

OPEN ACCESS

\*Corresponding author

Khoshi Anwer Hasan Al-Jaf

[Khoshy.anwar@garmian.edu.krd](mailto:Khoshy.anwar@garmian.edu.krd)

RECEIVED : 17 /08/2024

ACCEPTED : 10/11/ 2024

PUBLISHED : 15/06/ 2025

**Keywords:**

Cognitive psychology,  
memory,  
Communicative  
competence,  
performance,  
Kurdish folklore  
vocabulary



# Competence and Performance through the Lens of a Psycho-cognitive Analytical Approach: Kurdish Folklore Vocabularies as Case Study

Khoshi Anwer Hasan Al-Jaf / Department of English, College of Education, University of Garmian, Kalar, Kurdistan Region-Iraq

## Abstract

Effective communication demands heightened linguistic proficiency, particularly in the vocabulary used in today's interconnected world. This study, rooted in cognitive psychology, investigates how young native Kurdish speakers process and perform traditional Kurdish folklore words in their daily communication with a focus on mental functions such as perception, memory, and the systematic understanding of language rules that underpin effective communication. A critical issue arises from the disconnect between linguistic competence and performance among young native Kurdish speakers: while they may recognize and understand folklore words, they often choose not to use them in everyday communication. The research employs a qualitative descriptive analysis, involving 100 participants under the age of 30 in the Garmian district, focusing on their recognition and production of folklore words. The core assumption of this study refers to analyzing the way young native Kurdish speakers process original folklore Kurdish words and develop them in their communicative competence, and whether to perform them in their daily life communications. Findings reveal a significant cognitive competence among participants, with high levels of recognition and understanding of folklore words stored in long-term memory. However, actual usage in daily communication shows a notable gap, as participants reported using only a subset of these words.

### About the Journal

Zanco Journal of Humanity Sciences (ZJHS) is an international, multi-disciplinary, peer-reviewed, double-blind and open-access journal that enhances research in all fields of basic and applied sciences through the publication of high-quality articles that describe significant and novel works; and advance knowledge in a diversity of scientific fields. <https://zancojournal.su.edu.krd/index.php/JAHS/about>

## 1. Introduction

Kurdish language, according to Hamakhurshid (2018), is not a Persian dialect, not diverged from Persian, and is not even a branch of the Indian language family. Certain writers, lacking sufficient mastery of the Kurdish language, hold it precious. Recent studies have shown that Hamakhurshid's ideas and those similar to his are wildly improbable and untrue. The Kurdish language bears similarities to both modern Persian and Pehlewi, and considerations that the Kurdish language evolved, changed, and was distinct from the Avestan language. Kurdish, however, is unquestionably a separate language that emerged a long time ago; hence, having folklore words and traditional vocabulary is normal in this case. Folklore words are terms and expressions that originate from the traditional culture, stories, and practices of a particular community. These words often embody the history, beliefs, customs, and values of the people, and they are passed down through generations. In the context of the Kurdish language, folklore words are integral to the rich oral traditions and cultural heritage of the Kurdish people. As Asatrian (2009) notes in *The Folklore of Kurdistan*, Kurdish folklore is a rich tapestry of stories, songs, and traditions that reflect the historical and social fabric of Kurdish society. Folklore words are embedded within these narratives, serving as linguistic markers of Kurdish cultural identity and heritage. They are words that are passed down from generation to generation and are retained in the minds and memories of language users. It is important to note that while these words are present in the vocabulary of Kurdish language speakers, particularly the younger generation, they are not often depended on during daily communications. Despite this, they are easily recognized and comprehended in everyday conversation contexts. In other words, even though they know Folklore words from memory, they don't use them frequently, which is why *cognitive psychology investigation* is crucial in this case (Brodowicz, 2024).

Psycho-cognitive, as defined by Neisser (1967), is the study of mental functions such as attention, language usage, perception, problem-solving, memory, and thought. What sets cognitive psychology apart from other psychological fields is its emphasis on "mental" processes, including information processing, thinking, reasoning, and problem-solving. In the realm of language, Chomsky (1965) describes grammar as a systematic account of a native speaker's linguistic abilities, which enable them to speak and understand their language fluently. These linguistic talents, referred to as native speaker competence, contrast with performance, which pertains to the practical use of language in real-world contexts—what individuals use or interpret at any given moment.

Language is conventionally understood as a systematic and structured means of communication, expressed either orally or in writing. It is a uniquely human ability that allows us to convey our innermost ideas and emotions through symbols rather than physical acts. Cognitive psychology posits that language and thought are intimately intertwined, making it challenging to have complex thoughts without language and to use complex language without thought. From this perspective, a child's acquisition of an extensive vocabulary is a significant cognitive achievement, with vocabulary considered a major component of long-term memory (Brodowicz, 2024).

In the study of psycho-cognitive, the comprehension of language and mental processes are closely connected. This research aims to investigate how young native Kurdish speakers process original folklore Kurdish words and develop them in their communicative competence, as well as whether they perform these words in daily life communication. This study emphasizes the importance of language in cognitive psychology, particularly how language influences memory. When individuals assign meanings to unrelated words, engaging in a brief encoding process involving language, they are better able to remember these words. This phenomenon occurs because deeper processing of information, facilitated by language, enhances memory retention.

This study's objective is to provide a comprehensive understanding of the interplay between cognitive processes and language use, particularly focusing on the competence and performance of Kurdish folklore vocabulary among young native speakers. However, the study hypothesizes that

although Kurdish language users are cognitively aware of the folklore vocabulary in their language, they may mentally choose not to use and perform it deliberately.

The study seeks to answer the following questions:

1. Do participants recognize their native language's folklore words?
2. How do cognitive psychology theories explain the interaction between competence and performance in the context of Kurdish folklore vocabulary?
3. How does long-term memory storage and retrieval affect the competence and performance of Kurdish folklore vocabulary?
4. Is there still hope for Kurdish folklore words to be used and stored in the users' memories?

## 2. Literature Review

### 2.1 Cognitive Psychology Overview

Cognitive psychology, a field dedicated to understanding mental processes, explores how the brain organizes, processes, and utilizes information to direct behavior. Imagine your thoughts as tangible objects swirling in your mind, constantly interacting and evolving. Despite this complexity, the brain functions in an organized and systematic manner, seamlessly switching between ideas, perceptions, and plans. This continuous mental activity, largely unnoticed during daily routines, represents just a fraction of the intricate mechanisms behind cognition (Eysenck and Keane, 2015).

The term "cognition" originated in the fifteenth century, meaning "thinking and awareness," and is derived from the Latin word "cognitio" which signifies "examination," "learning," or "knowledge." Cognition encompasses all mental processes involved in acquiring and understanding knowledge through experience, thought, and the senses (Subedi, 2022). This includes intellectual abilities such as perception, attention, memory, judgment, reasoning, problem-solving, and language comprehension. Imagination, too, is considered a cognitive process involving speculative thought. Essentially, cognition refers to the cerebral processes that facilitate learning and comprehension through experience, thought, and sensory input, influencing how information is gathered, stored, and applied to guide behavior (Subedi, 2022).

Cognitive psychology emerged in response to behaviorism's limitations in explaining complex human behaviors, particularly those involving language acquisition and use. Behaviorism, which emphasized stimulus-response (S-R) relationships, struggled to account for the intricate mechanisms behind human cognitive functions. Notably, Chomsky's (1964) critique of Skinner's (1957) S-R theory of language learning highlighted the inadequacies of behaviorism, emphasizing that human cognitive processes involve more than just direct stimulus-response interactions. Cognitive psychology focuses on mental processes that operate on inputs received by perceptual and cognitive systems. These processes play a significant role in determining responses and encompass areas such as language, memory, perception, and problem-solving (Dawson, 2023). Over the past 30 years, cognitive psychology has evolved rapidly, becoming a modern approach to studying the mind. It examines information processing systems, seeking to understand how knowledge is stored (competence), acquired, and utilized in various situations (performance).

Thus, it can be said that cognitive psychology investigates the mechanisms through which knowledge is processed, stored, and applied, with a particular focus on how these processes influence behavior. This study aims to explore how young native Kurdish speakers process and use folklore vocabulary, emphasizing the interplay between cognitive competence and language performance in the context of cognitive psychology.

## 2.2 Competence

Competence, within the field of cognitive psychology, refers to the mental representation and understanding of a language's rules and structures that allow individuals to generate and comprehend an infinite number of grammatically correct sentences. This concept, introduced by Chomsky, pertains to the actual use of language in real-world contexts. Cognitive psychology focuses on the mental processes underlying competence, such as information processing, memory, and problem-solving (Chomsky, 1965).

Cognitive psychology emphasizes the internal cognitive mechanisms that enable language competence. It examines how individuals acquire, store, and retrieve linguistic knowledge, and how this knowledge is organized in the mental lexicon. This field seeks to understand the mental representations of grammatical rules and vocabulary, and how these representations facilitate fluent language use. Crystal (1985, cited in Sheriff et al., 2019) describes competence as an individual's proficiency with their language, highlighting the system of rules that allow them to form and comprehend sentences and identify grammatical errors and ambiguities. This idealized conception of language competence aligns with cognitive psychology's focus on the mental structures and processes involved in language acquisition and use.

Canale (1983) identifies several components of communicative competence, each involving specific cognitive processes. Grammatical competence involves recognizing and using a language's lexical, morphological, syntactic, and phonological features. This competence is rooted in cognitive processes such as language acquisition, memory encoding, and retrieval, which enable individuals to understand and produce grammatically correct sentences. Cognitive psychology explores how these processes are facilitated by neural networks and how they develop over time through exposure and practice.

Sociolinguistic competence involves understanding the social norms of language use, which requires cognitive processes related to social cognition and context awareness. This competence includes the ability to interpret and produce language that is appropriate for different social contexts, reflecting the dynamic interaction between language and social knowledge. Discourse competence refers to the ability to integrate grammatical structures and meanings to produce coherent spoken or written compositions. This competence involves cognitive processes such as coherence in content, cohesion in form, and the structural relationships between phrases or utterances that facilitate comprehension. Cognitive psychology examines how individuals organize and structure their thoughts to create cohesive and meaningful discourse. Strategic competence involves the ability to communicate effectively, compensating for communication breakdowns caused by restrictive circumstances. This competence is particularly relevant in real-world conversations, where speakers may employ strategies to overcome limitations in speech, sociolinguistics, and grammar. Cognitive processes related to strategic competence include problem-solving and adaptive thinking (Canale, 1983).

In cognitive psychology, competence highlights the intricate relationship between mental processes and language use. Understanding how individuals process, store, and retrieve linguistic knowledge provides insight into the cognitive mechanisms underlying language competence. This perspective is crucial for developing a comprehensive understanding of language dynamics and informing strategies to enhance communicative competence.

## 2.3 Performance

In cognitive psychology, "performance" pertains to the actual use of language in real-world contexts and involves various cognitive processes and constraints. In linguistics, performance has two primary meanings: (1) a phonetic technique training practitioners to control vocal organs, and (2) a term in transformational generative grammar referring to the distinct utterances made by native speakers. This distinction between competence (the idealized knowledge of language) and

performance (the practical use of language) has been debated for its clarity and applicability. Performance is influenced by numerous factors, including psychological and social challenges, such as memory limitations or biological constraints like pauses for breathing (Crystal, 1985).

Despite the focus on competence in linguistic studies, the nature and function of performance remain critical. Chomsky viewed performance as an imprecise reflection of linguistic skill, not worthy of inclusion in a "serious discipline." However, Hymes (1972) emphasized performance as a product of social interaction, highlighting its relevance. Hymes noted the ambiguity in defining performance, questioning whether it pertains to speech behavior data, grammatical elements, or both. This ambiguity reflects the challenges in differentiating between base proficiency and real execution, as well as grammatical competence and models of performance.

In cognitive psychology, performance encompasses the manifestation of linguistic competence within practical settings, influenced by cognitive load, memory retrieval, and social dynamics. It involves the speaker's ability to produce and understand utterances despite cognitive constraints such as working memory limitations, attentional demands, and the need for real-time processing. The distinction between competence and performance in cognitive psychology is analogous to the difference between a native speaker's mental representation of language and their ability to use this knowledge effectively in communication.

In this study, competence is viewed as the overall understanding of folklore terms in Kurdish and their grammatical integration to produce meaningful discourse. Performance, on the other hand, is the ability to employ these terms in everyday settings.

### **3. Methodology**

This research falls within the framework of cognitive psychology and employs a descriptive quantitative method for data analysis. The quantitative descriptive-analytical approach is usage-based, involving the collection of data through surveys and observational methods to describe individuals' experiences, beliefs, attitudes, and behaviors. The primary aim of this research is to assess vocabulary competence and performance, specifically how folklore vocabulary is mentally processed, stored in memory, and used. The influence of demographic factors is not considered in this study.

Data collection is conducted using a questionnaire composed of two sections. Section A focuses on vocabulary competence and is divided into two types of questions: yes-no questions and matching items. Participants are instructed to answer these questions based on their knowledge. Section B addresses vocabulary performance, where participants are asked whether they use (perform) Kurdish folklore vocabulary in their daily communications. The questionnaire is administered in Central Kurdish, as all participants are native Kurdish speakers.

The data for this study consists of responses from 100 participants under the age of 30. This sample size was chosen to facilitate a comprehensive assessment of how folklore vocabulary is mentally processed, stored, and used. All participants are from the Garmian district, ensuring a shared cultural, social, political, and educational background. This homogeneity is essential for isolating the cognitive aspects of folklore vocabulary without the confounding influence of diverse demographic factors.

### **4. Results and Discussion**

The data analysis reveals a significant disparity between the competence and performance of Kurdish folklore vocabulary from a cognitive psychology perspective. Table 1 illustrates this gap.

Starting with competence, Part A1 shows that out of 100 participants, 82 responded "yes" to knowing the meaning of 9 out of 10 proposed words. In Part A2, 77 participants correctly recognized

and identified the meanings of 6 out of 10 words. These results suggest that the majority of folklore words are stored and recognized in the participants' mental lexicon, indicating a high level of competence and mental awareness of these words. These words are likely stored in long-term memory. However, the psychological recognition and long-term memory storage of these words do not necessarily imply direct cognitive processing. This might be influenced by the participants' experiences and educational background, as well as the geographical context of the Garmian district, which is a widespread area with a unique cultural setting. According to Clark (1997), "the mind is viewed as composed of inner structures that organize information from the environment, connect this information with prior stored knowledge, and process information and knowledge (competence) to form a decision upon which to act (performance)."

Regarding performance, the data analysis shows that 95 out of 100 participants reported using only 4 out of 10 words in their daily communication. This indicates that the younger Kurdish generation, similar to their peers in other communities, seeks social acceptance. Although they cognitively process and understand the vocabulary, they choose not to use it, possibly to be included in a larger social and dialectal community and avoid judgment. Wolfram et al. (1999) support this idea, explaining that people often make judgments about others' intelligence, competence, and morality based on their dialect. Specifically, individuals using nonstandard forms may be perceived as less educated or trustworthy compared to those using standard forms, which are typically associated with the socio-politically dominant class.

Table 1: Number of Kurdish Folklore Vocabularies Used by Participants

<b>Competence and Performance</b>	<b>Participants (100)</b>	<b>Number of Kurdish Folklore Vocabularies</b>
A1: Knowledge of words	82	9
A2: Knowledge of meaning	77	6
Performance (using word)	95	4

The task of choosing between alternatives (having competence in both folklore and modern/standard vocabulary) and behaving in a particular way (performance) involves various degrees of information processing. From a cognitive psychology viewpoint, the significant differences in competence and performance of Kurdish folklore vocabulary among participants under the age of 30 suggest that mental processing and recognition do not always translate to cognitive comprehension. Table 1 shows that more participants recognized the words than those who knew their exact meanings.

Regarding performance, although participants store these words in long-term memory, they do not use them in daily activities. This behavior could be intentional or unintentional. Intentionally, participants may prefer using modern, standard, and more generalized vocabulary forms, choosing not to use folklore vocabulary despite their cognitive knowledge. Additionally, the concept of cognitive load may play a role in this discrepancy. Cognitive load theory suggests that the amount of information the working memory can hold at one time is limited. Younger speakers, already burdened with learning new and modern vocabularies, may find it cognitively demanding to also incorporate folklore vocabulary into their daily usage. The effort required to recall and use these words might exceed their cognitive load capacity, leading to a preference for more commonly used, modern words. Unintentionally, participants may lack experience and opportunities to use folklore words. Research indicates that information is rarely fully processed in short-term memory and may be forgotten if not used, even if it exists in long-term memory.

For Kurdish folklore vocabulary, the younger generation's reduced usage may result from less engagement in communication and social activities, influenced by social media and lifestyle changes in Kurdish families. This suggests that while the cognitive knowledge of folklore vocabulary exists, social and contextual factors heavily influence its performance. Additionally, the cognitive load associated with recalling and using folklore vocabulary can deter its active use, reinforcing the preference for modern vocabulary in daily communication.

It is therefore crucial to understand that language should be rooted in the words stored in individuals' minds and lexicons. The lexicon comprises the complex of words preserved in the human mind, assuming that language is a system and framework for using words effectively in speaking and writing. Language users need more practice and engagement with older generations to recall and enhance their competence and knowledge stored in long-term memory. Words from the lexicon, retained in memory, are categorized to assist individuals in selecting the best options while speaking or writing.

Further, language plays a significant role in cognitive psychology by providing knowledge of the world and encoding this knowledge into words. Language processes are strongly related to cognition and memory. Vocabulary knowledge is crucial for enabling genuine, native-like discussions. However, vocabulary is not just a collection of terms with immediately apparent definitions. The Kurdish language is rich in folklore words, which are deeply ingrained in the culture of the Kurdish people. These words are often challenging for non-Kurdish speakers to understand, particularly if they lack the associated vocabulary. A lack of understanding of these terms can impede successful intercultural competence and communication.

The findings from this study reveal significant insights into the competence and performance of Kurdish folklore vocabulary among younger individuals, viewed through the lens of cognitive psychology. Younger Kurdish individuals demonstrate a high degree of competency and mental awareness of the meanings of folklore words, as these words are retained and acknowledged in their mental lexicons. Most folklore words are stored in long-term memory, demonstrating a high level of cognitive awareness and competence.

### **Competence**

- Recognition: 82% of participants recognized 9 out of 10 proposed folklore words (Part A1).
- Understanding: 77% of participants knew the correct meanings of 6 out of 10 words (Part A2).

These results suggest that folklore vocabulary is well-represented in the mental lexicons of younger Kurdish individuals, indicating a strong cognitive competence. However, despite this cognitive competence, there is a reluctance to use these words in daily communication. Performance, or the practical use of these words in daily activities, often does not match this competence. This discrepancy can be due to cognitive limitations, social dynamics, or a combination of both.

### **Performance**

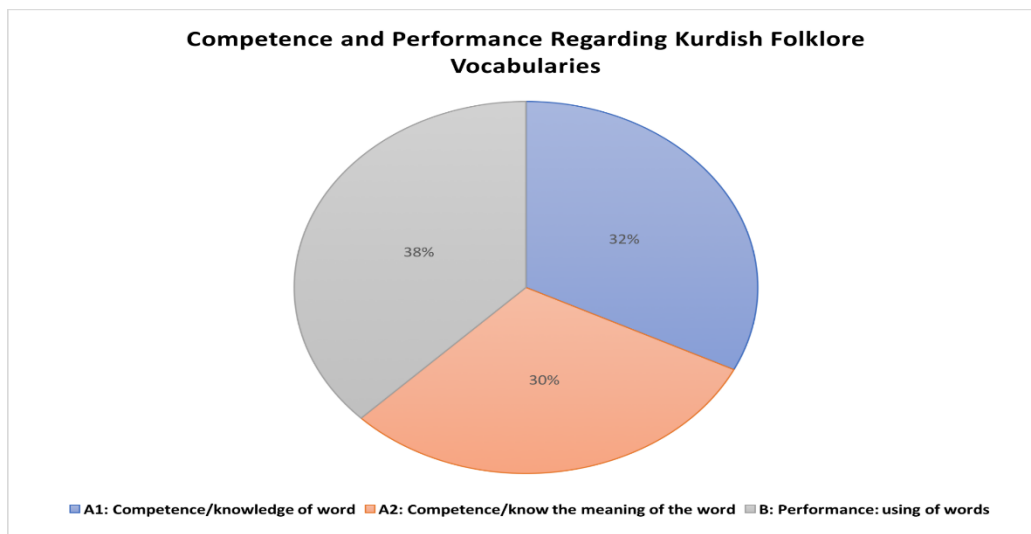
- Usage: Only 95% of participants reported using 4 out of the 10 words in their daily communication.

This performance gap can be attributed to several factors, divided into two main categories: cognitive load theory, which posits that working memory has limited capacity. The younger generation, already engaged in learning and using modern vocabulary, may find it cognitively demanding to incorporate folklore vocabulary. The additional effort to recall and use these less common words may exceed their cognitive load capacity, leading to a preference for more frequently used modern vocabulary. Additionally, social acceptance is that younger individuals may avoid using folklore vocabulary to gain social acceptance and avoid judgment. The desire to be

perceived as part of a broader, more modern community can influence their language performance, even if they possess the cognitive competence to use these words. Wolfram et al. (1999) explain that dialect and language usage often influence judgments about a person's intelligence, competence, and trustworthiness.

Generally, language users have cognitive knowledge about their language's folklore vocabulary, but may psychologically decide not to use it. Additionally, information stored in long-term memory may not always be processed completely or updated by short-term memory for performance, emphasizing the complex interplay between cognitive processes and social behavior.

Figure 1: Competence and Performance Regarding Kurdish Folklore Vocabularies



## 5. Conclusions

From a cognitive psychology perspective, the study underscores the complex interplay between cognitive competence and language performance among younger Kurdish individuals. The high recognition and understanding rates of Kurdish folklore vocabulary indicate its robust integration into participants' long-term memory, reflecting a strong mental lexicon. However, the observed reluctance to use these words in daily communication highlights a performance gap influenced by cognitive load limitations and the social dynamics of acceptance within broader communities. This discrepancy emphasizes that while cognitive processing and memory storage contribute to language competence, social and psychological factors significantly shape actual language performance. The gap between competence and performance highlights the cognitive processes involved in language use, including encoding, storage, and retrieval of linguistic knowledge, as well as the influence of social and psychological factors on language behavior. Understanding these dynamics is crucial for developing strategies to preserve and promote the use of cultural vocabulary effectively in modern contexts.

## References

- Asatrian, G. 2009. The folklore of Kurdistan. In *Folklore: An encyclopedia of beliefs, customs, tales, music, and art* (pp. 710-712). Santa Barbara: ABC-CLIO.
- Brodowicz, G. 2024. *Advanced studies in cognitive processes*. Oxford, UK: Oxford University Press.
- Canale, M. 1983. From communicative competence to communicative language pedagogy. In J. C. Richards & R. W. Schmidt (Eds.), *Language and communication* (pp. 2-27). London, UK: Longman.
- Chomsky, N. 1965. *Aspects of the theory of syntax*. Cambridge, MA: MIT Press.
- Clark, A. 1997. *Being there: Putting brain, body, and world together again*. Cambridge, MA: MIT Press.
- Crystal, D. 1985. *A dictionary of linguistics and phonetics*. Oxford, UK: Blackwell.
- Dawson, M. 2023. *Contemporary cognitive psychology*. New York, NY: Routledge.
- Eysenck, M. W., & Keane, M. T. (2015). *Cognitive Psychology: A Student's Handbook* (7th ed.). Psychology Press.
- Gerrig, R. J., & Zimbardo, P. G. 2002. *Psychology and life* (16th ed.). Boston, MA: Allyn & Bacon.
- HamaKhurshid, F. 2018. *Kurdish language and its dialects; A geographical analysis*. Hawler.
- Hymes, D. H. 1972. On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics* (pp. 269-293). Harmondsworth, UK: Penguin Books.
- Neisser, U. 1967. *Cognitive psychology*. New York, NY: Appleton-Century-Crofts.
- Robins, R. H. 1979. *General linguistics: An introductory survey* (3rd ed.). London, UK: Longman.
- Robins, R. H. 1980. *A short history of linguistics* (2nd ed.). London, UK: Longman.
- Savignon, S. J. 1983. *Communicative competence: Theory and classroom practice*. Reading, MA: Addison-Wesley.
- Sheriff, H. S., Bob, J. K., & Smith, A. L. 2019. *Cognitive psychology in context*. San Diego, CA: Academic Press.
- Subedi, B. 2022. *Fundamentals of cognitive psychology*. Thousand Oaks, CA: Sage Publications.
- Wolfram, W., Adger, C. T., & Christian, D. 1999. *Dialects in schools and communities*. Mahwah, NJ: Lawrence Erlbaum Associates.

## Appendices

### Appendix A: Competence

		۱- ئەم و شانە دەزانییت:
(نەخیر)	(بەلێ)	دۆلکە
(نەخیر)	(بەلێ)	کوچک
(نەخیر)	(بەلێ)	باخەل
(نەخیر)	(بەلێ)	یاتاخ
(نەخیر)	(بەلێ)	زرانی
(نەخیر)	(بەلێ)	قەلەندەر
(نەخیر)	(بەلێ)	قات و قەر
(نەخیر)	(بەلێ)	قوشقانه
(نەخیر)	(بەلێ)	جاجم
(نەخیر)	(بەلێ)	بەرتارمە

۲- بە خەت راکێشان ، وشەکان بگەیهێنە بە واتاکانیان

گێرفان	دۆلکە
شوم	کوچک
گرانی و ناخۆشی	باخەل
مەنجەل	یاتاخ

کلیدۆر	زرانی
سوراحی بیان سولاحی	قهلهندهر
بهرد	قوشقانه
پنخهف بیان نوین	قات و قر
ئەژنۆ	جاجم
قالی چنراو	بهرتارمه

## Appendix B: Performance

نایا ئەم وشانه له ژبانی رۆژانهتدا بهکار ئههینی:

-	دۆلکه	(بهائی)	(نهخیر)
-	کوچک	(بهائی)	(نهخیر)
-	باخهه	(بهائی)	(نهخیر)
-	یاتاخ	(بهائی)	(نهخیر)
-	زرانی	(بهائی)	(نهخیر)
-	قهلهندهر	(بهائی)	(نهخیر)
-	قات و قر	(بهائی)	(نهخیر)
-	قوشقانه	(بهائی)	(نهخیر)
-	جاجم	(بهائی)	(نهخیر)
-	بهرتارمه	(بهائی)	(نهخیر)

## ليها تووي و نهجامدان له پوانگه پييازي شيكاري دهروني-كارهكي: وشه فۆلكلوري كوردى وهك نمونه

خۆشى ئەنورەر حەسەن ئەلجاف

بەشى زمانى ئینگلیزی، کۆلیژی پەرورده، زانکۆی گەرمیان، کەلار، هەریمی کوردستان، عێراق

[khoshy.anwar@garmian.edu.krd](mailto:khoshy.anwar@garmian.edu.krd)

### پوخته

دروستکردنی پەيوەندی کاریگەر، پيويستی به توانستی زمانهوانی ههیه، به تايبهت له وشه سازى کارتيکراودا، له وجيهانه بهیه که وه به ستراوهی ئەمڕۆدا. رەگ و بنچینهی ئەم توێژینه وهیه له دهر و ناسی کارهكيدايه وشەن و كهوی چۆنییهتی به کارهينانی ئەو وشه فۆلكلوريانە دهکات، که گه نجه کوردی زمانهکان له ژيانی رۆژانه ياندا به کاری ده بن. توێژینه وه که بهنده به شيكارييه کی وه سفی چۆناییهتی، که تیندا ۱۰۰ به شداربووی تهمەن خوار ۳۰ سالی ناوچهی گەرمیان بوونيان ههیه، که تيشکیان خستوو ته سه ر ناسينه وه به ره مهینانی وشه فۆلكلوري کوردی. گريمانه ی ناوه کی ئەم ليکۆلینه وهیه ئامازه یه بۆ شيکردنه وهی شيوازی پرۆسييسکردنی وشه کوردی به فۆلكلوريه ر سه نه کانی گه نجانى زمانى کوردی ره سه ن و په ره پيدانيان له توانای په یوه نديکردنيان، و ئایا له په یوه ندييه راسته وخۆکانی رۆژانه ياندا ئەنجاميان ده دن يان نا. ئەنجامه کان ليها تووي مه عريفی به رچاو له نيوان به شداربووان ئاشکرا ده کەن، له گه ل ئاستی به رزی ناسينه وه وتيگه يشتن له وشه فۆلكلوريه کان که له ياده وهی دريخايه ندا هه لگيراون. له گه ل ئە وه شدا، بۆشايه کی به رچاو ده بينريت له حه قيقه تی به کارهينانه رۆژانه ييه کاند، هه روه ک به شداربووان ئامازه يان به وه داوه که به شيك له و وشانه به کار ده بن.

**وشه سه ره کييه کان:** دهر و ناسی کاره کی، ياده وهی، ليها تووي په یوه نديکردن، نمايش کردن، وشه سازى فۆلكلوري کوردی.

## الكفاءة والأداء من منظور المنهج التحليلي النفسي المعرفي: مفردات الفولكلور الكردي كمثال

خوشي أنور حسن الجاف

قسم اللغة الإنجليزية، كلية التربية، جامعة كرميان، كلالر، إقليم كردستان، العراق

[khoshy.anwar@garmian.edu.krd](mailto:khoshy.anwar@garmian.edu.krd)

### المخلص

يتطلب التواصل الفعال كفاءة لغوية متزايدة، وخاصة في المفردات المستخدمة في عالم اليوم المترابط. تبحث هذه الدراسة، التي تستند إلى علم النفس المعرفي، في كيفية معالجة المتحدثين الأصليين باللغة الكردية الشباب وأدائهم للكلمات الفولكلورية الكردية التقليدية في تواصلهم اليومي. يستخدم البحث تحليلاً وصفيًا نوعيًا، يشمل 100 مشارك تحت سن 30 عامًا في منطقة كرميان، مع التركيز على التعرف على الكلمات الفولكلورية وإنتاجها. يشير الافتراض الأساسي لهذه الدراسة إلى تحليل الطريقة التي يعالج بها المتحدثون الأصيلون الشباب الكلمات الفولكلورية الكردية الأصلية ويصورونها في كفاءتهم التواصلية، وما إذا كان عليهم أدائها في اتصالاتهم الحياتية اليومية أم لا. تكشف النتائج عن كفاءة معرفية كبيرة بين المشاركين، مع مستويات عالية من التعرف على الكلمات الفولكلورية وفهمها المخزنة في الذاكرة طويلة المدى. ومع ذلك، يُظهر الاستخدام الفعلي في التواصل اليومي فجوة ملحوظة، حيث أفاد المشاركون باستخدام مجموعة فرعية فقط من هذه الكلمات.

**الكلمات المفتاحية:** علم النفس الإدراكي، الذاكرة، الكفاءة التواصلية، الأداء، مفردات الفولكلور الكردي.