



# The Impact of the Kurdish Language on the Components of Nation Building and the Impact of the Components of the Nation Building on the Kurdish language

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## Abstract

This paper is entitled ‘‘The Impact of the Kurdish Language on the Components of Nation Building and the Impact of the Components of the Nation Building on the Kurdish Language’’. This study aims to explain how much the Kurdish language has an impact on the components of the nation building and how much the components of the nation building have an impact on the Kurdish language. A questionnaire has been used to get new data so as to know how much the Kurdish language has an impact on the components of the nation building and how much the components of the nation building have an impact on the Kurdish language. Moreover, senior students, in the English, Kurdish, Arabic, Political Science, Economics, Media and Religion departments at the University of Salahaddin, have participated in the questionnaire. The researcher has used quantitative and qualitative research methods to analyze the obtained data. The findings of the current research show that the Kurdish language, like other languages, has enough impact on the components of the nation building and the components of the nation building have an impact on the Kurdish language by introducing a lot of economic, religious, military and foreign words to the Kurdish language. However, those Kurds, who use different Kurdish dialects for communication, face some problems when they speak to each other because they face misunderstanding when they speak and there is not enough mutual intelligibility among all different dialects in the Kurdish language.

**Keywords:** Components of the nation building, the impact of the Kurdish language on media, religion, economy, military and education.

## 1. Introduction

Nowadays, many discussions are going on nation building and developing all the components of the nation building. However, it has been noticed that enough studies have not been done to explain the impact of language on the components of the nation building. It is clear that people use language for communication and exchanging ideas everywhere in the world. People should have a strong language to use it in daily life in order not to face any problem in communication such as misunderstanding, especially in multi-cultural societies. Generally, people are recognized by their language. Therefore, the importance of language should not be ignored. It can be said that language is as important as identity for all nations. According to Riemer (2005) many ideas about the components of nation building have been mentioned, but the main components everywhere which have the greatest influence are *a strong education system, the military, the economy, religion and the media*. Therefore, people should know how these components of nation building have an impact on language, and how language plays a great and strong role in developing all the components of nation building. This study will shed light on how much the Kurdish language has relations with the components of nation building and vice versa. Furthermore, this study shows whether it is



crucial or not if Kurds get a standard Kurdish language. If creating a standard Kurdish language is important, how much it has impacts on the education, military, economy, religion and media sectors. Moreover, the current study will consider what other things should be done in order to make the Kurdish language have a more positive impact on the components of nation building in order to bring more benefits for the Kurds in the Kurdistan region of Iraq. It is known that language plays a great role in society because people throughout the world use language as the main tool for exchanging ideas and for the purposes of communication.

## 2. Theoretical Background

### 2.1 The Impact of the Kurdish Language on Media

McQuail (1994, p. 367) believes that since the beginning of Kurdish history, Kurdish writers have published many articles in the Kurdish language in order to convey and show Kurdish problems to the world. For example, the effect of using the Kurdish language to convey the Kurdish voice to the world can be seen clearly in some Kurdish newspapers such as *Bangi Kurdistan*, *Umedi Istiqlal*, *Rozhi Kurdistan* and *Bangi Haq*.

Mukriani (2002, p. 5) indicates that during the publication of the *Bangi Haq* and *Zari Kurmanji* newspapers, the Iraqi authorities threatened Kurdish writers who attempted to publish political articles about Kurds. However, the Kurdish writers disobeyed and continued writing articles and showing the truth about Kurds and the bad events which had happened to Kurds. Therefore, the Kurdish language had a great role to play in the media.

Surkhi (2013, p. 263) states that in Iraqi Kurdistan since the beginning of the Kurdish revolutions, Kurds have published many different Kurdish newspapers. However, it should be noted that Kurds have used all the Kurdish dialects in publishing articles in the Kurdish newspapers, the Kurdish intellectuals turned to newspapers effectively to convey the Kurdish voice to the world. Moreover, Surkhi (2013, pp. 265-397) confirms that since the 1920s, Kurds published many influential Kurdish newspapers, The Kurdish language was the main language of most of them in the region. From that time until the present day, the Kurdish dialects especially both Kurmanji and central dialects have had a great role to play in terms of developing Kurdish nationalism. The most influential Kurdish newspapers at that time which used the Kurdish language were *Bnagi Kurdistan*, *Rozhi Kurdistan*, *Bangi Haq*, *Umedi Istiqlal*, *Zhianawa*, *Zhin*, *Zari Kurmanji* and *Kirkuk*. It does not mean that other Kurdish dialects have been ignored; they have been used in all types of the Kurdish media effectively in all different areas in the region.

Ibrahim (2018, p. 297) points out that from the beginning of the 1920s, Kurdish newspapers played an effective part in publishing articles which could convey their messages to readers throughout the world. However, it should be mentioned that the Kurdish central dialect was the main language of most of the Kurdish newspapers and TV programs in Iraqi Kurdistan.

It can be said that the Kurdish language has had an influential role in developing media. Moreover, media was able to protect the Kurdish language from disappearing. Moreover, the Kurdish media sector was able to elaborate the using of the Kurdish language.

### 2.2 The Impact of the Kurdish Language on Religion

According to Nabaz (1976, p.10), before Islam the predominant religion for Kurds was the religion of Yazidee. Nabaz is in no doubt that the devotees of this religion did not get the chance to spread their religion in Kurdish as one of the media of religious expression. Yazidee devotees had two sacrosanct books known as *kitab Djilwa* (the Book of Revolution) and *Mashafrash* (the Dark Book). As a result of the persecution they suffered, they are composed of a blend of Kurdish sub-dialects such as the Mukriani, Sulaymani, Ardalan and Badinan sub-dialects.



Fuad (1990, p. 13) argues that in the religious sector, the Kurdish language was rarely used; Kurds used it as a medium of instruction in *Hucre* (schools in mosques) to translate the verses of the Holy Quran to allow the people to understand its meaning.

Nebez (1993, p. 6) states that sometimes people used the Islam religion against the Kurds by telling others that even Allah does not like the Kurds. For example, Khoja Saddadin was a famous mufti during the era of the Ottoman Empire, who composed diatribes against the Kurds. Saddadin, cited in Nebez (1993, p. 6) believed that Allah does not allow Kurds to have their own state. Saddadin mentioned that once a man went to see the Prophet Mohammad (Peace be upon Him). The man was very ugly, and the prophet was very scared when he saw him. He asked him 'Who are you?' The Kurdish man answered 'I am a Kurd', and the prophet then said 'Allah do not allow Kurds to unify because if they get unification, they will destroy the world.' It might be such a view on the part of a mufti that meant that non-Kurds had a negative attitude towards Kurds.

Hasanpoor (1999, p. 36) confirms that Islam spread the Arabic language among all Kurds who converted to Islam after the Arab conquests of the 7<sup>th</sup> Century. According to Islam, it is clear that the Arabic language is the language which was chosen by Allah to communicate with the prophet Mohammad. Therefore, all religious rites should be done in Arabic. The educated Kurds in *Hucre* were called *Mulla* and they used the Kurdish language in *Hucre* in order for people to understand the religion. However, it is worth mentioning that these educated Kurds in *Hucre* indirectly used the Kurdish language for teaching religion. This helped Kurdish children not to forget their mother tongue, even when learning about religion.

On the other hand, Alyawayee (2003, p. 8) argues that the Kurdish *Mulla* were able to serve Islam in the Kurdish language. However, throughout Kurdistan, especially under colonialized power, the Kurdish people were not allowed to use the Kurdish language as a medium of education, for teaching and for communication. However, after 1959, the Iraqi government decided to allow Kurdish clergymen after graduation to teach religion in schools; they taught their students (*faqe*) and translated the Holy Qur'an verses from the Arabic language into the Kurdish language in order to clearly understand the meaning of all the verses. Moreover, the translation of the Holy Quraan by *Shapol Hazhar Mukriani* and *Tahsen Doski* had an awesome effect in enriching and improving the Kurdish language in terms of religious vocabulary and for having a better understanding of the Holy Qur'an. Additionally, a Kurdish dictionary was written by *Muhammadi Khal* and *Hazhari Mukriyani*, who made an incredible effort in terms of discovering indistinguishable, equal and appropriate Kurdish words for these Qur'anic words.

According to Nawkhosh (2007, p.19), linguistically the translation of the Holy Qur'an has served the Kurdish language well, as it has saved many original Kurdish words from extinction.

### 2.3 The Impact of the Kurdish Language on the Economy

Tofiq (2007, p. 57) states that economically the official language plays an important role in finding jobs. For example, when the Spanish people immigrated to the United States, the parents of the Spanish children always encouraged their children to attend English schools and learn English because the official language in the United States is English. Moreover, parents believed that if their children do not know English, they would not have a good future economically.

Dizayee (2009, p. 11) indicates that most of the time in Kurdish society those people, which have a good level in speaking can get jobs more easily than those who have a poor level in speaking. This is because the former group can exchange ideas and information in any context without any problems. Therefore, those people who have a poor level of speaking cannot easily obtain employment. If they do they might still be fired because they cannot



readily respond to all their bosses' requirements and frequently face misunderstandings when working.

Karim (2017, pp.146-148) believes that in Kurdish society the style of speaking plays a great role in the economic sector because one of the criteria for getting a job in Kurdish society is having a good level of communication. Therefore, most of the time people with a poor level of communication work under conditions of close monitoring. In such a situation, workers with a poor speaking level and a lack of understanding must be very careful when they are at work because if they continually misunderstand instructions they may lose their jobs. Moreover, According to Karim (2017, p. 149), in Iraqi Kurdistan, the Kurdish language has become a reason for working in the economic sector, not just for Kurds, even for foreigners. For example, many people from other countries have come to Kurdistan to work, and after learning some Kurdish languages and having no difficulties in terms of understanding, they were able to work in many important economic sectors and earn a good income. It is therefore worth noting that learning the Kurdish language for the Kurdish people and foreigners has also been a good source of income in Iraqi Kurdistan.

It can be said that the Kurdish language can have impact on a Kurdish individual's income in terms of employment, especially within the Kurdish territory in Iraqi Kurdistan. Therefore, it can be said that the Kurdish language has had enough impact on the Kurds to get jobs in the region.

#### **2.4 The Impact of Kurdish Language on Military**

Jukil (2004, p.128) shows that most of the intellectuals in Kurdish society joint the Kurdish uprising and made a great deal of effort with regard to the advancement of the Kurdish language because they believed that this language is a symbol of national identity.

Natali (2005, pp. 25, 37) indicates that when the Kurdish regions were divided among Iraq, Turkey, Syria and Iran, the Kurds in these four parts were unable to share political views as they had in the past. However, Kurds were able to gather together again when the *Kurdayati* movement was announced in all parts in Kurdistan.

Ahmad (2012, pp.2-3) mentions that after the division of Kurdistan, Kurds were able to create a sense of nationalism (*Kurdayati*) in order to protect and maintain their language, culture and history. When the Kurds were facing a number of attempts to eliminate Kurdish history, language and culture, *Kurdayati* was born, and the Kurd's sense of nationalism became stronger after the establishment of the Kurdish Democratic Party in 1946. The *Kurdayati* was a new attempt to prevent the Kurdish language, culture and history from dying.

Dizayee and Slivanayee (2013, pp. 33-35) mention that at the beginning of the Kurdish revolutions, the Kurds realized the importance of the Kurdish language in terms of informing people, both locally and internationally, what they wanted. However, it is worth mentioning that the language of war and that of peace is different.

Tony (2014, p. 22) mentions that many nations throughout the world use their language during war situations. During the war, Kurds living in the mountains had an active language for communication. Their language meant that they could gather together all the Kurds from the different neighboring countries of Iraq in the North of Iraq. They used the Kurdish language without any problems. Many governments have tried to eliminate the Kurdish language because they knew that removing the Kurdish language meant removing Kurdish culture and history. However, the Kurds were able to maintain and protect their language. Moreover, lots of Kurds from the neighbouring countries of Iraq joined the Kurdish army in Iraq because just in Iraq Kurdish language was allowed to be used in communication and education. Therefore, the Kurdish language played an important role in developing the Kurdish army.

Karim (2017, pp. 136-141) confirms that the Kurdish army is one of the most important sectors in Kurdish society. Moreover, the Kurdish language has its own value in the



Kurdish army. All Kurdish soldiers (Peshmarga) in the Kurdish army sector use the Kurdish language for communication purposes. In the armed forces misunderstandings should not be allowed to happen because this could lead to disaster especially during times of armed conflict. In every military situation soldiers should understand the commands of their officers clearly, because if they carry out the commands incorrectly, soldiers may face punishment. Therefore, a unified language is very important in the Kurdish armed forces.

## 2.5 The Impact of Kurdish Language on Education

Mardukh (1995, p. 42) states that Syria and Turkey never considered Kurds as a nation or even a national minority in their countries. Therefore, they did not allow Kurds to use the Northern Kurmanji dialect as a native language in education, publications and the media. Therefore, the Northern Kurmanji dialect could not advance anymore. On the other hand, in Iraq the Kurdish language and especially the Sorani dialect, could be used officially in education, publications and the media, especially after WWI when the British authorities officially introduced the Kurdish language for Kurds. Moreover, in Iran, Kurds could use the Sorani dialect in newspaper and book publication. However, it is worth mentioning that before the emergence of the Sorani dialect, the Northern Kurmanji dialect was used for publications and for writing poems. However, Turkey and Syria did not allow speakers of the Northern dialect to use it for any purpose. It is true that there are more Northern Kurmanji speakers than Sorani dialect speakers, but most of them are illiterate in terms of using the Kurdish language in writing because they had not been allowed to use the Kurdish language in the education sector especially in Turkey and Syria. Therefore, the Sorani dialect is the dominant dialect among other dialects, and could serve as the means of education in Kurdish territories. However, it should be noted that in Iraqi Kurdistan both dominant dialects served the Kurdish education sector.

Hussain (2006, p. 5) believes that Kurds should use their mother tongue in the education sector. Moreover, all Kurdish dialect users in the KRG use their own dialect in education. Most Kurds use their mother tongue to obtain new information through the education sector. However, it is better for Kurds to have a unified language because in future all educational materials will be written in the Kurdish unified language. The Sorani dialect is the main dialect in Iraqi Kurdistan; most people use it for education in the form of writing and reading in schools, universities and daily life. The Sorani dialect plays a great role in developing education. Therefore, education system can continue without any problems in that students can easily use it in all levels of education because in Iraqi Kurdistan people use the Sorani dialect more than other dialects. Moreover, after the 1991 uprising, the Sorani dialect adopted thousands of words from other Kurdish dialects. Therefore, it plays a great role in the education system.

In this case, regarding the dominance of the Sorani dialect in the Kurdistan Region of Iraq, it can be said that Hussein's view may be true, but we must not forget that a large number of Kurds in Iraqi Kurdistan use the Kurmanji dialect in the education sector. Therefore, one dialect should not be imposed on another dialect of the Kurdish language because this would be a deliberate killing of a dialect. Moreover, both mentioned dialects are the dominant dialects in the region.

Muhammad (2008, pp. 301-302) mentions that there are several dialects in the Kurdish language, but the Sorani dialect is the dominant one. It is used in all sectors as well as the education sector. It is clear that prior to the Sorani dialect, the Northern dialect was a prominent dialect. However, it did not progress as the common language because of political attitudes towards it, especially on the part of Turkey. Therefore, the Kurds needed a language for reading and writing and the Sorani dialect was born. However, it can be said that the Kurdish language has been serving the Kurdish education sector, and every year thousands of



Kurdish children learn knowledge and information through the use of the Kurdish language and learn more about the Kurdish language.

Muhammad (2008, p. 303) believes that it is the duty of the Kurdistan Regional Government to work on creating a unified language for all Kurds so that the Kurdish language can have a greater impact on the education sector. So far, the Kurdish language has played a very important role in conveying knowledge to the Kurdish individual. But, a unified language will be more effective. If people wait for Kurdish linguists and academics to come to a decision, the Kurdish standard (official) language will not be born because they tend to give priority to their own dialect rather than considering the future of the Kurdish language. Similarly, According to Nawkhosh (2013, p. 25), the use of two different dialects in the education sector within one nation may lead to the adoption of two standard languages in the future. No nation wants to use two standard languages in the education sector because it will cause the destruction of the nation slowly.

### 3. Methodology

For the current study a questionnaire was made because the researcher wanted to obtain some initial data in order to know how much the Kurdish language has effects on the components of the Kurdish nation building and vice versa because it is felt and believed that enough studies have not be done to know the effect of the Kurdish language on the components of the Kurdish nation building and vice versa.

#### 3.1 Research Questions

The current study will address the following questions:

- 1- What impact does the Kurdish language have on media and vice versa?
- 2- What impact does the Kurdish language have on the education and vice versa?
- 3- What impact does the Kurdish language have on the economy and vice versa?
- 4- What impact does the Kurdish language have on the military and vice versa?
- 5- What impact does the Kurdish language have on religion and vice versa?

#### 3.2 Data Collection

A questionnaire is used for university students in the current study in order to get new data. A questionnaire of ten items, that are relevant to the topic of the current research, are used. The questionnaire was distributed to 150 senior students of the Kurdish, English, Arabic, Political Science Economics, Media and Religion Departments of the Salahaddin University.

#### 3.3 Reliability and Validity

Webb et al (2006, p. 1) shed light on reliability by saying that the same scores should be achieved when the same observation is repeated with the same participants. On the other hand, Yasar and Cogenli (2013, p. 505) mention that validity means that the obtained data or scores of participants should make sense and are definitely meaningful. Moreover, the obtained data or scores should lead the researchers to a good conclusion.

### 4. Data Analysis and Discussion

For the current research through distributing the questionnaire for the university learners, the researcher collected the data. For analyzing the data the researcher has used the following process. The total of each choice is divided by the total number of participants, and then multiplied by 100 as is shown in the following formula:

$$X = T/P * 100$$

where:

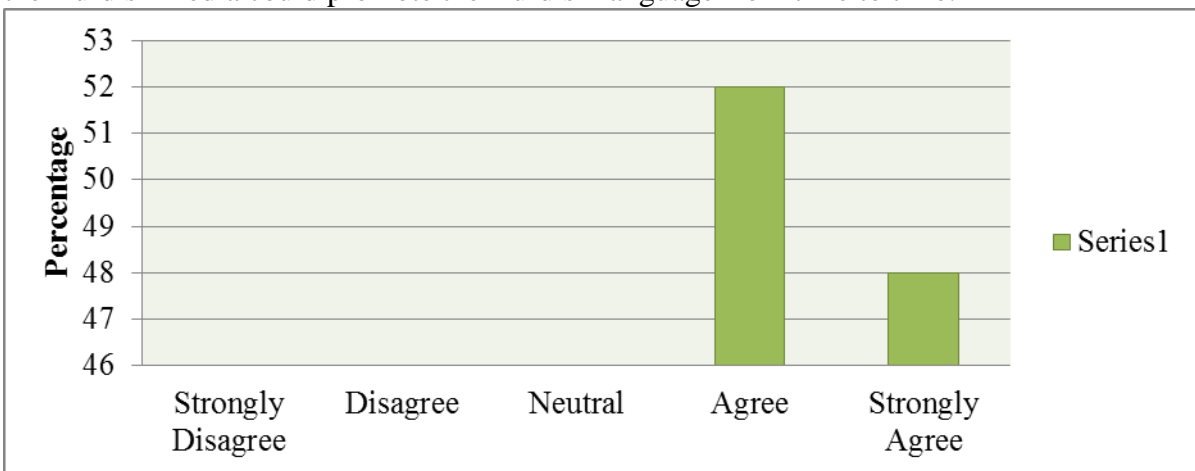


X stands for the percentage of each item.  
 T stands for the total number of each choice.  
 P stands for the total number of participants.

**4.1 Questionnaire Items**

**Item (1): The Kurdish media could promote the Kurdish language from time to time.**

As shown in Figure (1), 48% of participants strongly agree and 52% of participants agree that the Kurdish media could promote the Kurdish language from time to time. This is because many economic, military, political and foreign words from the Kurdish language have been introduced. For example, words such as time, police, Vito, proposal, method, budget and other words and terms are not in the Kurdish vocabulary, but Kurds use and understand them and these words have now become part of the Kurdish language. Moreover, many areas of the Kurdish media including print, broadcasting and the internet have been using the Kurdish language to publish articles and programmes. Therefore, it can be said that the Kurdish media could promote the Kurdish language from time to time.



**Figure (1): The percentage of participants' Views about the impact of the Kurdish media on the Kurdish language.**

**Item (2): Promoting one standard Kurdish language in the Kurdish media means that all Kurds will be able to read and understand all the various types of Kurdish media.**

As is shown in the Figure (2), 51% of participants strongly agree with the statement. It confirms more than ever that the Kurds in the Kurdistan region of Iraq need one standard language. This is because since 1991 many types of Kurdish media have developed. The Kurds use two main dialects more than any other and users of the Kurdish central dialect may not understand the northern dialect media well enough; the same is true for northern dialect users of other aspects of the media. Therefore, it is important to create a standard language for Kurds in the region.

49% of participants also agree with the statement. They believe that there are many different types of media in the region today using the two dominant central and northern dialects. Each group of dialect users has its own culture and literature which are introduced through the media but because there is no strong mutual understanding many Kurds do not watch or listen to broadcasts or look at any writing in a different dialect to their own. Therefore, having a standard Kurdish language is important for Kurds in the region and would expand the reach of the media.

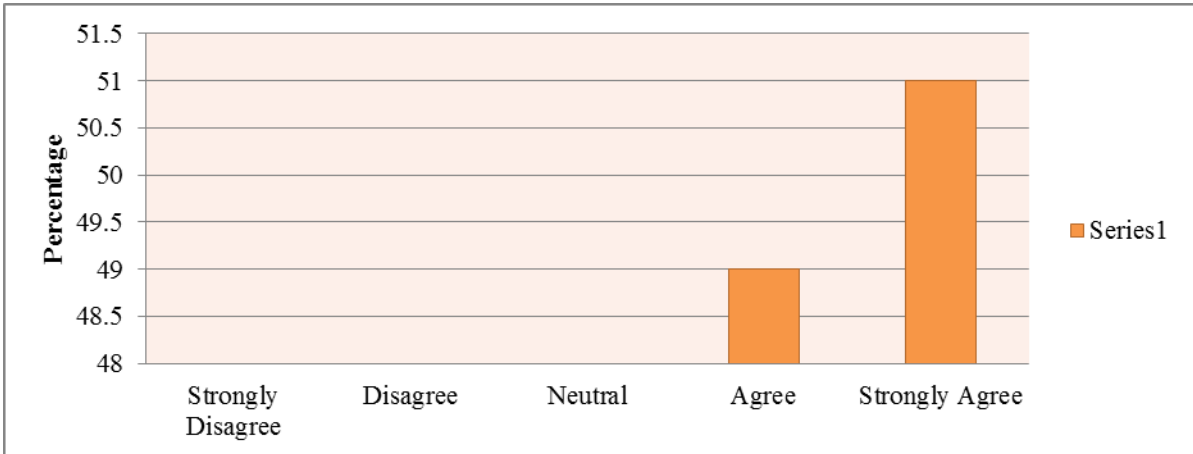


Figure (2): The Percentage of Participants' Views about the Impact of a Standard Kurdish on the Kurdish Media.

**Item (3): Using the Kurdish language in the Kurdish education sector in the Kurdistan Region of Iraq as an instruction method has increased the functional elaboration of the Kurdish language.**

As illustrated in the Figure (3), 62% of participants agree that in the Kurdish education sector, using the Kurdish language for instruction has increased the functional elaboration of the Kurdish language. This is because learners study most subjects in the Kurdish language. This means learners are able to get more information about their mother tongue in academic terms. Therefore, they are able to use their own language everywhere in the region for communication.

On the other hand, 38% of participants disagree with the statement. They say it is true that the education sector can increase the functional elaboration of the Kurdish language, but when the ancestral past is examined it can be seen that most people were not able to read or write in the Kurdish language because they were illiterate (uneducated). However they used the Kurdish language to communicate with each other. Therefore, it can be said that if people use the Kurdish language in everyday communication, it increases its functional elaboration because if someone else is using it one has to respond to it and this increases its use everywhere. So, it can be said that increasing the functional elaboration of the Kurdish language depends on how many Kurds actually use it.

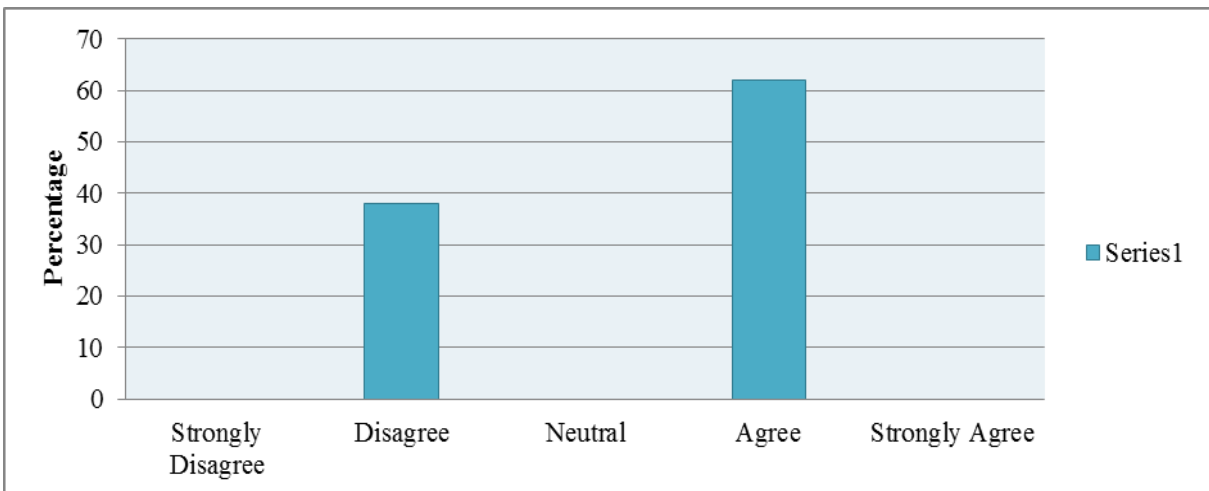


Figure (3): The percentage of participants' views about the impact of using the Kurdish language in the Kurdish education sector.



**Item (4): Speakers of different Kurdish dialects are able to study throughout the Kurdistan region of Iraq when they use a standard Kurdish language.**

As pointed out in Figure (4), 52% of participants strongly agree and 48% agree that having a standard Kurdish language would enable all Kurdish learners to study anywhere in the region because they would not face communication problems. Moreover, creating a standard language does not mean eliminating all other dialects, but in fact creates unity between all users of different Kurdish languages. A few participants said that when they moved to a different city in the region because their fathers got jobs there, they found that the Kurds used a different language to communicate, so they could not continue to study there because they did not understand the teachers or their classmates well enough. Therefore, in some cases they had to return to their original city and their fathers had to give up their jobs. If Kurds had one standard language they would not experience such communication problems. For example, in the UK learners can study wherever they want to throughout the whole of the UK because they use the English language as their standard language.

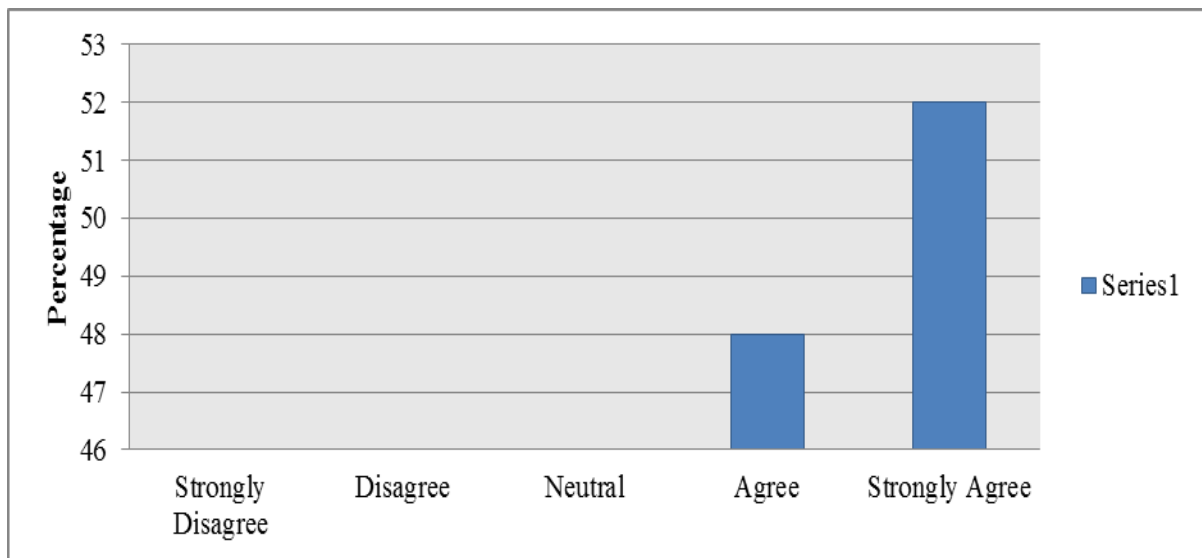
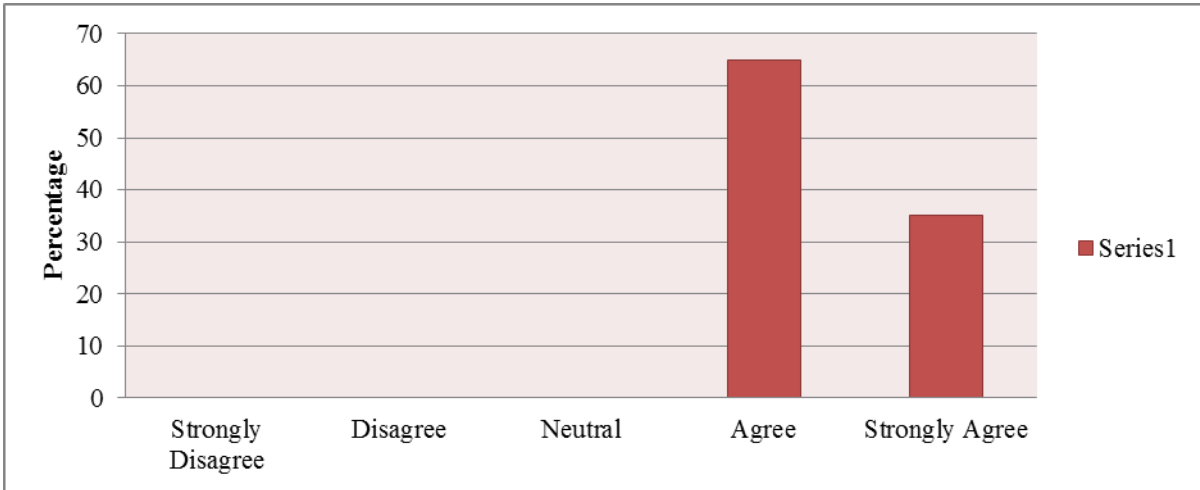


Figure (4): The Percentage of Participants' Views about the Impact of having a Standard Kurdish Language on Studying in all Places in Kurdistan Region of Iraq.

**Item (5): The economic sector could promote the Kurdish language by introducing new terms and phrases.**

As is illustrated in Figure (5), 35% of the participants strongly agree and 65% agree that it is an undeniable truth that the economic sector could promote the Kurdish language by introducing new terms and phrases. Therefore, it can be said that the economic sector can increase the Kurdish vocabulary. They believe that in the workplace people use language for exchanging ideas; therefore the names of objects will be introduced into their language. Regarding the Kurdish language, it is clear that the economic sector has introduced many economic words to the Kurdish language such as mobile, balance, speaker, Wi-Fi, camera, cinema, cafeteria and business. It can be said that words such as these have become a part of the Kurdish language. Therefore, it is worth noting that the economic sector has promoted and enriched the Kurdish language by introducing new words and phrases. The new introduced economic names and words have now become part of the Kurdish language and the Kurds use them in everyday life.

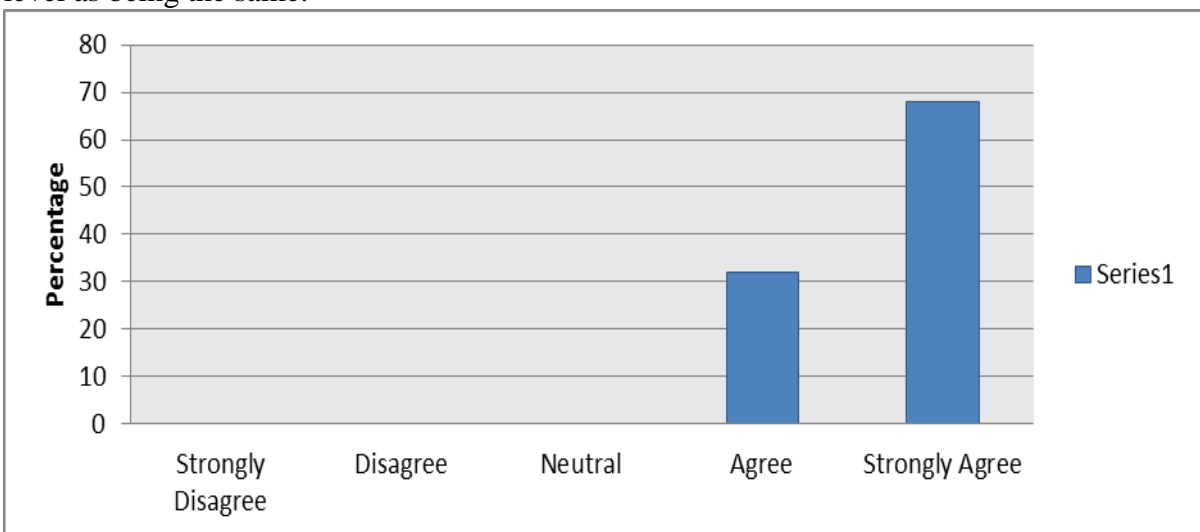


**Figure (5): The Percentage of Participants’ Views about the impact of the Economy Sector on the Kurdish Language.**

**Item (6): Having a standard Kurdish language can increase a Kurdish individual’s income in Iraqi Kurdistan, because Kurds can get jobs and work without having any problems with regard to communication.**

As is demonstrated in Figure (6), 68% of the participants strongly agree with this statement and believe that having a standard Kurdish language can increase Kurdish individual’s income in Iraqi Kurdistan. This is because Kurds can get jobs in all cities in the region and work without having any communication problems. When someone cannot communicate clearly with others, he will not get a job easily. Therefore, creating a standard Kurdish language is vital.

On the other hand, 32% of the participants agree with the statement and believe that it is essential that a standard Kurdish language be created because, if this is the case, all the different Kurdish dialect users will be able to get jobs in every corner in the region without any misunderstandings. Moreover, when different Kurdish dialect users work together they will have a strong sense of nationalism because they will then view each other as being at one level as being the same.



**Figure (6): The percentage of participants’ views about the impact of having a standard Kurdish language on a Kurdish individual’s income.**



**Item (7): Generally, the military sector has an impact on language because it introduces military terms and phrases to the language.**

As is shown in the figure (7), 42% of the participants strongly agree and 58% agree that the military sector has introduced many military terms and phrases to the Kurdish language. In fact, all these military terms are used in daily life, especially in the military sector. It can be said that the military sector offers another way of enriching the Kurdish language and increasing its vocabulary. Furthermore, it should be said that through the work of the military sector, the word *Peshmarga* could be added to the Oxford dictionary. Therefore, it can be said that generally speaking, the military sector has a positive impact on the Kurdish language in terms of introducing military terms and phrases. Moreover, when the Kurdish dialect users together serve the Kurdish military sector for a long time; they will learn many different expressions of each other’s dialect. Therefore, it can be said that the military sector is able to increase the mutual comprehensibility among the Kurdish dialect users. This would be a good step and help the Kurds to get a Kurdish unified language in the future, but it needs time.

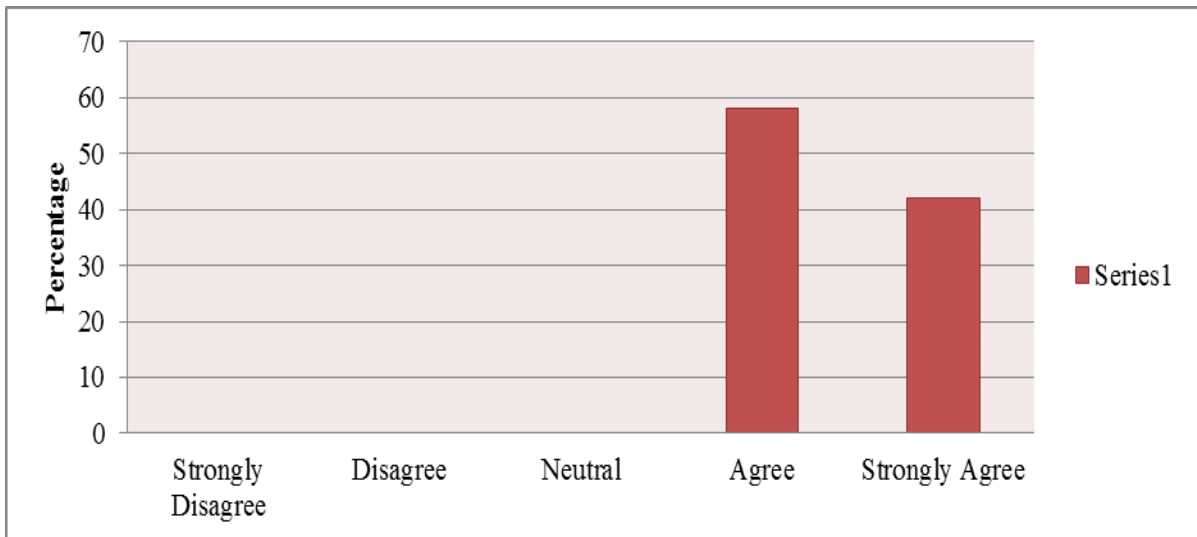


Figure (7): The percentage of participants’ views about the impact of the military sector on language.

**Item (8): Having a standard Kurdish language is essential because it can unify the Kurdish army.**

As is shown in Figure (8), 52% of the participants strongly agree and 38% agree that the use of a standard Kurdish language has a strong impact on unifying the Kurdish army more than ever. For example, nowadays different Kurdish dialect users do not serve together in the same Kurdish army bases for a number of reasons. First, most of them focus on their tribal membership. Second, most of them have strong feelings for their own political parties. Third, each dialect user group prefers their own group to that of other Kurdish dialect users. Therefore, a standard Kurdish language could unify the Kurdish army more than ever.

However, 10% of the participants disagree with the statement and believe that while it is true that a standard Kurdish language could unify the Kurdish army, this concept never applies in the Kurdistan region because most Kurdish soldiers pay more attention and have greater feelings towards their own political party than with regard to the unification of the Kurdish army. Therefore, the unification of the Kurdish army cannot be achieved through the creation of a standard Kurdish language.

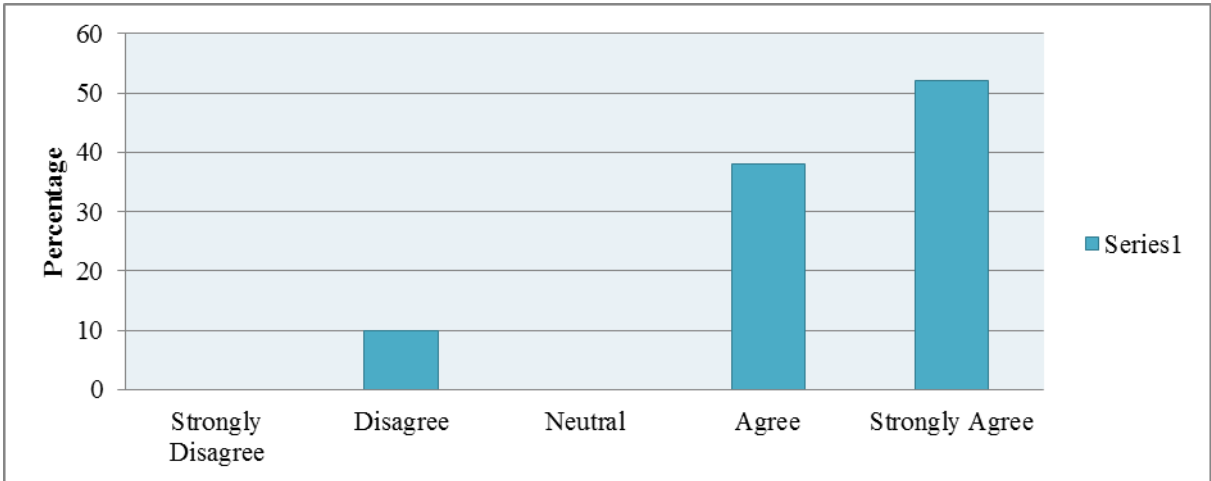


Figure (8): The percentage of participants' views about the impact of a standard Kurdish language on the Kurdish army.

**Item (9): The Kurdish language cannot be promoted through religion because Kurds do not have their own religion.**

As is mentioned in Figure (9), 42% of the participants agree with the statement and say that the Kurdish language cannot be promoted so much through religion because Kurds do not have their own religion. They argue that some people say that before accepting Islam as their religion, Kurds followed and accepted the Zardasht religion as their own religion. However, when Islam spread throughout the earth, most Kurds accepted it as their religion and abandoned the Zardasht religion.

However, 58% of the participants disagree with the statement and believe that a standard Kurdish language cannot be achieved through religion because Kurds do not have their own language when it comes to religion. However, a lot of religious words, terms and phrases have been introduced into the Kurdish language through religion. Many religious words are widely used by Kurds. Moreover, to get more information about Islam, Kurds use religious books which have been written in Arabic. Therefore, more and more new religious words and phrases will be introduced into the Kurdish language through religion. Therefore, it can be said that religion has enriched the Kurdish language by introducing religious words.

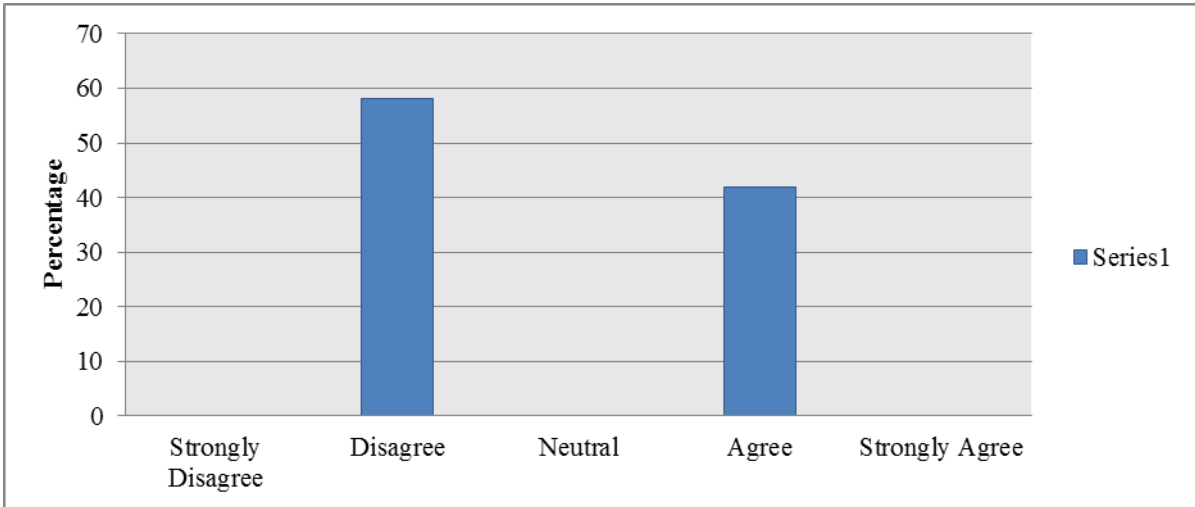
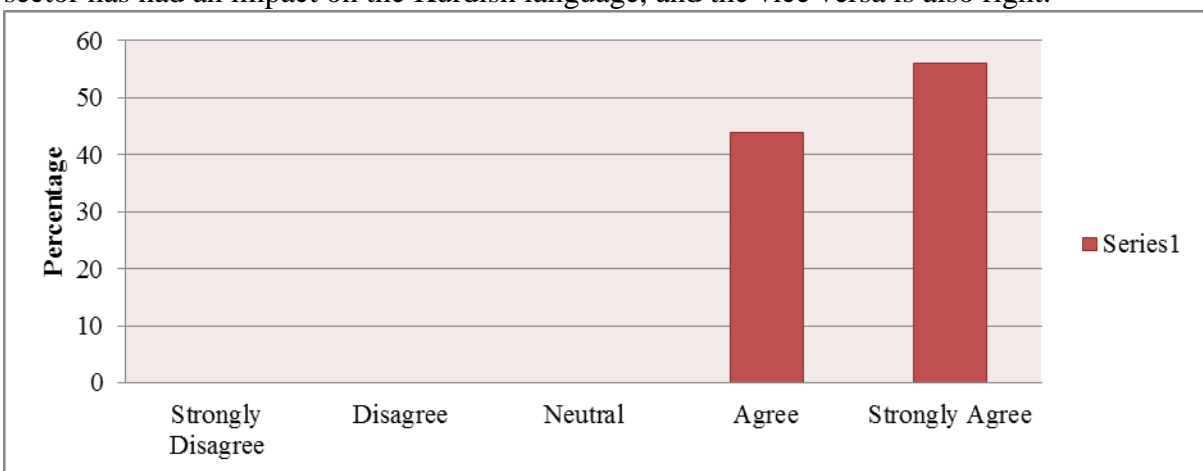


Figure (9): The percentage of participants' views about the impact of religion on promoting the Kurdish language.



**Item (10): Having religious classes in mosques and schools has led to the introduction of religious words and terms into the Kurdish language.**

As is shown in Figure (10), 56% of the participants strongly agree and 44% agree that having religious classes in mosques and schools has led to the introduction of religious words and terms into Kurdish. At the same time, it is worth noting that the Kurdish language has been promoted and enriched by accepting such religious words and terms. Most of the religious words have come to the Kurdish language from Arabic because most Kurds are Muslims and follow the teachings of Islam. Some religious words which are used widely by Kurds include *Salat, Asr, Maghrib, Haj, Amra, Duhaa, Ameen, Ibadat* and *Zakat*. These religious words have now become part of the Kurdish language and the Kurds use them in everyday life without facing misunderstanding difficulties. Therefore, it can be said that the religion sector has increased the functional elaboration of the Kurdish language. However, it should be noted that the Kurdish language has also added many Kurdish words to the religious sector, such as *Nwezh (Praying)* and *Drud*. Therefore, it can be said that the religion sector has had an impact on the Kurdish language, and the vice versa is also right.



**Figure (10): The percentage of participants' views about the impact of religious classes on the Kurdish language.**

**5. Conclusion**

The current research has reached the following points:

- 1- The Kurdish media has served the Kurdish language by introducing many foreign words to the Kurdish language. Therefore, it can be said that all types of the Kurdish media have promoted the Kurdish language, increased the Kurdish vocabulary and increased the functional elaboration of the Kurdish language.
- 2- The Kurdish education sector has served the Kurdish language because most subjects in Kurdish schools are studied and taught in the Kurdish language. Moreover, it has been increasing the functional elaboration of the Kurdish language because most Kurdish children use the Kurdish language as the main medium of instruction.
- 3- The economic sector has been promoting the Kurdish language by introducing many economic words to the Kurdish language. Therefore, it can be said that the economic sector has increased the Kurdish vocabulary.
- 4- The Kurdish military sector has been promoting the Kurdish language by introducing a lot of the military words, names and phrases. Therefore, it can be said that the military sector has increased the Kurdish vocabulary.
- 5- The religion has promoted the Kurdish language by introducing a lot of religious words to the Kurdish language. Furthermore, religious classes in schools have caused the introduction of a lot of the religious words to the Kurdish language. Therefore, it can be said that the religion sector has increased the Kurdish vocabulary.



6- Creating a standard Kurdish language is crucial because Kurds use different dialects for communication and there is not a good mutual intelligibility among speakers of the Kurdish dialects. If Kurds get a standard language, it will definitely help all Kurdish different dialect users be more integrated than ever, especially in education, workplace and military bases. Moreover, when Kurds have a standard language, they never ever face misunderstanding when they speak to each other.

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**كارىگهري زمانى كوردى له سه ر بنه ماكانى نه ته وه دروست كردن و به پىچه وانه وه**

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به شى زمانى ئىنگليزى-	به شى زمانى ئىنگليزى -	به شى زمانى ئىنگليزى-
كۆليزى زمان/ ز. سه لاهه دين.	كۆليزى پهروه رده ي بنه رته ي/ ز. سه لاهه دين	زانكۆى تايوا/ ئەمهريكا

**پوخته**

ئهم تووژينه وه به له ژيرناونيشانى (كارىگهري زمانى كوردى له سه ر بنه ماكانى نه ته وه دروست كردن و كارىگهري بنه ماكانى نه ته وه دروست كردن له سه ر زمانى كوردى)ه، ئامانجى ئهم تووژينه وه به تيشك كرده سه ر كارىگهري زمانى كوردى له سه ر بنه ماكانى نه ته وه دروست كردن و وه كارىگهري بنه ماكانى نه ته وه دروست كردن له سه ر زمانى كوردى. بۆ ده ستكه وتى زانبارى زيانر ده رباره ي ناونيشانه كه، بۆ ئهم تووژينه وه زانسته پاپرسى به كارها توه و قوتاييانى به شى زمانى كوردى و به شى زمانى ئىنگليزى له كۆليزى زمانى زانكۆى سه لاهه دين له سه ر ئاستى قوناعى سيبه م و چواره م به ژداريان له پاپرسه كه كرده وه. بۆ كۆرڤنه وه شىكار كردنى داناكان، ههردوو شىوازى جوړى و چه ندى به كارها توه.

ده رنه نجامى تووژينه وه كه ده ريخستوه كه زمانى كوردى، ههروهكو زمانه كانيتر، كارىگهري هه به له سه ر بنه ماكانى نه ته وه دروست كردن و بنه ماكانى نه ته وه دروست كردنيش كارىگهريان به سه ر زمانى كورديه وه هه به به ناساندنى چه نده ها ووشه ي ئابورى و ئايينى و سه ربازى و ووشه ي بيگانه بۆ ناو زمانى كوردى. به لام ئهم كورده نى كه زارى جيا له گه ل به كتر به كاردين له كاتى گه توگۆدا پوو به پوو ي گه رتتى ليكتينه گه يشتن ده بنه وه له كاتى گه توگۆدا چونكه زاره كانى زمانى كوردى له به كتره وه دوورن و هيج خا ئيكي كارىگهري هاوبه ش له تىوانيان نيه بۆ له به كتر گه يشتن.

**دهسته واژه گرنگه كان:** بنه ماكانى نه ته وه دروست كردن، كارىگهري زمانى كوردى له سه ر پاگه ياندى، ئايين، ئابورى، سه ربازى و پهروه رده.

**تأثير اللغة الكردية على مكونات بناء الأمة و بالعكس**

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**ملخص**

هذه الدراسة بعنوان "تأثير اللغة الكوردية على مكونات بناء الأمة وتأثير مكونات بناء الأمة على اللغة الكوردية". و تهدف هذه الدراسة إلى توضيح مدى تأثير اللغة الكوردية على مكونات بناء الدولة ومدى تأثير مكونات بناء الدولة على اللغة الكوردية. وقد تم استخدام الاستبانة للحصول على بيانات جديدة لمعرفة مدى تأثير أحدهما على الأخرى. إضافة إلى ذلك فقد شارك الطلاب في قسم اللغة الإنجليزية والكوردية في جامعة صلاح الدين/ كلية اللغات في الاستبانة. استخدم الباحث طرق البحث الكمية والنوعية لتحليل البيانات التي تم الحصول عليها. تبين نتائج البحث الحالي أن اللغة الكوردية ، مثل اللغات الأخرى ، لها تأثير كاف على مكونات بناء الأمة وأن مكونات بناء الأمة لها تأثير على اللغة الكوردية من خلال إدخال الكثير من الاقصاديات والدينية والعسكرية والكلمات الأجنبية إلى اللغة الكوردية. ومع ذلك ، يواجه هؤلاء الأكراد ، الذين يستخدمون لهجات كوردية مختلفة للتواصل ، بعض المشكلات عندما يتحدثون إلى بعضهم بعضاً ، لأنهم يواجهون سوء فهم عندما يتحدثون ولا يوجد تفاهم متبادل بين جميع اللهجات المختلفة في اللغة الكوردية.

**الكلمات المفتاحية:** مكونات بناء الأمة ، تأثير اللغة الكوردية على الإعلام ، الدين ، الاقتصاد ، الجيش والتعليم.