

المواقف اللغوية في المجتمع الكردي ثنائي اللغة في مدينة حلب

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الملخص

إنّ الغاية من هذا البحث هو استكشاف جوانب المواقف اللغوية لمكون اجتماعي من مدينة حلب وهو المجتمع الكردي. من الجدير بالذكر أنّ لدى غالبية أفراد هذا المجتمع خلفيات لغوية وغير لغوية متشابهة. بالإضافة إلى ذلك، جميع المشاركون في هذه الدراسة هم ثنائيو اللغة اكتسبوا اللغتان العربية والكردية في مرحلة الطفولة. العينة في البحث الحالي تشمل ثلاثين مشاركاً. تم اختيار المشاركين في البحث بشكل عشوائي من المجتمع وذلك حسب الإتاحة. أجاب المشاركون لاستبيان معني بالمواقف اللغوية. يتكون هذا الاستبيان من قسمين رئيسيين. القسم الأول يشمل خمس عشرة جملة حول المواقف اللغوية. يهدف هذا القسم لرسم صورة واضحة عن رؤية المشاركين في لغتهم. في القسم الأول، يجب على المشاركين قراءة الجملة واختيار (أوافق، ليس لدي رأي في ذلك، أعارض). يتاح أيضاً للمشاركين تزويد الباحث ببعض الآراء والأفكار حول الجمل وأسباب الإجابات. يعنى القسم الثاني بأربع أسئلة مرتبطة باللغة العربية ولغة مجتمعهم. يجيب المشاركون في هذا القسم بإحدى اللغات (العربية، الكردية) أو كلاهما. تم استخراج النتائج من الاستبيان على شكل إحصائيات من برامج ال SPSS و Excel و MS. وقام الباحث بتفسير الإحصائيات حسب الإجابات والأفكار والأسباب التي أعطاها المشاركون. عكست معظم النتائج وجهة نظر إيجابية باللغتين ولكن كان هنالك بعض النقاط السلبية عبّر عنها المشاركون.

الكلمات المفتاحية: المواقف اللغوية، ثنائي اللغة، لغة عرقية، العربية، الكردية.

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Language Attitude of the Kurdish Bilingual Community in Aleppo

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Abstract

The aim of this paper is to investigate the language attitude of a bilingual community residing in Aleppo; namely, the Kurdish community. The majority of the members of this community have similar linguistic and nonlinguistic backgrounds. These members are also simultaneous bilinguals. In other words, their languages were acquired from birth onwards. This is a common point among all the members participating in this study. Thirty participants out of the Kurdish community responded to a language attitude questionnaire that comprises two main sections. The first major section of the language attitude questionnaire provides detailed statements that elicit the participants' attitudes towards their community language. For each statement, the participants need to check if they agree, cannot decide, or disagree. The statements of this section aim at identifying the reasons behind the participants' responses. This section includes 15 statements. The second section of the language attitude questionnaire requests the participants to answer four questions regarding Arabic and their respective language. The participants were chosen randomly from the community based on availability. The findings were interpreted from the statistical data obtained from the questionnaire. The data was obtained via the SPSS program and Excel. The interpretation of the findings reflects a general positive attitude toward the languages in question; however, there can be found a sense of negativity regarding certain areas.

Keywords: language attitude, bilingual, ethnic language, Arabic, Kurdish.

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1. Introduction

Language does not only function as a way of communication. It also symbolizes the social identity of a group.¹ Language is considered a symbol of the community group. The term attitude is defined as a general positive or negative feeling about a person, object, or issue². Hence, the attitude towards a certain language is linked with the speakers' feelings towards their own language or the language of other people. Therefore, attitudes towards languages reflect attitudes towards the users of those languages, and vice versa.

When two languages come in contact, one is often regarded to be more prestigious than the other is. The language of the group holding the political, cultural, and economic power is referred to as the majority language or the dominant language; it is worth noting that this group is not necessarily greater in number. By comparison, the minority language is the language of the group that is less powerful.

In some cases, bilingual communities with positive attitudes towards two or more languages can be found, especially when the languages have a global status, such as English, French, Spanish, or German³. The language of prestige is viewed as beautiful, and more expressive. The languages linked with negative attitudes are considered inferior, and they are looked down upon.

Languages are categorized in people's mind as elegant, expressive, vulgar, musical, polite, impolite, pleasing or unpleasing⁴. This classification influences the general attitudes towards languages because language is one way of identifying social groups. As a result, communities form either a negative or a positive attitude about a language based on how they identify its speakers. Therefore, language attitude is a factor that affects the speakers' choice of a language and their resistance to using another or learning it. Consequently, attitudes towards using different languages are pushed on by the picture people form about the role of each language, and the functions of these languages in society. The literature on language attitude has been

¹ HAUGEN, E., 1956- **Bilingualism in the Americas: A Bibliography and a Research Guide**. Alabama: University of Alabama Press.

² CRYSTAL, D., 2006- **English worldwide**. In Denison, David; Hogg, Richard M. A History of the English language. Cambridge University Press.

³ HEYE, J., 1975- **A Sociolinguistic Investigation of Multilingualism in the Canton of Ticino, Switzerland**. The Hague: Mouton.

⁴ HOLMES, J., 2008- **An Introduction to sociolinguistics (4th.ed)**. Edinburgh: Longman.

focused on extensively in many fields of linguistics.¹ Researchers studied the relation between language attitude and language learning. They concluded that positive or negative language attitudes signal the level of ease or difficulty a person finds in learning the language.

Attitudes toward a language, whether they are positive or negative, have effects on the users of the language. Language attitude influences the desire people have to learn a certain language; the number of people learning a language is a factor that underlies its dominance in a society. The dominant language gets to be learned by both the majority group and the minority group whereas only the minority group learns the minority language. Negative attitudes can affect language use. Speakers feel reluctant to use a language that is linked to negative attitudes in public. Negative language attitudes can thus result into a language shift as fewer people use the minority language and fewer children learn it.

2. Purpose of the Study

Although language attitude is non-linguistic phenomenon, it has an effect on various fields of study in linguistics. The aim of this research is to identify and form a clear picture of the language attitudes of the Kurdish community. As language attitude influences many areas of linguistics, the current study adds up to the literature of sociolinguistics concerning the members of bilingual minorities. In short, the aim is to reach at a better understanding of the attitude of this community.

3. Significance of the Study

Many of the previous studies on this topic have dealt with languages of a worldwide status such as English, French, German, etc. This work is distinct in its focus on language attitude as a factor that affects numerous respects of language; especially, in less urban Third World communities, which is the context where speakers of many of the world's minority languages live their daily lives.

4. Research Question

This paper has the following research question:
What are the attitudes of the Kurdish bilingual community towards Arabic and Kurdish?

¹ RICHARDS, C., PLATT, J., & PLATT, H. 1992- **Longman dictionary of language teaching and applied linguistics**.UK: Longman Publishers.

5. Choice of the Participants

The targeted participants of this study are from the Syrian Arab bilingual Kurdish community in Aleppo who have various linguistic backgrounds relative to their age group. The languages of the participants were both acquired natively as a mother tongue. The selection of the participants is dependent on the basis of availability. The sample of the study consists of 30 participants.

The sample includes 30 native bilingual participants who speak Arabic and Kurdish. Their two languages were acquired natively, which means Arabic and Kurdish were both acquired simultaneously during childhood. This group can be divided into two generations. The first generation is formed of native bilingual participants who were born before the year 1980; the second generation has participants who were born after the year mentioned. The purpose of this generational division is to illustrate and highlight the language attitude distinction between the two generations. The first generation consists of 14 participants whereas the second generation consists of 16 participants. All of the participants reside in Aleppo, and some of them are competent in a third sequential language, which is English.

Table (1): The Kurdish Sample

The Kurdish selected sample detailed (30 Participants)	
14 first-generation participants	16 second-generation participants
17 male participants	13 female participants

6. Instruments

The language attitude questionnaire is taken from a survey study that was conducted in Jamaica and then modified to suit the current study. This survey was a wide study done by the Jamaican Language Unit ¹ to assess the views of Jamaicans towards Patwa (Jamaican Creole) and English. Besides adapting and modifying the questionnaire, it has been translated into Arabic and presented to the participants in the language they choose, whether English or Arabic.

The actual language attitude questionnaire consists of two sections. The first major section of the language attitude questionnaire provides detailed statements that elicit the participants' attitudes towards their community language. For each statement, the participants need to check if they *agree*, *cannot decide*, or *disagree*.

¹ Jamaican Language Unit. (2005). *The Language attitude survey of Jamaica*. <http://www.mona.uwi.edu/dllp/jlu/projects/survey.htm> (8 January 2014).

The statements of this section aim at identifying the reasons behind the participants' responses. The participants are also asked to provide thoughts and comments concerning the statements. This section includes 15 statements. The following part of the language attitude questionnaire requests the participants to answer four questions with either *Arabic*, *Kurdish* or *both*.

7. Procedures

Having reviewed everything related to the sample of the study as well as the instruments used, this section explains the steps of carrying out this study. The study extended over a considerable period of time through which various steps took place. The procedure of conducting the research went through several steps that are to be elaborated in order in the current section.

The first step was selecting participants of the Kurdish community to form a sample further divided into groups relative to age. Along with that, a profile was formed for the participants who offered some information related to them. It is noteworthy to mention that each participant was given an identifying code.

A raw version of the instruments was formed depending on the similar studies the researcher looked through. The supervisor and an SPSS and Excel expert viewed the instruments and some editing was executed. The edited version of the instruments was tested on some community members that did not belong to the studied sample. Pretesting was carried out in order to assert the applicability of the instruments. Thus far, an acceptable level of validity and reliability was established.

Paper copies of the questionnaire sample (which is included in the index) were distributed among the participants of Kurdish community. The participants of the sample responded to each part of the questionnaire relating to language attitude. The responses of the participants to each section of the questionnaire were inserted into excel spreadsheets and SPSS datasheets. Along with answering the questionnaires, the participants were requested to provide notes and comments pertaining to their answers in order to give a broader idea about the community in general.

The next step was to organize the raw data in the form of tables that show the results in terms of frequencies, and percentages. From the tables, charts were designed in order to illustrate the results in a clearer way.

Depending of the frequencies and the percentages, and using the triple Likert scale, the weighted mean and the attitude of each item in the questionnaire were calculated in the section of language attitude. The triple Likert scale is a scale that is used to help finding to which level individuals of a sample agree or disagree on a particular statement out of three points. This is done by using the weighted mean of all the responses to one item. In the last step, conclusions were drawn depending on the results obtained from the instruments. The notes and comments provided by the participants were added to the findings.

8. Data Analysis

The current research involves collecting data from random sample participants. The data was gathered from the participants via the language attitude questionnaire. Later, data analysis was carried out through frequencies and percentages and then was demonstrated in tables and charts. The procedures followed a number of steps that are explained in this section.

The responses of the participants were first taken and inserted into Excel spreadsheets and SPSS spreadsheets. A sheet of the results for each item was produced in the form of tables showing frequencies and percentages. For the language attitude questionnaire, the weighted mean and the attitude for each statement/question was calculated. Thus, the frequencies, percentages, the weighted mean, the direction of each statement/item were obtained. The comments of the participants further clarified the participants' responses and the results. Later down the line of the research, the conclusions and findings were formed in a collective manner out of everything aforementioned.

9. Results and Discussion

In the language attitude questionnaire, the participants were asked to express how they feel about 15 statements concerning the language of their community. This is conducted through a scale of three options that are *disagree*, *cannot decide*, and *agree*. Another set of four questions linked to language attitude also offers an insight of the participants' attitudes towards the community language compared to Arabic. Language attitude is manifested via the responses of the sample representing community. The responses of the community samples signal a positive or a negative sense of language attitude that is discussed in detail.

On a general scale, the attitude of the Kurdish community towards Kurdish and Arabic is positive yet there is a sense of negativity that should be addressed. The positive sense of the community towards Kurdish is to be discussed initially. Table (3) lists the responses of the Kurdish sample to a set of statements that deals with language attitude.

Table (2): The responses of the Kurdish sample to the first section of the language attitude questionnaire

statement	disagree	cannot decide	agree	weighted mean	attitude
	F	F	F		
	%	%	%		
1. I like the Kurdish language and I am proud of it.	0/30 0	0/30 0	30/30 100%	3	agree
2. Knowledge of Kurdish is necessary to maintain the unity of the ethnic group.	0/30 0	0/30 0	30/30 100%	3	agree
3. Kurdish is a symbol of my individual identity.	0/30 0	9/30 30%	21/30 70%	2.7	agree
4. Knowledge of the Kurdish language is a symbol for a higher status within our community.	9/30 30%	6/30 20%	15/30 50%	2.2	cannot decide
5. Kurdish does not help for work.	0/30 0	0/30 0	30/30 100%	1	agree
6. Kurdish does not help in higher education.	0/30 0	0/30 0	30/30 100%	1	agree
7. Kurdish is the language of my childhood and I am emotionally attached to it.	0/30 0	2/30 6.6%	28/30 93.4%	2.9	agree
8. Kurdish is associated with my heritage and history.	0/30 0	0/30 0	30/30 100%	3	agree
9. Kurdish is dying in my home.	30/30 100%	0/30 0	0/30 0	1	disagree
10. Kurdish is dying in my community.	13/30 43.3%	5/30 16.6%	12/30 40%	1.9	cannot decide
11. It is important that our children acquire Kurdish.	0/30 0	0/30 0	30/30 100%	3	agree
12. I feel at home when I speak Kurdish.	0/30 0	0/30 0	30/30 100%	3	agree
13. It is important to speak Kurdish in all domains.	23/30 76.6%	0/30 0	7/30 23.4%	1.4	disagree
14. Knowledge of Kurdish is important to spread our social and cultural values.	0/30 0	3/30 10%	27/30 90%	2.9	agree
15. Kurdish hinders communication due to having dissimilar dialects.	15/30 50%	0/30 0	15/30 50%	2	cannot decide
Language Attitude (1)				2.08	cannot decide

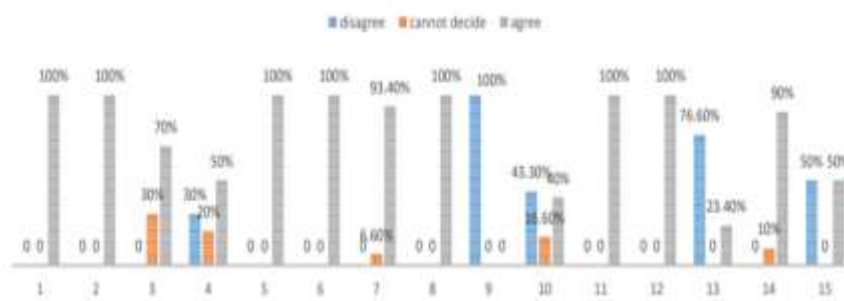


Figure (1): The responses of the Kurdish sample to the first section of the language attitude questionnaire

Table (2) illustrates the frequencies and percentages of the responses for each statement related to the first section of language attitude. The fifth, sixth, and fifteenth statements are converted in calculation in order to obtain a precise value for language attitude. Moreover, it decides the general attitude of the participants' responses for each statement of the current section. It also provides the attitude of the whole section in a collective manner. This is conducted via the triple Likert Scale. The triple Likert Scale explains the attitude depending on the value of the weighted mean, which is determined via the ranges below.

Table (3): Likert scale ranges

the weighted mean:		attitude:	converted items:
from 1.00 to 1.66	➔	disagree	agree
from 1.67 to 2.33	➔	cannot decide	cannot decide
from 2.34 to 3.00	➔	agree	disagree

The results in table (3) show that all 30 participants responded with *agree* to the statements (1), (2), (8), (11), and (12). Furthermore, nearly all participants consider themselves to be emotionally attached to Kurdish since it is considered the language of childhood; 28 of them responded with *agree* to the item *Kurdish is the language of my childhood and I am emotionally attached to it*; 2 participants have chosen *cannot decide*. Moreover, it is believed among 27 participants that knowledge of Kurdish is important to spread the social and cultural values of the community. Nonetheless, three participants, who have selected *cannot decide*, suggested that it is possible and actually true that their values can spread regardless of the language barrier. All of this emphasizes a positive attitude possessed by the community towards their language.

Moreover, the two statements *Kurdish is dying in my home* and *Kurdish is dying in my community* show a sort of paradoxical results. All 30 participants believe that Kurdish is not dying in their home as they are trying to use it in the home setting to the maximum extent in order to preserve it. However, 12 of the participants believe that the language is dying within the community due to the decline of the language use from other families and especially from the younger generation. It is worth mentioning that out of these 12 participants who believe that Kurdish is dying within the community, 10 participants are from the first generation; this reveals that the older generation is concerned about the language as they blame the younger generation for endangering the language. The table also shows that 13 respondents believe that the language is not dying within the community and five participants opt for cannot decide.

As for the sense of identity, the Kurdish language represents the individual identity of 21 participants. Nine participants have chosen "cannot decide" and then justified their answer by stating that both languages, Arabic and Kurdish, represent their identity equally and that they are proud of being a mosaic of the two languages and cultures. These nine participants include 7-second-generation participants and two first-generation participants.

The role of the language for the community members in viewing other individuals of the community is examined via the statement *Knowledge of the Kurdish language is a symbol for a higher social status within our community*. 15 participants admitted that they prefer the community members who are competent in their ethnic language while nine participants expressed their indifference in terms of the language role in viewing a community member. They also stated that they have no problem marrying a community member who does not speak Kurdish as for them, language is not a factor that decides this issue. Six participants responded with *cannot decide* for this statement. For this item, the first generation also shows a greater amount of interest in the ethnic language; 13 participants of the first generation consider language a crucial characteristic that should be possessed among all community members.

Concerning how higher education relates to the Kurdish language, all participants think that this relation is tenuous; this is reflected in the answers of 30 participants who doubt that Kurdish can help in higher education. However, it is believed by some participants that being competent in another language can be an asset for higher

education as well as other levels of education. The idea that the participants tried to elaborate on is that being bilingual comes with a number of cognitive benefits regardless of the languages possessed. As for the question of the advantage of Kurdish for work, the participants agree that Kurdish does not help for work within the setting of the study; however, some stated that Kurdish might be an advantage in other places.

Linguists agree on the point that there are no primitive languages. Linguists have studied languages all around the globe, but they have not found a language that is not fully developed. Thus, they proposed that all languages are just as complex as the languages that are internationally spoken¹. Nevertheless, some languages might not be well equipped in terms of the vocabulary of certain domains. The bilinguals of some ethnic languages, such as Kurdish in the sample studied, are aware of this fact. This is the reason behind the responses of the participants to the item It is important to speak Kurdish in all domains. Twenty-three participants disagree on this item as they feel the urge to switch to Arabic when discussing certain domains like university/school subjects, administrative issues and technological topics. The other seven participants take the view that it is important to use Kurdish in all domains in order to get it fully developed in the areas that it does not cover. They also explain that the competence of their community members who live in the countryside covers more domains of everyday life. It should be noted that six of the seven participants who selected *agree* belong to the first generation.

The last item proposes that Kurdish hinders communication due to having different dialects that are highly divergent in various linguistic aspects. Fifteen participants agree that their language hinders communication while the other fifteen participants disagree. The participants who agree offer the reason that whenever they communicate with a community member from a different linguistic background and who speaks a different dialect, both of them use Arabic as a switch language when communication goes awry. The participants who disagree on this item compare their dialects to the dialects of Arabic; they explain that a speaker of Levantine Arabic is not capable of fully understanding Maghrebi Arabic; however, it is possible for the two speakers to comprehend a largely significant part

¹ HENSON, HILARY, 1974- **British social anthropologists and language: a history of separate development**. Oxford: Oxford University Press.

of the discussion. The 15 participants who disagree on this statement are further divided into 8 first-generation participants and 7 second-generation participants. On the other hand, the other 15 participants who agree include 6 first-generation participants and 9 second-generation participants.

As a conclusion for the first section of language attitude, it can be observed that the majority of the weighted means for the statements varied between 2.34 and 3.00 and this means that the weighted mean is directed towards *agree*. Furthermore, the weighted mean is distributed approximately in an equal way between *cannot decide* and *disagree*. The exact value of the weighted mean of the table is 2.08. This value falls within the range of *cannot decide*. It is to be noticed that the ninth and tenth statements are excluded from the total weighted mean of the section.

In the second section of the language attitude questionnaire, the participants have to respond to four questions with either Arabic, Kurdish, or both. The responses are illustrated in table (4) below. The questions of this section are linked to how the bilinguals view the two languages and how they think other members of the community view the two languages.

Table (4): The responses of the Kurdish sample to the second section of the language attitude questionnaire

item	Arabic	Kurdish	both	weighted mean	attitude
	F	F	F		
	%	%	%		
Which language is more important and useful to you?	6/30 20%	15/30 50%	9/30 30%	2.1	Kurdish
Which language is more important and useful for your community?	11/30 36.7%	14/30 46.7%	5/30 16.6%	1.8	Kurdish
Which language is more beautiful?	2/30 6.6%	8/30 26.7%	20/30 66.7%	2.6	both
In which language can you express yourself better?	10/30 33.4%	15/30 50%	5/30 16.6%	1.8	Kurdish
Language Attitude (2)				2.1	Kurdish

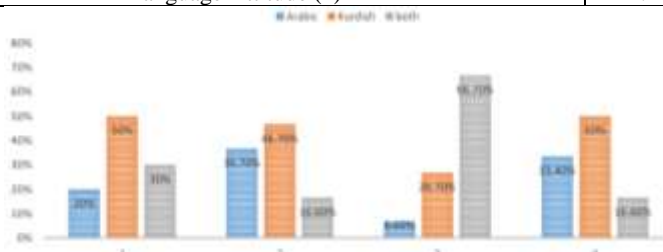


Figure (2): The responses of the Kurdish sample to the second section of the language attitude questionnaire

Table (4) illustrates the frequencies and percentages of the responses for each question related to the second section of the language attitude questionnaire. It shows the preferred language of the participants for each question of the section. It also provides the preferred language of the section as a whole. This is done through the triple Likert Scale. The triple Likert Scale offers the attitude depending on the value of the weighted mean, which is clarified in below.

Table (5) Likert scale ranges

the weighted mean		attitude
from 1.00 to 1.66	➔	Arabic
from 1.67 to 2.33	➔	Kurdish
from 2.34 to 3.00	➔	Both

In table (4), the first item enquires about the importance and usefulness of the languages mentioned to the participants. In a previous study¹, bilinguals were asked to choose a language to keep if they had a serious brain disease and their life could only be saved by a brain surgery that would have the side effect of removing one of their languages. Considering the fact that Kurdish is highly valued as the language of the community and Arabic is the language that covers the majority of the domains in the setting of this research, it is difficult to give an answer to this question for many bilinguals. Six of the participants consider Arabic more important and useful; these six participants belong to the second generation. 15 participants view Kurdish as more important and useful and only 5 out of these 15 belong to the second generation. This can be justified by the fact that the older generation, or the first generation, do not have the need to use their language in domains that it does not cover. Nine participants deem both languages equally important and useful. Four out of these nine belong to the first generation.

The second item that investigates the view of the participants on other community members shows that 11 participants believe that Arabic is more important and useful to other community members. A striking majority of nine participants out of these 11 participants belong to the younger generation as they are conscious of the domains that Arabic is involved in. Moreover, 14 participants think that Kurdish is more important and useful to the community members. The first generation dominates this response as 10 of the 14 participants are

¹ CUTLER, A., MEHLER, J., NORRIS, D. & SEGUI, J. 1992- **The Monolingual Nature of Speech Segmentation by Bilinguals**. Cognitive Psychology.

from the first generation. Both languages are thought to be equally important and useful to the community members by five participants, 2 from the first generation and 3 from the second generation.

The participants are also asked to indicate which language is more beautiful. For this question, only two participants who are from the second generation have chosen Arabic specifically. Compared to Kurdish, Arabic is the language of the literature they have been exposed to. The fact that Arabic is the language of the holy Quran drives the participants to choose Arabic for this question. Eight participants opt for specifically Kurdish and six of them are from the older generation. Having a frequent larger amount of exposure to Kurdish in the countryside accounts for this choice selected by the older participants. Another possible reason is being less acquainted with the literature of the Arabic language. The option *both* is selected by 20 participants; 8 first-generation participants and 12 second-generation participants prefer this option.

The last item of this section deals with which language enables the participants to express themselves better. The table shows that 10 participants think that this language is Arabic, 15 participants think that it is Kurdish while five believe that both languages are equal concerning self-expression. The 10 participants who are capable of expressing themselves better in Arabic are all second-generation participants who have had experience in a myriad of domains in Arabic due to the environment they are exposed to. 12 of the 15 participants who opt for Kurdish belong to the first generation. Furthermore, the 5 participants who have chosen *both* are divided into 2 participants from the older generation and 3 from the younger generation.

To sum up the second section of language attitude, the first, second, and fourth questions have the weighted mean value varied between 1.67 and 2.33; thus, the attitude for these three questions is directed towards Kurdish. However, the value of the weighted mean of the third question is 2.6; this means that the direction goes in favor of both languages for this question. The collective weighted mean of all the questions in this section is 2.1, which goes in favor of the Kurdish language.

11. Conclusion and Recommendations

Since the area of the research conducted is limited within Aleppo, it is possible to generalize the findings within the same area. This generalization is yielded by the fairly close responses from the

participants of the community sample and other aspects imposed by the environment. A starting point for further research can include a vaster area of Syria in order to decide how language attitude is similar or different relative to the same ethnic group living in divergent areas. A subsequent recommendation is studying the effect of language attitude on various linguistic topics such as language acquisition, language preservation, and language attrition.

Appendix A

Demographics	
Participant's Code	
Place of Residence	
Place of Birth	
Date of Birth	
Sex	
Education	
Occupation	
What languages do you speak?	

Language Attitude (1)

Item	disagree	cannot decide	Agree
I like the Kurdish language and I am proud of it.			
Knowledge of Kurdish is necessary to maintain the unity of the ethnic group.			
Kurdish is a symbol of my individual identity.			
Knowledge of the Kurdish language is a symbol for a higher status within our community.			
Kurdish does not help for work.			
Kurdish does not help in higher education.			
Kurdish is the language of childhood and I am emotionally attached to it.			
Kurdish is associated with my heritage and history.			
Kurdish is dying in my home.			
Kurdish is dying in my community			
It is important that our children acquire Kurdish.			
I feel at home when I speak Kurdish.			
It is important to speak Kurdish in			

all domains.			
Knowledge of Kurdish is important to spread our social and cultural values.			
Kurdish hinders communication due to having dissimilar dialects.			
Item	Arabic	Kurdish	Both
Which language is more important and useful to you?			
Which language is more important and useful for your community?			
Which language is more beautiful?			
In which language can you express yourself better?			

Appendix B

بيانات المشتركين	
	رمز المشترك
	مكان السكن
	مكان الولادة
	تاريخ الولادة
	الجنس
	المؤهل العلمي
	العمل
	ما هي اللغات التي تتحدثها؟

المواقف اللغوية (1):

أوافق	ليس لدي رأي في ذلك	أعارض	العبارة
			أحب اللغة الكردية وأنا فخور بها
			المعرفة باللغة الكردية ضرورية للحفاظ على الوحدة العرقية للمجموعة.
			أعتبر اللغة الكردية رمز لهويتي الفردية.
			المعرفة باللغة الكردية رمز لمستوى أفضل ضمن مجتمعتنا.
			اللغة الكردية لا تساعد في العمل.
			اللغة الكردية لا تساعد في الحصول على دراسة أفضل.

			اللغة الكردية هي لغة طفولتي. أنا مرتبط عاطفياً بهذه اللغة.
			اللغة الكردية مرتبطة بآرثنا وتاريخنا.
			اللغة الكردية تتلاشى في المنزل.
			اللغة الكردية تتلاشى في مجتمعنا.
			من المهم أن يكتسب أطفالنا اللغة الكردية.
			أشعر بالراحة المطلقة عندما اتحدث اللغة الكردية.
			من المهم تحدث اللغة الكردية في جميع المجالات.
			تعلم اللغة الكردية مهم لنشر قيمنا الاجتماعية والثقافية.
			اللغة الكردية لا تساعد كثيراً في التواصل بسبب اختلاف اللهجات.

المواقف اللغوية (2):

السؤال	اللغة العربية	اللغة الكردية	كلاهما
أي لغة مهمة ومفيدة أكثر بالنسبة لك؟			
أي لغة مهمة ومفيدة أكثر بالنسبة لمجتمعك؟			
أي لغة أكثر جمالاً؟			
بأي لغة تستطيع التعبير عن نفسك بشكل أفضل؟			

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