related to the internal relations of children's organizations should be established, follow these institutions in all respects and develop the solidarity between organizations.

\* A committee for preparing materials for joint studies about children should be established, and it should be ensured that it examines scientific and universal studies and prepares the necessary materials.

\* Employees working in children's institutions and organizations should be trained about language, consciousness, culture and pedagogy.

\* Children's journals should be published for children's studies and a dictionary should be prepared.

\* A media network should be established for Kurdish children's studies.

\* All organizations working on children should establish a children's assembly among themselves.

\* Children's gardens that use their mother tongue should be opened in many places so that Kurdish children can receive education.

### **Network of Language and Culture**

At the end of the conference, it was accepted that a comprehensive network was needed for the Kurdish language and culture, and a network called the "Kurdish Language and Culture Network" was established and its principles, working areas, goals and duties and boards were clarified and declared.

The nation building itself on monism does not recognize the right to live in languages and cultures other than the dominant language and culture. Re-

cent processes of assimilation policies have led to a weakening of the Kurdish society's consciousness of developing language and culture and establishing it. With this monist policy, the rulers want to eliminate the reality of nations and countries by assimilating languages and cultures. Against this assimilation planning, the Network must make an overall plan that develops and preserves language and culture. For this, there is a need to prepare a road map, language and culture strategy and to carry out joint work.

### **General Assembly and Secretariat of the Network**

At the end of two days, as a result of strong, satisfying and appropriate determinations were made in order to eliminate problems, obstacles and pain; The implementation of the solution tools and methods were explained and 27 people from the meeting were selected for the General Assembly of the Kurdish Language and Culture Network in order to achieve the main goals by creating the Network. Subsequently, these individuals who were elected on the same day gathered and elected a secretary consisting of 5 people. This secretariat announced the components of the Network to the public with a statement, prepared an internal regulation on its own work and started its work by creating its annual agenda.



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