

**Kurdish in Turkey  
(with) the State  
Language and  
Education**



# LANGUAGE AND CULTURAL RIGHT MONITORING

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Omer Fidan

Amed (Diyarbakır), September-October 2020

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## Ingredient

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## **Brief**

This report in your hand has been prepared after monitoring the linguistic and cultural rights in Kurdish language and education. As in all other areas of life, it has been observed that many rights are violated in these areas as well, and it has been observed that the work in these areas is increasingly under risk with the disregard of these rights. This report has been prepared as a result of meetings, reportages and written reportages with many competent people who have been working individually and under the umbrella of non-governmental organizations for many years in these areas. Although most of the problems and obstacles in these areas stem from the policies, attitudes and of the stances, the problems in this field are increasing day by day due to reasons such as the low number of people and institutions working in these fields, their weak relations and their inability to deliver their work to the whole public, the burden of veteran people working in this field is increasing day by day. Conscious that this problems and obstacles are the prerequisite for preservation of non-formal education, language and culture, with the support and demands of the public, they can be eliminated as a result of determinations, reports and studies.

## **Entry**<sup>1</sup>

UNESCO pre-accepts that every child is qualified to be educated in three languages and that they should be educated in three languages. It proposes an education system where each child can learn three languages: their mother tongue, the language of the region they live in, and an international language and supports. Turkey, contrary to the decision taken by UNESCO in 1990, continues to insist on monolingual and monocultural education. The formal educational approach implemented in Turkey, removes non-Turkish children out of the system, or detaches it from its mother tongue and culture and assimilates it. Although the contribution of education in the mother tongue to success is known, as evidenced by almost all scientific research, especially although the research conducted by UNESCO, formal education in Turkey, service persistently applied to the assimilation of language and culture. Although the European Union since 2004, Turkey officially gained the status of candidate country, though, and although realize their expectations about the EU treaties and to support himself or, Turkey's decision on keeping away from the Kurdish areas of education continues to insist, doesn't take steps in this regard. Turkey 2019 report "Turkey, is **prepared in some areas** of education and culture"<sup>2</sup> as a determinant, like we cannot find out in which areas these preparations were made and which areas were not prepared at all, there is no mention of education in mother tongue or education in Kurdish.

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<sup>1</sup> In general extraordinary circumstances and in a short period of time, many people took responsibility and helped to prepare this report. For their support and assistance, I would like to express my gratitude once again to all Kurdish language and education laborers and volunteers, including Dr. Cuma Cicek, Mehmet Ali Ertaş and Rıza Polat.

<sup>2</sup> The European Commission, *2019 Turkey Report* (Brussels: European Commission, 29.05.2019).

## Purpose and Method

In this environment of turmoil and struggle that surrounds the Kurds, in order to identify the risks of the Kurdish language and culture, the deficiencies in their work these areas, to record and find solutions, in cooperation with the Association of Children First, the Kurdish Language and Culture Network, the **Linguistic and Cultural Rights** An effort was made with the **Monitoring Project**.

With the project, six thematic reports on language rights will be prepared to be presented to the Kurdish people, the European Union and the international public. The aim of the Project is that;

- To reveal the consciousness of protecting their own language and culture among Kurds and to spread them to all layers of the society;
- Determining problems with original and thematic studies such as surveys, reporting, group meetings, workshops, seminars, conferences, field researches;
- Finding and applying ways and methods to solve these problems;
- To inform the global public of the dangerous faced by Kurdish language and culture;
- Leading the legitimate struggle of language and cultural rights within the framework of agreements and declarations in the field of language and culture;
- To get the support of the aforementioned in realizing this legitimate cause of the Kurdish people, to ensure that they own this cause and of course to contribute **to the Language and Culture of the Kurdish people**.

Many studies have been done for this purpose and are still being done. So far, some of the studies done with two large-scale reports have been shared with the public.<sup>3</sup> The report you have now, is the third link of this chain. This report language and the human rights violations in the field of education monitoring in Turkey, reporting, be reminded of their duties to national and international institutions to do the follow-up of this work is intended to determine the accumulation and working methods in the sense. This report was prepared as a result of two group meetings held with the participation of experts in these fields, researches in the field and face to face interviews.

<sup>3</sup> Omer Fidan, *Mother tongue and Its Use as the Basic Element of Culture* (Diyarbakir: Children First Association, 2020); Omer Fidan, *Evaluation of the Questionnaire of the Kurdish Language and Culture Network* (Diyarbakir: Children First Association, 2020)



These group meetings were held on the internet due to Covid-19. Prior to the meetings, participants were informed in writing about the agenda of the meetings. A total of 26 people attended these meetings.<sup>4</sup> Participants in the meetings were individuals who had been working individually or under the roof of institutions and organizations such as foundations, associations, institutes or universities in the fields of language and education for a long time. Although many studies have been carried out in the fields of language and education, institutions and organizations have been opened, and various meetings have been organized, these institutions do not have archiving units or any archiving institution and therefore there is no **Memory Center** where spatial studies. Despite all the efforts and sacrifices that have been spent so far, there is an uncertain past and a clear confusion in the fields of language and education. A collective and vibrant memory can be created by mutual sharing of such meetings and experiences. Again, with such studies and reports, the hidden history can be revealed to the whole world.

### **The Importance of Language and Education**

The viennese philosopher Ludwig Wittgenstein(1889-1951), who made many important contributions to the philosophy of language, said “The limit of my language is the limit of my world. Unless the richness and depth of meaning of the language develops, the number of works done with that language will be limited.” In other words, the more known words in a language, the more diverse sentence types used, the stronger the power of thought, the broader and stronger the ability to speak and write. **Wittgenstein** says in the preface to her work **Tractatus Logico-Philosophicus** (1921) that “All philosophical problems can be solved by language researches.”

**The Convention on the Prevention and Punishment of the Crime of Genocide** (The Convention on the Prevention and Punishment of the Crime of Genocide) was adopted at the United Nations General Assembly in December 1948. This convention, which entered into force in January 1951, has been accepted by 140 countries so far. The concept of “Genocide” is officially defined in this contract. Again this contract, “Linguicide”, that is “Language Massacre” (Linguicide, Linguistic Genocide) is defined as follows: “Linguicide

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<sup>4</sup> First Meetings: 18.06.2020, With the participation of 14 people, with the ZOOM application; Second Meetings: 15.08.2020, with the participation of 12 people, with the ZOOM application.

is to prohibit the use of a community's own language in daily affairs, in school or in publishing and in the distribution of publications." Skuttnabb- Kangas and Phillipson (1993) define the situation of the Kurdish language as "Linguicife" based on the definition in this convention.<sup>5</sup>

When looking at both examples, the importance of language is better understood. As it is known, the first step in invading the brain is the exploitation of language, disrupting the genetic codes, removing 'from being' and 'disappearing'. This exploitation is most easily possible with education and edited on assimilation of other cultures and **languages formal** education in Turkey. Language and education activities for the Kurdish people should come first of all in order to get out of this trap, to get rid of the oppression and protect their self and existence. The way to lay a solid foundation for the preservation of language and culture with the works against assimilation should be determined, and the education method should be established and this only possible with such studies and workshops. In a short time, as a result of the studies carried out with the aforementioned methods, the importance of disseminating such studies has been clearly seen, and many documents and information given in detail below have been reached with this short studies. Although the general policies of the country are at the root of all the problems, it has been observed that there are many problems and solutions have emerged.

### **Kurdish Language and Basic Problems of Kurdish Education**

Undoubtedly, when a person, group or institution wants to do various studies in the fields of Kurdish and Kurdish education, they face many problems. Although these problems are caused by the sovereigns, as mentioned frequently, these individuals, groups and institutions also have internal problems that are getting complicated. These problems, which are interconnected with each other, whose starting points are similar and arising from each other, can be overcome with big transformations that can be achieved in a short time with small steps. For example, Kurdish can be an elective course, and some ministries can make big gains in their practices without constitutional regulations, with some small steps.

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<sup>5</sup> Skuttnabb-Kangas, Tove & Phillipson, Robert, "Linguistic Human Rights for the Kurds," in *The Kurdish People - No Future without Human Rights*, Ed. Sertaç Bucak (Bremen: International Association for Human Rights in Kurdistan, 1993).

According to the participants of the focus group meetings, the biggest obstacle to Kurdish language and culture is the lack of an official status. This determination brings to mind the remark of the famous German philosopher Martin Heidegger, "Language is the home of being", and the following question come to mind: How could it not be the home of a people expressed in millions? How can this be ignored?<sup>6</sup> How can it be destroyed? What's the name of this? One of the fundamental policies of this country is the deliberate disregard of the authority that should be the servant of the people. Because he sees its existence in the absence of the Kurdish people, he directs its most basic and biggest attacks on the Kurdish language and culture.

This brings with it another problem for those who love and protect the Kurdish language and culture; security issue. The effort to protect and develop the Kurdish language and culture is seen as the biggest revolt against the existence of the Turkish state. Those who engage in such an effort are marginalized and even terrorized. Despite all the impossibilities, organizations such as the Kurdish Institute of Istanbul, Kurdi-Der, Kurdish Writers Association, Dicle Fırat Association, which survived for years with their own efforts, were directly criminalized under the pretext of "becoming or transforming into a terrorism center." They were terrorized and closed under the State of Emergency. During this period of five years, many members and directors of these organizations have been sued for many different reasons, but nobody has been punished for being a member of this organization or for being a manager.

This security problem is a major obstacle to the work done in the fields of Kurdish language and culture. It significantly cools down their work and prevented them from becoming a force that can come together and achieve important things. Here are two new examples that can better understand how important and impressive personal security is: One of the most important non-governmental organizations providing education in Kurdish is Med-Der, which works in Diyarbakır. According to the 6 month reports they announced<sup>7</sup> (01.01.2020 - 01.07.2020), they only opened online courses due to Covid-19 and a total of 700 people from 13 different classes completed their courses between these dates. Again, according to the study report<sup>8</sup> published by the

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6 There is no formal studies on the number of Kurds in Turkey. "KONDA Barometer: Themes (2014)" The ratio of the Kurdish population in Turkey is 16.5% according to the report. Academic Mehرداد R. Izady calculates this rate as 18.9% and 24.1% in his book named "The Kurds: A Considerable History and Facts Book (London: Taylor and Francis, 1992, p.342)". According to these figures the number of Kurds in Turkey is 13 – 20 million

7 Med-Der Working Report, Prepared by: On behalf of Med-Der Board of Directors, Mirad Bilgic, Diyarbakır, Med-Der, 2020

8 *Kurdish Language Studies Association Working Report*, Prepared by: Eyup Subasi, Istanbul, Kurdish Language Studies Association, 2020 on behalf of the Board of Directors.

Kurdish Language Studies Association, which has been working in Istanbul recently, they started two courses periods on the internet (the starting date of the first term is 15.04.2020 – the starting date of the second term is 01.06.2020). A total of 1048 people applied for the first term courses and 895 of them successfully completed the course they attended. A total of 2073 people applied for the second term courses and 1654 of them successfully completed the courses they attended. The most striking thing in the reports published by both non-governmental organization is that; Many more people than the stated numbers called them, contacted them and stated that they would like to attend the courses. But, “I’m a university student, if it is heard, I can be suspended/expelled from the university”, “I want to be a civil servant in the future, it may be a problem in the future to know that I have attended these courses”, “There is a government official in my family, knowing that I came to this course may be a problem for their civil service” They didn’t want them to be registered and they didn’t attend these courses.

In a place like this where fear and anxiety prevail, it is not easy to make any progress. This situation also affected universities and schools. As is known, after a few law changes, legal regulations were made in a few schools in 2012 and everywhere in the fall of 2013, where Kurdish can be preferred as an elective course after the 5th grade, two hours a week. After this ‘unvoluntary’ step, according to the data announced by the Ministry of National Education, 53 thousand children preferred Kurdish in the 2013 – 2014 academic year, and 85 thousand children in the 2014 – 2015 academic year. Despite the many obstacles and problems faced by the students, tens of thousands of people applied for Kurdish lessons. However, despite this increasing demand, according to the data<sup>9</sup> shared by Kurdish Teachers Initiative; Although 100 people graduate from the Kurdish Language and Literature departments of universities every year, in 2014: 17, 9 in 2015; 3 in 2017; in 2020 only 2 Kurdish teachers were appointed. Some of these were later expelled by Decree Laws (Decree Laws).

In such an environment, unfortunately, the areas where Kurdish is used are decreasing day by day due to this perspective and mentality. The decrease in the usage areas of a language means that the need for that language decreases, that language becomes economically worthless. If something has no economic value, its ownership decreases and disappears. With two small examples, we can explain more clearly how much ownership will be when a

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<sup>9</sup> Press release by M. Ay’s spokesperson of the Kurdish Teachers Initiative, in August 2020.

language and culture are given status and economic value (when it has economic returns). After the Kurdish Language and Literature Department was opened in Mardin Artuklu University in 2011, more than 3000 people applied to the courses of the Kurdi-Der Headquarters in Diyarbakır within two weeks.<sup>10</sup> Again, with the Law No. 6441, which was enacted in 2013, the way for defense in the courts to be made in the mother tongue was opened. The state in no way assumed the financial obligation of this application, it was decided that the cost of the translation to be made in the prosecution and court should be taken from the defendants. However, with this amendment of the law, a job opportunity has arisen for those who can translate from Kurdish to Turkish and from Turkish to Kurdish. With this, within a week, more than 2000 people who wanted to translate in courts applied to the Diyarbakır Courthouse. As can be clearly understood with these two examples, if a language has a (legal) status and an economic return, interest in that language will increase.

According to the participants of the focus group meeting, besides such 'external' basic problems, there are many 'internal' problems in the studies in the fields of language and education. It is an important problem that people and institutions working in the fields of language and education do not have a general planning. The work done is done in an unplanned way. Looking at both the method used and the materials used, they are not part of a whole. The results that can be obtained from studies in these areas are aimed at reaching a general solution. They are versatile and essential elements. As a result of the work done, it is unclear when and how those who set their hearts on these things will achieve their main goals. After making a general planning that will include short and long term results, an education system suitable for these planning and objectives should be established. It is not very possible to achieve constructive results with the current education system, which is a bad copy of the education system of the sovereigns.

It is necessary to have a lot of data in order to propose / approve a new education – training model. Although many experiences have been gained both in education within the family and in the modern education system that has become widespread among the public in recent years, a common memory has not yet been formed. For this reason, social experiences are not archived, and there are very few useful data available to Kurds working in the fields of language and education. Again, since extensive field studies have not

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<sup>10</sup> From the face to face meeting with Remzi Azizoglu, the chairman of Kurdi-Der at the time.

been conducted, there is scarcely any data on which to understand and evaluate the real situation of society. Although there is talk of a wide linguistic assimilation that the Kurdish people have been subjected to, its not possible to make definite determination without precise information. There is no doubt that there will be no radical cure without a good diagnosis.

Again, personal and institutional studies are overshadowed by some groups or political parties. The political identities of individuals and institutions working in the fields of language and education often cause their work in the fields to be lost in the shadow of daily politics. Since linguistic and cultural studies are in the shadow of everyday politics, there is no general ownership. The studies conducted are limited to only segments of the society whose political ideas are close to each other. Community is unlikely to be concerned about language training issues, having a strong system. Participants draw attention to the role of political actors in this regard. The parties and politicians who are in a strong position do not embrace the Kurdish language. They don't see preserving and strengthening the Kurdish language and culture as one of their main goals.

Although language and culture are the property of society, the work done is stuck among the members of the institutions. A very small segment of the society is aware of these activities and can participate. Likewise, organizations working in the fields of language and education are only found in some big cities. There are language education institutions in the outskirts of villages, towns, districts and cities. Citizens residing here cannot benefit from the few opportunities available. For example; Established in 1992 and working in the field of language education in an institutional manner and considered as the most important authority in these matters, the Istanbul Kurdish Institute continued its activities in Istanbul until it was closed by the state in 2015. Even some people living in Istanbul had to spend a significant part of their day on the road in order to get there and have an hour of Kurdish lessons. The same is true for the Kurdish Language Studies Association, which still works on Kurdish language and education in Istanbul.

Again, although they are less than the Kurdish population, there is no strong coordination between existing people and institutions working in the fields of language. Often they were unaware of each other's strengths and work. These 'scattered' studies increase the discussions in the fields of language and culture. This undoubtedly causes important breaks; People who start to be interested in their language are afraid of their language because

of these discussions and contradictions. As they are far from each other's work; Organizations that carry out studies on the Kurdish language and education are far from experience studies existing in different parts of the world. There are many different experiences in these areas in different parts of the world. Reaching those experiences has become much easier than before. Unfortunately, efforts in this area are weak and insufficient. Again, for the reasons stated above, the studies in the fields of language and education have been carried out on the basis of sacrifice and volunteering, and an 'economy' has not been formed in these areas.

Lack of a strong economy makes it difficult to work on language and education, especially in cities. This causes an increase in problems such as space, material and staff. In particular, the lack of materials negatively affects the development of those who want to learn the language. Since materials suitable for individual interests and abilities are not prepared, those who are interested in Kurdish language education with great hopes cool down and move away after a short while. Language education should start at an early age. Unfortunately, most of the materials available are for adults.

In addition to a general and common education system, the press is the most important factor in spreading language-related studies to wider areas and achieving a standardization in the language. Kurds do not have a general and widespread education system, but Kurds have a strong press that everyone can reach everywhere. Unfortunately, the Kurdish press does not express this important task of the Kurdish press, since in general, language is seen as one of the basic building blocks of existence, not as a goal, but as a political tool. Again, one of the most important problems is that the language of the Kurdish press is predominantly a weak and broken translation language. This makes a weak and broken translation language prevailing in the Kurdish press.

### **A Few Examples of Denial of Linguistic Rights**

Unfortunately, there is not a day without news of a new attack on Kurdish in the press. Just as Kurdish signs are removed in Kurdistan, in other provinces where there are many Turks, Kurds are attacked for different reasons every day. Minutes of the Grand National Assembly of Turkey's Kurdish words 'xxxxxx' recorded. Kurdish books, printed and distributed with the permission of the Ministry of Culture and Tourism, are used as "criminal evidence" when houses are raided and found. Unfortunately, this list is getting longer with

each passing day. The excuses for the attacks are getting a little simpler, and inhumane events increase a little more. Here are a few examples that may come up a bit, especially thanks to social media:

**01.06.2020:** A young man named Baris Cakan (20) from Patnos district of Agri was attacked in Alsancak neighborhood in Etimesgut district of Ankara for listening to Kurdish music and was killed at 22:30.<sup>11</sup>

**08.08.2020:** In the village of Satya in Diyarbakır's Sur district, the soldiers cut the Kurdish Mevrit, which the imam read, in half and said, "You will read the Mevrit either in Turkish or in Arabic."<sup>12</sup>

**27.04.2020:** A teacher in Van wanted to send a course and activity program to her student named jiyān via EBA, which was opened for the education of students after the Covid-19 pandemic. However, EBA said for the name Jiyān (Life), it said, "The text you want to send contains inappropriate or prohibited word/s, so you can't send it." Unable to understand this situation for a long time, the teacher soon realized that the name Jiyān was not accepted because it was in Kurdish and therefore her request was rejected.<sup>13</sup>

**26.02.2020:** It was announced that speaking Kurdish was forbidden in open views in Eskişehir and that the guards and police raided the wards together. The same prison administration declared that the musical notes sent were "organizational encryption" and banned them.<sup>14</sup>

**21.02.2020:** 22 deputies from HDP submitted a motion in Turkish, Kurdish (Kurmanji- Kirmancki), Arabic and Syriac to the parliament on the occasion of February 21, International Mother Language Day. However, the Assembly rejected the HDP's resolutions and question in Kurdish, Arabic and Syriac on the World Mother Tongue Day.<sup>15</sup>

**29.01.2020:** Diyarbakır Health Platform made a statement about the service in Kurdish and stated that the rights of language were violated in health services and that Kurdish should be allowed to be used in the field of health as soon as possible.<sup>16</sup>

**13.01.2020:** HDP MP Meral Danis Bestas declared that 36 languages an

11 <https://e-rojname.com/bs-kirmancki/86362/>

12 [https://bakur.tv/esker-mewlida-kurdi-di-nivide-biri-yan-bi-tirki-yan-ji-bi-erebi-bixwine/?utm\\_source=divr.it&utm\\_medium=facebook](https://bakur.tv/esker-mewlida-kurdi-di-nivide-biri-yan-bi-tirki-yan-ji-bi-erebi-bixwine/?utm_source=divr.it&utm_medium=facebook)

13 <https://dokuz8haber.net/gundem/eba-jiyan-ismini-kabul-etmedi/>

14 <http://mezopotamyaajansi22.com/kr/search/content/view/87168?page=38&key=75b81b8ce9591da6152f43158584fac3?page=1&key=75b81b8ce9591da6152f43158584fac3>

15 <http://mezopotamyaajansi22.com/kr/search/content/view/86694?page=40&key=75b81b8ce9591da6152f43158584fac3?page=1&key=75b81b8ce9591da6152f43158584fac3>

16 <http://mezopotamyaajansi22.com/kr/search/content/view/84102?page=45&key=75b81b8ce9591da6152f43158584fac3?page=1&key=75b81b8ce9591da6152f43158584fac3>



80 dialects were used at Istanbul Airport, but Kurdish translation service was not provided. Bestas brought the issue of not having Kurdish here on the agenda of the Assembly.<sup>17</sup>

**15.10.2020:** The theater play *Béru*(Faceless) was banned by the Istanbul Gaziosmanpasa district Governorship shortly before its staging, although all tickets were sold and previewed. 'Béru' is the akaurdish name of the theater play written by Italian writer Dario fo. The theater group Teatre Jiyana Nu has been staging this plays for years. In 2018, this olay was selected as the most successful play at the Moscow Theater Festival and Teatre Jiyana Nu was awarded. 'Beru' was included in the Cultural Events program of the Istanbul Metropolitan Municipality and if it had not been banned, it would have been the first Kurdish theater play to be staged in the 106 year history of the Istanbul City Theater.<sup>18</sup>

**01.08.2020:** Dicle University Kurdish Language and Literature Department banned writing a thesis in Kurdish, with the excuse of the Higher Education Board regarding theses written in a language other than Turkish.<sup>19</sup>

## **Solution Proposals**

As explained above, the problems of the Kurdish language and education fields are divided into two as internal and external problems, and in order to solve these problems and to protect and develop Kurdish, the issue should be looked at from two different points. The main obstacle to the Kurdish language is the assimilationist special policies of the state with an aim of destruction. No matter how good the work of the Kurds among themselves, without changing this point of view, these works will always remain in the air. The state should fulfill its responsibilities to its citizens as soon as possible. It should immediately remove the reservations it has put on international agreements and declarations on human rights. It must according to the agreements signed and the declaration should create equal conditions for all citizens living in Turkey.

It should apologize to all other peoples, especially the Kurdish people, for the assimilation policies it has implemented until now. As stated above, since

<sup>17</sup> <http://www.rupelanu.com/li-balafirgeha-stenbole-36-ziman-u-80-zarav-hene-le-kurdi-tune-cima-9045h.htm>

<sup>18</sup> <https://www.gazeteduvar.com.tr/beru-ya-ji-durutiya-dewlete-haber-1501772>

<sup>19</sup> <https://www.rudaw.net/kurmanji/kurdistan/0108202015>

it has implemented “linguicide” policies against Kurdish until now, it should make positive discrimination and encourage it in all working policies for Kurdish education and Kurdish.

When this change is to be made, the experiences of people and institutions that have been working on Kurdish for years should be utilized, and the Kurds should decide what will be and how. For the implementation of the programs prepared by the Kurds, the state should fulfill all its responsibilities, especially physical and economic conditions.

Laws must be changed as soon as possible, a peaceful and safe environment must be created so that the mentality that the state has systematically created against Kurdish for years will change. This situation will create a respect and sympathy towards Kurdish, and a suitable field will be created for the use of Kurdish and education with Kurdish.

In addition to the political reforms that the state must carry out, Kurds must first of all see their language as a national entity and regard the ownership of their language as a national duty. Language should not be looked at from a narrow and groupist point of view and perspective of the Kurdish political field should change. Kurdish organizations should spread their unfinished works inside institution buildings or in some neighborhoods in order to spread the idea that Kurdish should be supported among the people.

An institution, the **Kurdish Language House**, should be established to coordinate the work of all institutions dealing with the Kurdish Language and education. Short and long term plans should be made under the roof of this institutions as soon as possible. A widespread education system should be established according to the special situation of the Kurds, their culture geography, climate, history, experience and available opportunities.

Field studies such as workshops, seminars, discussion and questionnaires should undoubtedly be carried out in order to determine a common education system and to make a strong planning, to determine the situation and to understand the level of assimilation more clearly. Thus, studies on Kurdish will be read better and a larger **Memory Center** will be formed. Although the situation of the Kurdish people is unique and does not resemble the situation of other peoples the world, it should not be forgotten that other countries and peoples on earth have many experiences in language and education.

Educational materials suitable for the conditions of today's life should be prepared, especially for children. Experiences such as 'Free Schools', 'Education Support Houses', Zarokistan, Cegerxwin, Aram Tigran and Nuda aca-

demies should be strengthened and the freedom of Kurds should be mobilized. In order to increase the existing power and disseminate the studies in the easiest way, a strong partnership with the Kurdish press should be made, the press should be freed from the translation language, the language of the press should be corrected, more work should be done for children, etc.

Although few and incomplete, they have been opened in two areas of the education system in Turkey for Kurdish. The first is the classes and departments opened at universities, the second is the elective Kurdish language lessons. Campaigns and information activities can be organized to increase interest in these achievements and to increase participation in elective Kurdish language lessons. If a strong participation can be achieved in these activities, the demand for education in Kurdish becomes widespread and the state will be forced to take a step after these intense demands.

## **Result**

With this report in your hand, we wanted to briefly draw a general framework on the state of Kurdish language and education in the North of Kurdistan. For this study, we discussed two group meetings attended by Kurdish language and education actors. In addition to the meetings held on the internet, face to face interviews were also the source of this report. We tried to explain the importance of education, the main problems in this field at local and international level, the problems in front of the actors working in this field, and the general solution proposals with some examples.

The easiest and surest way to preserve and develop and language is to make non-formal education with that language. General and non-formal education gives a status. If something has a status, it creates an economic field. If something can be a livelihood, it will be owned more strongly and fear and anxiety disappear. If there is no danger or a source of fear in an area, collective ownership will be more. Collective studies create a wider perspective and a general planning is created with this broad perspective. The need for modern for materials that can be shared with comprehensive general planning becomes apparent. This needs enables the laborers who devote their hearts to these fields to turn top ast experiences. With this orientation, past experiences are gathered in a memory center, benefited from them, and self knowledge takes place. Provides self knowledge, self love and self belief, which exacerbates the desire to take care of oneself and make success close. This ensures that both ends of the loop, which will already consist of these ones, are joined: Sovereigns and officials become compulsory supporters of international agreements and declarations and protect them. This creates the status of this job anyway.



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