



The Language Situation among the Kurds of

Mosul: A Sociolinguistic Study

الوضع اللغوي للأكراد في الموصل: دراسة لغوية اجتماعية

Prepared by

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**A Thesis Submitted in Partial Fulfillment of the
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August, 2014

Authorization

I, Omar Ali, authorize the **Middle East University** to provide libraries, organizations and even individuals with copies of my thesis upon request.

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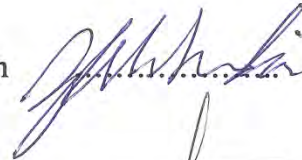
Thesis Committee Decision

This thesis “**The Language Situation among the Kurds in Mosul: A Sociolinguistic Study**” was discussed and certified on August, 11th, 2014.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَالاختلافُ لِسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ"
(الروم: 22)

And among His signs is the creation of the heavens and the earth, and the diversity in your languages and your colors; verily in that are signs for those who know.

(Al- Rum: 22)

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Dedication

I dedicate this work to the man who has always been with me ...

My Father

May God bless his soul

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The Language Situation among the Kurds of Mosul: A Sociolinguistic Study

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Abstract

The current study deals with the language situation among the Kurds of Mosul/Iraq. The study aimed to investigate the domains of use of Kurdish and Arabic, explore the factors that support the use of both languages, and also to look at the attitudes towards both languages by the Kurds of Mosul. Three instruments were used in this study; a community profile, interviews and a sociolinguistic questionnaire. A convenience sample of 100 respondents from the Kurdish community was selected to fill up the sociolinguistic questionnaire.

The results of the study show that the Kurds in Mosul are maintaining their language (Kurdish) despite the long-term contact with the language of the majority (Arabic). The results also indicate that the Kurds in Mosul have very positive attitudes towards both Kurdish, and Arabic. Moreover, the study confirms the proposition that family and home play important roles that have helped the Kurds in Mosul maintain their language. The researcher makes some recommendations for further research on the Kurds who live in Baghdad and in other places around the world.

الوضع اللغوي للأكراد في الموصل: دراسة لغوية اجتماعية

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الملخص

تناولت هذه الدراسة الوضع اللغوي لدى الأكراد في مدينة الموصل (العراق) وقد هدفت الدراسة إلى التحقيق في مجالات استخدام اللغة الكردية والعربية، وسعت إلى استكشاف العوامل التي تدعم استخدام كلتي اللغتين، وحاولت إلقاء نظرة على المواقف تجاه كلتي اللغتين من قبل أكراد الموصل. وقد تم استخدام ثلاث أدوات في هذه الدراسة، وهي: مجتمع الدراسة، والمقابلات، واستبانة لغوية اجتماعية. وقد تم اختيار عينة من مائة شخص تمكن الباحث من الوصول إليهم من المجتمع الكردي لملء الاستبانة اللغوية الاجتماعية.

وأظهرت نتائج الدراسة أن الأكراد في الموصل محافظون على لغتهم الكردية على الرغم من الاتصال الطويل مع لغة الأغلبية وهي العربية، وقد أشارت النتائج إلى أنه لدى الأكراد في الموصل مواقف إيجابية للغاية تجاه اللغة الكردية، ونحو اللغة العربية أيضاً، علاوة على ذلك كشفت الدراسة أن الأسرة والمنزل يلعبان دوراً هاماً في مساعدة الأكراد في الموصل للحفاظ على لغتهم. وفي الختام أوصى الباحث بالعديد من الأفكار تتمثل في إجراء الأبحاث مثل إجراء بحوث مماثلة على الأكراد الذين يعيشون في بغداد وفي أماكن مختلفة من العالم .

Chapter One

Introduction

1.0 Introduction

This chapter outlines the study in general. It gives the background of the study, a brief background of the Kurds in general and Mosul in particular. It then specifies the statement of the problem, objectives, questions, significance, limitations, and limits of the study. Finally, it ends with the definition of terms.

1.1 Background of the Study

One of the sociolinguistic subjects that have been the center point of studies is the linguistic situations of home and migrant communities. Generally, people leave their homeland looking for better economic lives, escaping from dictatorial policies or evading wars. Whatever the cause behind their emigration, the result may lead to contact with other cultures, languages and ethnicities in the new place. When two different groups, who belong to different races and who have dissimilar linguistic and religious backgrounds happen to live in one place together, some may try to influence the others socially and linguistically.

As for ethnic groups who are forced to leave their homelands due to wars and oppression, they normally have languages which differ from those available in the places to which they move.

As a result, those groups may either face problems in preserving their own languages or gradually shift to the language of the host country. In fact, the choice of maintaining a language or shifting to another is not always voluntary but may rather be compulsory.

Language shift could be the option of people who have positive attitudes towards the dominant language of the host countries and negative attitudes towards their own languages. Alternatively language maintenance may also take place.

Thus, linguists who are interested in the study of the language situations among minorities have used two different terms to refer to each state. They introduced the term "language shift" to refer to the state of leaving the use of the ethnic language in favor of using the dominant language of the host countries, and "language maintenance" to indicate the preservation of the languages of the ethnic minorities.

Because of the consequences of shift and maintenance the two outcomes have been studied by researchers, e.g. Kloss (1966), Ferguson (1971), Dweik (1986, 2000), Al-Khatib and Al-Ali (2010). Generally speaking, this issue nowadays is considered one of the prominent subjects in the world in general and the Arab World in particular, since the Arab World previously became a shelter for many ethnic groups and minorities such as the Chechens, the Kurds, the Assyrians, the Indians (like the Indians of Yemen) and others. (Nofal, 2011).

1.2 A Brief Background of the Kurds

In his dissertation (*The Kurds in Canada*) Peralta (1997) says that:

The Kurdish community is interesting because they lack statehood, but are one of the largest ethnic groups in the Middle East. The fact that there has never been a nation-state of Kurdistan has several implications for the Kurdish people, not only politically but socio-culturally as well. (p.6)

The Kurds live in different parts around the world, but the mass-blocs are in specific places; Turkey, Iran, Iraq, Syria, Lebanon, and in former [Union of Soviet Socialist Republics], Afghanistan, Armenia, Georgia, Kyrgyzstan, Azerbaijan, and Kazakhstan. (See map 1).

The real population number of the Kurds is not accurate, Nebez (2004) states that the Kurds' population is around 40 million. However, according to Izady (1992):

Turkey	15.4 million
Iran	6.8 million
Iraq	4.3 million
Syria	1.3 million
The estimated total number	27 million

Kurdistan, which signifies "the land of the Kurds", is an area which in the twentieth century was compulsorily divided between five states (Turkey, Iran, Iraq, Syria and the Soviet Union). The Kurds have been described as the biggest stateless regional nation in the world. (See map 2).

As for the Kurds' religions, most of them nowadays are Muslims, but few are Christians, Jews and Yazidis. (Kinnane1964:15).The Kurds of Iraq live in different parts of the country with the largest population is in the cities of Irbil, Sulimaneah, Dohuk, Zakho, and others live in Mosul, Kirkuk, Diala, and Baghdad. (See map 4).

The city of Mosul is in the north of Iraq. (See map 3). It is the center of Nineveh governorate. (See map 5). Many of the Kurds in Mosul are educated and fill all kinds of posts in the public and private sectors. They work in firms, banks, and educational institutions. There are doctors, teachers, professors, engineers, accountants, architects and lawyers. They also work in agriculture, handicrafts, and in house painting and construction. Also, they run different types of businesses.

Emphasizing their national identity, the Kurds celebrate (Newroz or the 'new year' in Kurdish) on the 21st of March, and it also refers to 'Tree Festival'. Celebrating this day differentiates the Kurds from other ethnic groups.

Moreover, many Kurds, born in and/or having lived in Mosul became famous in Iraq, such as Hoshyar Zebari, the present Minister of Foreign Affairs. Another name, Hawar Mula Muhammad a football-star, Hawar began his career with the club of Mosul in 1998 at age of 17, and then he became an important football player in the national team, when Iraq won the Asian Cup in 2007.

1.3 Statement of the Problem

When two different languages get in contact within one area, there are linguistic outcomes, for one of them: language maintenance or language shift. Kurdish and Arabic have been in contact in Mosul. Arabic is the language of the majority, and Kurdish is the language of the minority. How has this contact affected the language of the minority? This study investigates the situation in Mosul.

1.4 Objectives of the Study

The current study aims to:

1. Investigate the domains and situations in which the Kurds of Mosul use Kurdish and Arabic.
2. Investigate the factors that either help maintain Kurdish or push to shift to Arabic.
3. Explore the attitudes of the Kurds of Mosul towards Kurdish and Arabic.

1.5 Questions of the Study

This study proposes to seek answers to the questions:

1. In what domains do the Kurds of Mosul use Kurdish?
2. What are the factors that either help the Kurds maintain their language or lead them to shift to Arabic?
3. What are the attitudes of the Kurds of Mosul towards Kurdish and Arabic?

1.6 Significance of the Study

Many researchers have dealt with minority languages in the Middle East, but there is little focus on the Kurdish in Mosul/Iraq. Besides, the researcher wishes to make other researchers get interested in further investigation of the Kurdish language issue.

1.7 Limitations of the Study

The findings of the current study cannot be generalized to the whole population of Kurds in Mosul because the sample is not a true random sample and the instrument has not been standardized.

1.8 Limits of the Study

The study has been conducted in Mosul/ Iraq during the second semester of the academic year 2013/2014.

1.9 Definition of Terms

Language situation: the total configuration of language usage at a given time or place... includes information such as the number and types of languages spoken in the area under what circumstances, the beliefs and the attitudes regarding language held by the people of the society. Ferguson (1971:157). The researcher described this term as the context when more than one language is used in one single community.

Language maintenance: "preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language." Anonymous. (1981: 530). The researcher's opinion about this term that it refers to a minority groups, continuing the use of their first language, even though they find another new available language.

Language shift: "the change in regular use or mother-tongue status of one language to another in a speech community." Anonymous. (1981: 530). The researcher looked at this term as it refers to a minority groups, leaving their own language to another one, the language of the majority. This usually happens in case of immigration to another country.

Language death: "a language dies when it ceases to be used for any purposes of regular spoken communication within a speech community". Thomason (2001: 224). The researcher described this term as it refers to the total loss of language use when it is no longer have any speakers.

Language attitudes: language attitudes are the feelings and reactions of people toward their own language variety and the language varieties of others... One can have negative or positive attitudes toward a specific variety of a specific region or social group. Hafida (2012: 41). The researcher looked at this term as it indicates the feelings of someone towards his/her own language. Besides, it has two sides; positive language attitudes (which it is associated to the language maintenance) and negative language attitudes (which it is associated to the language shift).

Chapter Two

Review of Literature

2.0 Introduction

This chapter is divided into three main parts. The first is the Kurdish historical, linguistic, and religious background. The second, the researcher will tackle the theoretical literature. Finally, there will be a review of the empirical studies that outlined language maintenance and shift internationally and locally in different parts of the world.

2.1 The Historical, Religious and Linguistic Background of the Kurds of Iraq

2.1.1 Historical Background of the Kurds of Iraq

Short and McDermott (no date) claim that the Kurds belong to or descend from Indo-European tribes, and they were known as a mountain people belonging to the Medes tribes, who later conquered Nineveh in 612 BC. (p.5). Jawad (1981) points out that the majority of scholars considers the Kurds to be Aryans, but also adds that it is extremely difficult to come to a unified view of their origin. (p.1).

He mentions that, as far back as 400 BC, Xenophon, an ancient Greek great historian, writer and philosopher, in his book *Anabasis* used the word *Khardukhi* or *Karduki* to refer to people from the mountains who attacked his march to the sea. (Idem).

The Kurdish people were victims of history. Bulloch and Morris (1992) mention that, most of the researchers and scholars assumed that the ancient references to the Kurds were never considered a nation, or an indigenous or an ethnic group. They also say that the history of the Kurdish people indicates that they have been subject of exploitation by the invaders and occupiers. (p.218). To be sure, they seem to be the biggest ethnic aggregation on the planet to lack statehood.

Kendal (1993) states that

The present situation of the Kurdish people can only be understood in its historical context, notably in the light of the events of the last hundred years. (Chaliand: 1993, p.11)

De Vos (1995) proposes that ethnically plural communities have regularly happened automatically as a consequence of imperial occupations. This has been the Kurdish matter for a long while. The region regarded as Kurdistan has been heterogeneous since ancient times. (p.16).

The Kurds are an ancient race who had long lived throughout the mountainous regions that make up eastern Turkey, north and east Iraq, and the northeast of Iran. They have inhabited these areas for around 3000 years. The Kurds are mostly comprised of mountain tribes, who benefited from the mountains in defending their region from the conquering armies of the past, including the Persians, Assyrians and Greeks. (O'Balance: 1996, p.1). Further, he states that in the seventh century when Islam spread out, the Kurds converted to Islam, and the earliest known document to the word Kurds as a group emerged in that period of time.

The history of the Kurds shows them to have been subject to various powers and empires that have ruled and dominated the place. They have faced the ruling of the Seleucids, the Parthians, the Sassanians, the Armenians, the Romans, the Byzantines, the Arabs, the Seljuks, the Mongols, and finally the Ottomans. O'Ballance (1996, pp.1-11).

Izady (1992) claims that the word Kurd appeared and was applied as an ethnic designator in the 6th century AD. He also adds that the tenth and the twelfth centuries were seen as the:

golden age of Kurdish culture, during which Kurds excelled in the fields of history, philosophy, music and musicology, architecture and civil engineering, mathematics, and astronomy, among others. (p.41)

Nevertheless, Bengio (2012) mentions that the earliest known document goes back to Caliph Ali bin abi Talib when he was exchanging letters between him and the governor of Basra. (p.2). Then, the term spread in the 10th century. As for the term Kurdistan, it was first used by Seljuk Turks, referring to a land stretching out from Azerbaijan to Louristan. (See the two ovals in map 6).

During the 11th and 12th centuries, the Kurds were defeated by invading Mongols and Turkomans that made the Kurds withdraw into the mountains. Then, they went into depopulated areas, settled in grazing land in Anatolia. O'Ballance (1996, p.1).

The Kurds started writing their history just in the late sixteenth century, and quite tentatively at that. Henceforth, researchers depend on non-Kurdish sources for tracing Kurdish historical roots. Numerous scholars track the origin of the Kurds to an Iranian migration in the first millennium B.C. from an obscure eastern region into the zone where the Kurds now live. (Bengio: 2012, p1).

In the sixteenth century, both the Ottomans and Persians permitted almost total autonomy to the Kurdish tribes and clans in return for keeping the peace, and to keep the borders between the two empires open. When the Ottoman Empire fell at the end of World War I, the Kurds found themselves divided up by the Allies in Turkey, Iraq and Iran. (Kakel, 1996).

The Kurds faced suppression and discrimination throughout history. In Turkey for instance, the Kurds received harsh treatment by the Turkish government, which tried to deprive them of their Kurdish identity by calling them "the Mountain Turks", and their language, customs, and even their traditional outfit were prohibited. Peralta (1997, p.84). Entessar (1992) talks about how the Kurds in Halabja were attacked by chemical weapons in 1988 by the Iraqi regime. The attack left behind it about 5,000 dead. (p.138). Approximately 60,000 Kurds ran to Turkey, and half of the refugees stayed in Turkey's camps in 1992.

2.1.2 Religious Background of the Kurds of Iraq

Kinnane (1964) indicates that the Kurds practiced many religions because they were ruled by several powers, as mentioned above. From the worship of the sun, the Kurds embraced various religions like Zoroasterism, Christianity, Mithras, and Islam. (p.22).

O'Ballance (1996) also states that, in the seventh century when Islam spread out, the Kurds converted to Islam, and the earliest known document to the word Kurds as a group emerged in that period of time. (p.1) In addition, Nebez (2004) mentions that there are some other religions in Kurdistan till today, such as the Ezidis, the Alevis, Shabak, Haqqa, the

Ahli-Haqq (or Kakayi or Yarsan). (p.22). Now, most of the Kurds are Muslims, but there are also Christians, Jews and Yazidis.

2.1.3 The Linguistic Background of Kurds of Iraq

As for the Kurdish language, Kinnane (1964) points out that Kurdish belongs to the northwestern subdivision of the Indo-Iranian language group of the Indo-European family.

The word Kar-da-ka was mentioned as a nation in two Sumerian inscriptions about 2000 B.C. Vladimir Minorsky (a Russian orientalist and writer on the history, geography, and culture of both Kurdish and Persian) refers to the Kurds as a group belonging to an Iranian people in near Asia. (Cited in Bengio: 2012, p.1). And to look deep at the etymology of the word Kurds, it probably refers to wolves, in the ancient Persian language. Others think that this word means heroes. (Akhmes, 2004).

There are two main dialects in Kurdish: the first dialect is called Kurmanji (or Bahdinani), and the second one is called Sorani. The second is widely used in modern mass communication and literature. Kurmanji is spoken in Duhok province and some areas in Erbil, while Sorani is widely spoken in both Erbil and Slemaniah. Two other dialects are Gorani (Gurani, or Hawarami), and Zengana which is used in Kirkuk and near Khanaqin. (De Vos, 1995). However, the two dialects are almost understood by speakers. The Kurdish government in Kurdistan has a policy which gives support to the two major dialects (Kurmanji and Sorani) in the mass media and in education.

Aziz (2011) refers to different classifications of the Kurdish dialects proposed by Bruinnesse, Afra and McDowall listed the Kurdish dialects into; Kurmanji, Sorani.

In opposition to the above, Kreyenbroek argues that the dialects are distinct languages; Kermanshabi, Zaza, Kurmanji, Gurani, and Sorani. Moreover, Entessar argues that there are three languages, Kurdi, Zaza, Kurmanji. Finally, Gareth lists areas of the use of the dialects/ languages as follows:

1. Kurmanji (Bahdinani), used in Turkey, Iraq, Iran;
2. Sorani, used in Iraq and Iran;
3. Sandaj, Kermanshabi and Liki, mostly used in Iran; and
4. Zaza and Gurani, used in Iran.

2.2 Review of Literature Related to the Language Situation, Maintenance and Shift

The Language situation is

the total configuration of language usage at a given time or place... includes information such as the number and types of languages spoken in the area under what circumstances, the beliefs and the attitudes regarding language held by the people of the society. (Ferguson: 1971, p.157)

The following aspects of language place great emphasis on

- a) The number of languages spoken in a certain community,
- b) The number of users of the language(s) in question,
- c) The domains of use of each language, and
- d) The attitudes towards each language

Similarly, Ferguson (1996) defines the “language situation” as:

an aggregate of language varieties ...and their patterns of acquisition, use and modalities by and among various linguistic communities within a particular geographical region, whether national ...subnational ...and supranational. (p.17)

Two other concepts are relevant to the discussion here, "language shift" and "language maintenance". Kloss (1966) sets three major topical subdivisions in discussing language shift and maintenance:

1. Habitual language use at more than one point in time or space under conditions of intergroup contact;
2. Psychological, social or cultural processes related to stability or change in habitual language use under conditions of intergroup contact;
3. Behavior towards language in contact settings, including directed maintenance or shift efforts. (p.424)

According to Anonymous. (1981), language maintenance is "preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language."(p.530). On the other hand, language shift is "the change in regular use or mother-tongue status of one language to another in a speech community."(Idem).

According to Fasold (1984), the definition of language maintenance is when the community decides to use their language or languages continually. He mentions that language maintenance occurs when a society preserves the use of their language. In contrast, he states that language shift emerges when the society gives up their language in favor of another.

Weinreich (1974) fully detailed the terms of language shift and language loyalty. He made known the idea of language loyalty, by defining it as "the principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist change in their language " (p.99).

He also suggested that different ethnic groups keep their native language because "it becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood". (p.100).

Discussing the terms language maintenance and language shift, Hoffmann (1991), notes that language maintenance describes a situation of community members attempting to keep their original language. Conversely, language shift occurs "when the community does not maintain its language, but gradually adopts another one" (p.186).

As for indigenous (non-migrant group) languages, Paulston and Heidemann (2006) believe that indigenous people occasionally keep their own native languages, and even if there are predominant languages, they do not quickly shift into them: "Subordinate groups that are indigenous at the time of contact, through either colonization or annexation, are unlikely to change rapidly" (p.296).

In Weinrich's (1974) study three propositions for the investigation of language shift and language maintenance are made:

- (a) A group may shift to another language in specific functions but not in others. Consequently, it is essential to think about the order in which this partial shift happens.
- (b) The order of shift must be considered in a contact situation where the first language division is compatible with different other non-linguistic divisions to take into consideration a differentiated response to the new language around different groups.
- (c) Shift, similar to interference, must be considered against time crosswise over generations.

Additionally, Pandharipande (1992) notes that language shift is a procedure by which language A is substituted partially or totally by language B to the degree that the previous one gets useless in one or more domains of its use. (p.253). Moreover, Trudgill (2001) describes language shift as a phenomenon that causes the loss of a language when a society leaves its original language off, through an intermediate level of bilingualism (p.138). According to Coulmas (2005), language shift happens via the choice of people, in the domestic domain, motivation, expectation, and finally the aim that they perhaps or perhaps not share with their community members (p.168).

Holmes (2008) mentions that language shift usually occurs towards the language of the predominant powerful group, and this group (the dominant one) has stimulant on the language of minority and usually adopts it. She indicates that language maintenance takes place when the language is about to be an essential image of a minority's identity.

In addition, she says that if language maintenance is not active, language shift is almost occurs. For instance, when migrant minority group moves to monolingual society which dominated by the language of majority (which it predominant in main domains such as school, work, TV, newspaper, radio, governmental institutions), language shift will be active and also it will take place unless the community tries to prevent it.

Gafaranga (2010) points out that:

Language shift and language maintenance are seen as two sides of the same coin, such that a good understanding of language shift processes is seen, if not as a prerequisite for a language maintenance effort, at least as improving its chances of success. (p.243)

The diversity of factors such as social changes, migration, invasion and conquest, and industrialization is closely connected with language shift. In few times this shift was threatening the language itself, and if there is no maintenance to the language, language death will be the next step. (Mesthrie et al: 2009, p.157).

Language Maintenance indicates the proceeding use of a language even with rivalry from a territorially and socially more compelling language. Language shift links with language maintenance. Individuals may not understand that it is at any risk of vanishing. (Mesthrie et al: 2009, p.245). Consequently, Coulmas (2005) mentions that language maintenance links with a condition where a speech community, under circumstances that might appear to support language shift, carries on with its language. (p.157).

Thomason (2001) identifies three main kinds of language contact situations; they are: (p.11-12).

1. Language maintenance involves situations that the speaker sticks and maintains his/her first language from time to time;
2. Language shift applies to borrowing of situations and linguistic interference;
3. Language creation includes the creation and production of another new language, which is different from the languages used in the contact, for example: Creoles and Pidgins.

Baker and Jones (1998) describe language shift as:

Language shift (in terms of numbers of speakers and uses) occurs through deliberate decisions that directly or indirectly affect

language and reflects economic, political, cultural, social and technological change. It is therefore possible to analyze and determine what causes language shift rather than simply believing language shift occurs by accident... Language shift is used to refer to downwards language movement... (pp.181-185)

2.3 Review of Literature Related to Factors and Attitudes that Contribute to Language Maintenance

Positive language attitudes play an important role in the process of language maintenance. Speakers of a certain language who have positive attitudes towards their language tend to preserve their language. Many factors contribute to language maintenance and shift among ethnic minorities, Kloss (1966) lists six main factors that contributed in maintaining German language in America.

The six factors are as the follows:

1. Religious or social insulation
 2. The time of immigration
 3. The existence of language Islands
 4. Parochial schools fostered by affiliation with certain denominations
 5. Using the official tongue of pre-Anglo American periods
 6. Pre-immigration experienced coupled with efforts of maintenance.
- (p.207).

According to Fishman (1972), attitudes towards language are subdivided into four aspects:

1. attitudes towards the linguistic phenomena,
2. attitudes towards a certain linguistic variants,

3. attitudes towards language use, and
4. attitudes towards language as group identity marker. (Cited in Al-Nahar: 2009, p.13).

Holmes et al. (1993) look at the "language maintenance" regarding three different ethnic minorities in New Zealand (Tongan, Greek, and Chinese communities). They conclude that there were several factors which pointed to language maintenance.

The factors are as follows:

- 1- Regular social interaction between community members
- 2- Use of community language in the home
- 3- Positive attitudes to the language and high values placed on it in the relation to ethnic identity
- 4- Residential contiguity
- 5- Resistance to inter-ethnic marriage
- 6- Support for community-language school
- 7- Community -identified religious organizations
- 8- A positive orientation to the homelands

Downes (1998) states that there are a number of factors have effective power on the process of language maintenance and language shift: (p.62).

1. Bilingualism.
2. Language domains.
3. Demographic factors.
4. Ethno-cultural factors.

5. Attitudes to language.
6. Social meaning.
7. Language loyalty.
8. Political and legal factors: legislation and planning.
9. Ideologies of contacts.
10. Boundary maintenance.
11. Linguistic market.
12. Minority language restriction.
13. Domain allocation.

He mentions that the domain allocation plays an important role in language maintenance, Downes opines that:

A wide range of domains means that a wide variety of areas of life can be led in that language. Clarity of allocation, and general boundary maintenance, both linguistic and social, where there is no doubt as to which language to use, also favours maintenance. (p.62)

Schrauf (1999) points out in his study of mother tongue maintenance in North America that one of the most important factors in predicting language retention is settlement patterns and religion. Furthermore, he goes on to reveal that there are seven primary variables or factors that constitute participation in language maintenance. The seven patterns that he identifies are: (pp.178-189).

1. Residence, as anyone might expect, concentrating on the pattern of settlement, the more probable it is that the first language will be preserved.

2. Religion, ideology of religious and (ritual) practice from the country may be nearly connected with the native language, the lexicon of religious (ritual) practice and learning are used and listed in childhood's mother tongue.
3. Schools, As far as what parents (whom were born outside their country) want to give to their children the cultural knowledge and customs of their origin home, they may tend to establish private schools to promote and to identify cultural and education. Or, they may choose special program for Indigenous culture in public schools.
4. Homeland, the frequent visits of the homeland considers as one of the important factor in preserving the ethnic identity, then this will increase the maintaining of the native language.
5. Marriage, according to the level of individuals, the influence on a person who does not speak one's native language may lead to the language shift in certain domain situations. And to group's level, the external marriage may lead to decrease the cultural relations in the community of the immigrants.
6. Festivals, festivals and celebrations aim to highlight the cultural difference; such celebrations define the participants as they contrasted ethnic identity as members of the host country. The psychological process of this may increase the importance of speaking their native language as one of the components of ethnic identity.
7. Labor, the domain of work plays an important role in maintaining the native language. Ethnic group may work in particular occupations, and this will lead to the frequent use of the native language.

Of all of these, Schrauf (1999) considers religious practice the most powerful factor in minority language maintenance. Elaborating on this variable, he states that religious ritual beliefs and its practice from homeland might be closely connected with the first language. Usually, learning the religious lexicon and its practice are inculcated from childhood. Thus, he indicates that “the maintenance of religious beliefs and rituals and maintenance of the mother tongue may be interdependent” (p.181).

Fishman (2000) focuses on language choice as an outcome of conventions which emerge in the community when the use of one specific language gets to be connected with certain sorts of situations of activity which Fishman calls domains.

He illustrates that domains include three factors; location, topic, and participant. Fishman also suggests that:

Domains are defined in terms of institutional contexts or socio-ecological co-occurrences. They attempt to designate the major clusters of interaction situations that occur in particular multilingual settings. Domains enable us to understand that language choice and topic...are...related to widespread socio-cultural norms and expectations. (p.86)

Wolck (2004) writes about the two terms of language maintenance and language shift, he indicates that positive language attitudes and language loyalty are closely associated with language maintenance, whereas language shift is may consider as the opposite situation of language maintenance. Besides, he categorizes different factors determining language maintenance among various minority language groups in the United States, specifically among the three 'official' language minorities, viz., Asian Americans, Hispanic Americans and Native

Americans. The factors are as follows: national policy, religious isolation, popular political attitudes, societal isolation, political divisions, population concentration, generational divisions, population size, linguistic divisions, education (quality of), language standardization, linguistic/cultural distance, minority type, settlement age, and migration continuity.

Holmes (2008) asserts that if minority families live close to one another and visit each other oftentimes, this probably help to maintain their own language. Also, an alternate factor, which may help language maintenance, is the frequent contact with the country.

Jendra (2010) suggests that, there are four factors that contribute to the process of language maintenance:

1. larger numbers of speakers, the group with additional speakers has better probability to preserve their language,
2. concentration of living, if the minority group live together in one place, this preserve their language,
3. identity and pride of culture, the minority language will be maintained if their speakers believe that it is a symbol of their identity, and if they pride of their language, and
4. better economic condition. Immigrants with a great economic condition perhaps accept that their fortune is done because of the use of their language. (p.144).

2.4 Review of Literature Related to Factors and Attitudes that Contribute to Language Shift

Gal (1979) suggests that how generalization concerning the macro-sociological is reason for language shift, such as industrialization, urbanization, loss of group loyalty, loss of isolation, loss of national self-consciousness. Moreover, Lewis (1985) indicates that there is a link between the openness of a group of people and people's language choice. If a certain community is more open and welcoming to linguistic and non-linguistic contacts, it is possible for these contacts to receive another new language, and this probably will lead to language shift. But if the society refuses these contacts, language maintenance will occur. (pp.49-64).

There are many factors that might cause the process of language shift. Fishman (1991) gives two main causes of language shift:

1. the physical and demographic dislocation of language groups due to, for example, famine, population expulsion policies and the urbanization of rural populations;
2. the social dislocation, whereby members of the minority speech community are frequently but not inevitably less socially, educationally and economically fortunate than the average surrounding population. (pp. 55–65)

Sun (1999) declares that, many studies have dealt with the factors that hasten and accelerate language shift instead of the elements that support language maintenance. She points out some factors as shown below:

1. the suppressive or permissive attitude by the majority group,
2. the socio-economic,
3. historical status of the minority,
4. the numbers of birth rate,
5. mixed marriages,
6. the mass media,
7. religions,
8. the role of institutional power,
9. the 'success' to interact with the majority group,
10. the number of claimants of the minority language,
11. the number of institutions that support the language in the community,
and
12. the social networks of the individuals. (pp.4-5).

To Holmes (2008) domain is extremely convenient for catching wide generalizations about any speech community. Besides, it depicts which code or codes are normally chosen for use in a distinctive situation. She has clarified the reasons of people's choice of one language or variety in favor of another as to distinctive social contexts, by saying that:

the reasons for the choice...of one dialect rather than another involve the same kind of social constructions– the participants, the social settings, and the topic or the purpose of the interaction. (p.6)

Holmes has considered the economic issue as a factor that impacts on language maintenance or language shift. In the case of whether the members of the community find financial profits in learning the language of the minority; English for instance, and from financial benefits' point of

view, people prefer to learn this language rather than any language so as to find better chances in works.

Trudgill (2001) says that:

A number of factors are involved in whether or not bilingualism leads to language shift. Language contact which entails bilingualism for some speakers, always has linguistic interference effects, if only on the varieties spoken by those bilinguals. (p.61)

2.5 Review of International Empirical Studies Related to Language Maintenance

Belmega (1976) explored the language attitudes of bilingual children in the Ukrainian-American community in Buffalo. To achieve her study, Belgema set out an in-depth community profile and administered an attitude questionnaire. The result of the questionnaire suggested that they have strong pride and a desire to maintain their identity. Finally, she found that Ukrainian-American children developed an ethnic consciousness and "pride in preserving the Ukrainian language and culture." (p.13).

In Kumar's study of (2001), he says Karunakaran's 1983 study. Karunakaran is intrigued by language maintenance in a few pockets of Kerela, lists eight parameters that support language maintenance. Karunakaran indicates how absence of work contact, education through the native language, group living, endogamous marriages, non-migration, preserving business secrets, absence of competitiveness, and finally the caste identity encourage maintaining the language.

Rohani, Choi, Amjad, Burnett, and Colahan, (2005) studied immigrant groups (Persian-speaking Baha'is, Cantonese, Urdu, Spanish, and Japanese) in the United States to investigate the role of the family in

language maintenance. The instrument of the study was interview. The researchers talked with six people from distinctive nationalities who talk different languages.

They found that the family was responsible of language maintenance or language shift. The researchers also found that as youngsters when they go to class, they were exposed to the language of majority; they may get to be more absorbed into the language of majority. This may make their feeling towards their first language less positive and the use of their language may decrease. Also the results of the study indicated that attitudes of the members towards language maintenance were different from one family to another and from one language group to another. The study concluded that the role of the parents created a situation that either raised or weaken the acquisition of language heritage.

Othman (2006) studied the Arabic choice among the Arab-English bilinguals in Manchester, Britain. He found that Arabic is used at home, with friends, in media and mosque where as English is used at work, university, and shopping. From his conclusion, the use of Arabic in specific domains and situations means that there is language maintenance.

Besides, the researcher included several factors that maintain Arabic for the second generation. The factors are: (p.3).

- a) the use of Arabic at home,
- b) the availability of satellite channels in Arabic,
- c) the use of Arabic at schools and mosques in which children talk in Arabic, and
- d) the chance to go to the Arab world.

The study by Wihardja (2007) was about language shift and maintenance among Pontianak Chinese who migrated to Jakarta in order to study at Bina Nusantara University. The points of the study are to know how far they have changed their native language and what factors led to maintaining their first language. The sample of the study was 50 Pontianak Chinese students. The method of the study was questionnaires. Finally the result showed that the language shift (of their vernacular languages into Indonesian) happens in Pontianak Chinese students of Bina Nusantara University, while language maintenance occurs in the domain of family, and when they speak with friends in or from the same place.

Aswegen (2008) studied the language maintenance in Maali, a minority language spoken in Ethiopia. The fundamental goals of the study were to examine the social factors that had helped language maintenance in the Maali group and to research if the mother-tongue literacy programme in the Maali area encouraged language maintenance or helped language shift. The researcher employed qualitative strategy as a method of the study. The finding of the study proposed that the regional nationalism, which related to ethnic nationalism is the reason behind why the Maali language has been maintained. And also the finding showed that the native language literacy helped to maintain their language.

2.6 Review of International Empirical Studies Related to Language Shift

In the study of Kumar (2001), he stated that Khubchandani's 1983 research, in his study of the Sindhies in Poona, Khubchandani indicates that younger generation of Sindhies of the more youthful are shifting from Sindhi to Hindi and Marathi, which they are the main language in Maharashtra. They

generally do not distinguish distinction between the dialects of Sindhi. They talk less or almost no Sindhi in different domains, besides their attitude to Sindhi has gotten less positive than the older generation of the Sindhies.

Adley-Santamaria (1997) researched the factors that impeded the White Mountain Apache language shift. Sixty adults were selected as a sample for the study, and their age between 18 and 91. The methods of collecting data were interviews and questionnaires. The results of the research showed that the teaching of the Protestant missionary against conventional, traditional, and spiritual beliefs changed the values to the Apaches, and functioned as paving the road to language shift.

Odisho (1999) examined the Assyrian language maintenance and erosion of the Assyrian immigrants in the United States over three generations. The researcher used observation strategy as a method of collecting data. According to the result, it appeared that the majority of the second generation got bilingual talking their native language and the majority-group language, but the third generation, English got predominant in just about all parts of life and it supplanted their ethnic language. (pp.3-14).

Sankar (2004) conducted a study about the minority of Tamils living in Malaysia that has shifted from their native language of Tamil to incorporate other languages (English and Malay) in their every day linguistic repertoire. The study additionally intended to discover if any maintenance efforts were made to maintain the language of Tamil. The sample of the study was 291 Malaysian Iyers. It sought information of the respondents' language use in four spaces: home, religious, social, and

formal writing and reading. Likewise, 115 respondents were audio-taped in common circumstances. The findings of the study indicated that Malaysian Iyers shifted their language from Tamil in the domains of social and formal writing and reading to English and Malay in their linguistic repertoire in the domains that mentioned above. Only in the domain of religious, language maintenance of Tamil occurred due to the purpose of the pray.

In his study of "Aspects of Language Variation and Change in Contemporary Basque", Haddican (2005) found several factors behind language shift among the Basques. The factors are as follows:

1. the improvement in trading,
2. the improvement of roads (that ease the mobility through Spain in the 18th century. This mobility has brought into increased the contact between Basque speakers and the speakers of Spanish language),
3. during the 18th century, some institutional pressures seemed to have favored language shift,
4. language policy tried to promote Spanish in Catalan and in Basque-speaking areas of Spain, and
5. in the 17th and 18th centuries, Basque considered as a peasant language and it appears to have been broadly stigmatized by the elite of Spanish literate. (pp.16-18).

Frank (2011) investigated the language maintenance, shift, and language change of the Pennsylvania German-speaking Swiss Mennonites from the Waterloo Region in Ontario, Canada. The data were collected by number methods; community profile, participant observation and interviews. The result indicated that group language behavior is essentially affected by non-linguistic variables, for example, age, sexual orientation,

linguistic proficiency, and church connection. The result indicated that the community is witnessing progressive shift to English.

2.7 Review of Local and Regional Empirical Studies Related to Language Maintenance

Dweik (1986) conducted a study about the language situation among three linguistic minorities in Jerusalem (i.e. the Armenians, the Assyrians and the Greeks). His aim was to discover the extra-linguistic factors that determined the language maintenance around these ethnic groups. He used two instruments to gather the information, such as; interview and participant observation. The results indicated that the majority of the Armenians, Assyrians and Greeks speak four languages, i.e., their ethnic language, Arabic, English and Hebrew.

Dweik (2000) also conducted a research about the linguistic and cultural maintenance among the Chechens of Jordan. The study used a sample of 100 subjects who answered a questionnaire that measured their cultural and linguistic maintenance. The research showed that the third and the fourth generations of the Chechens were preserving their ethnic language. He also added, “The third and the fourth generations of Jordanian Chechens are proud of their national origin and their Jordanian national identity.”(p.193).

Al-Khatib and Al-Ali (2005) researched language and cultural maintenance among the Gypsies of Jordan to allow comparison of the relative impacts of different social variables on their use of Arabic and Gypsy. They gathered the information from 100 speakers of Gypsy language through two instruments; interviews and questionnaire. The

findings of the study asserted that the Gypsies used Arabic and Gypsy side by side. They use each language in different domains and functions.

They use Arabic in various domains, whereas they use Gypsy at home, cultural settings, and religious issues. According to the researchers, the factors that prompted language maintenance among the Gypsies included: the powerlessness of the Gypsies to blend in the culture of the majority, their living in their own particular places. The results of the study indicated that the Gypsies of Jordan were maintaining their language and their culture.

Al-Nahar (2009) looked into the mother tongue of Armenians in Jordan to see if they maintained their language or not. Al-Nahar used personal observations, interviews, and questionnaires distributed to a sample of 100 Armenians of different ages, gender, and professions. The study focused on four areas: language background, proficiency, domains of language use, and language attitudes that have led to the maintenance of the Armenian language. The study stated some factors that led to language maintenance among the Armenians of Jordan. The factors were: "Armenian home" or the habitual use of the Armenian language at home, the internal marriages, having their own schools, and the policy of Jordanian government (allowing Armenian language side by side with Arabic). The results of the study proved that the Armenians in Jordan maintained their language, despite being true bilinguals in Armenian and Arabic.

Al-Obaidi (2012) examined the language situation among the Chaldo-Assyrians in Baghdad. She had a sample 135 Assyrians living in Baghdad. She established a community profile, along with the informal interviews and questionnaire. The results of the study indicated that the

Chaldo-Assyrians maintained their language (the Neo-Aramaic) despite the long-term contact with many languages such as Arabic, Kurdish, Turkish and Persian. Also the results indicated that they had positive attitudes towards their ethnic language. Besides, the Assyrians in Bagdad used their language in many domains, mostly at; home, religious, and in their inner speech, while they used Arabic in social domains, at work, neighborhood (mixed neighborhood), media. Internal marriages, tightly-knit community provided a suitable environment for use of the ethnic language.

2.8 Review of Local and Regional Empirical Studies Related to Language Shift

Al-Khatib and Al-Ali (2010), explored the level of cultural and language shift among the Kurds of Jordan. They selected 100 respondents. A questionnaire, interviews, and observations were all used in the research. Al-Khatib and Al-Ali selected recent generation of the Kurds, they excluded some of the Kurds of Jordan because they descendants of the early wave of Kurdish immigrants, which indicates that they have lost their language and integrated into the language of the majority ‘Arabic’.

The results indicated that the Kurds in Jordan are gradually shifting towards Arabic, which in time would cause them to lose their ethnic language. The result of the study also indicated that:

By calibrating the results of this study against those of previous works on other minority groups inhabiting the country for the same period of time, it has been shown that patterns of language and cultural maintenance within these communities are not the same. The distinction between them is accounted for in terms of the size of each group, demographic concentration, and types of

occupations being occupied by each of them, among other socio psychological factors. (p.7)

Al-Refa'i (2013) investigated the language situation among the Assyrians of Jordan. He used three instruments to get data for his study, a community profile, interviews and questionnaire.

The sample of the research was 56 Assyrians living in Jordan. The study showed that the Assyrians of Jordan are witnessing a shift from their ethnic language "Syriac" towards "Arabic", the language of majority. The study also revealed certain factors that took a part in language shift from their ethnic language (Syriac) to Arabic, such as: social, economic, and political factors.

2.9 Summary

This chapter dealt with different of previous studies on history, language, and religion of the Kurds. Also, the chapter included theoretical studies that were done by pioneers of this field, such as Uriel Weinreich, Joshua Fishman, Heinz Kolss, Charles Ferguson, and Janet Homes. In addition, there were empirical studies made in different parts of the world. And it also viewed factors and attitudes that play magnificent role in both language maintenance and shift. The researcher realized that language situation vary from one language to another and from ethnic group to another. Thus, the researcher has got advantage from this chapter in enhancing the methodology in chapter three; improving the instruments by adding more information and different ideas to the questionnaire.

Chapter Three

Methods and procedures

3.0 Introduction

In this chapter, the researcher presents the methodology, the population and the sample of the study. The chapter describes the instruments used and discusses the validity and reliability of them. Finally, the chapter ends by listing procedures of the study. The researcher uses descriptive analytical design method in order to conduct the current study.

3.1 Population and Sample of the Study

The population of the study consists of the Kurds who settled in Mosul and live there. The selected sample consists of 100 Kurd participants. The sample of the study was chosen on the basis of the accommodation availability, particularly in the city of Mosul.

The study takes into consideration the domains where the Kurds use both languages Kurdish and Arabic, and explores the factors that serve the Kurds of Mosul in maintaining Kurdish, or serve in shifting into Arabic, and investigates the Kurds' attitudes towards Kurdish and Arabic. In order to select the participants, the researcher used three strategies:

First, the "snowball" by Chadwick, Bhar & Albrecht's (1984) technique for interviews which was actualized particularly for the interviews procedure, included getting to subjects through requesting members of the group to name other members they know, and who show the same features related to the study.

The second technique used in the study is "in-group-assistance" method according to the method of Bickerton (1971) who recommended that the use of this technique is to enable the researcher to obtain good results, and skip respondents who might not give particular data to strangers. Therefore, Bickerton claims that those assistants in the process of this technique (in- group-assistance) are considered a part of the speech community and are significant elements for the sample of the study.

The third strategy used in the study in distributing the sociolinguistic questionnaire is the personal contact which states that the researcher can use this technique to approach the subjects via friends of friends, acquaintances of acquaintances.

In addition, two Kurdish friends of the researcher helped in distributing and gathering the sociolinguistic questionnaire among other Kurds, like relatives, friends, and neighbors. Besides, they asked their friends to distribute the questionnaire to their Kurdish neighbors, friends, relatives and acquaintances.

The selected sample of the study exhibited several important demographic variables, such as different gender, age, marital status, occupation, education, residency, social activities, linguistic background, and finally the place of acquiring the Kurdish and Arabic languages.

The demographic characteristics of the sample of the study appear in Table (1).

Table (1): The Distribution of the Demographic Characteristics of the Participants

Age	Sex		Total
	Male	Female	
14-19	10	8	18
20-29	17	15	32
30-39	14	10	24
40-49	9	5	14
50-59	5	3	8
60 and above	3	1	4
Total	58	42	100
Marital Status	Male	Female	Total
Single	14	6	20
Engaged	2	0	2
Married	39	36	75
Widowed	2	0	2
Divorced	1	0	1
Separated	0	0	0
Total	58	42	100
Occupation	Male	Female	Total
Student	14	19	33
Education	6	2	8
Medical Field	3	1	4
Civil Service	5	2	7
Business	8	1	9
Handicraft Field	10	0	10

Jobless	5	14	19
Other	7	3	10
Total	58	42	100
Education	Male	Female	Total
Elementary	11	4	15
Intermediate	11	8	19
Secondary	8	9	17
Diploma	6	6	12
B. A.	17	11	28
M. A.	3	1	4
Ph.D.	2	0	2
Other	0	3	3
Total	58	42	100
Residency	Male	Female	Total
The majority in your neighborhood are Arabs	35	22	57
The majority in your neighborhood are Kurds	7	5	12
You live in mixed neighborhoods	16	15	31
Total	58	42	100
Social Activities	Male	Female	Total
Attending Kurdish celebrations.	37	33	70
Participating in Kurdish social activities.	21	9	30
Total	58	42	100

Table (2): The Proficiency in Kurdish and Arabic

Questions	Excellent	Very Good	Good	Fair	Poor	Total
The Proficiency in Kurdish Language						
Speaking Kurdish	61	28	10	1	0	100
Listening comprehension	59	23	16	2	0	100
Reading Kurdish	38	10	15	25	12	100
Writing Kurdish	28	9	21	17	25	100
The Proficiency in Arabic Language						
Speaking Arabic	61	25	12	0	2	100
Listening comprehension Arabic	66	23	8	3	0	100
Reading Arabic	55	19	14	9	3	100
Writing Arabic	56	20	13	7	4	100

Place of acquiring/learning Kurdish	Male	Female	Total
Home	45	35	80
School	1	0	1
With peers	3	1	4
Self-taught	9	6	15
Other	0	0	0
Total	58	42	100

3.2 Instruments of the Study

In order to conduct the current study, the researcher used three instruments; the community profile, interviews and a sociolinguistic questionnaire.

3.2.1 The Community Profile

In order to achieve the objectives of the study, the researcher established the community profile as proposed by Wolck (1972), which contains detailed information about the Kurds background including historical, social, linguistic, and religious information. In order to conduct the community profile, the researcher used "the pilot questionnaire" method which was already used in the past studies of Dweik (2000), Nofal (2011), Al-Obaidi (2012), and Al-Refa'i (2013). (See Appendix A, p.86)

The pilot questionnaire, (which was written in English and Arabic) was distributed to five participants, but the respondents received the Arabic copies, which contained questions related to the community profile in general.

The community profile covered the sociological and linguistic data of the Kurds. The pilot questionnaire consisted of twenty-five open-ended questions of different aspects, like historical, linguistic, social, and demographic information about the respondents themselves. In addition, and to form the community profile, the researcher gathered data from different sources in the literature available at Jordanian universities in Amman, and from Shoman library in Amman.

The researcher also gathered information from online studies, papers, and articles relevant to the subject. Besides, the researcher interviewed five members from the Kurdish community in Mosul.

From the community profile (the questions of the pilot questionnaire that the researcher gathered from the participants), the researcher arrived at the following points:

A) Some of the economic reasons that led the Kurds to go to Mosul, Mosul was a big trade center, and the Kurds found it a source for living. In addition political and educational purposes: Mosul had many universities and institutions.

B) Residency of the Kurds is not in certain areas in Mosul. They live together with the Arab majority, but there are some places where most Kurds reside such as Alnabi-Yones, Farouq's Street, Wadi Hajar, Aljazaer, Aldekazlia, Alfaisalea, and Alkarama.

C) Newroz is a big festival that the Kurds celebrate as a symbol of freedom from the tyrant.

D) Some Kurd musicians such as Eisa Beruary, Mohmmad Aref, Tahseen Taha, Ismaeel Juma, and Delshad Saeed are popular among the Kurds.

E) The Kurds own restaurants in Mosul which serve traditional Kurdish cuisine such as Kwesenjek, Sayufi, and Nakheel.

F) Internal marriage among the Kurds is high.

G) As for the Kurdish dialects, there are two main dialects; Sorani (used in Erbil and Sulymani), and Bahdinani (used in Dohuk and is widely used in Mosul).

H) Reading and writing Kurdish are harder than listening to and speaking it.

I) The Kurds work in different fields in Mosul; they are doctors, teachers, engineers, businessmen. Furthermore they manage different businesses like restaurants, factories, cars trade, food trade, and fabrics sale.

J) As for the media, there are various broadcasts in Kurdish, such as Vin broadcast, Dohuk broadcast, Kurdistan broadcast, and Kurek broadcast.

K) There are well-known Kurdish figures who hold high positions in the country like Mr. Jلال Talabani (the President of Iraq), Mr. Hoshyar Zebari (the Minister of Foreign Affairs). And at the local level, Mr. Deldar Zebari (member in Provincial Council of Mosul), and Mrs. Layla Alrekani (member in Provincial Council of Mosul).

L) There are no newspapers or magazines in Kurdish which are published in Mosul or published in somewhere else and introduced in Mosul. (Personal Communication, 2014).

3.2.2 The Interview

The community profile is considered one of prominent methods used in the study of language situations among minorities. Therefore, the researcher used this instrument because it gives the researcher a chance to cover a lot of information related to the Kurdish community, up to the way that the participants reply and react, through their facial expressions, hesitations, their tone of voice, etc. The researcher chose five persons; they are key figures of the Kurdish community.

In order to conduct the interview, the researcher was helped by his friends who directed him to reach these figures in order to make appointments with them. In the interviews, the researcher used informal open-ended questions, which enabled him to ask further questions and to observe the expressions and feelings of the participants while answering the questions.

The informal interviews took place with five persons with different educational, economic, and social backgrounds. The place and the time of the interviews were made at the convenience of the participants.

The first interview was with Dr. Munera Yosuf. She teaches at the Department of Chemical Sciences, University of Mosul. The second interview was with Mr. Tahseen Ahmad, a retired colonial in the army. The third interview was with Mr. Basam Tahseen, who teaches at University of Mosul, Technology Department. The fourth interview was with Mr. Ahmed Mustafa, a mechanical engineer at the University of Mosul. The fifth and last interview was with Dr. Eesha Ibrahim, who has a Ph.D in Arabic and she also teaches at the University of Mosul.

The first step that the researcher did is introducing himself to the participants and explaining the purpose of the meetings by giving a short summary on the study in general, then introducing the objectives of the study. Many questions were asked in the meetings, which concerned the historical aspects of Kurds in Mosul, the number of Kurds in Mosul, social, religious background, linguistic, economic status, and social activities of the Kurdish community. During the interviewees, the researcher let them answer freely and without any interruptions.

From these interviews the researcher acquired important information that was used in writing the thesis. The information covered the domains of language use of Kurdish and Arabic, factors that helped in maintaining the two languages, and the attitudes of the interviewees towards both languages.

Indeed, all interviewees were very helpful and cooperative in information and in answering the questions of the researcher providing. Additionally, the interviewees were very welcoming and enthusiastic in

filling a need that the researcher wanted, and they were very serious in providing information about the Kurdish community.

From the interviews, the researcher concluded the following:

A) The Kurds of Mosul look at Kurdish proudly because it reminds them of their origin, indicating that the love for Kurdish began at childhood.

B) The sense of belonging of the Kurds of Mosul supports their maintaining the Kurdish language.

C) The Kurds of Mosul speak Arabic, and they love Arabic for its relationship with Islam as it is the language of Holy Quran.

D) It is essential for them to learn Arabic in order to communicate and make contact with Arabs.

E) Arabic is so important to learn because it is necessary in the field of working and studying.

F) The policy of Iraq allowed the Kurds to use their language and that helped in maintaining it. (Personal Communication, 2014).

3.2.3 The Sociolinguistic Questionnaire

The researcher designed the sociolinguistic questionnaire in order to gather data for the study. The questionnaire has been created according to the previous studies concerned with the ethnic minorities in the world in general, and in the Arab world in specific. From similar studies, the researcher took hints in designing the social questionnaire such as Dweik (2000), Al-Khatib & Al-Ali (2010), Al-Nahar (2009), Nofal (2011), Al-Obaidi (2012), Al-Refa'i (2013).

There were two copies for the questionnaire: Arabic (See Appendix D, p.106) and English (See Appendix C, p.97), but the researcher distributed the Arabic copy to the respondents. The sociolinguistic questionnaire covered four main sides in the study.

The questionnaire began with the covering letter that described the purpose of the study, and instructions how to fill it up. The first section was the demographic information of the participants, which contained age, gender, marital status, occupation, education, residency, social activities, and linguistic background.

The second section was the domains of language use. The aim of this section was to look for the use of both languages: Arabic and Kurdish. Six domains were selected; home and family, media, neighborhood, workplace, school / university, and the last one was the emotional self- expression. There were five options to the participants in order to select one:

Only	Mostly	Kurdish	Mostly	Only
Kurdish	Kurdish	& Arabic	Arabic	Arabic

Twelve items entitled home and family focused on language use with family members such as father, mother, grandfather, uncle, etc... Four items concerned language use in the media; making phone calls, family meetings, writing a personal letter, and visiting website. Three items covered language use in the neighborhood, which focused on language use with neighbors, friends, and when buying something from markets.

Three items focused on language use related to the workplace, such as language use with workmates, with bosses, and topics that emerge in every day work conversation.

The items used for the language use at school and university were three, mainly language use in discussing educational matters with fellow students, discussing general topics with fellow students, and language use with teachers. Finally, the speech in expressing emotions consisted of five items such as: happiness, anger, dream, stressed, and think.

The third section dealt with the factors that support the use of the two languages: Kurdish and Arabic. Twenty items were used in this section; ten items were related to the factors that support Kurdish, and ten items for the factors that support Arabic.

The fourth section contained twenty items that concern the Kurds' personal attitudes towards Kurdish and Arabic, ten items for respondents' attitudes and feeling towards Kurdish, and ten items towards Arabic.

The participants were asked to select one option out of a five-point Likert scale,

Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	2	3	4	5

The researcher distributed one hundred and fifty copies but he received only one hundred copies.

3.3 Validity of the Questionnaire

The sociolinguistic questionnaire was validated by a panel of three judges in applied linguistics, literature, and EFL (See appendix F). After that, the researcher adhered to the modifications, recommendations, and corrections of the professors and revised the questionnaire.

3.4 Reliability of the Questionnaire

The researcher conducted a pilot study in the last week of April 2014 in order to achieve a high degree of reliability of the questionnaire. The researcher purposively selected seven persons who did not belong to the sample of the study to fill up the questionnaire. One week later, the questionnaire was distributed again to the same participants. Cronbach alpha measure of consistency was used in order to gauge and measure the reliability of the questionnaire. The estimated result, 0.842, showed that the questionnaire items were consistent.

3.5 Data Analysis and Statistical Treatment

The researcher collected the raw data from the responses to the questionnaire, then he analyzed the data in terms of percentages and frequencies, and then the researcher displayed them in tables as follows: (See pages 37, 39, 51, 52, 53, 54, 55, 57, 58, 61, 63).

1. The responses of all items of the questionnaire were recorded manually by using a summary sheet.
2. The results were tabulated, and each table described a certain topic, with a title, number and was accompanied with comments and description of the higher and lower rates.
3. The results were presented in terms of percentages and frequencies.
4. The researcher interpreted the obtained data and highlighted their consistency with the findings of other researchers mentioned in the related literature.

3.6 Procedures of the Study

To conduct the study, the researcher followed the steps below:

- 1- Reading a number of previous studies that were related to language and ethnicity, language and minority groups, languages in contact, a historical background about Kurds, and the situation of the Kurds in Mosul,
- 2- Setting forth the research questions and its objectives which utilize readings from previous studies, and thus the four elements of the study were established,
- 3- Designing a pilot questionnaire and distributing it to a limited group of the Kurdish community,
- 4- Conducting interviews with key figures from the Kurdish community,
- 5- Establishing a community profile,
- 6- Preparing the questionnaire,
- 7- Establishing the validity and reliability of the instrument,
- 8- Obtaining a letter of permission from the Middle East University to facilitate and give assistance to the researcher,
- 9- Giving out the questionnaire in addition to a covering letter which explains the purpose of the study and the official approval to carry out this study,
- 10- Collecting the raw data from the questionnaire by recording and analyzing it,

11- Interpreting the data, discussing the results, giving logical explanations for them, and comparing the results of this study with the results of other studies by referring to previous literature and indicating with whom the results agree or disagree,

12- Drawing the main conclusions from the findings,

13- Presenting some recommendations for future studies, and

14- Listing the references according to APA style and adding appendices at the end of the thesis.

Chapter Four

Results of the Study

4.0 Introduction

In this chapter, the researcher tackles the answers of the three questions of the research that investigate the language situation among the Kurds of Mosul. The questions of the study and their results are introduced below in tables and figured in rate percentages. The questions of the study are:

1. In what domains do the Kurds of Mosul use Kurdish?
2. What are the factors that either help the Kurds maintain their language or lead them to shift to Arabic?
3. What are the attitudes of the Kurds of Mosul towards Arabic and Kurdish?

4.1 Results of the First Research Question:

The first question of the study is *"In what domains do the Kurds of Mosul use Kurdish?"*

This question investigates the domains of language use in everyday conversations. The domains include two major components; the language is used in speaking, and the place where the speaking occurs. The domains consist of six areas: which are home and family, media, neighborhood, workplace, school and university, and emotional self- expressions.

The respondents were asked to select one choice out of five options: namely only Kurdish, mostly Kurdish, Kurdish and Arabic, mostly Arabic, and only Arabic. The results are introduced by combining the two choices "Kurdish" and "only Kurdish" together and "Arabic" and "only Arabic" together.

Results in Table (3) indicate language use with the family members. The results show that 56% of the respondents use Kurdish when they speak with their fathers. Sixty-four percent of them use Kurdish with their mothers, 54% use it with their siblings, 58% with their children, 66% use it with their wives/husbands, 75% of the respondents use Kurdish with their grandfathers, and the same percentage with their grandmothers 75%, and 62% of them use it with their uncles from Dad's side, 64% use it with their uncles from Mom's side, 68% of them use it with their aunts from Dad's side, 65% of them use it with their aunts from Mom's side, while 43% of them use Kurdish with their relatives, while 49% use both languages (Kurdish and Arabic) with their relatives.

Table (3) Language Use at Home and Family

The language that you use when you speak	Only Kurdish %	Mostly Kurdish %	Total of both %	Kurdish & Arabic %	Mostly Arabic %	Only Arabic %	Total of both %	Total %
with your father	49	7	56	30	6	8	13	100
with your mother	54	10	64	19	6	11	17	100
with your siblings	47	7	54	28	6	12	18	100
with your children	37	21	58	24	12	6	18	100
with your husband/wife	45	21	66	21	6	7	13	100
with your grandfather	65	10	75	13	5	7	12	100
with your grandmother	66	9	75	13	6	6	12	100
with your uncle (Dad's side)	51	11	62	16	10	12	22	100

with your uncle (Mom's side)	51	13	64	18	6	12	18	100
with your aunt (Dad's side)	55	13	68	17	3	12	15	100
with your aunt (Mom's side)	53	12	65	13	10	12	22	100
with your other relatives	37	6	43	49	2	6	8	100

Results, reported in Table (4) below which is about language use in the media, indicate that 44% of the respondents make phone calls with their family members in Kurdish, while 39% use both languages in such calls, and only 17% use Arabic. Forty-four percent use it in their family meetings, whereas 38% use both languages in such meetings, 53% of them use Arabic in writing personal letters to their family members, and 28% use Kurdish and Arabic in writing personal letters to their family members, and only 19% use Kurdish in writing such letters. Seventy-five percent of them use Arabic in browsing the internet websites, 17% use both languages, and only 8% use Kurdish in visiting websites.

Table (4) Language Use at Media

The language that you use when you	Only Kurdish %	Mostly Kurdish %	Total of both %	Kurdish & Arabic %	Mostly Arabic %	Only Arabic %	Total of both %	Total %
speak with your family members during a phone call	37	7	44	39	12	5	17	100
have a family meeting	36	8	44	38	13	5	18	100
write a personal letter to any member of your family	14	5	19	28	23	30	53	100
visit websites	6	2	8	17	24	51	75	100

Table (5) shows that 50% of the respondents use Arabic when they speak with their neighbors, and 36% use Arabic and Kurdish, while 14% use Kurdish with their neighbors.

Table (5) Language use at Neighborhood

The language that you use when you	Only Kurdish	Mostly Kurdish	Total of both	Kurdish & Arabic	Mostly Arabic	Only Arabic	Total of both	Total
	%	%	%	%	%	%	%	%
speak with your neighbors	10	4	14	36	13	37	50	100
meet friends in the neighborhood	7	3	10	29	30	31	61	100
go to the (supermarkets, shopping, buying vegetables...etc)	7	2	9	22	22	47	69	100

When they speak with their friends when they meet them in the neighborhood, 61% of them use Arabic, 29% use both languages(Arabic and Kurdish), 10% use Kurdish with their friends in the neighborhood, 69% of them speak Arabic when they go shopping, 22% use both Arabic and Kurdish, whereas 9% use Kurdish.

Table (6) Language use at the Workplace

The language that you use when you	Only Kurdish	Mostly Kurdish	Total of both	Kurdish & Arabic	Mostly Arabic	Only Arabic	Total of both	Total
	%	%	%	%	%	%	%	%
speak with your workmates	4	8	12	35	24	29	53	100
speak with your boss in discussing work matters	5	5	10	26	25	39	64	100

discuss general topics with your friends at work (politics, weather, sports ... etc.)	8	3	11	27	26	36	62	100
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Furthermore, Table (6) above shows that 53% speak Arabic with their workmates, 35% use both languages, and 12% use Kurdish with their workmates, while 64% speak Arabic when they speak with their bosses, 26% use both languages, whereas 10% use Kurdish with their bosses. Finally, 62% of them speak Arabic when they discuss general matters at workplace, whereas 27% use both languages, and only 11% use Kurdish in such discussions.

Table (7) Language Use at School / University

The language that you use when you	Only Kurdish	Mostly Kurdish	Total of both	Kurdish & Arabic	Mostly Arabic	Only Arabic	Total of both	Total
	%	%	%	%	%	%	%	%
discuss educational matters with your fellow students at school/ university	6	4	10	20	17	53	70	100
discuss general topics with your fellow students	6	4	10	21	25	44	69	100
talk to your teachers	5	4	9	7	30	54	84	100

Table (7) above shows that the language used at schools / universities is Arabic by 70%, 20% of them use both languages, and 10 % use Kurdish.

Sixty-nine per cent of the respondents use Arabic in discussing general topics with their fellow students, 21% use both languages, and only 10 % select Kurdish to be used in such discussions. And 84% of them speak Arabic with their teachers, 7% use both languages, and only 9% use Kurdish in speaking with their teachers at schools / universities.

Table (8) below indicates the language use in emotional self expressions, it shows that the majority chose Kurdish and Arabic in expressing happiness, the percentage is 45%, while 31% of the respondents use Kurdish, whereas 24% use Arabic in expressing happiness.

Table (8) Language Use in Emotional Self-Expressions

The language that you use when	Only Kurdish	Mostly Kurdish	Total of both	Kurdish & Arabic	Mostly Arabic	Only Arabic	Total of both	Total
	%	%	%	%	%	%	%	%
expressing happiness	19	12	31	45	9	15	24	100
expressing angry, stressed	19	13	32	36	12	20	32	100
expressing a bad mood	21	8	29	38	12	21	33	100
expressing think	22	9	31	35	15	19	34	100
expressing dream	19	10	29	40	11	20	31	100

Thirty-six per cent use both Kurdish and Arabic when angry or stressed, 32% use Kurdish, and also 32% use Arabic in such expressions. And when in a bad mood, 38% use Kurdish and Arabic, 33% of the respondents use Arabic, while 29% use Kurdish in such expressions. Furthermore, the results show that 35% use Kurdish and Arabic in thinking, 34% use Arabic, whereas 31% of them selected Kurdish in express thinking.

Regarding language use in dreaming, the majority of the respondents reported that they use Kurdish and Arabic by 40%, and 31% of them use Arabic, and 29% use Kurdish in this situation.

4.2 Results of the Second Research Question

Question number two is *"What are the factors that either help the Kurds maintain their language or lead them to shift to Arabic?"*

This question focuses on the factors that support the use of both languages Kurdish and Arabic. Twenty questions were given to the participants, ten questions for the factors that support Kurdish and other ten questions for the factors that support Arabic. The participants were asked to select one option out of five options, namely strongly agree, agree, not sure, disagree, strongly disagree. Results in Tables (9-10) below are shown by combining strongly agree and agree together and combining disagree and strongly disagree together.

Table (9) below shows that the Kurds of Mosul believe that the family and home play an essential role in supporting their language. Ninety-two per cent of the respondents expressed this feeling. Six per cent were neutral, while only 2% did not agree with this idea. The role of the living grandparents is another factor in preserving the language. Eighty-three per cent believe this, while 12% of them are neutral, 5% do not believe it. The close and good relationship between the Kurds is highly positive. Eighty-eight per cent believe it helps, 11% are neutral, and 1% do not so. As for The internal marriage, the influence of this factor is highly positive held by 88%, 9% of the respondents selected (not sure), whereas only 3% were disagree.

The results show that the pride of belonging is dominant, (94%) and helps in maintaining the language. Eighty-five per cent of them consider the Kurdish to be the language of the childhood and there is an emotional attachment to it, and 12% of them are not sure, whereas 3% disagree with this idea.

Table (9) Factors that Support the Use of Kurdish

Factors that support the use of Kurdish	Strongly Agree	Agree	Total of both	Not Sure	Disagree	Strongly Disagree	Total of both	Total
	%	%	%	%	%	%	%	%
family and home	69	23	92	6	1	1	2	100
Grandparents	65	18		12	1	4	5	100
the close and good relationships between the Kurds	50	38	88	11	1	0	1	100
the internal marriage among Kurds	49	39	88	9	2	1	3	100
the pride for belonging to the Kurdish origin	70	24	94	4	1	1	2	100
the emotional attachment to the language of my childhood	56	29	85	12	1	2	3	100
the suffering of the Kurds people throughout the history	45	31	76	16	4	4	8	100
the residency among the Kurds	39	39	78	20	1	1	2	100
the Kurdish language unites me with the Kurds all over the world	47	29	76	19	5	0	5	100
the Iraqi educational policy towards the Kurdish language	30	36	66	27	3	4	7	100

As for their suffering, 76% of the respondents agree, and 16% were neutral and only 8% disagreed.

Regarding the residency, the results above indicate that 78% agree with the idea of the residency among the Kurds as it plays an important factor in preserving their language, while only 20% are not sure. It is obvious that the language unites. Seventy-six per cent agree that it unites the Kurds around the world, and 19% are not sure, whereas 5% disagreed. With regard to the role of the Iraqi policy in education towards the Kurdish language, the results above show that 66% of the respondents agree, and 27% of them are undecided and only 7% disagree with this proposition.

Table (10) below shows the factors that support Arabic, the overwhelming majority of the respondents (90%) accept the statement that Arabic is the language of the country; only 8% are not sure, whereas 2% disagree.

Table (10) Factors that Support the Use of Arabic

Factors that support the use of Arabic language	Strongly Agree	Agree	Total of both	Not Sure	Disagree	Strongly Disagree	Total of both	Total
	%	%	%	%	%	%	%	%
being an Iraqi makes me learn and speak Arabic because it is the language of my country	47	43	90	8	1	1	2	100
the close relationship between Arabic and Islam	66	28	94	6	0	0	0	100
having Arab friends	62	30	92	8	0	0	0	100
facilitating to get me involved in the society	59	30	89	7	4	0	4	100

the educational system in Arabic (schools, universities...etc), made me learn and speak Arabic	53	35	88	6	5	1	6	100
needing it for work	35	33	68	24	5	3	8	100
Arabic makes me advance in the field of knowledge	50	36	86	14	0	0	0	100
the emotional attachment to the language of my childhood	21	18	39	33	18	10	28	100
Arabic used in social media in many TV channels, radio stations, and newspaper	31	41	72	24	2	2	4	100
marriage between the Kurds and Arabs	35	34	69	16	9	6	15	100

The results in Table (10) above show again the high percentage of those who agree with the idea of the close relationship between Arabic and Islamic religion. Ninety-four per cent agree, while 6% are not sure and none of the respondents disagrees with this statement. The results also show a high level of agreement in the idea of "having Arab friends". About 92% agree, whereas 8% are not sure, and none of them disagrees. As for Arabic facilitating getting involved with the society, about of the respondents is 89% agree, 7% are not sure and 4% disagree. With regard to the role of Arabic (it is the language used in schools/ universities...etc. and it necessary to speak it), 88% of the respondents confirm this fact, while 6% of them were undecided and 6% disagreed with this statement. In addition, 68% of the respondents believe that Arabic is necessary at work, 24% were not sure and 8% disagree. It is evident that (86% of the respondents confirm) knowledge of Arabic makes progress in the field of

knowledge as to the percentage, and only 14% of them were not sure about this.

Results report that Arabic is the language of childhood and there is emotional attachment to it, the respondents assert that by the percentage in Table (10) shows 39% agree, and 33% of them were not sure, whereas 28% disagreed.

Another factor that supports Arabic is its use in all social media (TV channels, radio, newspapers...etc.). Seventy-two per cent of the respondents assert this idea, and 24 % were not sure, while only 4% disagree. Finally, the results indicate that the respondents believe that the external marriage (between the Kurds and Arabs) helps in maintaining Arabic, 69% of the respondents agree with this statement, 16% of them were not sure, and 15% disagree.

4.3 Results of the Third Research Question

The third and the last question of the study is *"What are the attitudes of the Kurds of Mosul towards Arabic and Kurdish?"*

Responses to items of the questionnaire addressing the question shed light on the attitudes towards both languages, Kurdish and Arabic. Twenty questions dealt with this section. The twenty questions were divided into two parts, ten questions for Kurdish, and the other ten questions for Arabic. The participants were asked to choose one choice out of five choices: namely strongly agree, agree, not sure, disagree, strongly disagree. Results in Tables (11-12) below are shown by combining strongly agree and agree together and combining disagree and strongly disagree together.

Table (11) Attitudes towards Kurdish Language

Attitudes towards Kurdish	Strongly Agree	Agree	Total of both	Not Sure	Disagree	Strongly Disagree	Total of both	Total
	%	%	%	%	%	%	%	%
Is it the symbol of your Kurdish identity?	65	26	91	7	2	0	2	100
Is it your national language?	67	26	93	6	1	0	1	100
Does it make you proud when you use it?	78	17	95	4	1	0	1	100
Does it remind you of Kurdish history and heritage?	52	29	81	15	3	1	4	100
Is it necessary to use Kurdish rather than Arabic?	20	16	36	33	23	8	31	100
Is it the language of your childhood?	59	24	83	11	2	4	6	100
Is it essential to be used with Arabic in Mosul in most domains?	38	47	85	14	1	0	1	100
Is it important to use Kurdish side by side with Arabic in schools, universities?	27	55	82	15	2	1	3	100
Is Kurdish dying in Mosul?	15	26	41	28	29	2	31	100
Is it important for your children to communicate in Kurdish?	22	70	92	6	2	0	2	100

Regarding the results in Table (11), 91% of the respondents agree that the Kurdish language is a symbol of the identity, and 7% are not sure, and 2% of them disagree with this statement. Results also indicate that 93%

of the respondents agree that their language is their national language, while only 6% are not sure and 1% of them disagree with this idea.

Additionally, 95% of the respondents agree that they are proud when they use Kurdish and only 4% are not sure, while 1% disagree with this statement. As for Kurdish as a reminder of the Kurdish history and heritage, 81% of them report that agree with this statement, 15% are not sure and 4% disagree.

With regard to Kurdish rather than Arabic as necessary to use, 36% agree, 33% of them are not sure, 31% disagree. Results also indicate that 83% report that Kurdish is the language of their childhood, while 11% are not sure and only 6% disagree. In addition, 85% of the respondents report that it is essential to use Kurdish with Arabic in Mosul in most domains, 14% are not sure, 1% disagree. As for the importance of using Kurdish side by side with Arabic in schools/ universities, 82% of them agree, 15% are not sure and only 3% disagree.

Table (11) above also shows that 41% of them think that Kurdish is dying in Mosul, 31% disagree, while 28% are not sure. Finally, the results indicate that 92% of the respondents agree that it is important for their children to communicate in Kurdish, 6% are not sure, while 2% disagree with this statement.

Table (12) below presents the data that Arabic is used in all domains, sixty-one per cent agree, 25% are not sure, whereas 14% of the respondents disagree with this statement. Regarding the use of Arabic rather than Kurdish, 59% of the respondents agree with this statement, and only 21% are not sure and 20% disagree.

Table (12) Attitudes towards Arabic Language

Attitudes towards Arabic	Strongly Agree	Agree	Total of both	Not Sure	Disagree	Strongly Disagree	Total of both	Total
	%	%	%	%	%	%	%	%
Is it important to use Arabic in all domains?	22	39	61	25	8	6	14	100
Is it more useful to use Arabic rather than Kurdish?	26	33	59	21	7	13	20	100
Is it important to speak Arabic because it good for your career?	33	40	73	19	4	4	8	100
Is it a poetic language?	39	36	75	20	4	1	5	100
Does fluency in Arabic make your economic status better?	25	51	76	18	2	4	6	100
Does Arabic make you communicate socially with people of Mosul because the official language of the governorate is Arabic?	37	47	84	10	3	3	6	100
Does knowledge of Arabic made it possible for you to advance professionally?	25	52	77	17	5	1	6	100
Is Arabic the prestigious language in the Mosul, so it is better to learn it?	35	44	79	17	4	0	4	100
Do you prefer Arabic for instructions at schools and universities?	33	38	71	25	1	3	4	100
Do you consider Arabic an easy language to learn?	39	29	68	21	9	2	11	100

Results in Table (12) above show that 73% of the respondents agree that it is important to speak Arabic because it is good for their career, and only 19% are not sure, while 8% disagree. Again, results show that 75% of them agree that Arabic is a poetic language, whereas 20% of them are not sure, while 5% disagree with this idea. Seventy-six per cent of the respondents report that the fluency in Arabic improves economy status, while 18% of them are not sure and only 6% disagree. As for the use of Arabic in communicating socially with people of Mosul because it is the official language of the governorate, 84% agree with this statement, 10% are not sure, while only 6% of them disagree.

Regarding the point that knowledge of Arabic helps in making advance in the profession, 77% agree, 17% are not sure, and only 6% of the respondents disagree with this idea. Results also indicate that 79% agree that Arabic is a prestigious language in Mosul and it is better to learn it, while 17% are not sure, and only 4% disagree. There is a percentage of (71%) of the respondents who agree with the statement of preferring Arabic for instructions at schools/ universities, whereas 25% are not sure and only 4% disagree. Finally, the results indicate that 68% of them agree that Arabic is an easy language to learn, while 21% are not sure, and 11% disagree with this statement.

4.4 Summary

To sum up, the data in this chapter indicate that the community of Kurds in Mosul is bilingual, because they use their ethnic language which is 'Kurdish' side by side with the language of the majority which is 'Arabic' in most domains. They also expressed views that certain factors have contributed in preserving both Kurdish and Arabic. Finally, their attitudes

towards their language are highly positive, and their attitudes towards Arabic are also positive.

Chapter Five

Discussion, Conclusions and Recommendations

5.0 Introduction

This chapter gives a short summary and discussion of the findings of the domains of language use, the factors that support the use of Kurdish and Arabic, and the attitudes towards both languages. It also explains and interprets the results in the light of the reviewed literature in chapter two. It ends with the findings of the study, and it follows by the recommendations for future studies.

5.1 Discussion of the Findings Related to the Domains of Language Use

The results reported in Chapter Four (Table 3, page 51), about the domains of language use that the majority of the Kurds in Mosul use Kurdish to communicate with their family members, whereas some respondents use both languages or use only Arabic in such communications. On other hand, some Kurds of Mosul have integrated with the society of Mosul by getting married to Arabs.

The use of Kurdish in these domains (family and home) may explain that the Kurds of Mosul are preserving their language. This result agrees with Holmes et al. (1993) who assert that the domain of home is considered one of important factor in language maintenance.

As for the results reported in Table (4) about language use in social media, the majority of the sample uses Kurdish in making phone calls, whereas some of them use both languages or only Arabic for these purposes. In contrast to Kurdish in social media, the results also indicate, the vast majority of the Kurds use Arabic in writing personal letters to their family members. This may imply that the Kurds are not competent in writing and reading skills in the Kurdish language. As for browsing the internet, the great number chooses Arabic. This fact can be expected since Arabic is their dominant language on the internet. This result agrees with Al-Obaidi (2012).

The results in Table (5) about language use in neighborhoods show that most use Arabic. This indicates that Mosul neighborhoods are mixed; there are no clusters of Kurds. This fact refers that the Kurds of Mosul live with Arabs. In such mixed quarters, inter-group communication depends on the Arabic, and also it refers that the Kurds of Mosul in frequent contacts. Consequently, Arabic is a universal linguistic tool. The same pattern was arrived at by Al-Khatib and Al-Ali (2005).

The results in Table (6) about the language use in the workplace show that a big number of the respondents use Arabic with workmates, bosses, and in discussing general topics, while only some of them use Kurdish in such discussions. In this case, the other interactant is expected to be the Kurdish speaker. This fact points to the fact that the Kurds work in different jobs and with different people, and also means that they use the mainstream language (Arabic). It also indicates that they are integrated in work domain. This agrees with Othman (2006) who emphasizes that if adult community members use the dominant language at work, they can preserve their own language if they use it at home and with family.

Results in Table (7) about the language use at schools / universities, the great number of the respondents use Arabic, while few of them choose Kurdish. This means the Kurds of Mosul are bilingual community because they speak the official language of the city, which it the official language at schools / universities, and this considers another indicator that they integrated in the society. This result agrees with Rohani, et al (2005) who found that youngsters when they go to class, they were exposed to the language of majority; they may get to be more absorbed into the language of majority.

Figures in Table (8) about language use in emotionally-laden situations such as happiness, anger or bad mood. The vast majority of the respondents chose both languages in this case, whereas some of them went with the use of Kurdish, others selected Arabic. This agrees with Kloss (1966) who emphasizes the role of psychological processes in preserving or shifting ethnic languages. "Psychological, social or cultural processes related to stability or change in habitual language use under conditions of intergroup contact" (p.424).

5.2 Discussion of the Findings Related to the Factors that Support the Use of Kurdish and Arabic

5.2.1 Factors Supporting the Use of Kurdish

In this part an explanation and elaboration on the factors that support the use of Kurdish. Results reported in Table (9), page 57 that there are certain factors that support the use of Kurdish:

1. Social Factors

The Kurds of Mosul use their language at home and with family. The results report that a high percentage of the respondents use Kurdish at home, family, and grandparents. In a matter of fact, home and family play a magnificent role in maintaining the language, because the frequent and the habitual use of the language can preserve the language, This result agrees with Rohani, et al (2005) who suggest that the role of family is responsible to maintain the language.

The close and good relationships among the Kurds in Mosul, and the internal marriage among them helped the Kurdish language to be used among them. This result agrees with Holmes et al. (1993) who look at the regular social interaction between community members, and the internal marriage as factors in maintaining the language.

2. Psychological factors

Results show a high percentage in this case of the pride for belonging to the Kurdish origin. This can help in preserving their language. Additionally, the emotional attachment to the language of childhood can also preserve the language. This result is also in line with Weinreich (1974) who emphasizes that language can be "symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood". (p.100).

This result agrees with Dweik (2000) who asserts that feeling proud of the national origin maintains the language. And also this result agrees with Jendra (2010) who asserts that the identity and pride in culture can support the process of language maintenance.

And when the respondents were asked about Kurdish uniting them with other Kurds around the world, the percentage was high, and this is a sign that the language can be preserved if the community considers their language as unifier with others of the same origin. This result again supports Weinreich (1974) who suggests that the language "becomes a symbol of group integrity". (p.100).

3. Historical factors

When the discussion comes to the historical matters, many researchers wrote about the Kurds' suffering through history and from time to time. The respondents agree that the suffering throughout the history helped them in preserving their language.

4. Political factors

Another factor that can help in maintaining the language is the policy of the countries towards its people. In the Kurdish case, the Kurds of Mosul are not prevented from using their language; even the educational policy in Iraq allows teaching Kurdish in their schools. This result agrees with Al-Nahar (2009) who emphasizes the role of the educational policy if it allows using the language in preserving the language itself.

5. Demographic factors

It is clear from the results in Table (9), page 57 that the majority of the respondents believe that living with other Kurds in the same area can have a role in language maintenance. Also the results reported in Table (1), page 37 shows that the majority of the Kurds in Mosul live in Arab neighborhoods or mixed areas, while few of the respondents live in Kurd

neighborhoods. This fact does not affect language maintenance, and this probably makes the Kurds reject any changes towards their language. This result is in line with Al-Obaidi (2012), who suggests that the residency with other groups "will not affect the preservation of their ethnic language". (p. 98). She also asserts that "they will not allow any factor to wipe off their language." (p. 98).

6. Other factors

From the pilot questionnaire, it is clear that there are certain TV channels that broadcast in Kurdish. Watching and listening such channels can help in preserving Kurdish. This result agrees with Othman (2006) who reveals several factors in maintaining the language, one of them is the availability of TV channels in the language of the community.

It is clear from the pilot questionnaire that the Kurds attend some celebrations and festivals, as they consider Newroz is great day for its importance to them, as they consider this day redeems them of tyrant and of discrimination. This result agrees with Schrauf (1999) who suggests that festivals aim to highlight the cultural difference, and this will intensify language use among the community, and eventually, this can support language preservation.

And again from the pilot questionnaire, when the respondents were asked about the internal marriages among the Kurds in Mosul, such marriages occur highly among them, and this can help language preservation. This result is in line with Al-Nahar (2009), and also with Al-Obaidi (2012) who emphasize the role of the internal marriage in language maintenance.

5.2.2 Factors Supporting the Use of Arabic

This subsection reveals the factors that foster the use of Arabic by the Kurds of Mosul. These factors as follows:

A) The necessity for communication, as the language of Iraq is Arabic. The Kurds use this language for the need of communication with others in this country, and this makes them use Arabic in most domains such as interaction with friends, neighbors, at school, etc.

B) As for the affiliation between Arabic and Islam, this made the Kurds use Arabic in the religion domain.

C) Regarding social media, Arabic exists in most social media like TV channels, radio, newspapers. This is considered another factor that supports the use of Arabic.

D) The economic factors are considered another factor that supports the use of Arabic, such as in work and to access the field of knowledge.

E) The social factors such as the external marriages (between the Kurds and Arabs) are playing important factors in supporting Arabic.

This result is similar to Al-Obaidi's (2012), who studied language contact of the Chaldo-Assyrians in Baghdad. She mentions that the use of the ethnic language side by side with the language of majority in most domains, and eventually, the Assyrians community maintained their ethnic language.

5.3 Discussion of Findings Related to Language Attitudes Towards Kurdish and Arabic among the Kurds of Mosul

This section contains the language attitudes and what the Kurds of Mosul believe and feel about the two languages. Results in Table (11), page 61 report that the Kurds have very positive attitudes towards their language. It is clear from Table (11) that 91% of the respondents agree that their language is a symbol of their Kurdish identity, and also they consider it their national language. Additionally, they believe that they are so proud when they use it, and also they look at Kurdish as a reminder of their heritage and history. Besides, a great number of the Kurds confirm that Kurdish is important for their children. The Kurds look at their language as the language of childhood, and it is necessary to be used with Arabic in most domains.

These attitudes towards their language serve as factors of language maintenance, because if the community has positive attitudes towards their language, they help them to preserve their language. On other hand, the Kurds are not sure that their language is dying in the city of Mosul. This result agrees with Weinreich (1974) who says the language of an ethnic group "becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood". (p.100).

As for the Kurds attitudes towards Arabic, the majority of the respondents in Table (12), page 63, believe that it is essential for them to use Arabic in most domains. Considering the fact that Arabic is the language of the city, and the need for communication, economics, educational matters, and the ease of learning Arabic make the Kurds have positive attitudes towards Arabic.

Finally, a positive language attitude towards the ethnic languages is an indicator of language maintenance, while the opposite is seen as an indicator of language loss. The Kurds of Mosul have positive attitudes towards both languages. This result agrees with Holmes et al. (1993) who assert that a positive orientation to the homelands is a key to the language preservation. Moreover, this result is in line with Wolck (2004) who claims that "Positive language attitudes are a well-known condition for language maintenance "(p.6). Also this result is similar with those results in Aswegen (2008), Al-Obaidi (2012), and who mention that the positive attitudes towards ethnic languages are a marker for preserving the language.

5.4 Conclusions

From the analysis of overall results of the sociolinguistic questionnaire, community profile, and interview, it is clear that the Kurds of Mosul are relatively successful in maintaining their language, despite the long-term use of the language of the majority, Arabic.

The research questions could be answered as follows:

A) The Kurds in Mosul use Kurdish in most important domains mainly family and home. They use their language with their family members like parents, siblings, grandparents, uncles, aunts, and other relatives.

B) They use Kurdish side by side with Arabic.

C) The Kurds in Mosul use Arabic in several domains such as work, media, school/university, neighborhood, because Arabic is the mainstream language in the country.

D) They have very positive attitudes towards their language, they associate Kurdish with their identity, heritage, and history, and they use it because of the sense of belonging.

E) They look at their language as symbol of their origin, and they are proud when they speak it.

F) They have positive attitudes towards Arabic, as they associate Arabic with Islam and with the Holy Quran.

G) The availability of Kurdish TV channels, psychological factors "language of childhood", celebrating in Newroz festivals, and strong relationships among them were seen as main factors that support the process of language maintenance.

5.5 Recommendations for Future Research

The current study has covered the language situation among the Kurds community in Mosul/Iraq. Further research is recommended on the Kurds communities in different parts of the world in general and in Iraq in particular, namely the Kurds who live in Baghdad. Besides, the researcher recommends conducting further studies on other minority groups who live in Mosul, such as the Turkmans, Yezides, Assyrians, and Armenians.

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Appendix (A)
Pilot Questionnaire: English
Community Profile Questions

Dear participants;

My name is Omar Ali; I am a graduate student at Department of English Language and Literature, Middle East University in Amman-Jordan. I am doing a study on **The Language Situation among the Kurds in Mosul** which is a requirement to obtain my MA degree in English.

I would like to express my great gratitude in advance for your participation in answering these questions about the Kurdish community in Mosul.

1. Respondents' demographic background

1. How old are you?
2. What is your gender?
3. Where were you born?
4. What is your educational level?
5. What is your occupation?

6. What is your marital status?

2. What is your level of proficiency in Kurdish?

	Excellent	Good	Acceptable	Poor	Very poor
Listening					
Speaking					
Reading					
Writing					

3. When did the Kurds come here?

.....

.....

4. What reasons made them come to Mosul?

.....

.....

5. What are the areas in Mosul that the Kurds live in?

.....

.....

6. Are there any Kurdish cultural and sports clubs in Mosul? If yes, name them

.....

.....

7. Name some of the celebrations and festivals that they celebrate?

.....

.....

8. Name the celebrations and festivals that you insist to attend regularly?

.....
.....

9. Are there any Kurdish musicians who play music in Mosul? If yes, name them

.....
.....

10. What kind of jobs do the Kurds have? Name them

.....
.....

11. What kind of businesses do they manage? Name them

.....
.....

12. Are there any newspapers written in Kurdish in Mosul? If yes, name them

.....
.....

13. Are there any newspapers written in Kurdish in somewhere and at present in Mosul? If yes, name them

.....
.....

14. Name the newspapers that you read it regularly?

.....
.....

15. Are there any Kurdish radio stations in Mosul? If yes, name them.

.....
.....

16. Are there any Kurdish restaurants in Mosul? If yes, name them.

.....
.....

17. Are there any local famous restaurants in Mosul? If yes, name them.

.....
.....

18. Do the Kurds of Mosul live in specific neighborhoods? If yes name those neighborhoods and if they don't name the areas they live in?

.....
.....

19. Name the festivals that unite groups from the Kurds in Mosul?

.....
.....

20. Name the Kurdish festivals outside Mosul that the Kurds of Mosul go to?

.....
.....

21. What is the rate of internal marriage among the Kurds of Mosul? Select one (high, average, low, very low).

.....
.....

22. What are the other languages that the Kurds of Mosul use?

.....
.....

23. What are the dialects that have emerged from the Kurdish language?

.....
.....

24. Are there any social, political, literary, or religious key figures among the Kurds of Mosul?

.....
.....
.....

25. Are there well-known personalities among the Kurds of Mosul who hold high positions in the country? (Like members of the parliament, municipality, head of big business corporation, high ranking religious person...etc.). Name them.

.....
.....
.....

In case of any suggestions and questions please send

them to this e-mail

contrast_47@yahoo.com

Thank you very much

Appendix (B)

Pilot Questionnaire: Arabic

الأسئلة المتعلقة بمجتمع الدراسة

أعزائي المشاركين،

أنا الباحث عمر علي، أحد طلبة الدراسات العليا في قسم اللغة الانجليزية و آدابها , جامعة الشرق الأوسط، عمان – الاردن. اقوم بإعداد دراسة لغوية اجتماعية بعنوان "الوضع الاجتماعي اللغوي للأكراد في الموصل" , وذلك كمتطلب لنيل درجة الماجستير في اللغة الانجليزية.

لقد تم اختياركم لكي تكونوا المصدر الكردي للمعلومات عن الأكراد في الموصل, فأرجو الأجابة بدقة.

أود التعبير مسبقا عن شكري وامتناني لمساعدتكم لي في الإجابة عن الأسئلة التالية والمتعلقة بالمجتمع الكردي في الموصل, واقبلوا فائق الاحترام .

1. بيانات المشاركين في تعبئة هذا النموذج

1. العمر:

2. الجنس:

3. مكان الولادة:

4. التحصيل العلمي:

5. العمل:

6. الحالة الاجتماعية:

2. ما هي درجة اتقانك للغة الكردية؟ اختر واحدة مما يلي: (ضعيف جدا , ضعيف , متوسط , جيد , ممتاز)

ممتاز	جيد	متوسط	ضعيف	ضعيف جدا	
					فهما
					محادثة
					قراءة
					كتابة

3. متى قدم الأكراد الى الموصل؟

.....

.....

4. ما الأسباب التي دفعتهم للقنوم الى الموصل؟

.....

.....

5. ما هي المناطق التي يتواجد فيها الأكراد في الموصل؟

.....

.....

6. اكتب أسماء نوادٍ ثقافية أو رياضية كردية في الموصل.

.....

.....

7. اذكر الاحتفالات والمهرجانات الكردية التي تحتفلون بها.

.....

.....

8. اذكر الاحتفالات والمهرجانات التي تحرص على حضورها بانتظام.

.....

.....

9. اذكر أسماء موسيقيين أكراد.

.....

.....

10. اذكر الوظائف التي يعمل فيها الأكراد في الموصل.

.....

.....

11. اذكر الأعمال التجارية التي يسيطر عليها أفراد أو مجموعات من الأكراد.

.....

.....

12. اذكر الصحف أو المجلات التي تصدر بالكردية في الموصل.

.....

.....

13. اذكر الصحف أو المجلات التي تصدر في أماكن أخرى وتعرض في أسواق الموصل.

.....

.....

14. اذكر الصحف أو المجلات التي تحرص على قراءتها بانتظام.

.....

 15. اذكر اسم المحطة الإذاعية بالكردية التي تستمتع بها.

.....

 16. اذكر المطاعم الكردية المشهورة في الموصل.

.....

 17. اذكر المطاعم الشعبية المشهورة في الموصل

.....

 18. هل يسكن أكراد الموصل في أماكن سكن خاصة بهم؟ ان اجبت ب(نعم) فأرجو أن تذكرها, و إن أجبت ب(لا) فأرجو منك أن تذكر المناطق التي يسكنونها.

.....

 19. اذكر المناسبات التي تجمع مجموعات من الأكراد في الموصل .

.....

 20. اذكر المناسبات الكردية خارج الموصل التي يذهب إليها أكراد الموصل.

21. اختر واحدا مما يلي فيما يتعلق بالزواج بين الأكراد أنفسهم من الأكراد. (قليل جدا, قليل, متوسط, كثير)

22. اذكر اللغات الأخرى التي يتحدث بها الأكراد في الموصل.

23. هل ثمة لهجات للغة الكردية؟ إن كان الجواب نعم فارجو ذكرها.

24. اذكر شخصيات سياسية أو أدبية أو اجتماعية أو دينية مشهورة و ذات تأثير من أصل كردي في الموصل؟

25. اذكر شخصيات وسط الأكراد من الذين يتقلدون مواقع سلطة في الدولة (مثل أعضاء في البرلمان, والمجالس المحلية, ومديرو البلدية, ورجال شركات كبرى, ورجال دين).

لمزيد من الاستفسارات و الاقتراحات أرحب باستقبالكم على البريد الإلكتروني

contrast_47@yahoo.com

شكرا جزيلا

Appendix (C)

Sociolinguistic Questionnaire: English

Dear participants,

My name is Omar Ali; I am student at the Department of English Language and Literature, Middle East University in Amman- Jordan. I am doing a sociolinguistic study about **The Language situation among the Kurds of Mosul** for obtaining my MA degree in English.

You are kindly requested to answer and complete the questionnaire.

The questionnaire consists of four sections. The first one includes social and linguistic information, while the second section includes the domains of language use for Kurdish and Arabic. The third part aims to obtain information about factors that led to maintain the two languages. The final section deals with the attitudes towards both languages Kurdish and Arabic. I would like to express my great gratitude to you for answering the questions of the questionnaire, and also to be a part of my thesis.

Please notice that the data that you will submit will be kept confidential and it will be used for the purpose of the study only. And your suggestions will be more than welcomed.

I do appreciate your cooperation

Many thanks

The researcher

Omar Ali

E-mail: contrast_47@yahoo.com

Section One: Demographic Data: Personal Information and Social Background.

Please, put (√) inside the brackets.

1. Sex

Male ()

Female ()

2. Age

14-19 ()

20-29 ()

30-39 ()

40-49 ()

50-59 ()

60 and above ()

3. Marital Status

Single ()

Widowed ()

Engaged ()

Divorced ()

Married ()

Separated ()

4. Occupation

Student ()

Education ()

In the medical field ()

In the civil service ()

In business ()

In the handicraft field ()

Jobless ()

Other

5. Education

Elementary ()

B. A. ()

Intermediate ()

M. A. ()

Secondary ()

Ph.D. ()

Diploma ()

Other

6. Residency

The majority in your neighborhood are Arabs ()

The majority in your neighborhood are Kurds ()

Live in mixed neighborhood ()

7. Social activities

- Attending Kurdish celebrations. Yes () No ()
- Participating in Kurdish social activities. Yes () No ()

8. Linguistic Background

A. The questions below are about to gauge your proficiency's level in Kurdish and Arabic language (speaking, listening, reading, writing). Please select the suitable answer by putting (√) in the box.

Questions	Excellent	Very Good	Good	Fair	Poor
❖ The proficiency in Kurdish					
<input type="radio"/> Your level in speaking Kurdish					
<input type="radio"/> Your level in understanding if you listen to a conversation in Kurdish					
<input type="radio"/> Your level in reading Kurdish					
<input type="radio"/> Your level in writing Kurdish					
Questions	Excellent	Very Good	Good	Fair	Poor
❖ The proficiency in Arabic					
<input type="radio"/> Your level in speaking Arabic					
<input type="radio"/> Your level in understanding if you listen to a conversation in Arabic					
<input type="radio"/> Your level in reading Arabic					
<input type="radio"/> Your level in writing Arabic					

B. 1- The language of your father

Kurdish ()

Arabic ()

Other ()

2- The language of your mother

Kurdish ()

Arabic ()

Other ()

3- The language of your husband/wife

Kurdish ()

Arabic ()

Other ()

4- The language of your children

Kurdish ()

Arabic ()

Other ()

C. How did you acquire Kurdish?

At home ()

At school ()

From peers ()

Self-education ()

Other:

Section Two: Language Domains.

The following questions are formed for the language that you speak with people in different places about various topics. Please select the proper box that fits with you by putting (√) among the boxes.

Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
I. Home and the Family					
❖ What language do you use when you speak					
<input type="radio"/> With your father ?					
<input type="radio"/> With your mother ?					
<input type="radio"/> With your siblings ?					
<input type="radio"/> With your children ?					
<input type="radio"/> With your husband/wife ?					
<input type="radio"/> With your grandfather ?					

○ With your grandmother ?					
○ With your uncle (Dad's side)?					
○ With your uncle (Mom's side)?					
○ With your aunt (Dad's side)?					
○ With your aunt (Mom's side)?					
○ With your other relatives ?					
Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
II. Language use in culture and media fields					
❖ What language do you use					
○ With your family members making a phone call ?					
○ When you have a family meeting ?					
○ When you write a personal letter to any member of your family?					
○ Websites that you visit?					
Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
III. In Neighborhood					
❖ What language do you use					
○ With your neighbors ?					
○ When you meet friends in the neighborhood?					
○ When you go to the (supermarkets, shopping, buying vegetables...etc)?					
Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
IV. At Workplace					
❖ What language do you use					
○ With your workmates ?					

○ With your boss in discussing work matters?					
○ When you discuss general topics with your friends at work (politics, weather, sports ... etc.)?					
Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
V. Language use at school / the university?					
❖ What language do you use when					
○ You discuss educational matters with your fellow students at school/ the university?					
○ You discuss general topics with your fellow students ?					
○ You talk to your teachers ?					
Questions	Only Kurdish	Mostly Kurdish	Kurdish & Arabic	Mostly Arabic	Only Arabic
VI. Emotional and self-expressions					
❖ What language do you use when					
○ Expressing happiness ?					
○ You are angry, stressed ?					
○ You are in a bad mood ?					
○ You think ?					
○ You dream ?					

Section Three: Factors that Support both, Kurdish and Arabic Language.

Please read the following questions and indicate to what degree you agree with each one by putting (√) in the proper box.

Factors	Strongly Agree 5	Agree 4	Not Sure 3	Disagree 2	Strongly Disagree 1
I. Factors that support the use of Kurdish					
❖ Are these playing an essential part in maintaining Kurdish?					
○ Family and home?					
○ Grandparents?					
○ The close and good relationships between the Kurds?					
○ The internal marriage among Kurds?					
○ The pride for belonging to the Kurdish origin?					
○ The emotional attachment to the language of my childhood?					
○ The suffering of the Kurds throughout the history?					
○ The residency among the Kurds?					
○ The Kurdish language unites me to the Kurds all over the world?					
○ The Iraqi educational policy towards the Kurdish language?					
Factors	Strongly Agree 5	Agree 4	Not Sure 3	Disagree 2	Strongly Disagree 1
II. Factors that support the use of Arabic					
❖ Are these making me learn and use Arabic?					
○ Being an Iraqi makes me learn and speak Arabic because it is the language of the country?					
○ The close relationship between Arabic and Islam?					
○ Having Arab friends?					
○ Facilitating to get me involved in society?					
○ The educational system in Arabic (schools, universities...etc), made me learn and speak Arabic?					
○ The necessity for work?					

○ Makes me advance in the field of knowledge?					
○ The emotional attachment to the language of my childhood?					
○ Arabic is used in social media in many TV channels, radio stations, and newspaper?					
○ The external marriage between the Kurds and Arabs?					

Section Four: Language Attitudes.

This section includes questions that relate to your attitudes and feeling towards Kurdish and Arabic. Please read them first, and then select one by putting (√) in the proper box.

Questions	Strongly Agree 5	Agree 4	Not Sure 3	Disagree 2	Strongly Disagree 1
❖ Attitudes towards Kurdish					
○ Is it the symbol of your Kurdish identity?					
○ Is it your national language?					
○ Does it make you pride when you use it?					
○ Is it important because it reminds me of the Kurdish heritage and Kurdish history?					
○ Is it necessary to use Kurdish rather than Arabic?					
○ Is it the language of your childhood?					
○ Is it essential to be used with Arabic in Mosul in most domains?					
○ Is it important to use Kurdish side by side with Arabic in schools, universities?					
○ Is it dying in Mosul?					

○ Is it important for my kids to communicate in Kurdish?					
Questions	Strongly Agree 5	Agree 4	Not Sure 3	Disagree 2	Strongly Disagree 1
❖ Attitudes towards Arabic					
○ It is important to use Arabic in all domains?					
○ Is it more useful to use Arabic rather than Kurdish?					
○ Is it important to speak Arabic because it is good for your career?					
○ Is it a poetic language?					
○ Does fluency in Arabic make your economic status better?					
○ Does Arabic make you communicate socially with people of Mosul because the official language of the governorate is Arabic?					
○ Does the knowledge of Arabic made it possible for you to advance professionally?					
○ Is Arabic the prestigious language in the Mosul, so it is better to learn it?					
○ Do you prefer Arabic for teaching at schools, universities?					
○ Do you consider Arabic an easy language to learn?					

Thank you

Appendix (D)

Sociolinguistic Questionnaire: Arabic

استبانة لغوية اجتماعية

أعزائي،

أنا الباحث عمر علي، طالب في قسم اللغة الإنجليزية وآدابها، جامعة الشرق الأوسط في عمان-الأردن. أقوم بدراسة موسومة بـ " **الوضع الاجتماعي اللغوي للأكراد في الموصل** " للحصول على درجة الماجستير في اللغة الإنجليزية. ويرجى منكم التفضل بالإجابة و إكمال الاستبانة.

تتكون الاستبانة من أربعة أقسام، القسم الأول: يشمل المعلومات الاجتماعية واللغوية، في حين يشمل القسم الثاني: مجالات استخدام اللغتين (الكردية والعربية). ويهدف القسم الثالث: الحصول على معلومات حول العوامل التي أدت إلى المحافظة على اللغتين، ويختم القسم الأخير مع الاتجاهات نحو اللغتين الكردية والعربية.

وأود أن أعرب لكم عن امتناني الكبير للإجابة عن الأسئلة داخل الاستبانة، و أن تكونوا جزءاً من الدراسة.

يرجى ملاحظة أنه سيتم التعامل مع البيانات التي ستقدم بسرية، و سيتم استخدامها لغرض الدراسة فقط، و ستكون اقتراحاتكم موضع ترحيب.

أنا أقدر حسن تعاونكم

مع جزيل الشكر

الباحث

عمر علي

البريد الإلكتروني: contrast_47@yahoo.com

الجزء الأول: المعلومات الشخصية والخلفية الاجتماعية .

الرجاء وضع اشارة (√) بين القوسين.

1. الجنس

ذكر () أنثى ()

2. العمر:

مايين 19-14 عاما () مايين 40-49 عاما ()
 مايين 20-29 عاما () مايين 50-59 عاما ()
 مايين 30-39 عاما () 60 عام او اكثر ()

3. الحالة الاجتماعية

أعزب/ عزباء () أرمل / أرملة ()
 خاطب/ مخطوبة () مطلق / مطلقة ()
 متزوج/ متزوجة () منفصل / منفصلة ()

4. العمل

طالب / طالبة () في التعليم ()
 في المجال الطبي () في وظيفة حكومية ()
 في مجال الاعمال التجارية () في مجال الحرف اليدوية المهنية ()
 عاطل عن العمل () أخرى.....

5. التحصيل العلمي

ابتدائي () بكالوريوس ()
 متوسطة () ماجستير ()
 ثانوي () دكتوراه ()
 دبلوم () شهادات غير المذكورات سابقا.....

6. مكان السكن

في حي ذي غالبية كردية () في حي ذي غالبية عربية ()

في حي مختلط أكراد وعرب ()

7. النشاطات الاجتماعية

- حضور احتفاليات كردية معينة نعم () كلا ()

- مشاركته في النشاطات الاجتماعية الكردية نعم () كلا ()

8. الخلفية اللغوية

أ. الأسئلة أدناه هي بيان مستوى الكفاءة الخاص بك في اللغة الكردية والعربية (التحدث، الاستماع، القراءة، الكتابة). الرجاء اختيار الإجابة المناسبة من خلال وضع (√) في المكان المناسب.

بشكل ممتاز	بشكل جيد جدا	بشكل متوسط	بشكل ضعيف	بشكل ضعيف جدا	الاسئلة
					- كفاءتي باللغة الكردية
					• استطيع التحدث باللغة الكردية
					• عندما استمع الى اللغة الكردية فاني افهمها
					• يمكنني قراءة اللغة الكردية
					• يمكنني كتابة اللغة الكردية
بشكل ممتاز	بشكل جيد جدا	بشكل متوسط	بشكل ضعيف	بشكل ضعيف جدا	الاسئلة
					- كفاءتي باللغة العربية
					• استطيع التحدث باللغة العربية
					• عندما استمع الى اللغة العربية فاني افهمها
					• يمكنني قراءة اللغة العربية
					• يمكنني كتابة اللغة العربية

ب.1. لغة والدك هي

الكردية () العربية ()

اخرى ()

2. لغة والدتك هي

الكردية () العربية ()

اخرى ()

3. لغة زوجتك / زوجك هي

الكردية () العربية ()

اخرى ()

4. لغة الاطفال هي

الكردية () العربية ()

اخرى ()

ج . إذا كنت تعرف اللغة الكردية فكيف تعلمتها

في البيت () في المدرسة () مع الاصدقاء ()

تعلم ذاتي () اخرى:

الجزء الثاني: استخدام اللغة .

الأسئلة التالية تتعلق باللغة (اللغتين) التي تستخدمها عند التحدث مع الأشخاص في اماكن مختلفة وفي مواضيع مختلفة. ارجو تزويدنا بالاجابة التي تناسبك عن طريق وضع اشارة (√) في المكان المناسب.

اللغة العربية فقط	اللغة العربية غالبا	اللغة الكردية والعربية معا	اللغة الكردية غالبا	اللغة الكردية فقط	الاسئلة
1. الاستعمال اللغوي في البيت وبين افراد العائلة					
• ما اللغة التي تتحدث بها					
					الى والدك؟
					الى والدتك؟
					الى اخوتك واخواتك؟
					الى ابنائك؟
					الى زوجتك /زوجك؟
					الى جدك؟
					الى جدتك؟

					○ الى عمك؟
					○ الى خالك؟
					○ الى عمتك؟
					○ الى خالتك؟
					○ الى اقاربك الاخرين؟
اللغة العربية فقط	اللغة العربية غالبا	اللغة الكردية والعربية معا	اللغة الكردية غالبا	اللغة الكردية فقط	الاسئلة
2. الاستخدام اللغوي					
● ما اللغة التي تستخدمها					
					○ اثناء التحدث على الهاتف مع اقاربك؟
					○ عند الاجتماعات واللقاءات العائلية؟
					○ عندما تكتب رسالة شخصية الى واحد من افراد العائلة؟
					○ عند الدخول الى مواقع التواصل الاجتماعية (الانترنت) التي تتصفحها
اللغة العربية فقط	اللغة العربية غالبا	اللغة الكردية والعربية معا	اللغة الكردية غالبا	اللغة الكردية فقط	الاسئلة
3. الاستخدامات اللغوية في الحي					
● ما اللغة التي تستخدمها					
					○ مع جيرائك؟
					○ مع اصدقائك عندما تقابلهم في الحي؟
					○ عند الذهاب (السوق, تسوق, شرائك الخضار....) ؟
4. الاستخدامات اللغوية في مكان العمل					
● ما اللغة التي تستخدمها					
					○ مع زملائك في العمل؟
					○ مع رئيسك في العمل لمناقشة امور العمل؟
					○ عند مناقشة موضوعات عامة مع زملائك في العمل (سياسة, طقس رياضة,)
اللغة العربية فقط	اللغة العربية غالبا	اللغة الكردية والعربية معا	اللغة الكردية غالبا	اللغة الكردية فقط	الاسئلة

5. الاستخدامات اللغوية في المدرسة, الجامعة					
• ما اللغة التي تستخدمها					
					- عند مناقشة أمور تخص الدراسة مع أصدقائك في المدرسة, الجامعة
					- عند مناقشة الأمور العامة مع أصدقائك في المدرسة, الجامعة
					- عند التحدث مع أستاذك
اللغة العربية فقط	اللغة العربية غالبا	اللغة الكردية والعربية معا	اللغة الكردية غالبا	اللغة الكردية فقط	الاسئلة
6. الاستخدامات اللغوية في التعبير العاطفي عن الذات					
• ما اللغة التي تستخدمها					
					○ عند التعبير عن السعادة؟
					○ عند التعبير عن الغضب أو التوتر؟
					○ عندما تكون في مزاج سيئ؟
					○ عندما تفكر؟
					○ في احلامك؟

الجزء الثالث: العوامل التي تساعد على استخدام اللغة الكردية واللغة العربية .

اقرأ العبارات التالية وضع إشارة (✓) في المكان المناسب لدى الاجابة التي تشير إلى مدى موافقتك.

الاسئلة					
لا أوافق بشدة 1	لا أوافق 2	محايد 3	أوافق 4	أوافق بشدة 5	
أ. العوامل التي تدعم استخدام اللغة الكردية .					
• هل هذه الامور تلعب دورا مهما في المحافظة على اللغة الكردية؟					
					- العائلة والمنزل
					- وجود جدي وجدتي
					- الروابط الاجتماعية القوية بين الاكراد في الموصل
					- زواج الاكراد من الاكراد

					- افتخاري بانني انتمي الى أصل كردي
					- الارتباط الوجداني للغة الطفولة
					- معاناة الأكراد من خلال التاريخ
					- العيش في أماكن سكن ذات غالبية كردية
					- سياسة التعليم في العراق تجاه اللغة الكردية
					- لغتي الكردية توحدني مع جميع الأكراد الموجودين في العالم
					الأسئلة
لا أو أفق بشدة 1	لا أو أفق 2	محايد 3	أوافق 4	أوافق بشدة 5	
ب. العوامل التي تدعم تعلم واستخدام اللغة العربية.					
• هل هذه الأمور تلعب دوراً مهماً في المحافظة على اللغة العربية؟					
					- بصفتي مواطناً عراقياً تتطلب مني أن أتعلم وأتحدث اللغة العربية باعتبارها لغة البلاد
					- حلقة الوصل القوية بين اللغة العربية والدين الإسلامي
					- لدي أصدقاء عرب
					- اللغة العربية تسهل على الاندماج في المجتمع.
					- النظام التعليمي في العراق باللغة العربية (كما في المدارس , الجامعات...) جعلني أتعلم وأتحدث اللغة العربية
					- العربية تساعدني في الحصول على عمل.
					- العربية تتيح لي الفرصة للوصول إلى أكبر قدر من المعرفة
					- العربية هي لغة طفولتي وأنا مرتبط بها وجدانياً
					- استعمال اللغة العربية بكثرة في القنوات التلفزيونية وفي محطات المذياع وفي الجرائد
					- الزواج بين الأكراد والعرب

الجزء الرابع: الاتجاهات اللغوية .

هذا الجزء يتضمن اسئلة تعني بأرائك واتجاهاتك نحو اللغتين الكردية والعربية، الرجاء قراءتها اولاً، من ثم اختيار الاجابة التي تناسبك بوضع اشارة (√) في المربع المناسب.

لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	الاسئلة
أ. الاتجاهات نحو اللغة الكردية					
					• هي رمز لهويتي الكردية
					• هي لغتي القومية
					• تجعلني فخورا عند استخدامها
					• هي لغة مهمة لانها تذكرني بتاريخ وإرث الأكراد
					• هي مفيدة اكثر من العربية بالنسبة لي
					• هي لغة طفولتي
					• من الضروري استخدام اللغة الكردية مع اللغة العربية في الموصل في معظم الاستخدامات/ الأحيان
					• من الضروري استخدام اللغة الكردية جنبا الى جنب مع اللغة العربية في الموصل في كل من المدارس والجامعات
					• هي في طريقها للاندثار في الموصل
					• من الضروري ان يستخدم اطفالي اللغة الكردية في التواصل مع غيرهم
لا أوافق بشدة	لا أوافق	محايد	أوافق	أوافق بشدة	الاسئلة
ب. الاتجاهات نحو اللغة العربية					
					• من المهم ان استخدم اللغة العربية في كل المجالات
					• اللغة العربية مفيدة أكثر من الكردية
					• معرفتي باللغة العربية شيء ضروري لنجاحي في وظيفتي
					• اللغة العربية لغة ادبية شاعرية
					• تحسن معرفتي باللغة العربية بطلاقة وضعي الإقتصادي

					<ul style="list-style-type: none"> • تجعلني اللغة العربية قادرا على التواصل الاجتماعي مع جميع الموصليين باعتبارها هي اللغة الرسمية للمحافظة
					<ul style="list-style-type: none"> • تمكني المعرفة في اللغة العربية في التقدم بمجال الوظيفي
					<ul style="list-style-type: none"> • تعتبر اللغة العربية افتخارا في الموصل, لذا من الافضل ان اتعلمها
					<ul style="list-style-type: none"> • أفضل استخدام اللغة العربية في التعليم في المدارس والجامعات
					<ul style="list-style-type: none"> • اللغة العربية سهلة التعلم

شكرا جزيلاً

Appendix (E)

Maps

1. The Kurds Majority in the World

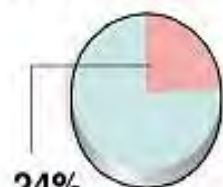


2. The Kurdish Population



Turkey

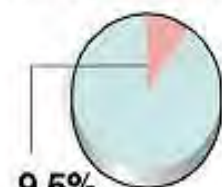
Kurds: 15.4 million



24%
of Turkey's pop.

Syria

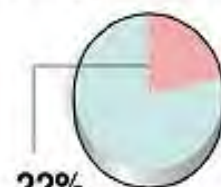
Kurds: 1.3 mil.



9.5%
of Syria's pop.

Iraq

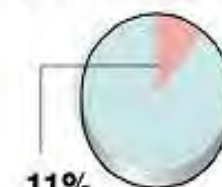
Kurds: 4.3 mil.



22%
of Iraq's pop.

Iran

Kurds: 6.8 mil.



11%
of Iran's pop.

SOURCE: M. R. Izady, *The Kurds: A Concise Handbook*

AP

3 .The Kurdish Provinces



4. Areas Inhabited by the Kurds in Iraq



5. Map of Nineveh Showing Mosul



6. Map of Louristan



Appendix (F)
Panel of Experts

Name	University	Specialization
1.Prof Bader Dewiek	Middle East University	Applied Linguistics
2.Prof Sabar Sultan	Middle East University	English Literature
3.Dr. Fatimah Jafar	Middle East University	EFL