

**Evaluation of Kurdish  
Language and  
Culture Network's  
Survey**



# **Linguistic and Cultural Rights Monitoring Project**

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Omer FÎDAN

Amed, August - September 2020

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## Introduction

The General Assembly of the United Nations (UN)<sup>1</sup>, with respect to the UN Resolution<sup>2</sup>, has expressly stated that one of its most fundamental objectives of foundation is to prevent any discrimination based on race, ethnic identity, sex, language and regionalism. Pursuant to this resolution, which also reminds eight conventions and « other texts that Member States have declared under the roof of UN”, it is stated that the States must protect linguistic and cultural as well as educational rights of minorities and other peoples living under their sovereignty,. Likewise, it is indicated that the States must respect the related rights and activities of these peoples for protection and development of their collective rights. Furthermore, the 2009<sup>3</sup> Resolution of the General Assembly states that the right to education is an unassignable and unalienable right. The same resolution further indicates that de facto and de jure practices may lead to discrimination, and significant social problems may arise on account of such practices. Therefore, it is stated that the State parties should genuinely endeavor to open up new opportunities for exercise of the right to education of minorities and peoples in their country.

“Foreign languages are our clothes, but our mother tongue is our body and skin; people can change their clothes, but cannot change their body and skin.” is a famous quote from the Finnish writer and teacher Antti Jalava, made known to Kurds by the immortal labor and endeavour of Kurdish language, Celadet Alî Bedirxan. In recent years, it is uttered by almost every Kurd. All Kurds from every walk of life and of very different political views from each other unite and concur with each other on the importance of the mother tongue and voice and repeat this utterance everywhere and on every platform. However, what is mother tongue?

The word «*mother*» used in this concept paves the way for the confusion in

1 United Nations, “General Assembly Resolution, A-Res-47/135,” 3.02.1993, <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N93/076/55/IMG/N9307655.pdf?OpenElement> access date: 17.01.2021.

2 United Nations, “UN Charter,” 26.06.1945 <https://www.un.org/en/charter-united-nations/> access date: 17.01.2021.

3 United Nations, “General Assembly Resolution, A-HRC-10-11-Add.1,” access date: 5.03.2009, <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G09/118/19/PDF/G0911819.pdf?OpenElement> access date: 17.01.2021.

the definition of this concept. This word causes the concepts of «*mother tongue*» and «*ethnic language*» to be confused with each other. Ethnic language and mother tongue are not the same thing. Mother tongue is the language that people learn after they are born and it plays a fundamental role in the formation of a person's social identity. In other words, mother tongue is the language that shapes one's personality. To further clarify and elucidate the difference between mother tongue and ethnic language, we can give the following as an example. If a non-Kurdish woman whose ethnic language is also her mother tongue marries a Kurdish man and learns the language of her spouse and their children grow up learning that language, then in this case those children's mother tongue will be different from their ethnic language.

If language is as the German philosopher Heidegger describes it « the house of being », in the case of a subjugation/oppression of any kind, every day Kurds' *house* is falling down on them a little more. To save and free Kurdish language from its current negative situation, there is a need for monitoring, observation, and recording, reporting and creating a memory. Within the framework of the Linguistic and Cultural Rights Monitoring Project, activities will be performed; works will be produced and disseminated scientifically, systematically and methodologically. On the one hand the world will be informed about the situation of the Kurdish language and on the other hand, a robust plan will be prepared for Kurdish language and culture, and Kurdish language's present situation will be seen more concretely. Such reports are necessary to know and to implement the linguistic and cultural considerations enshrined in international declarations and conventions. Turkey is already a party to many treaties and declarations contemplating linguistic and cultural rights. However, both internal mechanisms of Turkey and other States party to these conventions and declarations either do not whatsoever fulfil their responsibility of monitoring with regard to implementation of these conventions and declarations or fulfil it to a very small extent or insufficiently, or do not fulfil it objectively. With a view to carrying out serious, objective and accurate monitoring, Kurdish Language and Culture Network endeavours through such reports not only to provide independent and specific monitoring, but also to monitor the authorities and officials responsible for monitoring such implementation.

The present work is the second report to have been prepared for these purposes. The First Report titled *Zimanê Dayikê û Bikaranîna Wî Wek Hêmayaya Bîngehîn a Çandê* [Mother Tongue and Its Use as a Fundamental Indication of Culture] was prepared in Kurdish, Turkish and English and recently published. The report

provides an overview of international law, linguistic and cultural rights, the situation of Kurdish linguistic and cultural rights in Turkey, the general workshop that was concluded with a statement by the Kurdish Language and Culture Network, and identification of Kurdish linguistic and cultural issues, recommendations for protection and strengthening of the Kurdish language and culture, the foundation, development and announcement of the Kurdish Language and Culture Network, etc. Furthermore, all problems of the Kurdish language and culture have been described comprehensively one by one along with means and methods for solving them, and the suggestions for prevention of these problems have been presented.

At the General Workshop of the Kurdish Language and Culture Network, held on January 11 and 12, 2020, in Amed, the participants were asked to respond to a survey. A total of 300 people from twelve fields of activity such as trade unions, academy, writing/authorship, music, theater, cinema, photography, healthcare, business, language, law, etc., who are experts in their respective fields and pay special attention to Kurdish language and culture, attended this meeting. Among them were people who work independently as well as those who work under the roof of civil society organizations and other organizations such as magazines, publishing houses, foundations, associations, initiatives, etc. and those from many cities both in Turkey and Kurdish Region, such as Amed, Batman, Wan, Mêrdîn, Colemêrg, Semsûr, Dîlok, Meletî, Antalya, Istanbul, Izmir etc.

This report is the second report prepared with respect to the said meeting. This report provides a general assessment of the survey conducted with the participants of this work. The aforesaid survey conducted with 187 people was evaluated meticulously and in detail, and an attempt was made, through this field work, to find strong, comprehensive and definitive answers to some basic and general questions and to better identify and monitor language rights violations.

It should be kept in mind that this survey, which was answered by 135 men, 44 women and 8 people who did not want to indicate their gender, was conducted in a specific field and by experts in their fields who are concerned about and putting in effort about language and culture. In this survey 11 questions were asked and it was attempted to understand both the individual linguistic and cultural situation and the general situation of the environment where these people who specialize in their fields live. Participants in this survey were also classified by age as individuals between 18-25 years old, 26-35 years old, 36-45 years old, 46-55 years old, 55 years old and older. According to this classification 9 people were 18-25 years old; 61 people were 26-35 years old; 59 people were 36-45 years old; 33

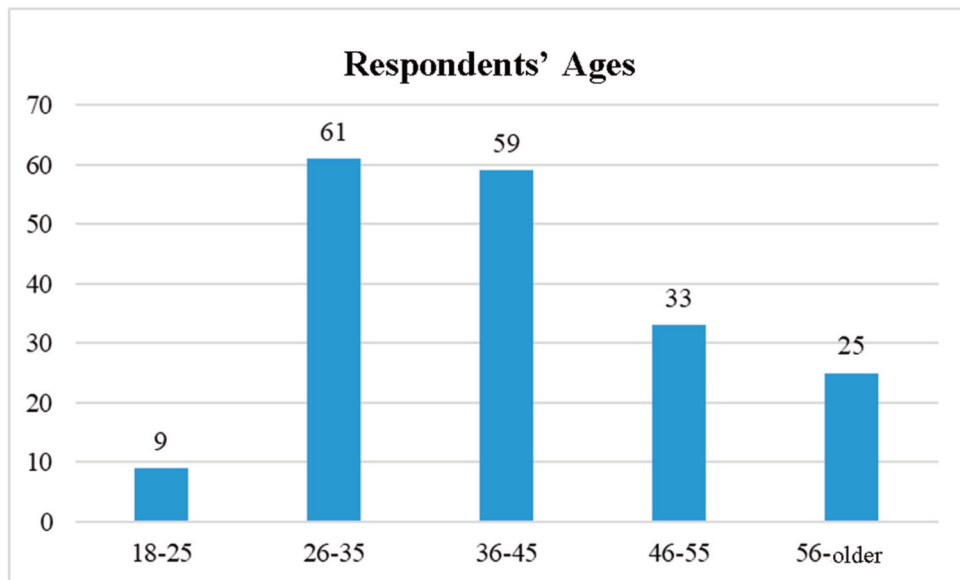


people were 46-55 years old, and 25 people were aged 56 years or older. Although the respondents of this survey are from many different regions and there is a strong diversity in terms of gender and age, it cannot be considered to provide a general picture of the situation of the Kurds. To understand the overall situation in different regions, a separate survey should be conducted with more people (a wider sample) and way more specific questions.

This report comprises the results of a survey of eleven (11) questions. This survey was prepared and conducted with the aim of identifying the particular situation of Kurdish language and culture endeavours and volunteers. Writing a public report was somewhat difficult because at first there was no idea that the results of this survey would be made public and it was prepared with a somewhat narrower objective. Furthermore, as there were no specific options for the survey questions, the participants wrote many different things and numbers, and the number of options to be analyzed in the survey was greatly increased. Despite the many reasons and problems of this kind, we tried to draw useful conclusions from them and to organize that disseminated information and present it to the public. We have evaluated the information at hand through 15 graphs and 2 tables, and we have tried to explain it briefly. Finally we made an effort to write some general analyses and assessments as well as conclusions that people could draw from this survey and that could be the main topics of some new research. During preparation of this report, esteemed fellow of mine, Dr. Cuma Çiçek, was a very strong supporter and collaborator for me. For his selfless work for and dedication to Kurdish language and culture, and support for this work, I would like to extend my thanks and appreciation to him. Also, my dear friends Cewahir Sadak Duzgun and Savaş Dede became the luck and the means I needed in the face of the misfortune caused by time and lack of means at the time; therefore I am now and will always remain grateful to them.

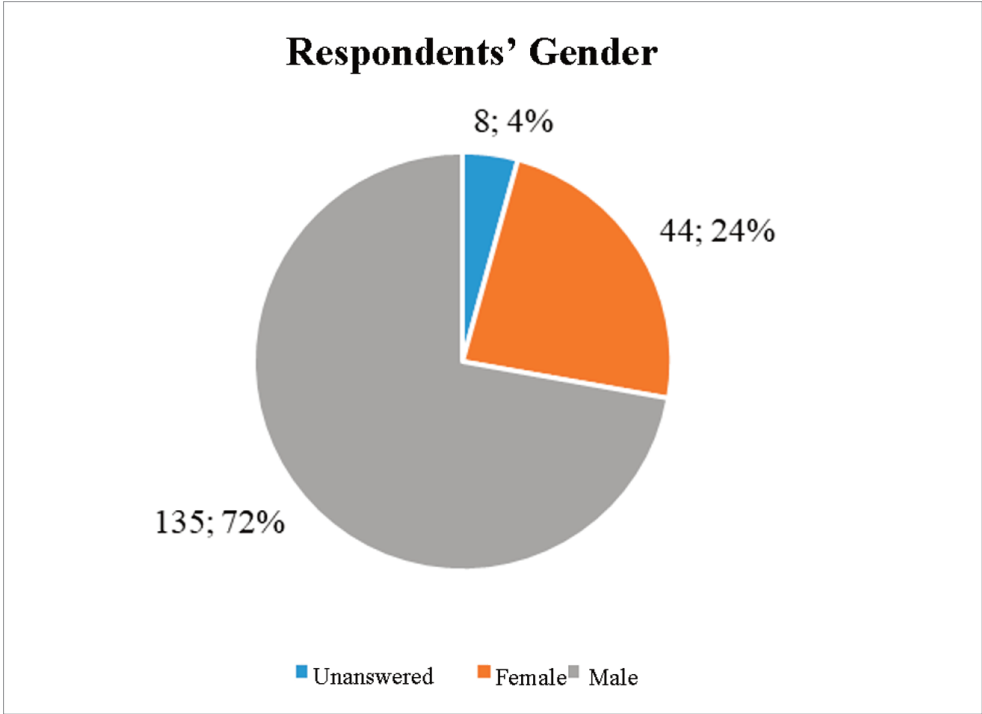
## 1. Main Analyses

**Graph 1: Survey Respondents by Age**



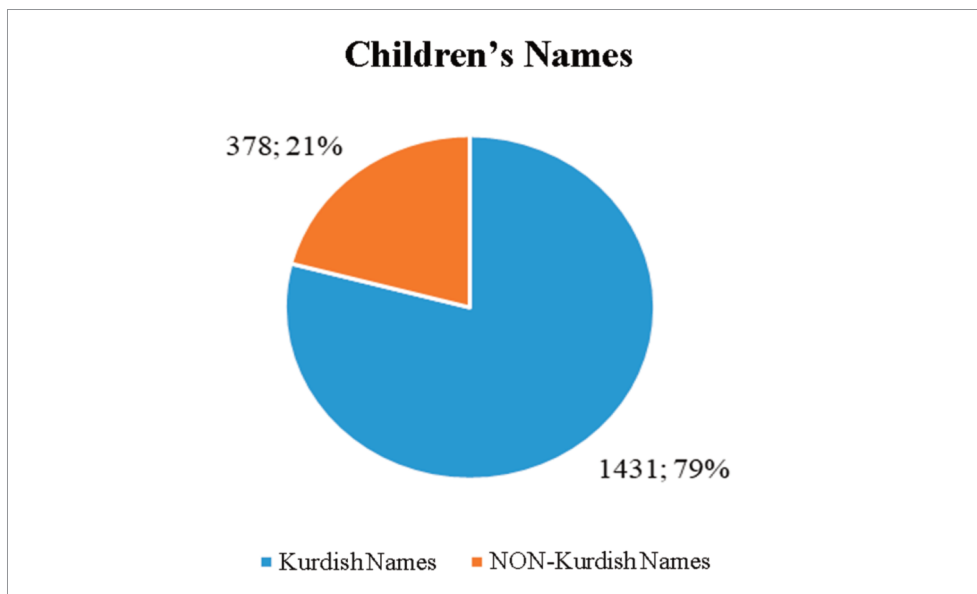
In terms of age, 9 people (5%) were between 18-25 years old; 61 people (33%) were between 26-35 years old; 59 people (32%) were between 36-45 years old; 33 people (18%) were between 46-55 years old, and 25 people (13%) were aged 56 years and older. Apparently, those who endeavor and put in their efforts for Kurdish language and culture are largely in the middle age (26-55). The participation of the elderly is not low compared to their proportion in the society. However, even though children and young people are the most important groups for the preservation and strengthening of languages and cultures, the proportion of young people among these groups working and endeavoring for Kurdish language and culture is very low. Children and young people are essential and fundamental for preservation and development of the language and culture, therefore more efforts should be made to draw the attention of children and young people to Kurdish language and culture and works and activities aimed at them should be expanded.

**Graph 2: Survey Respondents by Gender**



Of the participants in this survey 44 (23.5%) identified their gender as female; 135 people (72.2%) specified their gender as a man, and 8 people (4.3%) left this question unanswered, i.e. did not specify their gender. Although a very important role is attributed to women in the creation, preservation and development of language and culture, the proportion of women in organizations' efforts and works with regard to language and culture is low.

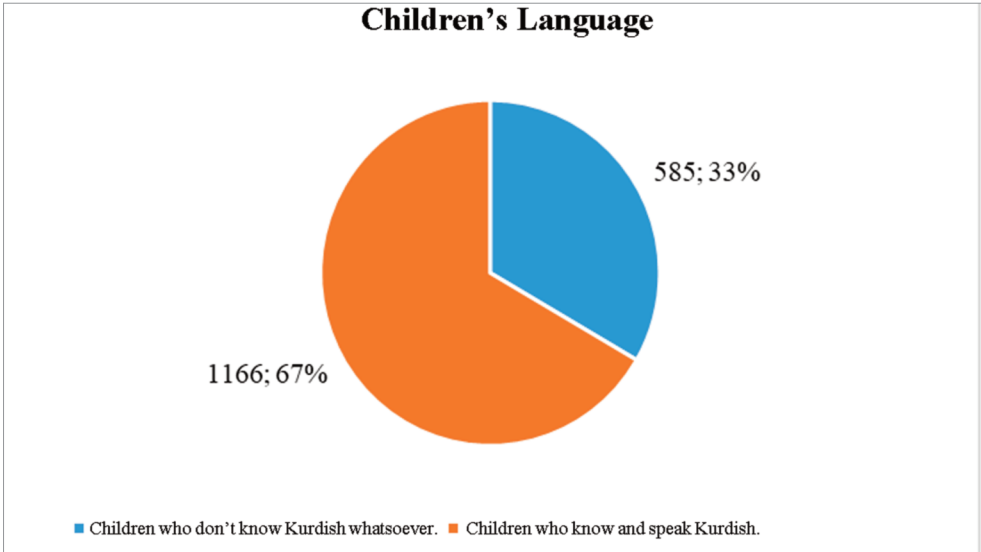
**Graph 3: Names of the children closely known by the survey respondents**



The third question of the survey asked the respondents to write down the names of 10 children around them and whom they know closely. 187 respondents wrote a total of 1809 names, as it was found that some respondents had indicated less than ten names. Of them, 1431 names (79%) are Kurdish<sup>4</sup> and 378 names (21%) are not Kurdish. A significant proportion of non-Kurdish names used by Kurds are Arabic names which have taken up an important place within Kurdish society due to the influence of Islam. Furthermore, the decrease in the number of Kurdish names can be explained by the fact that there (was) has been a long-standing de facto ban on Kurdish names. Since this de facto ban has been loosened and has become less strict in recent years, Kurds can give their children Kurdish names. However, as the Latin alphabet used for Turkish language does not contain letters for some sounds in Kurdish, children with Kurdish names experience a lot of troubles and face discrimination, especially at school. At times, their non-Kurdish teachers even try to call them by different names.

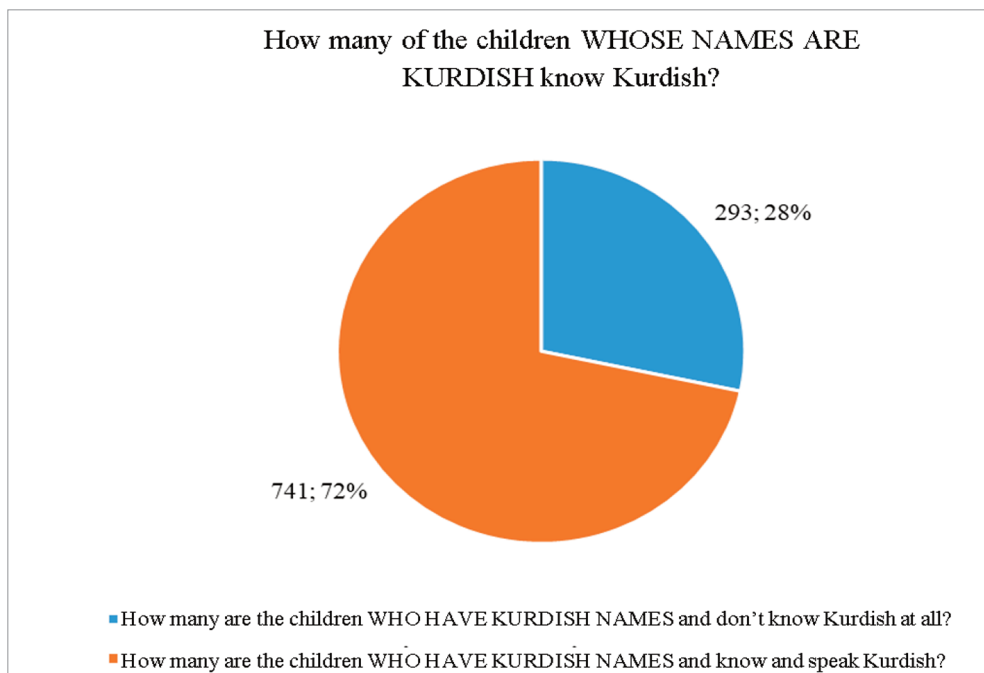
<sup>4</sup> Much as we have not conducted a special study of names (as name by name or word by word) in terms of their etymology, the names that have been known and accepted among Kurds as being Kurdish names and given to children on such an assumption and with such a mindset were taken as Kurdish names.

**Graph 4: From among the children whom the survey respondents report to know closely, how many know and can speak Kurdish?**



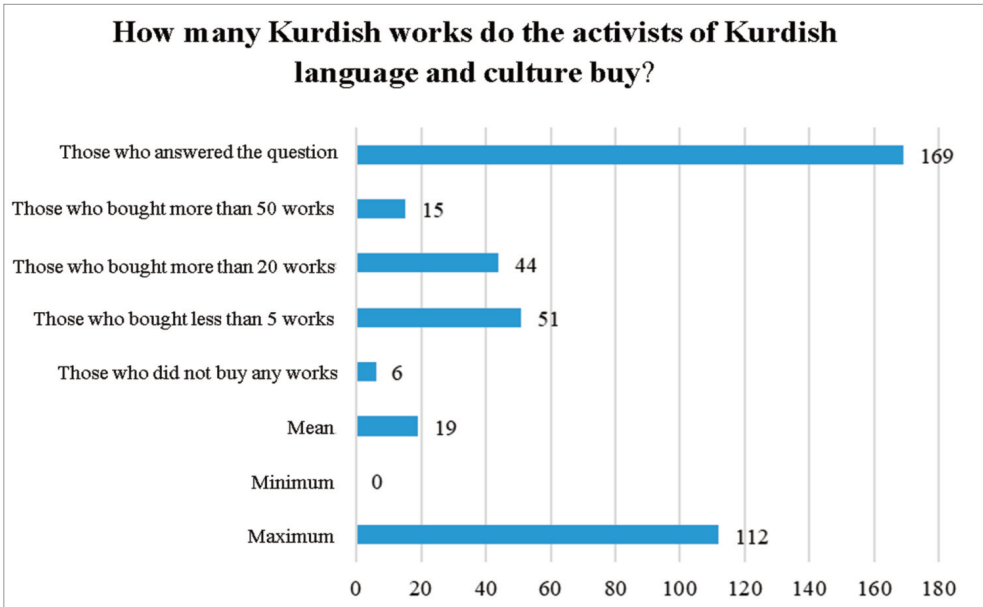
Survey respondents indicated a total of 1,809 child names, but some of them did not specify how the children's competence and knowledge of Kurdish language was. Overall, 1751 children's competence and knowledge of Kurdish language were defined. And of these, whereas 1166 children (67%) know and speak Kurdish, 585 children (33%) neither know nor speak Kurdish. Of course, it should be particularly noted that since Kurdish language courses are provided in most of the places are mainly only for adults, most children who know and speak Kurdish do not know how to read and write it. The Kurdish elective course that has come into force in recent years has not yet had a transformative impact on society as a whole. It should also be noted that this rate does not fully represent Kurdish children. Especially when the situation of the Kurds living in western Turkey is reviewed and monitored. Even by a day to day observation, one can say that the percentage of Kurdish children who know Kurdish is very low. There is an evident effort on the part of those who we work with for Kurdish language and culture to pass Kurdish language on to the new generations. Despite many attacks, negative discrimination, targeting, etc. against Kurdish speakers, these efforts have also had a major impact on children. However, still, one in three children, whom Kurdish language and culture activists know closely, do not know their national language.

**Graph 5: How many of the children, whom the survey respondents know closely and who were given Kurdish names, know and speak Kurdish?**



Although the participants of the survey did not write about 1431 children whose names are Kurdish, they only clarified the situation of 1034 children in terms of their knowledge of Kurdish. Out of these, 1034 children whose names are Kurdish names and whose language status is specified, 741 children (72%) know and speak Kurdish and 293 children (28%) do not know Kurdish at all. One can infer from this specification that a new generation is growing up in Kurdish society and even though their names are Kurdish, they do not know Kurdish. It is clear that presence and maintenance of national identity and consciousness in itself does not necessarily imply maintenance of the language.

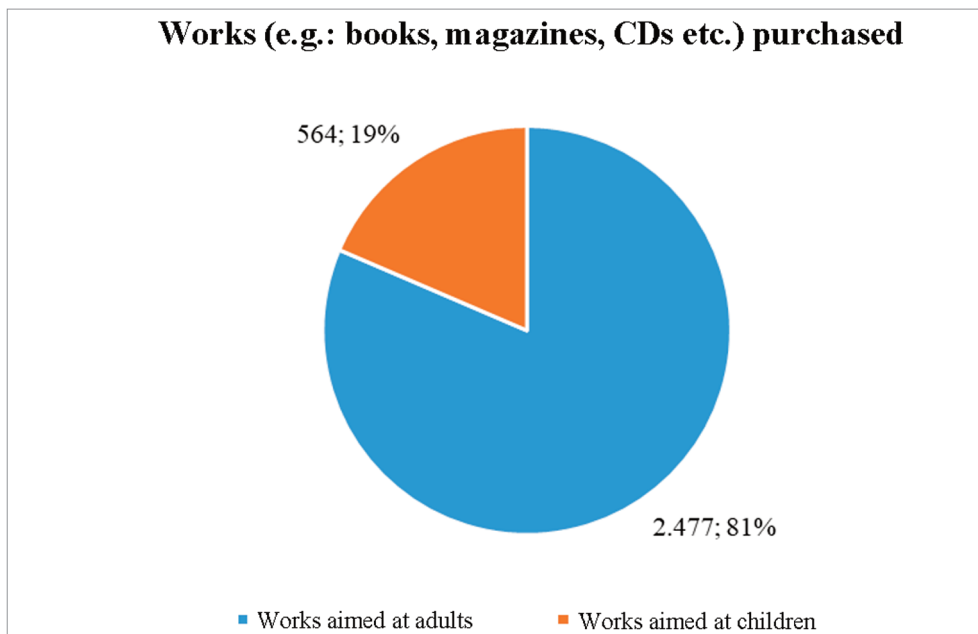
**Graph 6: How many works in Kurdish (e.g.: books, magazines, CDs etc.) did Kurdish language and culture activists buy in 2019?**



169 out of 187 survey respondents answered this question. 6 out of 169 people did not buy any works produced in Kurdish in 2019; 51 people bought less than 5 works; 44 people bought between 20 and 50 works; 15 people bought more than 50 works and 53 people bought between 5 and 20 works. From among the participants, the person who bought the the highest number of works produced in Kurdish language in 2019 purchased 112 works. When all Kurdish-language works purchased by survey respondents in 2019 are distributed to the same, we get 19 works per respondent.

Due to the lack of widespread education in the mother tongue and the poor economic market and demand for Kurdish language, the Kurdish-language works published and/or released fall very short of meeting the needs of the society. However, it is normal that the percentage of book purchasing and reading in Kurdish is low in an environment where speaking Kurdish, listening to Kurdish songs, possessing / keeping Kurdish books and doing an artistic work in Kurdish are targeted, and in an environment where every year tens of Kurdish books are banned and tens of civil society organizations that teach Kurdish are banned, and pressure and bans are increased more and more with every passing day.

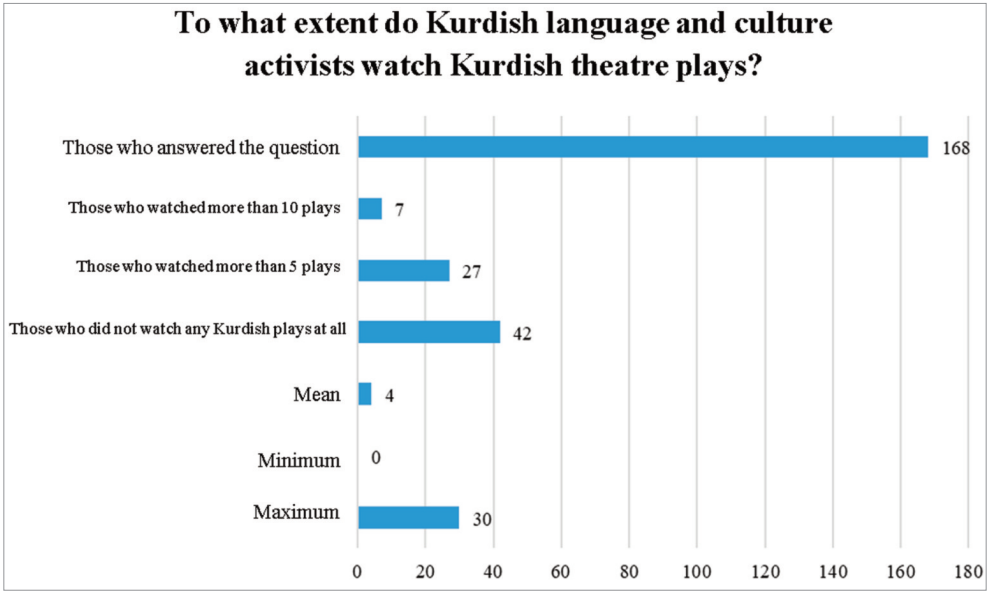
**Graph 7: How many of the Kurdish works (e.g.: books, magazines, CDs etc.) purchased by the Kurdish language and culture activists in 2019 were for children?**



Respondents answering these questions stated that in 2019 said they bought a total of 3041 works in Kurdish (books, magazines, CDs, etc.). Of these, 564 (19%) were for children and 2477 (81%) were for adults. Like the rest of the world, the rate of reading among the Kurds is declining. Although the respondents of the survey are linguistic and cultural activists, reading Kurdish works is, generally, very low, and in particular buying works produced for children and encouraging them to read, and, in particular reading in Kurdish language, is very low. Linguistic experience and research show that the preservation and strengthening of a language depend on new generations. If a language is passed on to a new generation, it means that it is not endangered. But if new generations do not learn a language, that language is on the path of death and extinction.

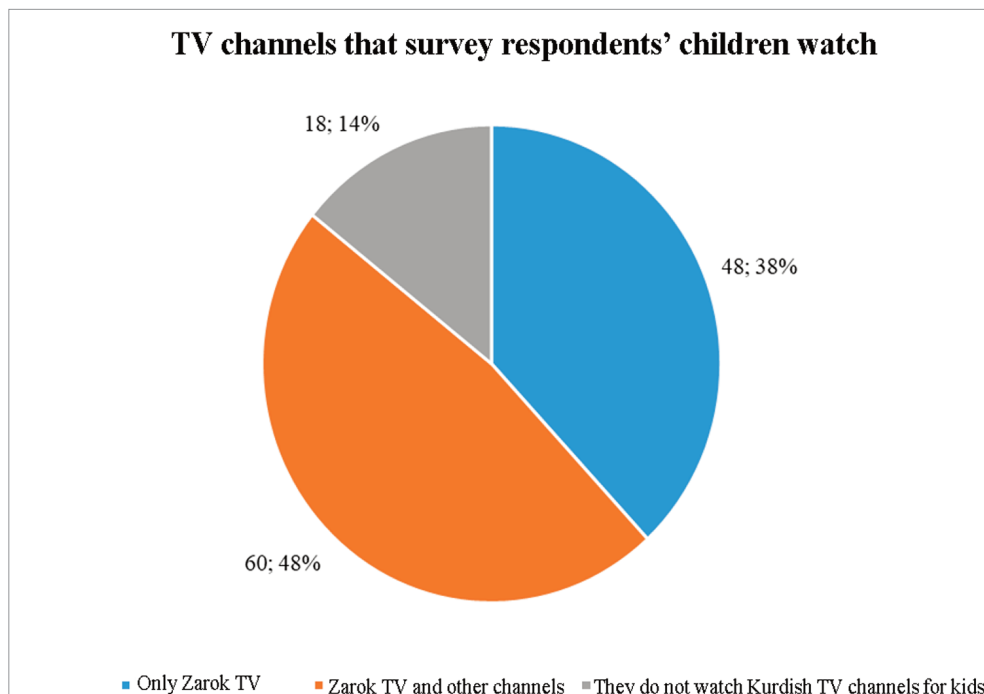


**Graph 8: How many Kurdish plays did Kurdish language and culture activists watch in 2019?**



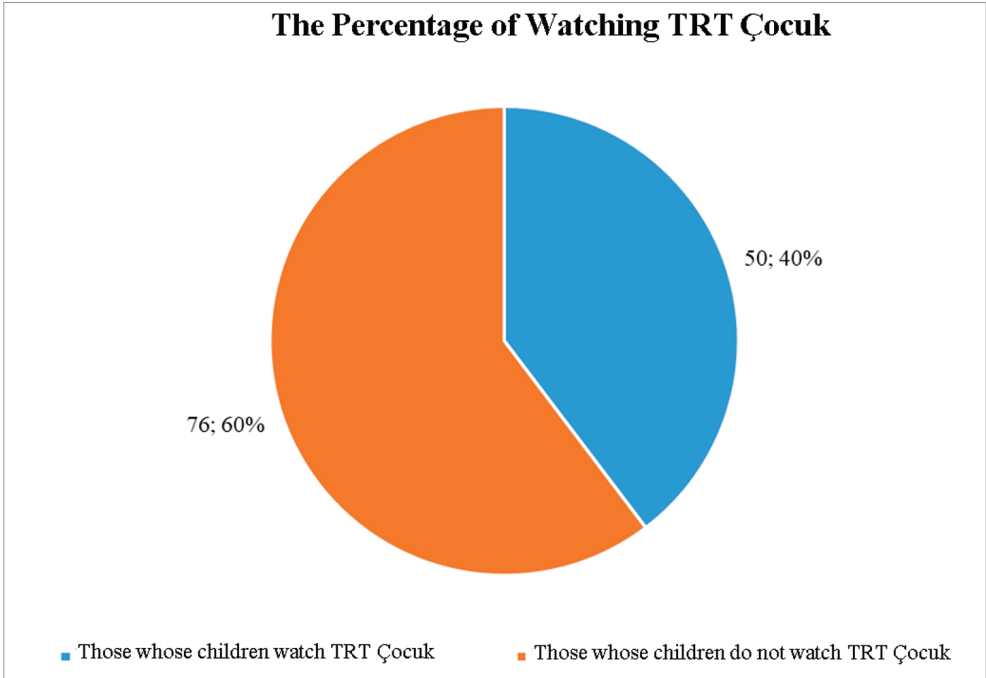
168 out of 187 survey respondents answered this question. Out of 168 people, 42 people did not watch any Kurdish plays in 2019; 7 people watched more than 10 plays; 27 people watched between 5 and 10 plays, and lastly 92 people have watched less than 5 plays in Kurdish. From among the respondents, the person who has watched the highest number of Kurdish plays in 2019 watched 30 plays. When the average number of Kurdish plays watched in 2019 was distributed to the respondents, each survey respondent watched 4 plays.

**Graph 9: Which TV channels for kids do children, whom the Kurdish language and culture activists know closely, watch?**



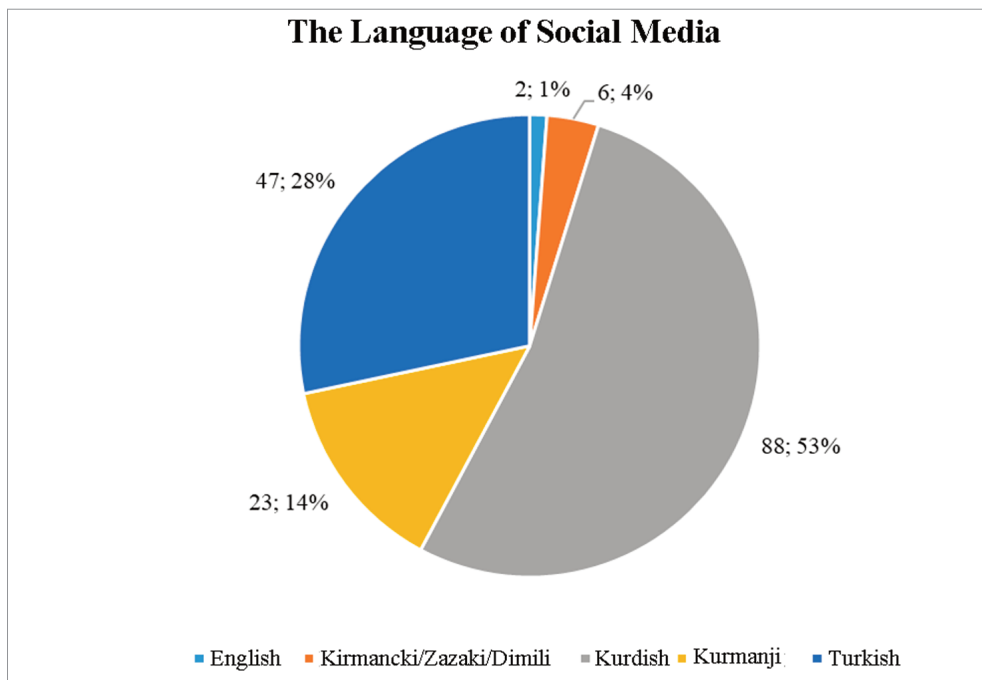
Kurdish language and culture activists were asked to indicate which children's channels the children they know most closely watch. 126 out of 187 survey respondents answered this question. Of those, the number of those who said the children only watched Zarok TV is 48 (38%). There are 60 respondents (48%) who say that the children watch TV channels of other languages along with Zarok TV. 18 respondents (14%) said that the children they knew closely never watched Kurdish-language children's TV channels.

**Graph 10: How many of the children, whom the Kurdish language and culture activists indicated that they knew closely, watch TRT Çocuk?**



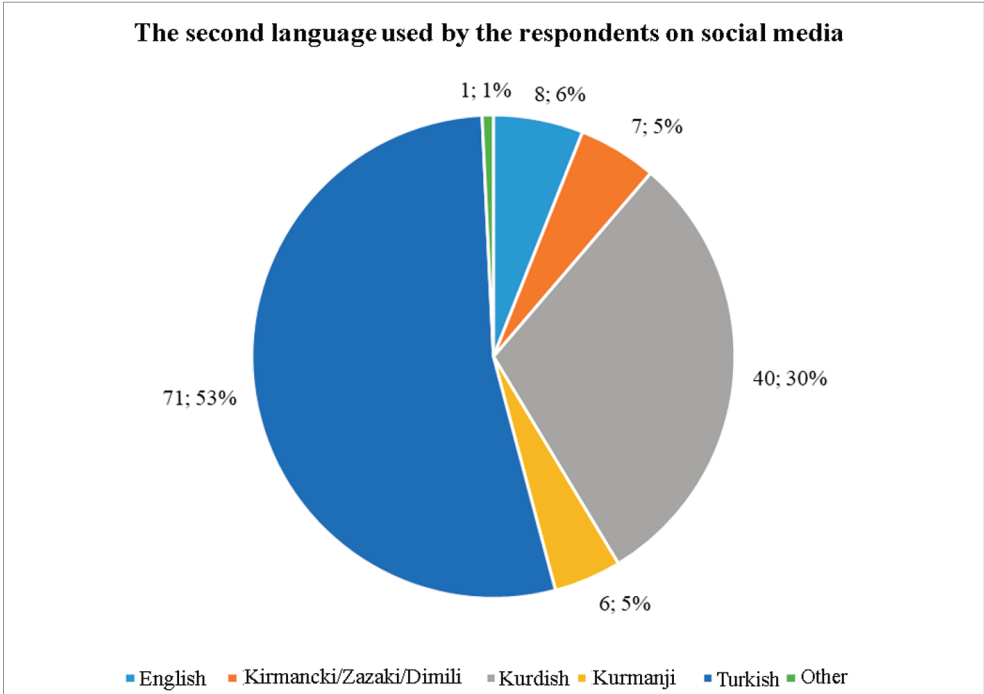
Of the 126 respondents who answered this question, 76 (60%) stated that the children they knew closely did not watch TRT Çocuk, but 50 (40%) said that theirs did. According to graphs 9 and 10, when one looks at the responses of the survey respondents, it turns out that TRT Çocuk is also a part of the lives of children of those who endeavor and toil for Kurdish language and culture. This should be taken into account during the work and planning for language protection and reinforcement as well as as regards the issue of socialization of children with their language. The demand for multilingual broadcasting for TRT Çocuk may be included in the demands for protection and strengthening of the Kurdish language.

**Graph 11: What is the first language that the survey respondents use on social media?**



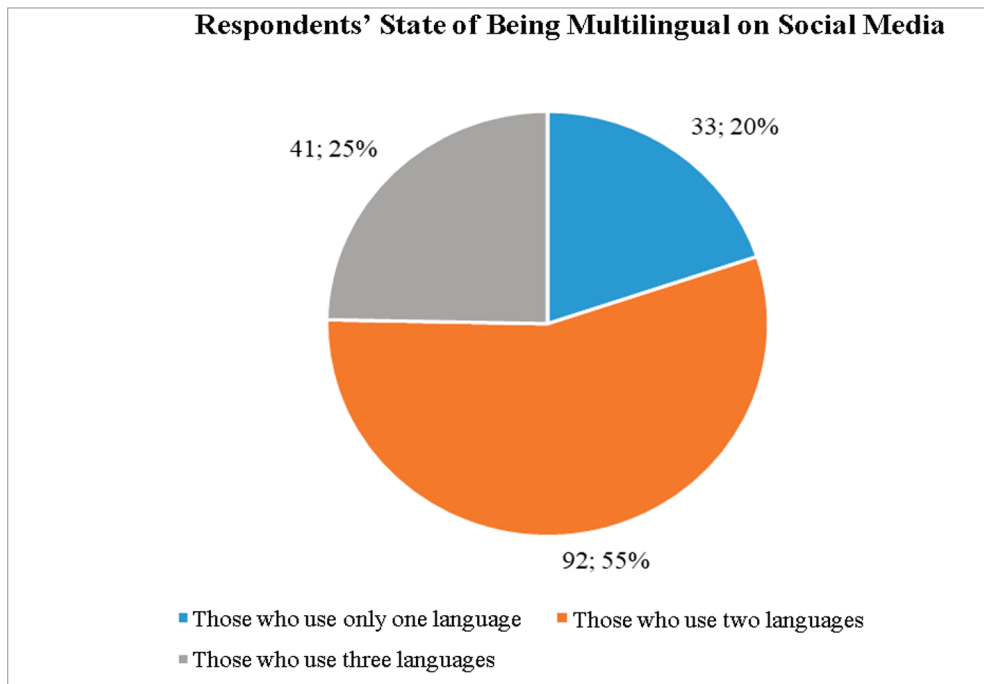
166 out of 187 survey respondents answered this question. 88 (53%) thereof have stated that Kurdish is the first language they use on social media; 23 people (14%) have stated that they use the Kurmanji dialect of Kurdish; 47 people (28%) have stated that they use Turkish; 2 people (1%) have stated that they use English and 6 people (4%) have stated that they use the Kirmancki dialect of Kurdish. If we are to add the number of people, who specifically stated Kurmanji and Kirmancki as an answer to this question, to the number of those who stated it as Kurdish, the percentage of those who use Kurdish on social media as their first language reaches 71% among those surveyed.

**Graph 12: What is the second language that survey respondents use on social media?**



133 out of 187 respondents answered this question. Of these, 71 (53%) have stated that Turkish is the second language they use on social media; 40 people (30%) have stated that they use Kurdish as a second language on social media; 8 people (6%) have stated that they use English as a second language on social media; 7 people (7%) have stated that they use the Kurdish dialect of Kirmancki as a second language on social media; 6 people (5%) have stated that they use Kurdish dialect of Kurmanji and one person (1%) has stated that he/she uses another language as the second language on social media. If the number of people who specifically stated Kurmanji and Kirmancki is added to those who stated Kurdish alone, the percentage of those who use Kurdish as a second language on social media may increase to 40%.

**Graph 13: How many languages do the respondents use on social media?**



166 out of 187 survey respondents answered this question. 92 people (55%) have stated that they use two languages on social media; 41 people (25%) have stated that they use only one language on social media; 33 people (20%) have also stated that they use three or more languages on social media.

When we compare Graph 12 and Graph 13 together, we see that people who work and toil for Kurdish language and culture are multilingual on social media (80%). Although Kurdish is widely used, Turkish also plays an important role. But there are very few activists who use languages other than Kurdish and Turkish. The proportion of people who use English, for example, is only 6%.

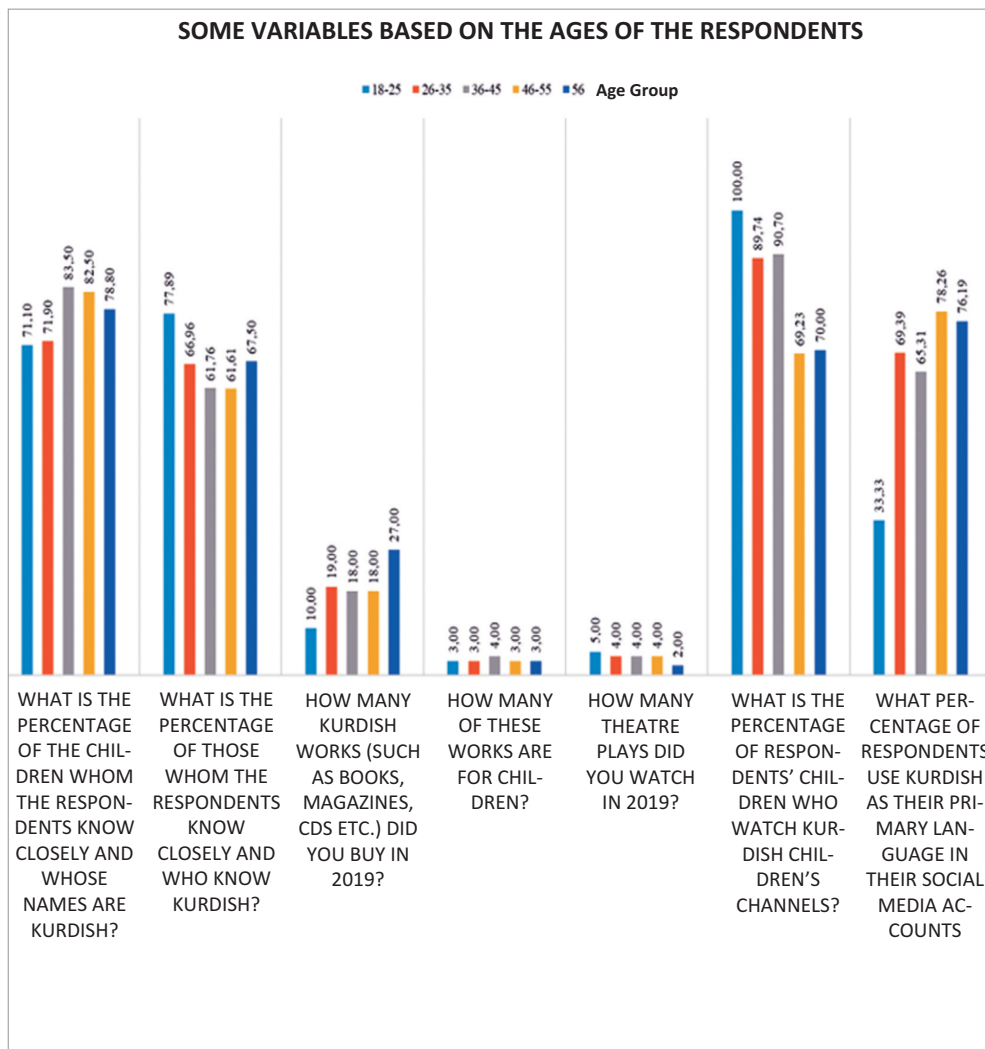
## 2. Comparative Analyses

**Table 1: A comparative analysis of survey participants' responses by age**

	Ages of Respondents				
	18-25	26-35	36-45	46-55	56-Older
What is the percentage of children whom the respondents know closely and whose names are Kurdish names?	71.10	71.90	83.50	82.50	78.80
What is the percentage of those whom the respondents know closely and who know and speak Kurdish?	77.89	66.96	61.76	61.61	67.50
How many Kurdish works (such as books, magazines, CDs etc.) were purchased in 2019?	10.00	19.00	18.00	18.00	27.00
How many of them were for children?	3.00	3.00	4.00	3.00	3.00
How many theatre plays in Kurdish were watched in 2019?	5.00	4.00	4.00	4.00	2.00
What is the percentage of children who are known closely by the respondents and watch Kurdish TV channels for kids?	100.00	89.74	90.70	69.23	70.00
What is the percentage of the respondents who use Kurdish as their first language on social media?	33.33	69.39	65.31	78.26	76.19

Many things can be said about Table 1 and its accompanying graph (Graph 14), but the first thing to catch one's attention is: As people get older, there is an increased awareness of Kurdish language and culture. However, the younger the people are, the more they engage in activities and put in efforts for the Kurdish language and culture. To illustrate this by way of an example, older people are at the forefront of naming children in Kurdish and buying and reading works produced in Kurdish language, but when it comes to activities such as theater plays, buying Kurdish works aimed at children as well as watching children's channels broadcasting in Kurdish language, young people are more prominent. Furthermore, with regard to this graph, it can also be said that even though there is an increased awareness of Kurdish language and culture with young people, they leave Kurdish language and culture behind and turn their face to other languages and cultures in their life outside the first circle closest to them, the life outside their private life and relationships, the life where their world collides and interconnects with many other worlds, and on social media.

Graph 14: A comparative analysis based on ages of survey respondents



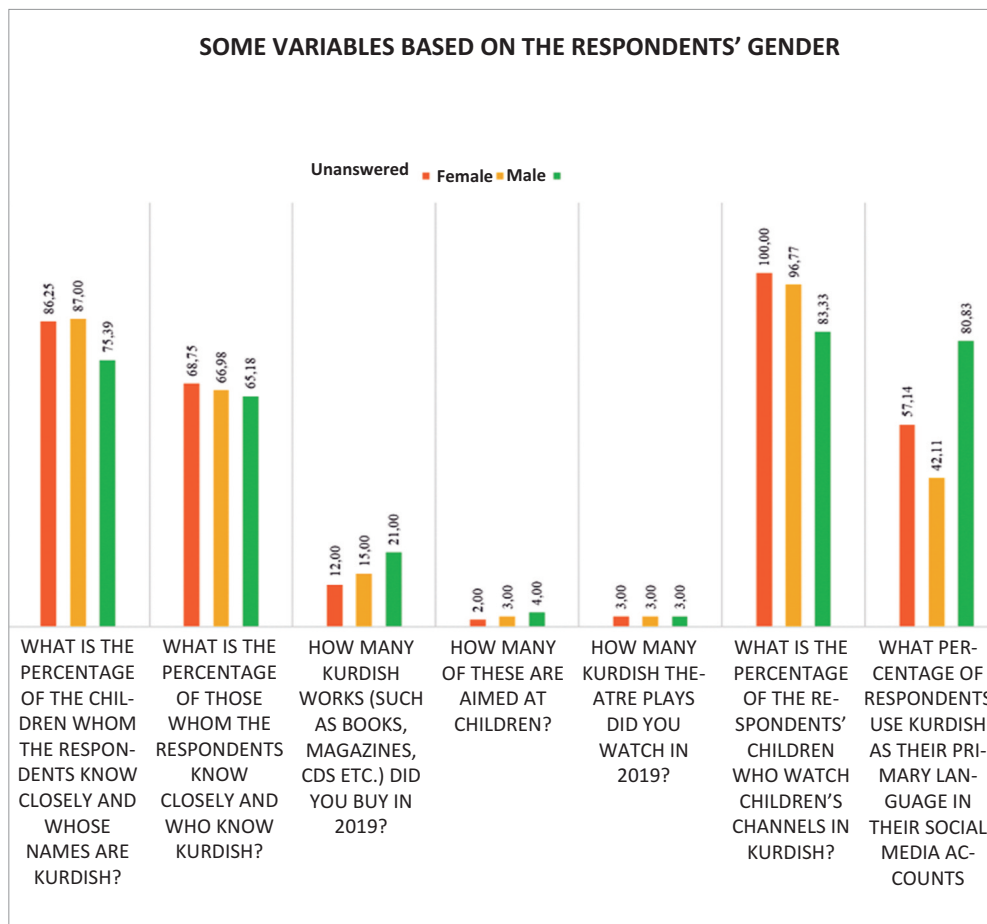


**Table 2: A comparative analysis based on gender of the survey respondents**

	Respondents' Gender		
	Unanswered	Female	Male
What is the percentage of the children known closely by the respondents and whose names are Kurdish?	86.25	87.00	75.39
What is the percentage of the children whom the respondents know closely and who know and speak Kurdish?	68.75	66.98	65.18
How many works (such as books, magazines, CDs etc.) in Kurdish were bought in 2019?	12.00	15.00	21.00
How many of those works are aimed at children?	2.00	3.00	4.00
How many theatre plays were watched in 2019?	3.00	3.00	3.00
What is the percentage of the children who are known by the respondent and watch children's TV channels broadcasting in Kurdish?	100.00	96.77	83.33
What is the percentage of the respondents who use Kurdish as their first language on social media?	57.14	42.11	80.83

From a gender-based perspective, when we review some of the respondents' answers (Table 2 and Graph 15) and try to have a general view about the focus on the Kurdish language and culture, we find that although there is no significant difference between men and women as to the development of Kurdish language and culture, women are more advanced than men in many aspects. As far as use of Kurdish on social media platforms and purchase of works in Kurdish are concerned, however, there is a significant difference between male and female respondents. On the other hand, there is also an equality relating to purchase of works produced in Kurdish language for children, with one in every five works bought being for children.

Graph 15: A comparative analysis based on survey respondents' gender



### **3. General Analyses and Assessments**

1. This survey was conducted with those who work hard and toil for Kurdish language and culture and are activists and experts in their respective fields, and do not represent the whole society. However, they are expected to act as pioneers and leaders for society with respect to preservation and strengthening of Kurdish language and culture. Nonetheless, the results of the survey reveal the danger faced by the Kurdish language and culture concretely. The rate of use of Kurdish language and consideration and attention given to Kurdish culture becomes less and less.

2. Although a more important role is attributed to women in the creation, preservation and development of language and culture, the proportion of women (23.5%) in general work of organizations compared to that of men (72.2%) with regard to Kurdish language and culture is very low.

3. Even though the young make up the group with the largest percentage in the Kurdish population, their ratio in the Kurdish language and culture work and activities is very low. Consciousness about preservation and development of one's language and culture as well as knowing oneself and accepting oneself begin at an older age - especially after turning 25. In other words, in the aftermath of completing one's university studies, a period of « acknowledging one's situation » and « turning to oneself » comes to pass, which is a clear indication that previously a « distancing from oneself / getting away from oneself », a period of assimilation, has happened. Hence, in particular, there is much work to be done to popularize and disseminate studies and works regarding Kurdish language and culture within the society at a younger age. Children and young people should be better motivated and encouraged to understand the importance of their language and culture by drawing their attention to this field.

4. Much as, awareness for the preservation and development of Kurdish language and culture increases, its application and use are constantly declining in the lives of new generations. This is a great danger for the Kurdish language and culture. As the experience of other nations and countries shows, in order for an oppressed language and culture to be preserved and strengthened, they must be passed on to new generations.

5. In the face of the fact that all respondents of the survey are linguistic and cultural activists and have their strong points of view and opinions in

these areas, the percentage of people reading Kurdish works and taking part in cultural activities such as going to theatre are very low.

6. Only 19% of Kurdish-language works purchased in 2019 are for children, which also shows that the preservation of Kurdish culture and language is becoming increasingly difficult.

7. Despite the fact that there are millions of Kurdish children, there is an important awareness and demand for the preservation of their culture and language and the importance of TV channels for children is mentioned in all areas. Kurdish children are confined to the only Kurdish children's channel they have at hand and in comparison, there are hundreds of children's channels that broadcast in other languages.

8. 76% of Kurdish children who do not watch Kurdish channels watch the official state channel for children, TRT Çocuk. This channel is based on a monism in all aspects, and there is nothing about the Kurdish language and culture in it. This significant rate of Kurdish children watching that channel should be taken into account and the state should be asked to take steps accordingly. TRT Çocuk should be both diverse in terms of its content and multilingual.

9. Although 71% of respondents generally use Kurdish as their first language on social media, this rate is declining among Kurdish youth and this poses a significant risk and danger, because social media is mostly used by young people. 55% of the respondents said they use two languages on social media, and the second language used is, to a great extent, Turkish. This shows that the community of those who endeavor and are concerned about Kurdish language and culture themselves are mainly bilingual as well. However this bilingualism is not stable and it is moving towards Turkish monolingualism.

## **Conclusion**

This survey was conducted with a specific and small section of the society and the questions asked are few and not comprehensive; nevertheless, many important conclusions can be drawn. A couple of more questions emerge from each question and each answer makes one look for some more specific answers. However, the most important conclusion to be drawn is that there is a need for a lot of research and work to create a clear and true picture of the Kurdish society; the work to be done in the fields of language and culture should be carried out by considering the basic requirements and maximum benefit should be obtained by spending minimum resources, because current power and resources of language lovers and culture preservers to protect Kurdish language and culture is very low and limited.

A long-term and long-lasting resistance is needed against the assimilation that has now taken root in every home and room, in every mind and conscious, in every brain and tissue of the society. The current resistance is also not systematic, it is clumsy and irregular. Due to its non-systematic nature and irregularity, the work done by putting in a lot of hard work and effort often becomes pointless and does not achieve its goal.

There must be long-term and short-term plans for the work to be carried out properly. So as to prepare these plans, knowledge of the situation is essential and in order to recognize and know the situation, specific field surveys should be carried out, and as a result of those assessments, plans will be drafted and work will be done as necessary.

## **Appendix: A Copy of The Survey Conducted**

### **LANGUAGE AND CULTURE SURVEY**

#### **1- Age**

18-25 ( ) 36-45 ( ) ≥ 56 ( )

26-35 ( ) 46-55 ( )

#### **2- Gender**

Female ( ) Male ( )

#### **3- Write names of ten children that you know/you are acquainted with.**

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....
7. ....
8. ....
9. ....
10. ....

#### **4- Out of these children, how many know and speak Kurdish?**

**They do not know at all:.....**

- 1 ..... 2 ..... 3 ..... 4 ..... 5 .....  
6 ..... 7 ..... 8 ..... 9 ..... 10 .....

**5- How many Kurdish works (e.g. : books, magazines, CDs etc.) did you buy in 2019?**

.....

**6- Of them, how many were works for children ?**

.....

**7- How many of these books did you read?**

.....

**8- How many plays of Kurdish theatre did you watch in 2019?**

.....

**9- Which TV channel do your children watch?**

.....

**10- Which languages do you use on social media, please specify in order of sequence?**

1 ..... 2 .....

3 ..... 4 .....

**11- Please write down a Kurdish idiom or proverb/saying.**

.....

.....



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