

**Child and
Language
Rights Report**



Linguistic and Cultural Rights Monitoring

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Amed (Diyarbakır), October-2020

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Summary

This report has been prepared in order to identify the problems that arise when children are denied their right to education in their mother tongue. Focus group was used as the data collection technique of the report. The interview was conducted with the participation of a total of 14 people, five women and nine men. All of the participants in the interview conducted through the Zoom application are civil society representatives working for children. In forming the theoretical part of the report, the United Nations Convention on the Rights of the Child was taken as the main basis.

In the monitoring study, it was determined that the following problems have arisen due to the obstruction of the right to education in the mother tongue:

- a. The government is avoiding its obligations in this area by terrorizing claims for the mother tongue.
- b. This attitude of the government is increasing the burden on civil society organizations.
- c. While civil society organizations are trying to eliminate this deficiency and the discrimination caused by the government, they also struggle with the terrorization of their work by the government.
- d. The government's approach to education in mother tongue and its obstruction to studies in the field create a "learning problem" and a series of psycho-social problems in relation to this.
- e. The exclusion of language from education, especially child education, causes the language to be weakened in the public sphere. Therefore, Kurdish turns into a "domestic" language.
- f. This situation also leads to a decrease in the prestige of the language.
- g. Intervention to the right to language is done in the form of destruction of memory. In addition, the chance of the language to adapt itself to the living times disappears.

The recommendations of the participants for political reforms and civil society actors in order to eliminate the basic problems related to language are as follows:

- a. Kurdish should be accepted as the official language, especially the political language of Kurdish politicians should be Kurdish.
- b. There should be work to provide different branch lessons in Kurdish in schools.
- c. Adaptation and unity should be ensured among civil society actors.
- d. Technological resources should be emphasized in education. In particular, the number of smartphone applications that teach Kurdish should be increased.
- e. There should be a tendency towards oral culture, especially music. Active work should also be carried out for the use of language in the social field.
- f. Press and broadcast channels should be strengthened. Cooperation with Zarok TV and similar platforms should be increased.

Introduction¹

In most legal texts,² “every person under the age of 18” is considered a child. The second article of the United Nations Convention on the Rights of the Child (CRC) refers to the rights of the parties in the convention - every child under their jurisdiction, (...) race, color, gender, language, political or other opinions, national, ethnic and social origin, By saying that he recognizes and undertakes without any discrimination due to property, disability, birth and other status, he shows that the word child is not a technical term but a concept that includes all the material and abstract meaning components that create it. It would be appropriate to make a similar definition for the language. Language is not only a technical tool that provides communication, but a form or concept in which the life pattern we call culture manifests itself most clearly. Therefore, language is “a social event”³ and one of the most important expressions of identity.⁴

It is the future generations that will make the identity tangible or physically sustainable. What makes it abstractly sustainable is culture and one of its most important elements is language. The child’s use of his / her mother tongue without being under pressure and getting education in his / her mother tongue are vital for his / her identity as well as for his / her cognitive development.⁵ Therefore, “the main principle in children’s rights; the right to develop.”⁶ Because of all these, mother tongue is a concept that enables the children of the society and especially a certain society, to construct the whole world of meaning according to their own aura of life.

1 For his valuable contributions to the study, i would like to thank Dr. Cuma Çiçek, Cevahir Sadak Düzgün, Ömer Fidan and all participants who attended the focus group meeting.

2 For example, the Turkish Penal Code numbered 5237, the Convention on the Rights of the Child, which was adopted by the United Nations General Assembly’s decision dated 20 November 1989 an numbered 44/25, and Turkey signed on September 14, 1990.

3 Lévi-Strauss, Claude. 2012. *Yapısal Antropoloji*. Çeviren Adnan Kahiloğulları. Ankara: İmge. p.91.

4 Izsák-Ndiaye, Rita. 2017. *Dilsel Azınlıkların Dil Hakları, Pratik Uygulama Rehberi*. Cenevre: United Nations High Commissioner for Human Rights. p. 7.

5 Izsák-Ndiaye, *ibid.* p. 11

6 Tezcan, Durmuş, Mustafa Ruhan Erdem, Oğuz Sancaktar, ve Rifat Murat Önok. 2018. *İnsan Hakları El Kitabı*. Ankara: Seçkin. p. 699.

It was decided to prepare six thematic reports within the scope of the Linguistic and Cultural Rights Monitoring study carried out by the Children First Association in cooperation with the Kurdish Language and Culture Network with the support of Active-Trace EU. One of these themes is the issue of “Child and Language Rights”. Considering the importance of mother tongue, this speech has been banned for years, although there is no such prohibition legally today, it is banned in official institutions and due to political pressure on non-governmental organizations working in the field of language, prohibitions are implicitly imposed. It is aimed to investigate and discuss the issue of child and mother tongue in the context of the Kurdish language.

As can be understood from the definitions of child and language, in order for a culture or identity to survive materially and spiritually, its members must live and receive education in their own language and culture. Considering the general comments⁷ of the United Nations Committee on the Rights of the Child covering the period of 2008-2011 in the Convention on the Rights of the Child, it is seen that the Committee attaches special importance to education. It also states that the policies of the states parties towards the children of indigenous people violate the prohibition of discrimination in the second article of the Convention in the *fields of education and health*.

Turkey accepts the Convention on the Rights of the Child. Turkey has made a reservation to 17. 29. and 30. articles to this contract. Thus, Turkey announced that would interpret the convention according to the 1923 Lausanne Treaty and the 1982 Constitution. If we need to shortly explain, Turkey’s agreement specified only where the definition of minorities over the definition of religion. Turkey’s definition of minority, unlike the agreement text “race, language, political or other opinion, national, ethnic or social origin” was done according to. Turkey stated that for this reason, Turkey would not consider the Kurdish identity as a minority. Turkey has expressed in the Constitution that it would remain the only language regime. Thus, it prevents Kurdish children from receiving education in their own language. The reservation, which means a de facto violation of the second article⁸ of the Convention, is not only an obstacle, it turns into an assimilation technique of the government. The purpose of this report is to reveal the problems of preventing Kurdish children from using their language freely and the problems of non-governmental organizations working in this field and to offer solutions.

7 Birleşmiş Milletler Çocuk Hakları Komitesi’nin Çocuk Haklarına dair Sözleşme’ye ilişkin Genel Yorumları 2008 – 2011. Ankara: Uluslararası Çocuk Merkezi.

8 GİYAV. 2019. *İnternet Medyası Çocuk Hak İhlali İzleme Raporu*. Diyarbakır: GİYAV. p. 8.

Method

In the study, it is aimed to understand how subjective signification, as defined by Mayring⁹, emerges depending on the social environment. Therefore, focus group technique was used as a data collection technique in order to understand the collective attitudes and opinions of the institution representatives. It was not possible to meet face to face due to pandemic conditions. Therefore, the interviews were conducted with the participation of 14 people from eight different institutions via Zoom. Five of the participants in this interview are women and nine are men. The meeting lasted 150 minutes. During the meeting, the following topics were discussed.

- a. Children's language rights and the importance of work in this field.
- b. The main problems of civil society actors,
- c. Rights violations in this field in 2020.
- d. Policy recommendations for linguistic rights for both public authority and civil society actors.

The interview was recorded with the consent of the participants and then analyzed for the report.

The Problems About Language and Children's Rights

When childhood begins (such as full birth or the beginning of pregnancy)¹⁰ is a theoretically and legally controversial issue. Despite this, it is the age of kindergarten or primary school when the mother tongue becomes the most important issue for children.¹¹ Starting education in a language other than their mother tongue¹² has a negative effect on children. This situation has been demonstrated by the research¹³ conducted both in general and specifically to Kurdish children.¹⁴ Considering that children's education takes place within the

9 Mayring, Philipp. 2011. *Nitel Sosyal Araştırmaya Giriş*. Çeviren Adnan Gümüş ve M. Sezai Durgun. Ankara: BilgeSu. p. 82

10 Tezcan and others. *Age*. p. 90-93

11 Dealing with fields other than "text-based" education, such as music, some of the participants claimed that children were influenced by certain sounds even during pregnancy and that this was a determinant in their development.

12 Transmitted from Alidolu, Ndiaye. *ibid*. S. 11

13 Coşkun, Vahap, Nesrin Uçarlar and M. Şerif Derince. 2010. *Dil Yarası, Türkiye'de Eğitimde Anadilinin Kullanılmaması Sorunu ve Kürt Öğrencilerin Deneyimleri*. Diyarbakır: DİSA.

14 In addition, the UN General Assembly in 2001, in its number one comment to the CRC, from the states parties, according to the 29th article of the convention, the education was « The development of respect for the parents of the child, his own cultural identity, language and values, the national values of the country where the child lives or originated, and civilizations different from his own. He wanted it to be directed to.

triangle of family, school and students, a series of systemic problems arise from the teacher's attitude to the family's lack of or little knowledge of Turkish. Unfortunately, this situation leads to an early "not learning" trauma.¹⁵

The child is delivered to the language of the "system" from the day they started their education life to university. In other words, the importance of transforming the state system is increasing, since most of the educational institutions can operate under the state monopoly or with its permission. As stated previously, the definition of minorities in Turkey in the Treaty of Lausanne and the right to education in the mother tongue was banned by the 1982 Constitution, Article 42/9. This situation caused the Kurdish language to be left without status. Participants also identified lack of status as the factor with the deepest impact among the oppression of Kurdish. Article 30 of the CRC defines minorities according to family, religion and language. *It states that children from both minority and indigenous peoples cannot be prevented from benefiting from their own culture, believing in their own religion and using their own language.*

Article 29 regulates children's right to education. Accordingly, the education to be given to the child should aim to develop his / her own culture, language and values, respect for the natural environment and other identities. According to article 17, states and parties should ensure that children benefit from all kinds of national and international information and documents that contribute to their social, spiritual, moral and physical development. In addition, the parties are obliged to encourage the production and dissemination of children's books.

As Izsák-Ndiaye shows in the report submitted to the United Nations Human Rights Council¹⁶, minorities' ability to use their own language increases the quality of education. It ensures the participation of disadvantaged groups in social life. It facilitates access to public services and reduces the risk of social conflict arising from all of these. On the other hand, Jummins¹⁷, based on nearly 200 experimental studies conducted in the last 40 years, revealed that there is a direct proportion between bilingualism and students' linguistic, cognitive and academic achievements. Based on their experiences in their institutional work, the participants stated that as a result of the imposition of monolingualism, children have learning problems. They also stated that children suffer from self-esteem problems and are alienated not only from their language but also from

15 Çağlayan, Handan. 2014. *Aynı Evde Aynı Diller / Kuşaklar Arası Dil Değişimi Eğilimleri, Sınırlar, Olanaklar*: Diyarbakır Örneği. Diyarbakır: DİSA. p. 98-103

16 Izsák-Ndiaye, *ibid.* p. 11-17.

17 Jummins, Jim. 2013. «Dilsel Azınlık Öğrencilerinin Eğitim Başarısının Altında Yatan Temel Psikodilsel ve Sosyolojik Esaslar.» *Çokdilli Eğitim Yoluyla Toplumsal Adalet* içinde, organizör: Tove Skutnabb-Kangas, Robert Phillipson, Ajit K. Mohanty and Minati Panda, translate Burcu Yalçınkaya. 59-79. Ankara: EĞİTİM-SEN.

phenomena such as music and art that create their own culture. However, the right to use the mother tongue has economic, social, psychological and cultural aspects; It is tried to be transferred to the legal field by the government.

The Turkish education system, as Fidan also stated¹⁸ not only aims at training, it aims at an ideological, politically motivated education. The purpose of the Education Canon, which was enacted on March 3, 1924 and is still under constitutional guarantee, was clearly stated in the justification of the law¹⁹, that the aim was to raise “one type of person”²⁰. *This situation, expressed by monolingualization, is “a cruel way of teaching that forces children to grasp a foreign language of education while devaluing their own language, culture, identity and all their self-esteem”.*²¹

According to the participants, the main problem with language is state repression and policies. Language is not only assimilated by language-oriented policies. The world of meaning created by language and the world of meaning that creates language is also assimilated. In addition, the language of the “sovereign” is dominant in every field. Education activities in mother tongue are carried out under the shadow of constant pressure and politics. This situation causes Kurdish education to withdraw from the public sphere. However, education is limited to households. Thus, attempts are made to accelerate assimilation by weakening the codes of the social identity of the language and the ethnic identity of the child.

When a language under pressure is combined with the fact that children are vulnerable, denial of the right to mother tongue can lead to greater psycho-social trauma.

In addition, these fragile and traumatic phenomena cause language efforts to yield less results in crisis situations or anomic situations such as pandemics that disrupt the “normal flow of life”.²² In other words, it causes all relevant segments of society to become more vulnerable to such crises. Because most of the participants complained that the studies became more difficult during the pandemic period.

18 Fidan, Omer. 2020. *Rewşa Zîman û Pewerdehiya bi Kurdî li Tirkîyeyê*. Amed : Komelaya Berî Her Tiştî Zarok. p.1.

19 1982 Anayasası madde:174/1.

20 Can, Cahit. 2011. *Cumhuriyet Devrimi ve Öngörülemeyen Bugünü*.İstanbul :Kaynak. S.43.

21 Benson, Carol. 2013. «Çokdilli Bölgelerde En Etkili Eğitimin Tasarlanması: Çiftidilli Modellerin Ötesine Geçmek.» *Çokdilli Eğitim Yoluyla Toplumsal Adalet içinde*, düzenleyen: Tove Skutnabb-Kangas, Robert Phillipson, Ajit K. Mohanty ve Minati Panda, çeviren Burcu Yalçinkaya, 114-140. Ankara: EĞİTİM-SEN.

22 In this case, it should be noted that the states is far from fulfilling its positive obligation. According to the data of the Ministry of National Education, only one of the 19.190 teacher quotas assigned in 2020 is reserved for the « Livşng Languages and Dialects (Kurdish-Zazaki) quota. Source : Ministry of Education.

According to the participants, Kurdish, which is faced with systematic pressures and obstacles, turns into a “household” language. Thus, the prestige of the language deprived of technical education is also decreasing. Participants also expressed examples from their own experiences that the language is transformed into Turkish, especially where the social hierarchy is seen.

In addition to these problems, the problem of qualified personnel who use Kurdish effectively arises due to the fact that the Kurdish language does not have a status and because of the “not needing” phenomenon caused by exclusion from the public area. Even in the recruitment of most non-governmental organizations, the Kurdish language remains limited and not the main reason for preference, but “additional choice reason”. Therefore, language studies also encounters economic barriers and language policies cannot be sustainable.

Another problem that emerged regarding children’s language rights during the interviews is the insufficiency of educational resources, especially technological resources²³, and the fact that existing resources are not revised according to technology. According to the interviewees. today, where technology is very decisive, opportunities for education in Kurdish such as computer programs or smartphone applications are very limited. The economic resources required for the development of these situations pose an important problem. Apart from supporting education in mother tongue, independent research institutions and NGOs remain as a source of funds in an environment where the government constantly blocks and criminalizes activities related to it. However, most of the interviewees stated that they had difficulty in finding financial support for research projects on Kurdish only. Another problem that emerged during the meeting was the scarcity of archives of studies on Kurdish. Archives and statistics have been deliberately destroyed in attacks on institutions, especially municipalities, in the last five years. For this reason, perhaps the most important problem regarding Kurdish is that the information and documents that are in the hands of the public and that will reveal the “existence of problems” have been destroyed. In other words, this situation means preventing the formation of memory or destroying the existing memory. The data and information on the socio-linguistic status of Kurdish in the hands of civil society actors are extremely limited.

One of the main issues discussed among the participants was the loss of language and the issue of language / languages used within the family. While some participants emphasized that the use of language only within the family would not be enough to prevent language loss, the majority stated that the language

²³ The number of children’s books published in Kurdish in a year is only 82.

existing in the family could not yet be in danger of disappearing. However, there is a problem of inaccurate or incomplete information about pedagogy among families. According to the participants, there is misinformation among the parents who have somehow got into contact with their institutions, such as “bilingual people cannot use any language correctly”. This false information is used as an excuse and a legitimacy tool to keep the child away from their native language.

Considering the highly effective pandemic, which caused a negative impact on education in Turkey, it is very obvious that there is a deepening of the existing problems regarding education in the mother tongue in pandemic²⁴ conditions. As stated above, considering that education is carried out in the triangle of family, school and student, the burden on the family has increased significantly in pandemic conditions. It can be easily guessed that if the family does not speak Turkish or knows too little to use it in education, the quality of education decreases.

Kurdish in the Context of the State’s Negative and Positive Obligations

Based on all this data and determinations, it is revealed that the most important problem regarding children’s and language rights is the approach and intervention of the state. For this reason, the state’s attitude towards Kurdish and Kurdish children’s right to mother tongue will be explained on the basis of negative and positive obligations. Negative obligation can be expressed as the state’s obligation not to interfere with human rights. It means that the government does not prevent the individual from exercising all their rights, and cultural rights and language rights are among the most important of these. The positive obligation is that the government intervenes for the benefit of its citizens to protect their rights. In this respect, it refers to the state’s use of material and abstract means to protect the cultural existence of the society, especially the right to education.²⁵

If we look at the situation of Kurdish, it is seen that the opposite of the above has emerged. The government prevents the use of language. (negative intervention) It makes it impossible to use limited rights. (positive intervention) The government’s stance on this issue can be classified as follows:

a. *Politicalization*: It can also be called terrorism. Language is primarily a concept related to communication and culture. However, when it comes to Kur-

24 EĞİTİM-SEN, 2020. *Pandemi Koşullarında Eğitim Araştırması*. Accessed : 11 02, 2020. <https://egitimsen.org.tr/pandemi-kosullarinda-egitim-arastirmasi/>

25 Shelton, Dinah, ve Ariel Gould. 2013. «Positive and Negative Obligations.» The Oxford Handbook of International Human Rights Law içinde, organised by: Dinah Shelton, 1-12;12-12. Oxford: Oxford University Press. p. 1/12.

dish, the state constantly turns all events, facts and demands into a political problem. In this way, it uses its own attitude both to appeal to the racist-nationalist feelings of a certain mass, and continues to prevent rights by criminalizing the Kurdish situations.²⁶

b. *Criminalization*: It refers to the attitude in the socio-political field, which is slightly different from the above article that emerges at political level. The use of Kurdish in daily life causes various attacks. The state, on the other hand, has an active investigation obligation²⁷ by politicizing the Kurdish language and pursuing a policy of impunity against these attacks. It also makes it a criminal phenomenon in the social field.

c. *Marginalization*: Kurdish, which is constantly referred to the political sphere and seen as a criminal phenomenon in the social sphere, is ultimately pushed to a marginal position. The use of language is often seen as a marginal act. As a result, even native speakers of Kurdish become hesitant to speak Kurdish.

d. *Deregulation*: The exclusion of Kurdish from economic life makes the use of Kurdish a choice, even a political choice, rather than a necessity. This causes the language to be excluded from the socio-political and economic sphere and to decrease its prestige by being less preferred.

e. *Memoriesness and Linguicide*: Turkey's Kurdish policy is destroying the social memory. And with the expression of Kangas, it turns into linguicide. According to him, one way of destroying a nation without physically killing its people is linguicide. The linguicide is the strategy of making the dominant language dominant in every field and destroying the language of minorities and other disadvantaged identities.²⁸

Problems of Civil Society Actors

Accordingly, the following problems arise in the whole society, including civil institutions and organizations that aim to protect and develop the language:

a. *Sustainability*: The goals of institutions and organizations in language policies cannot be sustainable. This situation makes the studies "unstable".

26 An example of how the media involved in the process politicize cultural issues: Aydınlik Gazetesi. 2020. *Kışkırtmaya net cevap: Kürççe tiyatro değil örgüt propagandası yasaklandı!* 15 10. aydinlik.com.tr/haber/kiskirtmaya-net-cevap-kurtce-tiyatro-degil-orgut-propagandasi-yasaklandi-220729

27 For a remarkable example : Yeni Yaşam Gazetesi. 2018. *'Kürdüz' dediği için öldürüldü: 2006'da da kardeşleri öldürülmüş.* 23 12. Erişildi: 10 28, 2020. <https://yeniyaşamgazetesi.com/kurduz-dedigi-icin-olduruldu-2006da-da-kardesleri-oldurulmus/>

28 Tove, Skutnabb-Kangas. 2000. *Linguistic Genocide in Education—Or Worldwide Diversity and Human Rights?* London: Lawrence Erlbaum Associates. p. 312

Individuals and institutions working in this field naturally face problems regarding financial and human resources. In addition, since there is no sustainability, memory creation, especially archiving, is either not possible or such studies are interrupted.

Lack of Cooperation and Coordination: Due to external problems such as the continuous politicization of the language and internal problems due to pressure, cooperation between institutions, organizations and actors remains at a limited level. There is a coordination problem that cannot be ignored among the actors working in this field.

c. *Alienation and Auto-Assimilation:* This situation brings along an alienation that includes feelings of self-alienation, powerlessness, meaninglessness, irregularity, introversion and turns into auto-assimilation.²⁹

d. *Lack of Modern Tools:* In addition to the above problems, civil society actors lack modern tools such as smart phone applications, computer games, education and story books specific to different age groups in the field of use, dissemination and education of Kurdish.

e. *Workload:* Participants also stated that not teaching the language formally, ie not including state institutions in language education, increases the burden on non-governmental organizations operating for this purpose.

Solution Suggestions for Language and Children's Rights

Recommendations for political reforms

Kurdish should be accepted as the official language: According to the participants, there is a conscious obstacle to education, which is the most basic tool to reduce the oppression that has been going on for centuries. In order to overcome all language barriers, Kurdish should first be accepted as the official language.

Language and culture distinction should be avoided: According to the participants, since the language of the city is Turkish, families also teach Turkish for their children's participation in urban life. In order to prevent this, it is necessary to make Kurdish the language of all areas of social life within the

29 It is used in the sense that Seeman formulated. Although it does not include all five elements in the content equally, it is a concept suitable for the report in the sense that socio-political pressure turns into a sociopsychological phenomenon and alienation. Seeman, Melvin. 1959. «On the Meaning of Alienation.» American Sociological Review 6 (24): 783-791.

framework of a multilingual policy and to prevent the deepening of the language and culture distinction.

All relevant institutions should be supported: Another suggestion was to support all existing institutions. According to one of the participants, TRT's broadcasting in Kurdish was not with the will of the state, but with the struggle of the Kurdish press and broadcasting since the 90s. For this, the pressure on state institutions should be increased, such as the channels such as TRT Çocuk broadcasting in Kurdish and Arabic as well as in Turkish.

The language of politics should be Kurdish: Among politicians, few can speak Kurdish. The language of both politicians and politics must be Kurdish.

Politics of language: Language should be considered more broadly as a cultural, artistic phenomenon. For example, music melody, story (chirok), a tradition specific to Kurdish culture or even clothing are directly related to the abstract forms of the language. For this reason, there is a need for a language policy that will coordinate all institutions regarding language, protect the language in all these areas and bring it to the forefront.

Elective courses in mother tongue: Not only for the teaching of Kurdish, but also Kurdish elective courses in different fields will increase the education quality of Kurdish children. Suggestions came in this direction from the participants. However, the subject of elective courses is also restricted by official regulations. As stated by Fîdan³⁰, although there are millions of Kurdish children receiving education, the number of teachers employed for education in Kurdish is less than 30.³¹

Recommendations for civil society actors

Coordination: First of all, communication and coordination between NGOs working in this field should be strengthened. In the meeting of the Kurdish Language and Culture Network³², Children's Institutions Desk recommended the establishment of a coordination board.

Increasing resources and turning towards technology: The interviewees emphasized that it is essential to diversify the resources and to produce technology-

30 Fidan, Omer. 2020. *Wek Hêmeya Bingehîn a Çandê Zimanê Dayikê û Bikaranîna Wî*. Amed : Komeleya Berî Her Tiştî Zarok. S.11.

31 Fidan also stated that despite all the obstacles, 85,000 children applied to elective courses in Kurdish opened by the Ministry of National Education in 2014-15.

Fidan, Omer. 2020. *Rewşa Ziman û Pewerdehiya bi Kurdî li Tirkîyeyê*. Amed : Komelaya Berî Her Tiştî Zarok. p.5.

32 Unless otherwise stated, all notes from the founding meeting are taken from the following source : Fidan, Omer. 2020. *Wek Hêmeya Bingehîn a Çandê Zimanê Dayikê û Bikaranîna Wî*. Amed : Komeleya Berî Her Tiştî Zarok.

based tools. The rapid development of technology especially creates a situation where there can be increasing efficiency if it is kept up with this development, and falling behind the age if this technology cannot be kept up with. For this reason, non-governmental actors must take into account the lack of resources and the technology factor in their work. In addition, at the founding meeting of the Kurdish Language and Culture Network, the Writers Desk suggested increasing the number of studies on children's literature.

The importance of social awareness studies: There should be an active struggle against wrong or incomplete information common in the public sphere on issues such as monolingualism, bilingualism and multilingualism. In addition, the public should be properly informed about the contribution of multilingualism to the personal and cognitive development of the child. Special attention should be paid to studies aimed at increasing social awareness on this issue. In addition, original studies on Kurdish should be increased within the scope of the subject.

Strengthening the press and broadcast channels: In this regard, the importance of Zarok TV was emphasized in the meeting. In addition, one of the issues that all tables agreed on during the establishment workshop of the Language and Culture Network was the strengthening³³ of Zarok TV and more broadcasts on Kurdish culture and history on this channel. Therefore, other non-governmental organizations and actors should increase their support for Zarok TV.

Turning towards oral culture, especially music: Although Kurdish printed sources do not deserve enough due to pressures, there is a rich oral Kurdish tradition. This culture should be utilized in children's education. Considering the fact that the natural emphasis of a society's language reflects the rhythm of that society's music and music positively affects³⁴ children's learning abilities, music education should be increased.

33 Fidan, *ibid*: p.22.

34 Yıldırım, Kemal. 1995. Kodaly Yöntemi ile Müzik Eğitimi. Unpublished master's thesis. İzmir: Dokuz Eylül Üniversitesi.

Result

In addition to the direct assimilation that the state has implemented against Kurdish since 1924, the association of the Kurdish language with crime is indirect assimilation. This leads to the loss of its ties with social institutions, especially the economy, and thus to the loss of prestige of the language. In addition to these, not establishing, not allowing the establishment of public or non-governmental organizations and institutions that will ensure the development of the language, or putting the existing ones under pressure, makes it difficult to train qualified personnel.

However, it is a fact that Kurdish is still a very powerful social phenomenon despite all obstacles. In addition, since mother tongue is also a “need”, studies on language are persistently continued at the institutional level. Language is not an area that can be designed solely with politics. One of the most concrete pieces of evidence for this in the world is that the Kurdish language, which has been under political pressure for centuries, continues to be a living and powerful phenomenon.

In order for the language to reach the position it deserves, it is necessary to base the relations of children with language, which will make it sustainable in the strongest way, on a human rights basis. Since the state is the biggest obstacle to human rights-based language understanding, non-governmental organizations need to exert more pressure on state institutions, reproduce themselves and strengthen their coordination with other actors in order to do this in the best way.

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