



The Status Profile of the Individual Bilinguals in the Domain Language of KRG

ID No. 2238

(PP 309 - 320)

<https://doi.org/10.21271/zjhs.23.2.20>

Saifadden Ibrahim Sharif **Tahsin Hussein Rassul**
Basic Education College/ Salahaddin University-Erbil
tahsin.rassul@gmail.com

Received: 21/05/2018

Accepted: 08/01/2019

Published: 20/04/2019

Abstract

This research is entitled “*The Status Profile of the Individual Bilinguals in the Domain Language of KRG*” in which the term *profile* implies “a short description of someone’s life, character, work, etc.” and *bilingual* means “an individual’s ability to use two or more than one language successfully”. And *Domain Language* refers to the Kurdish language which is the formal, regional, first language in the Kurdistan Region-Iraq. The methodology of the current paper is the mixed (i.e., quantitative and qualitative). The researchers surveyed 17 Arab-ethnic bilinguals living in the domain language in the hope of displaying some implicit factors of their language choice (Arabic and/ or Kurdish) in the Kurdistan Region-Iraq in 2018. The method or tool of investigating the current study case is a questionnaire with both 20 close- and open-ended items. The objectives of this study are to uncover the situations or contexts where Arab-ethnic bilinguals switch one language to the other and to understand why they prefer or are constrained or forced to use one language rather than the other. The problem of the paper draws its direction to that a number of Arab workers or people who are internally displaced persons (IDPs) migrated to Kurdistan Region-Iraq due to facing the ISIS attack or war, consequently settling (at least temporarily) in the region. Thus, they are expected to face problems of expressing themselves through using Arabic and Kurdish languages if they are bilinguals as they cannot determine or resort to their either language usage easily, but based on some factors. There are some questions posed to be responded about bilinguals’ **attitudes** in language choice in the community, the **contexts** in which they resort to using each language, and their **reasons** of shifting from language to language in their communication. Among the study conclusions, **social factors**, **political status** and **language prestige** are most likely to be highlighted as the factors of language choice and change.

Keywords: bilingualism, domain language, sociolinguistics, Arabs, Kurds.

Introduction

In trying to find an appropriate terminology for the term bilingual, one first has to clarify the term *bilingual* which refers to individual’s ability to use two or more than one language competently (Cantone, 2007). One also needs to distinguish between bilingual communities, where everyone has mastery of two languages, although mostly differently categorized (and even perhaps stigmatized), and individual bilingualism, as in the case when a single person grows up bilingual living in a monolingual community which is the case of the present study. Language pervades social life. It is the principal vehicle for the transmission of cultural knowledge, and the primary means by which we gain access to the contents of others’ minds. Language is implicated in most of the phenomena that lie at the core of social psychology: attitude change, social perception, personal identity, social interaction, intergroup bias and stereotyping, attribution, and so on. Moreover, for social psychologists, language typically is the medium by which subjects’ responses are elicited, and in which they respond: in social psychological research, more often than not, language plays a role in both stimulus and response. Just as language use pervades social life, the elements of social life constitute



an intrinsic part of the way language is used. Linguists regard language as an abstract structure that exists independently of specific instances of usage, but any communicative exchange is situated in a social context that constrains the linguistic forms participants use. How these participants define the social situation, their perceptions of what others know, think and believe, and the claims they make about their own and others' identities will affect the form and content of their acts of speaking (Krauss & Chiu, 1997).

Bilingualism

Bilingualism, as a term, refers to the use of more than one language by an individual at the micro-level to denote individual phenomena, for example bilingual/ multilingual individuals, bilinguals, etc. (Hudson, 1980)

A general terminology of bilingual acquisition could be the simultaneous acquisition of more than one language during the period of primary language development (Genesee, 1989).

Bilinguals usually acquire and use their languages for different purposes, in different domains of life, with different people. Different aspects of life may often require different languages (Bell, 1967).

Taking a bilingual's domains of language use, such as immediate family, distant relatives, work, sports, religion, school, shopping, friends, going out, hobbies, etc., and attaching languages to these domains, one would see that some domains are covered by one language, some others by another language, and some by several languages. Rarely do bilinguals have all domains covered by all their languages (Grosjean, 2010).

According to a strong version of monolingual view of bilingualism, the bilingual has (or should have) two separate and isolable language competencies; these competencies are (or should be) similar to those of the two corresponding monolinguals; therefore, the bilingual is (or should be) two monolinguals in one person. Thus, the "real" bilingual has long been seen as the one who is equally, and fully, fluent in two languages. (Grosjean, 1985)

On the other hand, Grosjean (2012) defended the holistic view of bilingualism which proposes that the bilingual is an integrated whole which cannot easily be decomposed into two separate parts. Bilinguals are NOT the sum of two complete or incomplete monolinguals; rather, they have a unique and specific linguistic configuration. The coexistence and constant interaction of the two or more languages in bilinguals has produced a different but complete language system. Besides, he indicates that a common misconception is that bilinguals have equal knowledge of their languages. In fact, bilinguals know their languages to the level that they need them (i.e., linguistic congruity) and many are dominant in one of them, not both.

Language Choice

Language choice according to (Hashim, 2010) is the selection of language for different purposes in different contexts and this means an individual who speaks two or more languages has to choose a language to use in a given context. Bilinguals choose an appropriate language when they speak. Bilinguals switch a language into another, and they use different languages in different contexts. They try to make themselves confident to communicate with other communities, although sometimes they are not fluent to use the language(s).

Language choice means that bilinguals have the possibility to choose which language they want to speak. Of course, this choice is normally restricted to the hearer's language competence: If the hearer is monolingual, the bilingual must use the shared language. If the hearer is bilingual, both speakers can freely switch between the two languages based on some external or internal factors. The studies on language choice and use often concentrate on social behavior, since language choice is strongly affected by the social environment a bilingual person is exposed to (Borbely, 2005; Cantone, 2007).



Of course, several factors have to be taken into account when defining a person as bilingual. First of all, there are external as well as internal factors to be considered. **External factors** include *the socio-political status* of the languages, the *attitude* towards language mixing, the *language community* around the speaker (whether it is a bilingual setting or a case of individual bilingualism), and finally the *function of speech* in a certain context. **Internal factors** include *language proficiency*, the *interaction between the languages*, the *degree of formality* and *intimacy*, the *content* of the message being uttered, and other factors belonging to the study of the individuals' internal factors (Cantone, 2007). Such factors or reasons can be various as depicted in figure (1)

Grosjean (1998) proposes analyzing it by looking at which language is used with whom and for what. Jendra (2010) states, the skill of choosing the language is classified as a communicative competence and basically developed by observing factors found in social context where the language is used.

Holmes (2013, p. 9) states, there are certain social factors which influence the language choice. The social factors reflected in the language they choose to use. The factors are;

1. **The participants:** Whom you are talking to and who is speaking (*Students-Lecturer*).
2. **The setting:** The social context of the talk or where they speak (*Class, Meeting*).
3. **The function:** The reason why there are speaking (*Informative, Social*).
4. **The topic:** The topic of the discussion or what is the talking about (*work, sports, ...etc.*).

Moreover, Holmes (2013) states that not all factors above are relevant in any particular context, but they can be grouped in ways which are helpful. In any situation linguistic choices will generally reflect the influence of one or more the social factors above. A person may choose their language choice depending on the situation and their reason. Therefore, when a person makes a language choice, it must be influenced by some factors.

Furthermore, Grosjean (1982) indicates that a speaker in any language community who enters diverse social situations normally has a repertoire of speech alternatives which switch with situation. Thus, it can be said that Community also influences people in making language choice. Hence, he presents four main factors that account to change in languages. They are: *setting and situation, the participant in the situation and their roles in relation to one another, the topic (including, work, sports, national events, and so forth)*, and the last is *the function of interaction*.

Besides, the formal and informal contexts are to be considered as Suryadi (2016, pp. 17-18) states that a number of such typical interactions are related to different contexts of formality and informality including, *family, friendship, religion, education, employment, and administration*. Based on the fore-mentioned ideas by Holmes, one can say that formality and informality are two factors that influence bilinguals to choose their language.

Consequently, anyone who speaks two or more languages well enough to communicate their thoughts, emotions, and needs can acknowledge some reasons of or factors behind their language choices in different circumstances in the domain community (Buda, 2006).

The Domain Language

Kurdish is the domain language in the region. The majority of people are Kurds with some other minorities. The regional language is formally and mainly Kurdish language in the region. The formal or official languages are Kurdish and Arabic in the Kurdistan Region-Iraq.



BILINGUALS' LOYALTY FOR THEIR ARABIC-NATIVE LANGUAGE

Attachments to language become more noticeable when groups come into contact. The "language loyalty" that emerges is, of course, intimately intertwined with a broader group loyalty, with an identity now brought to the front, and perhaps under perceived threat. Consequently, any communicative shift away from the ancestral variety or language is likely to mean discomfort and disruption, even when it is the result of "free" choice (Edwards, 2013).

BILINGUALS' NATIVE LANGUAGE PRESTIGE AND SIZE

Arab-ethnic community in Iraq regards their language as valuable and best language in the globe due to the fact that their language is the holy Quran language and is in practice religiously all over the world. They all think that there is no such a comprehensive language worldwide. Arabic, a language that has passed the test of time, remains one of the oldest and most unique languages in the world. According to Ethnologue, almost 600 million people speak the language. Arabic is unique in that it's not restricted to only a certain part of the world. Because of its religious connection, it transcends international borders. It has a great culture, history, and art (Fatmas, 2011).

BILINGUALS' IDENTITY

The state of perceiving oneself as an Arab and as relating to being Arab, relies on a common culture, a traditional lineage, the common land in history, shared experiences including underlying conflicts and confrontations. These commonalities are regional and tribal. Arab identity is defined independently of religious identity, and pre-dates the spread of Islam, with historically attested Arab Christian tribes and Arab Jewish tribes. Arabs are a diverse group in terms of religious affiliations and practices. Most Arabs are Muslim (Khalil, 2014).

LANGUAGE MAINTENANCE

The maintenance of a language generally relies on the continuation of settings in which that language, and no other, is required where these settings can be named the *domains of necessity*, and they include the home, the school, and the workplace. There are many other domains, of course, but those in which participation is voluntary, sporadic, or idiosyncratic are not likely to be central to language maintenance. (Edwards, 2013).

Holmes (1992) states that there are two major and interrelated factors involved in language maintenance efforts, one tangible and one more subjective. The tangible one is that continuation of those *domains of necessity* just referred to. The other involves the collective *will* to stem discontinuity, to sustain linguistic vigor for instance, the active moves for language maintenance are usually the preserve of only a small number of people in difficult socio-economic situations (Edwards, 2013).

There is clearly no magic formula for guaranteeing language maintenance or for predicting language shift or death. Different factors combine in different ways in each social context, and the results are rarely predictable. Similar factors apparently result in a stable bilingual situation in some communities but language shift in others. This account has stressed the importance of economic, social, demographic and attitudinal factors. Though economic and political imperatives tend to eliminate minority languages, it is important to remember examples like Welsh and Hebrew which demonstrate that languages can be maintained, and even revived, when a group values their distinct identity highly and regards language as an important symbol of that identity, as illustrated in figure (1) (Holmes, 1992).

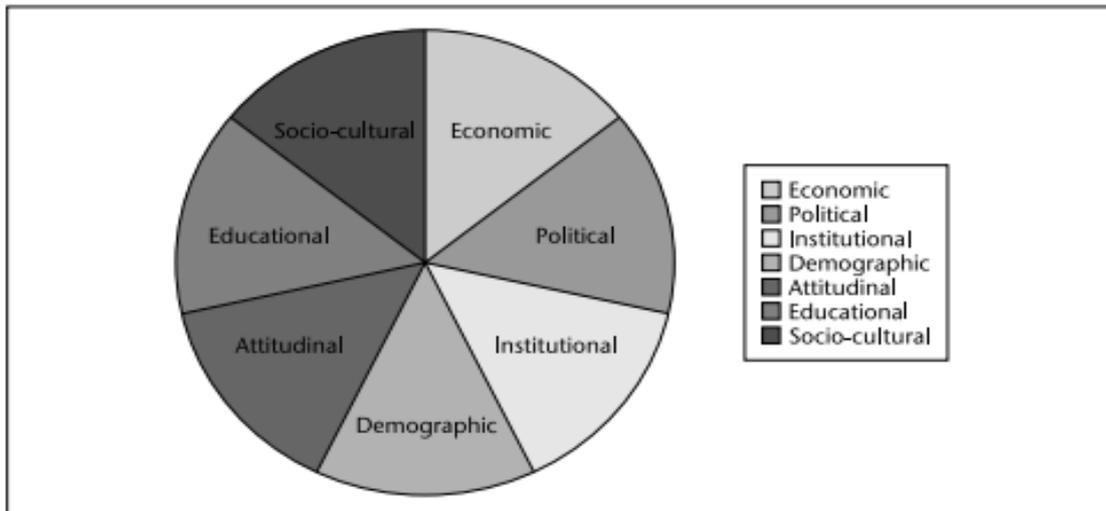


Figure 1: Dimensions of analyzing language maintenance and shift (Holmes, 1992).

METHODOLOGY

The Subjects and their Linguistic Behaviour Patterns

For the purpose of study, 17 Arab-native bilinguals were surveyed with the hope of displaying some implicit internal and external factors of their language choice (Arabic and/ or Kurdish) in Kurdistan Region-Iraq in 2017. The bilinguals are Arab-Ethnic non-government employees. Among them, many of the bilinguals' mothers are Kurds and fathers are Arabs originally, and some are Kurds' neighbours or friends at the same neighbourhood. They can speak in Arabic and Kurdish almost fluently. They used to live in Baghdad, Mosul and some other cities of Iraq a number of years ago ranging from 3 to 10 years. They now feel that they have good command of both Kurdish and Arabic languages, especially in communication. That is why they can be considered as bilinguals of the two above-mentioned languages.

The Aims of the Study

Sociolinguists have long been fascinated by the phenomenon of bilingualism and the complex language switching patterns that often accompany it. Many bilingual speakers are able to switch from language to language with ease, sometimes in mid-sentence. Attempts to define the reasons have not, however, met with much success. The researchers' aims are to uncover the internal and external factors (or reasons) affecting such language choice, change, or shift preferences within the domain language community.

The Tool of the Study

The present paper uses methodologically mixed method which is the integration of quantitative and qualitative types of analysis together. The tool used in the study is a questionnaire about bilinguals' language choice factors in the domain language. The questionnaire consists of 20 items. The items are filled in first by each of the two languages of the bilinguals (Arabic and Kurdish), and then by the rationale behind their language choice in the second area of the questionnaire items shown in Appendix 1.

The Questions of the Study

The present paper tries to find answers to the following language-choice related questions:

1. What are the bilinguals' attitudes towards using one language rather than the other in the Kurdish community?



2. What are contexts of expressing themselves through using Arabic and/ or Kurdish language(s)?
3. What are the factors affecting the bilinguals' language choice in different circumstances?

The Procedures of the Present Study

The procedures that the researchers followed in the practical part initiated by preparing or constructing the questionnaire, then handing it over to Arab native bilinguals in the region, and later, turning in the questionnaires from them. Next, the percentage and frequency of the data were tabulated, analyzed and discussed in order to consequently respond the raised questions of the study and ultimately to achieve its aims.

Validity

The questionnaire was shown to a number of experts as jury members who were university instructors for assessing the questionnaire items in terms of clarity, applicability and acceptability. Consequently, some items were modified on the basis of their feedback or comments in face validity.

THE RESULTS AND DISCUSSION OF THE STUDY

The Results

The practitioners' results in answering the items of the questionnaire were tabulated in the following table:

Table 1: *The Individual Bilinguals' Responses to the Questionnaire*

Item no.	Language Choice percentage		The frequency of and reasons behind using each language in each item
	Kurdish	Arabic	
1	76.5	23.5	I use Kurdish, because they do not know Arabic language (4) I use Kurdish, because they ask for higher commute cost if I speak Arabic Language (9) I use Arabic in order to make them learn it (4)
2	11.8	88.2	I use Arabic because they love practicing Arabic Language (13) I use Arabic because they feel more proud of speaking Arabic (2) I use Kurdish because they want to make me more fluent in Kurdish to find a better job in the future (2)
3	100	0	I use Kurdish, so that people do not know that I am Arab-ethnic (4) I use Kurdish, so that those in authority do not recognize my identity(13)
4	100	0	If I speak Kurdish, my requirements will be done more easily (10) Kurdish-speaking people are better respected there (7)
5	70.6	29.4	I use Arabic because all adults can speak Arabic in the region (6) I use Arabic because Kurdish adults generally initiate speaking in Arabic with me (5) I use Kurdish because I want to show respect to their age and language (6)
6	11.8	88.2	I speak Arabic, because most of them are Arabic people in the gym (10) I use Arabic, because I don't know the Kurdish names for some gym tools (5) I speak Kurdish, because I have a Kurdish friend there (2)
7	82.4	17.6	I use Kurdish language, because females are generally monolinguals (13) I first speak Arabic, because they must speak Arabic too as it is the majorities language (4)
8	52.9	47.1	I use Kurdish because it is not our prophets' habit to speak a language that the participants do not understand (4) It is not respectful to stick to Arabic if one does not understand it (5) I use Arabic to make the person learn the language too because Kurdish



			young generation should learn Arabic language because it is the language of the holy Quran and of the majorities (2) I speak Arabic because at least the Kurdish monolinguals understand Arabic (6)
9	100	0	I use Kurdish because they generally cannot speak Arabic (13) I use Kurdish, because they show disrespect for my ethnicity (4)
10	5.9	94.1	Arabic because my family members use this language at home (15) Arabic because my family members are incapable of speaking Kurdish competently (1) We often use Kurdish at home because of my mother (1)
11	88.2	11.8	I use Arabic to make them learn some Arabic language (2) I use Kurdish language because they manipulate the price if I use Arabic (15)
12	100	0	I use Kurdish to show my boss that I can speak the language (17)
13	0	100	Arabic because I feel that less amount of people can understand it (17)
14	11.8	88.2	I use Arabic because my calls are mostly with my Arabic friends (9) I use Arabic because I am more fluent in Arabic (5) It depends, but generally I like calling in Kurdish language because I am in Kurdistan Region of Iraq (3)
15	100	0	I use Kurdish because they are amazed by my Kurdish level (17)
16	100	0	If I speak Kurdish, my goals will be better achieved (12) I use Kurdish to respect them and their language (5)
17	11.8	88.2	I use Arabic because I think all educated people can speak Arabic (14) I use Arabic to make them use Arabic too (1) I use Kurdish to show them how great my Kurdish is (2)
18	94.1	5.9	I use Kurdish because poor people cannot speak Arabic (13) I use Kurdish because they may have not had opportunity of learning Arabic (3) I use Arabic to make them use it too (1)
19	100	0	I can use Kurdish because my mother is a Kurd (9) I can use Kurdish because I have been living with Kurdish people for more than 10 years (5) I can use Kurdish because I have been living here (in Erbil) for above 7 years (3)
20	0	100	I use Arabic because it is not our prophets' habit to speak a language that the participants do not understand (4) It is not respectful to stick to Kurdish if one does not understand it (6) Arabic because my Kurdish friends understand Arabic (7)

The table manifests the percentage of using each language (Kurdish and Arabic) in different contexts of Kurdish domain language in the region. Besides, it illustrates the frequency of and the reasons behind their language choice in different situations.

The Discussion of the Study

The results of the present study lead the researchers to answer the research questions as the following:

In order to answer the first question which is “*What are the bilinguals’ attitudes towards using one language rather than the other in the Kurdish community?*”, the practitioners’ responses to several items are taken into account. The answers manifest *which bilinguals’ language is used with whom and for what*. That is to say, how Arab-ethnic bilinguals think or feel about using each language and how this makes them choose Kurdish



or Arabic. The practitioners' Language loyalty to Arabic language is perceived in items (7, 8, 11, 17 & 18) as they want to show their identity through imposing using Arabic language by saying "Kurdish people must speak or learn to speak Arabic too". Furthermore, the bilinguals would like to make people speak Arabic because they feel that Arabic language is the holy Quran language with which all Muslims must know to speak. On the other hand, in most of the items, they reportedly reveal that they need to speak Kurdish too as they are in Kurdistan Region of Iraq where Kurdish is the main language to practice it. Besides, the practitioners show *which language* is to be used *with whom* by reporting: First, using only Kurdish with young learners as they are generally monolinguals (see item 9 in Appendix 1). Second, using Arabic with Adults or Old people as they are well-educated and love speaking Arabic (as shown in item 5). Third, using Kurdish with ladies due to the reason that the ladies are usually monolinguals in the region (reportedly seen in item 7). Finally, using Arabic with while-collar people, but Kurdish with lower class or uneducated people (noticeably documented in items 17 & 18). (See Table 1 and Appendix 1 for further clarifications).

As to answer the second question which is "What are contexts of expressing themselves through using Arabic and/ or Kurdish language(s)?", the bilinguals show the various contexts where they are forced or constrained to employ Kurdish language through their responses to items (1, 4, 11, 12 and 16). Their answers apparently show the contexts such as *taxi, official or government institutions, market, and workplace*. On the other hand, the practitioners try to use Arabic language in contexts like, *home, telephone calls, and the gym* as recorded in items (6, 10 & 14).

The Arab-ethnic bilinguals' responses to almost all the items in the questionnaire depict how to answer the third research question which is "What are the factors affecting the bilinguals' language choice in different circumstances?". Their answers are based on some external and internal factors. The external factors are namely, their exposed social environment, the *socio-political status* of the domain language, the *domain language community* (whether it is a bilingual setting or a case of individual bilingualism), and the *function of speech* in certain contexts, as in the gym. The internal factors include, *language proficiency, interaction between the languages, the degree of formality and intimacy* (i.e., power and solidarity), and the *content* of the message being uttered. Such factors have reflected in the subjects' answers such as, out of fear of paying more money for a taxi or for buying goods while doing shopping, out of fear of showing real identity while having their temporary residential allowance expired, and so forth.

CONCLUSIONS

There are two inferred main categories or factors (internal and external factors) related to the bilinguals' language choice which can be concluded and interpreted in terms of bilinguals' preference and/or constraints as the following:

1. The practitioners are competent, but not very fluent, in their second language usage due to a reduced number of domains and its usage with a limited number of people. Then, the Kurdish language will not be developed as much as the Arabic language used in more domains and with more people, as in item (19) where the practitioners' are competent enough to use Kurdish language.
2. Practitioners would like to use their Arabic language wherever possible because they are very familiar and comfortable with the content of the message in Arabic language (called linguistic congruity). As shown in item (6), a great ratio of the bilinguals mentioned that they do not know the meaning of some gym tools in Kurdish and many others realized that most of the gym people are Arabs at 88.2 percent.
3. The majority of the practitioners in item (10) manifest the case of their family preferences or constraints on using Arabic language rather than Kurdish languages. That is because of



- their family conventions to use only the mother-tongue among the family members as in the case that their family members do not like speaking in the second language or are incapable of speaking the second language sufficiently or appropriately.
4. Most of the Arab-ethnic bilinguals indicate that using Kurdish language is more powerful and better respected by people in the region due to social factors mentioned in items (4, 5, 12, 16 & 17).
 5. Almost all the bilinguals reportedly mentioned in their responses to items (2 & 14) that whenever they are with their friends, they choose the languages (Kurdish or Arabic) desirably in different domains or settings due to solidarity.
 6. *political status* of the region also affects the Arab-ethnic bilinguals as they indicated that they do not want to use Arabic language in official or government institutions out of fear of showing their identity as in the case of having their temporary residence-allowance expired and in some other cases to better achieve their goals, as reflected in their answers to items (3, 4 & 16).
 7. The majority of bilinguals would be obliged to use their second language in the community or the environments where their interlocutors are not their first-language users (i.e., monolingual Kurdish speakers) as in items (7 & 8).
 8. Almost half of the surveyed bilinguals would love to speak in Kurdish if a Kurdish monolingual joins their Arabic conversation as a way of showing respect to the new-comer and his language, and of obeying the Islam Religion as shown in item (8).
 9. Due to various language-choice events that the bilinguals encounter in their daily lives, the majority of them cannot only use Arabic Language, but need to resort to using the Kurdish language in the domain language.
 10. Nearly three fourths of the bilinguals (or polyglots) will prefer not to speak their native language, or will not feel most comfortable using it when they are in a taxi or at a shop, because they think they are asked to pay more than required as shown in items (1 & 11).
 11. Almost one third of the surveyed Arab bilinguals feel antipathy towards the behavior of the people in the domain language as many Kurdish people immediately initiate speaking in Arabic with them as item (5) clarifies the case.
 12. Even though they may not yet be completely fluent in Kurdish language, some of the Arabic-ethnic bilinguals like to use their second language in the Kurdistan Region because they want to be more fluent and consequently can have a better opportunity in finding better jobs in the region as reported in item (2).
 13. Some of practitioners are particularly sensitive to people's rejection about their ethnicity that they are prone to over-emphasize their conformity with their group standards of dress, behaviour, and language. And they do not want to initiate the conversation in Kurdish unless the interlocutor is a Kurdish monolingual with a very bad or incomprehensible performance in Arabic language as noticed in item (7, 8, 11, 17 & 18). Thus, the bilinguals thought that the Kurdish young generation should learn Arabic language because it is the language of the holy Quran and of majorities, and is used by almost all of the Arabic-speaking countries. That is to say they want to show their *language prestige*.
 14. The *domains of necessity* (including home and workplace) can directly influence the maintenance of Kurdish language and the shift between the two languages (Arabic and Kurdish).



15. It can be noticed that the two internal and external factors are sometimes integrated (overlapping) due to the preferences and constraints of various domains, interlocutors, situations, events...etc.

Recommendations

The researchers recommend the following points:

1. The government policy makers should take care of the bilinguals' deals on buying their needs or on commute costs in the Kurdish domain language in order to pave the way for the Arab-ethnic people to enjoy living in the domain language of the Kurdistan Region-Iraq.
2. Those people who are in authority in the Kurdistan Region of Iraq need to behave cautiously towards the internally displaced people in terms of socio-political issues so that they feel very at home in the region.
3. The discriminations between Kurds and Arabs should fade away or diminish through providing better educational diversity at school and university levels so that the new generation can show more respect towards the other races living in the same region.
4. Kurdish young generation should learn to speak Arabic language as it is the second formal language in the region which is used in all the government institutions for issuing the formal documents. Besides, since Arabs are living in the region currently even if it is going to be for a limited period of time and they both live in the same country too, the Kurdish should speak the second language the way the Arab-ethnic bilinguals can speak both languages competently.

Bibliography

Bell, R. T., 1967. *Sociolinguistics: Goals, Approaches and Problems*. London: Batsford.

Borbely, A., 2005. *Changes in Bilingual Language Choice Influenced by Real and Apparent Time: Panel Study in the Process of Language Shift in a Romanian Minority Community Living in Hungary*. Hundarian, Research Institute for Linguistics, Hungarian Academy of Sciences .

Buda, J. K., 2006. *Language Choice*. [Online]
Available at: <http://www.f.waseda.jp/buda/texts/language.html>
[Accessed 1 November 2017].

Cantone, K. F., 2007. Bilingualism and Bilingual First Language Acquisition.. *Code-Switching in Bilingual Children. Studies in Theoretical Psycholinguistics*, Volume 37, pp. 1-11.

Edwards, J. R., 2013. *Sociolinguist: A Very Short Introduction*. Oxford: Oxford University Press .

Fatmas, 2011. *Arabizi: Arabic: A language of beauty and prestige*. [Online]
Available at: <https://arabizi.wordpress.com/2011/10/18/arabic-a-language-of-beauty-and-prestige/>
[Accessed 3 November 2017].

Genesee, F., 1989. Early binigual development: one language or two?. *Child Language*, Volume 16, pp. 161-179.

Grosjean, F., 1982. *Life with Two Languages: An Introduction to Bilingualism*. Harvard: Harvard University Press.

Grosjean, F., 1985. The bilingual as a competent but specific speaker-hearer. *Journal of Multilingual and Multicultural Development*, 6(6), pp. 467-477.

Grosjean, F., 1998. *Studying bilinguals: methodological and conceptual issues*. Oxford: Oxford University press.



Grosjean, F., 2010. *Psychology Today*. [Online]

Available at: <https://www.psychologytoday.com/blog/life-bilingual/201012/what-bilinguals-languages-are-used> [Accessed 2 November 2017].

Grosjean, F., 2012. *A Holistic View of Bilinguals: What Do Bilinguals and Hurdlers Have in Common?*. [Online]

Available at: <https://www.psychologytoday.com/us/blog/life-bilingual/201207/what-do-bilinguals-and-hurdlers-have-in-common> [Accessed 2 January 2019].

Hashim, M. H., 2010. *A collaborative creative writing project*. Sawarak: Univeersiti Malaysia.

Holmes, J., 1992. *An Introductoin to Sociolinguistics*. fourth edition ed. Oxon: Routledge.

Holmes, J., 2013. *An Introduction to Sociolinguistics*. 4th ed. Oxon: Routledge.

Hudson, R. A., 1980. *Sociolinguistics*. second ed. Cambridge: Cambridge University Press.

Jendra, I. I. M., 2010. *Sociolinguistics: The Study of societies' Languages*. Denpasar: Graha Ilmu.

Khalil, M. H., 2014. *Between Heaven and Hell: Islam, Salvation, and the Fate of Others*. Oxford: Oxford University Press.

Krauss, R. M. & Chiu, C., 1997. Language and Social Behavior. In: G. S. Fiske & G. Lindsey, eds. *Handbook of Social Psychology*. Boston: McGraw-Hill, pp. 41-88.

Suryadi, S., 2016. *Language Choice Used by Students of English Department at Faculty of Arts and Humanities State Islamic University Sunan Ampel Surabaya (A Published Doctoral dissertation)*. Surabaya: UIN Sunan Ampel Surabaya.

دۆخی پرؤفایلی تاکی دووزمانهیی له ناو زمانی سه رهکی هه ریمی کوردستانی عێراق

پوخته

ئهم لیکۆلینه وه به ناوینشانی " دۆخی پرؤفایلی تاکی دووزمانهیی له ناو زمانی سه رهکی هه ریمی کوردستانی عێراق" که زاراوهی " پرؤفایلی" به واتای وه سفیکی کورتی ژبان و تابه تمه ندی و کاری که سیک دیت. وه دووزمانه واتای توانای تاک له به کارهیتانی دوو یان زیاتر له یهک زمان به سه رکه وتووی دیت. زمانی سه رهکی، لهم لیکۆلینه وه په دا، ئاماژه به بۆ زمانی کوردی که زمانی فه رمی و ناوچه یی و یه که مه له هه ریمی کوردستانی عێراق. رییازی لیکۆلینه وهی ئهم توێژینه وه به بریتیه له رییازی تیکه ل (چه نده تی و چۆنییه تی). توێژه ران 17 که سی دووزمانه ی ره چه له ک عه ره بیان وه رگرتووه که له ناو هه ریمه که ده ژین به هیوای ده رخستنی هه ندیک هۆکار (فاکتەر)ی نادیار له هه لبژاردنی زمانه کانیا ن (عه ره بی و/یا ن کوردی) له هه ریمی کوردستانی عێراق له سالی 2018.

ئامرازی لیکۆلینه وه که بریتیه له به کارهیتانی فۆرمیکی راپرسی که له 20 برگی کراوه و 20 برگی داخراو پیکهاتبوو. ئامانج لهم توێژینه وهی ئه وه یه که حاله ته کان یا ن کۆنتیسته کان ده ریخات که تیایدا که سانی دووزمانه ی ره چه له ک عه ره ب زمانه کانیا ن ده گۆرن له زمانیکه وه بۆ یه کیک تر، وه تیکه یشتن له وه ی که بۆچی ئه وان زمانیک له زمانیک تر به په سهند تر ده زانن وه یا ن بۆچی ناچارن که زمانیک زیاتر له زمانیک تر به کاربه یتن. کیشهی ئهم لیکۆلینه وه یه له وه وه سه رچاوه ی گرتووه که ژماره یه ک کرێکاری یا ن خه لکی عه ره ب که له ناوخۆی هه مان و لاتدا له شاریکه وه بۆ شاریک تر کۆچیا ن کردووه و اتا بۆ هه ریمی کوردستانی عێراق به هۆی تووشبوونیا ن به شه ری یا ن جه نگی داعش، وه له نه جامدا، ئه گه ر بۆماوه یه کی کاتیش بیت، له هه ریمه که نیشه جی بوون.

به مه ش، پشینی ده کریت که دووچاری کیشهی ده ربپینی بیروپای خۆیا ن بینه وه به به کارهیتانی زمانی عه ره بی و کوردی ئه گه ر دووزمانه ی له کاتیکدا که ناتوانن به ئاسانی پریار له به کارهیتانی هه ریه کیک له زمانه کانیا ن بده ن، به لکو له سه ر چه ند هۆکاریکه وه به نده. هه ندیک پرسیا ر خراونه ته روو بۆته وه ی وه لآم بدرینه وه سه باره ت به هه لۆیستی دووزمانه یه کان له هه لبژاردنی زمانه کانیا ن له کۆمه لگادا، وه ئه و حاله تانه ی (کۆنتیکستانه ی) که تیا یا ندا ئه وان په نا ده به نه به ر به کارهیتانی هه ریه کیک له زمانه کانیا ن، وه هۆکاری گۆرینی زمانیک بۆ زمانیک تر له گه تووگۆکانیا ندا. له ناو ده رته نه جامه کانی لیکۆلینه وه که، له وه ده چیت که دیارترین هۆکاری هه لبژاردنی زمانه کانیا ن و گۆرینی زمانیک بۆ زمانیک تر بریتی بیت له هۆکاری کۆمه لایه تی و بارودۆخی سیا سی و په لوه یایه ی زمان.

وشه سه ره کییه کان: دووزمانه یی، زمانی سه ره کی، زمانه وانی کۆمه لایه تی، کورده کان، عه ره به کان.



وضع الملف الشخصي الشخص مزدوج اللغة داخل اللغة الرئيسية في اقليم كردستان العراق

ملخص

جاء في هذا البحث الذي هو بعنوان " وضع الملف الشخصي الشخص ثنائي (مزدوج) اللغة داخل اللغة الرئيسية في اقليم كردستان العراق" مصطلحات منها (الملف الشخصي) بمعنى وصف مختصر لحياة وخصوصية وعمل شخص ما. أما مزدوج (ثنائي) اللغة فقد جاء للدلالة على قدرة الفرد في استخدام لغتين أو أكثر من لغة باقتدار. واللغة الرئيسية المشار إليها في هذا البحث هي اللغة الكردية التي هي اللغة الرسمية والمناطقية الأولى في إقليم كردستان. منهج البحث المتبع في هذا البحث هو منهج مختلط من (الكمية والكيفية)، الباحثان أخذوا 17 فرداً من أصل عربي يعيشون في الاقليم، على أمل أن تظهر النتائج بعض الأسباب الخفية في اختيار لغتهم (العربية أو الكردية) في إقليم كردستان العراق سنة 2018. وسيلة البحث عبارة عن استمارة استبيان تتكون من 20 فقرة مفتوحة و 20 فقرة مغلقة، الهدف من هذا البحث هو بيان الحالات أو النصوص المستعارة (التناس) التي يلجأ إليها الأشخاص مزدوجوا اللغة (العربي) يغيرون من خلاله لغتهم إلى لغة أخرى، والوصول إلى سبب تفضيلهم للغة على أخرى، وأيضاً معرفة استخدامهم لغة أكثر من لغة أخرى. مشكلة هذا البحث تنطلق من أن عدداً من العمال العرب أو العوائل العربية الذين هم من داخل البلد نفسه لجأوا إلى الزواج من مدينة إلى أخرى، ومن ذلك لجؤهم إلى إقليم كردستان العراق نتيجة القتال مع داعش، مما نتج عن ذلك أنهم عاشوا ولو لفترة قصيرة في إقليم كردستان. ولهذا السبب يتوقع أنهم واجهوا مشكلة التعبير عن آرائهم باستخدام اللغة العربية والكردية، إذا كانوا مزدوجي اللغة في الوقت الذي لا يستطيعون اختيار لغة من اللغات التي يجيدونها للتعبير بها، وهذا يعود إلى أسباب. في هذا الاستبيان طرحت مجموعة من الأسئلة المتعلقة بموقف (مزدوجي اللغة) في اختيار لغتهم في المجتمع، وأيضاً تلك الحالات (التناسات/ الاستعارات) التي يلجأون من خلالها إلى استخدام أي لغة منها، وأسباب تغيير لغة إلى أخرى في محادثاتهم. من بين النتائج التي توصل إليها البحث هي أن العوامل الاجتماعية والظروف السياسية ومكانة اللغة من بين اللغات تعد أسباباً رئيسة في تفضيل لغة على أخرى أو تغييرها. **الكلمات الرئيسية:** مزدوج (ثنائي) اللغة، اللغة الرئيسية، علم اللغة الاجتماعي، الكورد، العرب.

Appendix 1: The Bilinguals' Questionnaire for Investigating their Language Choice

Dear students! This questionnaire is constructed for a research entitled, "The Status Profile of the Individual Bilinguals in Domain Language of KRG" in order to show the factors that affect the Arabic-native bilinguals' language choice in Hawler City in the Kurdistan Region-Iraq.

Please, Answer or fill in the following items about your Arabic or Kurdish choice situations or factors. Your contribution is highly appreciated.

No. of Items	Items	Reasons
1	I uselanguage when I am in a taxi.	
2	I speak.....language when I am with my Kurdish bilingual friends.	
3	I uselanguage when I have my temporary residential allowance expired.	
4	I use..... language in official or Government institutions.	
5	I use..... language when conversing with a Kurdish adult.	
6	I like using language at the gym or while spending your leisure time.	
7	I speak..... language when talking to a female or a lady.	
8	I use..... language as a monolingual Kurd joins our Arabic conversation.	
9	I uselanguage when starting conversation with a Kurdish teenager.	
10	I prefer using..... language at home.	
11	I prefer using..... language when I go shopping in the city.	
12	I prefer using..... language at my work with workers or my boss.	
13	I feel more comfortable to use..... language whilst mentioning a secret in crowded places.	
14	I feel more comfortable to use..... language in telephone calling.	
15	People respect me if I use..... language.	
16	I use language while meeting Kurdish authorities at work.	
17	I use..... language when speaking with a white-collar person.	
18	I use.....language when talking to a poor person on the street.	
19	I can/ cannot use Kurdish Language to express my daily routines.	
20	When I am conversing with my friend(s) in Kurdish, if an Arab joins us, I use..... language.	