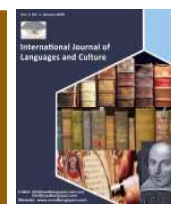




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Mem u Zin as a Bridge to Kurdish Language Problems

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Abstract

“Mem u Zin” holds a paramount status in Kurdish literature, celebrated for its profound exploration of love. Authored by the esteemed Kurdish poet and writer Ahmet Khani in the 17th century, this epic masterpiece represents the pinnacle of literary achievement within the Kurdish cultural milieu. By conducting a concise analysis of “Mem u Zin,” our aim was to shed light on the underlying factors that contribute to the perceived separation of Kurdish society from perfection. We provided a comprehensive view of the linguistic obstacles encountered by the Kurds in this exploration.

Keywords: *Mem u zin, Kurdish, Language problems, Kurdish problems*

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1. Introduction

“Mem u Zin” stands as a significant opus within Kurdish literature, revered for its portrayal of love. Crafted by the renowned Kurdish poet and author Ahmet Khani during the 17th century, the epic attains the zenith of literary expression in the Kurdish context. This work not only endures as a pivotal piece within Kurdish literature but also maintains a profound significance within the cultural fabric of the Kurdish community (Martin Van Bruinessen, 2003).

The central thematic focus of the literary composition resides in the tragic narrative of the youthful romance between Mem and Zin. Mem overtly professes his affection for Zin; however, the narrative unfolds against a backdrop of familial discord and societal constraints, thereby impeding the fruition of their love. The work is intricately molded by its exploration of the nuances of love, the impediments encountered by ardent lovers, and the discord arising from societal conventions.

“Mem u Zin” transcends its narrative confines as a mere love story, imbuing profound significance into the realms of societal norms, justice, and human rights. Ahmet Khani, in his literary oeuvre, intricately delineates a nuanced tableau by addressing the intricate interplay of social, cultural, and political actualities within the Kurdish milieu.

The characters within the narrative are construed as symbolic embodiments of the intricate tapestry that constitutes Kurdish culture and social organization. Mem’s valor, Zin’s sacrificial ethos, and the distinctive attributes exhibited by other characters serve to underscore the diversity and opulence inherent in the fabric of Kurdish society.

“Mem u Zin” transcends its status as a mere literary composition, resonating with a broad spectrum of readers through its exploration of universal themes, including Kurdish identity, love, justice, and freedom. Ahmet Khani’s adept craftsmanship ensures the enduring relevance of the work within the contemporary landscape of Kurdish literature.

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Given the work's nuanced engagement with cultural and political actualities, it serves as a potential conduit for conducting inquiries into persistent societal issues.

This research endeavors to scrutinize the linguistic bridge forged by "Mem u Zin" to address challenges within the Kurdish language, comprehensively investigating the contemporary Kurdish language issue through diverse analytical lenses.

To undertake such an analysis, a meticulous delineation of the Kurdish language problem is imperative. Kurdish, within the Turkish context, confronts multifaceted challenges pertaining to language rights and cultural expression. The ensuing enumeration encapsulates several principal issues inherent in the Kurdish linguistic landscape in Turkey (Philip, 2005; Edgar, 1995; Dogu, 2000).

Status as an Official Language: The nonrecognition of Kurdish as an official language in Turkey engenders a deficiency in its utilization within official institutions and educational frameworks. The absence of official language status contributes to linguistic impediments for individuals proficient in Kurdish during their engagements with state institutions.

Kurdish Problem in Education: The educational apparatus in Turkey imposes constraints on Kurdish instruction due to its nonofficial status. The scarcity of schools offering Kurdish education is predominantly relegated to the private domain. Concomitantly, the restricted avenues for education in the mother tongue pose formidable challenges for Kurdish-speaking children, impeding their ability to access educational opportunities in their native language.

Media and Freedom of Expression Issues: Kurdish media has endured protracted constraints and censorship, manifesting in circumscribed production and dissemination of Kurdish content across radio, television, and print media. This prevailing circumstance has effectively curtailed the capacity of Kurdish-speaking communities to articulate their linguistic and cultural heritage through media outlets.

Prohibitions and Legal Restrictions: Historically, Kurdish has been subjected to numerous proscriptions and restrictions, with a pronounced escalation in the 1980s and 1990s, wherein the utilization and dissemination of the language were proscribed across various regions. Consequently, Kurdish speakers encountered formidable political and legal challenges during this period.

Social Pressure and Discrimination: Individuals conversant in Kurdish may encounter societal discrimination and marginalization, wherein the unhindered use of their language and preservation of cultural expressions occasionally provoke societal intolerance. These challenges constitute impediments thwarting the unrestricted utilization and advancement of Kurdish within the Turkish context.

Having elucidated the linguistic predicaments encountered by Kurds within the Turkish context, we may now delve into the prospective remedial roles that "Mem u Zin" could assume in alleviating these predicaments.

"Mem u Zin" assumes significance as a potential source offering valuable insights into the Kurdish language predicament in Turkey, given its status as a repository of Kurdish culture and social intricacies. The following perspectives delineate the insights that this epic may furnish concerning the challenges faced by the Kurdish community in Turkey:

The Richness of Language and Culture: "Mem u Zin" stands as a pivotal work elucidating the cultural opulence and profound depth inherent in the Kurdish milieu. This underscores that Kurdish transcends mere linguistic representation, functioning as the custodian of a deeply ingrained cultural heritage. The comprehension of this cultural profundity within the Kurdish language accentuates the imperative for safeguarding and fostering its continued development.

Social Norms and Family Relationships: "Mem u Zin" provides significant insights into the operational dynamics of social norms and familial structures within Kurdish society. The characters within the narrative contend with familial pressures, and the thwarting of their love against prevailing social norms affords a nuanced perspective for comprehending the intricacies surrounding these matters within the fabric of Kurdish societal sensibilities.

Concepts of Justice and Equality: The literary work affords a comprehensive exploration of the notions of justice and equality. The tribulations endured by Mem and Zin serve as poignant indicators of the dearth of justice and equality permeating societal structures. This circumstance provides a discerning lens through which to elucidate the challenges pertaining to social injustice and inequality encountered by Kurdish-speaking communities.

Political Context of Language: "Mem u Zin" serves as a discerning elucidation on the politicization of language, expounding on the intricate interplay between Kurdish and the political milieu. The work aptly delineates how language and culture become susceptible to political pressures, offering valuable insights into the dynamic shaping of linguistic dimensions within a political context.

Cultural Resistance and Identity: The characters portrayed in the literary composition embody a steadfast resistance against prevailing cultural norms, pushing the boundaries of love. “Mem u Zin” serves as an instrumental tool for comprehending the significance attributed to cultural resistance and the ongoing struggle for identity within Kurdish-speaking communities.

These perspectives afford us the opportunity to assess “Mem u Zin” as a reflective lens capturing the complexities inherent in Kurdish issues within the Turkish context, as the work significantly contributes to our comprehension of the issues entwined with language and culture.

2. Examination of Mem u Zin

Having delineated the challenges pertinent to the Kurdish language and elucidated the potential bridge that “Mem u Zin” might constitute, our next undertaking involves a detailed examination of “Mem u Zin” within the framework of Kurdish language issues. Subsequently, we aim to fortify this conceptual bridge by incorporating philosophical perspectives.

Initiating our inquiry, it is noteworthy that the text was authored in Kurdish, a departure from the prevalent trend of compositions primarily being in Persian and Arabic during that era. This linguistic choice, amidst a milieu characterized by diverse linguistic inclinations, anticipates and, in a manner, responds to the later emergent challenge pertaining to the viability of the native language.

Now we can start our review with a quote:

“Of perfection Khani is devoid
 The field of perfection he saw as void
 That is acting not with expertise and ability
 Perhaps due to tribalism and partiality
 In short: stubbornly, albeit out of injustice
 He embarked on this unusual novelty
 Pouring limpid drink to the dreg
 As the pearl of the Kurdish tongue
 Bringing it into order and regularity
 Suffering hardship for the sake of the public
 So that people might not say « The Kurds
 Have no origin, knowledge and base
 Various nations have their own books
 With the sole exception of Kurds »
 Also the foresighted may not say: « The Kurds
 Do not make love one of their aims
 That they are neither desiring nor desired
 That they neither lovers nor beloved
 That they have no share of love
 Neither real nor metaphoric »
 The Kurds do not lack much perfection
 They are orphans lacking opportunities”

Kurdish:

“Xanî ji kemalê bê kemalî
 Meydanê kemalê dîtî xalî
 Yanî ne ji qabil û xebîrî Belkî
 b1 teess1 b û es, îrî Has1: j1
 înad, eger j1 bêdad Ev bîd’ete

k1r x1lafê mu'tad:

Safî s,emîrand, ve xwarî durdî

Manendê durê lîsanê Kurdî, Înaye

nîzam û întizamê Kêş, aye cefa

j1boyê amê

Da xelq-1 ne bêj1 t1 n ku: «Ekrad

Bê ma'rîfet1 n, bê esl û b1nyad

Enwaê mîlêl xwedan k1têb1n

Kurmanc-1 tenê d1 bê hesêb1n »

Hem ehlê nezer ne bên ku: «Kurmanc Îs,qê ne

k1 r1 n jbo xwe amanc

Têkda ne d1 tal1b1n, ne metlûb Vêkra

ne m1hîbb1n ew, ne mehbûb Bê behrene

ew j1 îsqebazî

Far1x j1 heqîqî-yû mecazî»

Kurmanc-1 ne p1rd1 bê kemal1n

Emma d1 yetîm û bê mecal1n

Fîlc1mle ne cah1l û nezan1n

Belkî d1 sefil û bê xwedan1n”

“Suffering hardship for the sake of the public” statement emphasizes the competence of using the Kurdish language despite the difficulties. This narrative delineates a trajectory for addressing the historical and contemporary challenges embedded in the Kurdish language dilemma within Turkey. Implicit in this discourse is the assertion that, notwithstanding potential hardships, linguistic emancipation is a requisite for the collective welfare and shared interests of the populace. The imperative of unbridling language becomes apparent, with a call for accountability against those constraining it.

Within this framework, the text underscores its focal point on the cultural and linguistic identity of the society, accentuating the necessity for the regulation and advancement of the Kurdish language. It posits that the regulation of the Kurdish language is a societal endeavor, striving to foster a more favorable societal perception by elucidating the intricacies inherent in the language.

The assertion of one's native language emerges as a foundational element fortifying cultural, social, and individual identities. In this context, the conservation, progression, and transmission of the native language emerge as pivotal elements crucial for the enduring cultural richness of a society. Proficiency in the native language facilitates the most efficacious expression of thoughts and emotions, thereby fortifying social communication. A comprehensive exploration of the ramifications of native language proficiency will be indispensable to unravel the nuanced intentions encapsulated in Mem u Zin:

Primarily, proficiency in one's native language assumes a pivotal role in the safeguarding of cultural identity. Language, as a vessel, encapsulates the historical trajectory, values, norms, and traditions intrinsic to a given society. Diligent preservation of the native language signifies a society's allegiance to its cultural foundations and facilitates the transgenerational transmission of these values. This serves as a fundamental conduit for imparting the historical narrative and cultural heritage of the society to successive generations.

Secondarily, the act of conversing in one's native language engenders a robust communal sentiment among individuals. The shared linguistic medium fosters a closer rapport and enhanced mutual comprehension, thereby fortifying social bonds. This augmentation of social relations is characterized by an augmented sense of social solidarity and unity. Furthermore, the communication network established among individuals conversant in the same language facilitates the seamless exchange of information and experiences within the societal framework.

Tertially, proficiency in one's native language exerts a beneficial influence on an individual's educational and vocational prospects. Proficient language skills not only contribute to academic success but also enhance effective communication

within the professional domain. Those possessing adept communication abilities in their native language exhibit heightened adaptability to evolving global circumstances, thereby gaining a competitive edge in the global milieu.

Conclusively, linguistic proficiency in one's native language serves to augment the intellectual and emotional dimensions of individuals. The native language functions as a cognitive instrument shaping the cognitive framework through which individuals perceive and interpret the world. Contemplating and deliberating in one's native language contributes to the enrichment of the inner cognitive landscape, fostering emotional depth. This cognitive and emotional enhancement enables individuals to comprehend and articulate their experiences with greater profundity.

Consequently, linguistic proficiency in one's native language emerges as a foundational element fortifying individuals' cultural affiliations, fostering augmented social unity and solidarity, yielding positive ramifications on educational and vocational opportunities, and imparting intellectual-emotional enrichment. Consequently, the preservation and bolstering of societies' allegiance to their native languages assume paramount significance for the sustainable development of cultural heritage.

Conversely, the curtailment of linguistic rights for minority groups within a nation engenders an array of deleterious effects, spanning social, cultural, and economic spheres.

The curtailment of linguistic rights for minority populations bears the potential consequence of cultural impoverishment. Language serves as the primary conduit through which minorities impart their historical narratives, traditions, and cultural heritage to successive generations. The abridgment of these rights poses a significant impediment to the seamless transmission of such cultural legacies, thereby precipitating the erosion of minority cultures.

The curtailment of linguistic rights for minorities yields additional repercussions in the form of social discrimination and exclusion. Language functions as a pivotal determinant influencing the social integration of individuals. The limitation of language rights can exacerbate societal inequalities and serve as a catalyst for discrimination by engendering the social isolation of minority groups.

Concomitantly, the constraints on linguistic rights contribute to the curtailment of educational and occupational prospects. The abridgment of minority rights to employ their native language may give rise to linguistic barriers in both educational and professional domains, thereby culminating in protracted economic disparities.

A further repercussion stemming from the limitations on language rights is the escalation of social tension and intolerance. Such restrictions have the potential to foment internal conflicts within society, thereby undermining unity and harmony.

Ultimately, the limitation of minority rights to utilize their native language poses a potential threat to democratic principles. Within the framework of a democratic society, the free expression of diverse voices and the acknowledgment of cultural diversity hold paramount significance. The curtailment of language rights for minorities may impede the salubrious functioning of democratic processes.

Consequently, the imposition of limitations on the linguistic rights of minorities may engender adverse consequences in the realms of social integration, cultural diversity, and democratic principles. Methodically scrutinizing these restrictions and formulating policies oriented towards constructive solutions constitute pivotal measures for fostering social harmony and equality.

Granting minorities the right to use their native language can generate multifaceted positive impacts without causing harm to the overall linguistic structure of a nation. This concession stands poised to contribute to linguistic enrichment, social harmony, the broadening of educational and occupational prospects, the preservation of cultural opulence, and the fortification of democratic principles.

The concession of linguistic freedom to minorities invariably precipitates linguistic enrichment. Varied languages, expression modalities, and vocabularies contribute to the augmentation of the overall linguistic framework. This diversity enhances the universality of the language, fostering improved comprehension and interaction among disparate segments of society.

The endowment of linguistic rights to minorities serves as a catalyst for the fortification of social cohesion. The ability of individuals to communicate in their native language augments social bonds, fostering heightened mutual understanding among diverse groups. This, in turn, exerts a positive influence on societal integration and coexistence.

The acknowledgment of minority rights to employ their native language yields an additional positive outcome through the broadening of educational and vocational prospects. Individuals afforded the opportunity for education in their native language exhibit enhanced efficacy in their learning endeavors, subsequently cultivating a heightened

competitive edge within the professional domain. This, in turn, enables minority individuals to more effectively engage in their personal development and societal roles.

The preservation of cultural opulence is contingent upon the due acknowledgment of language rights. Minorities, when granted the ability to articulate their cultural heritage in their native language, can actively sustain and transmit their cultural legacy. This concerted effort not only contributes to the collective cultural richness of society but also fosters an environment conducive to the harmonious coexistence of diverse cultures.

Ultimately, the consolidation of democratic values is realized through the reverence for diverse languages and modes of cognition. The provision of linguistic freedom to minorities constitutes a celebration of diversity and freedom, aligning with the foundational tenets of a democratic society.

In this vein, endowing minorities with the right to utilize their native language emerges as a potential catalyst for societal advancement and the cultivation of a culture of coexistence. This approach, rather than posing harm to the national language, fosters linguistic diversity and enriches the overall linguistic landscape. The positive outcomes encompass heightened social harmony, augmented educational and vocational opportunities, the preservation of cultural opulence, and the fortification of democratic values.

Conversely, a language policy characterized by complete isolation from other linguistic entities, denoted as an isolationist language policy, engenders various adverse consequences. These deleterious effects may encompass:

Cultural and Intellectual Contraction: The abstention of a language from engagement with other linguistic entities may yield cultural and intellectual constriction. Interactions among diverse languages afford the prospect of exchanging novel cognitive frameworks, artistic expressions, and knowledge. The self-imposed isolation of a language entails the peril of forgoing access to this expansive intellectual and cultural richness.

Economic and Trade Barriers: The lack of integration of a language with others may precipitate challenges in economic and commercial domains. Multilingual proficiency is frequently imperative for success in international trade, global collaboration, and diplomatic engagements. A diminution in the interaction of a language with others may consequently curtail economic opportunities and constrain trade potential.

Scientific and Academic Isolation: The realm of science and academic research typically flourishes within a multilingual milieu. A language's constrained access to other scientific inquiries poses the risk of lagging behind in the scientific domain. In instances where knowledge sharing and global collaboration are deficient, the progress of scientific advancements may be impeded.

Social and Cultural Loneliness: The deliberate isolation of one's language from others may induce sentiments of social and cultural isolation. Interactions among diverse cultures play a pivotal role in societal enrichment and the cultivation of a capacity to comprehend varying perspectives. An isolationist language policy, in this context, carries the potential to estrange society from global developments.

International Communication Problems: The deliberate isolation of a language may precipitate challenges in international communication. Effectiveness in diplomatic negotiations, cultural exchanges, and participation in international organizations often necessitates a multilingual approach. Language isolation has the potential to erect impediments to such forms of communication.

Consequently, a language's avoidance of interaction with other linguistic entities may engender various adverse consequences in cultural, economic, scientific, and social dimensions. In a globalized world, cross-language interaction and the adoption of a multilingual approach afford societies a comprehensive perspective, enriched cultural experiences, and opportunities for international cooperation.

Let us persist in the examination of the Mem u Zin narrative:

“The Kurds do not lack much perfection

They are orphans lacking opportunities” statement emphasizes that the reason why the Kurds seem to be far from perfection is due to the captivity the Kurds are in. This narrative posits that the dearth of literary works among the Kurds, in contrast to other nations, is not solely attributable to cultural and linguistic deficiencies; rather, it posits that this circumstance is rooted in more profound and intricate factors.

Examining the predicament through the lens that the Kurds' limited access to books, in comparison to other nations, stems not merely from linguistic shortcomings but rather from cultural constraints, provides a more plausible framework for comprehending the underlying foundations of this circumstance.

The commonly misconstrued attribution of the problem to the purported inadequacy of the Kurdish language often stands as a prevailing explanation. However, the crux of the matter lies not in the absence of the language per se but

rather in the historical imposition of political and cultural constraints upon Kurdish. The curtailment of Kurds' freedom in cultural expression and language has substantially impeded their ability to possess books.

Cultural pressures have exerted a detrimental influence on the cultivation of book writing and reading habits, impeding the preservation and expression of Kurdish culture. The imposition of publication barriers and censorship has significantly impeded the widespread dissemination of Kurdish literary works, concurrently stifling the cultivation of a robust book-reading culture within the Kurdish community.

Constrictions in educational access compounded by social stigmatization have curtailed the opportunities for Kurds to possess books. The scarcity of educational resources in the Kurdish language, coupled with the language's susceptibility to social discrimination, has intensified impediments to the preservation of cultural heritage and accessibility to books.

Consequently, the issue of Kurds facing impediments in book ownership is intricately molded by cultural pressures and discriminatory practices, surpassing the realm of language deficiencies. Addressing this predicament may necessitate the formulation of policies and the cultivation of social awareness that advocate for the freedom of cultural expression, transcending linguistic considerations. Numerous civilizations and ethnicities parallel the Kurdish experience, confronting comparable challenges stemming from social pressures impinging upon the scarcity of books. This exemplifies that impediments to the freedom of cultural expression extend beyond the Kurdish context, indicating a historical recurrence of analogous difficulties faced by various communities.

Tibetan People (Sara, 2013; Stephanie, 2008; Dagmar and Hubertus, 2003): Tibet stands as a region characterized by prolonged cultural subjugation under Chinese governance. The endeavors of Tibetans to safeguard their language and cultural heritage have encountered significant constraints owing to political pressures and censorship, culminating in the predicament of a scarcity of books.

The Tibetan populace has witnessed a protracted suppression of their cultural and linguistic rights under successive Chinese administrations. This proclivity has engendered formidable challenges in the preservation of Tibetan culture and languages, consequently leading to a substantial diminution in the availability of books within the Tibetan literary landscape.

Historical Context: Tibet, historically an autonomous realm, has cultivated a distinctive culture and language. Nonetheless, the occupation of Tibet by China in the early 1950s precipitated a systematic imposition of cultural and linguistic oppression upon the Tibetan population.

Cultural Revolution and Book Destruction: During the epoch spanning from 1966 to 1976, the Chinese Cultural Revolution specifically aimed at eradicating Tibetan culture, resulting in the widespread destruction of numerous historical books, manuscripts, and cultural heritage. This period witnessed the closure of Tibetan monasteries, accompanied by the deliberate destruction of invaluable literary works.

Language Policies and Pressures: The Chinese authorities, following the occupation, refrained from acknowledging the Tibetan language (Tibetan) as an official language, mandating the compulsory use of Chinese. Tibetan encountered limitations within educational institutions, cultural events were obstructed, and stringent restrictions were imposed on its utilization.

Censorship and Restrictions: Currently, the Tibetan community faces stringent oversight by the Chinese government regarding the creation and publication of literary works in their native language. Systematic censorship practices have resulted in a palpable reduction in the quantity of books available in the Tibetan language.

Restrictions on Education: Limitations on the utilization of Tibetan are prevalent within educational institutions in Tibet, particularly within higher education establishments. This circumstance impedes the younger generation from acquiring education in their mother tongue, perpetuating the erosion of linguistic and cultural continuity.

Current Situation and Writers in Exile: Numerous writers and intellectuals who engaged in literary pursuits within Tibet found themselves compelled to enter into exile, a consequence of the systemic oppression they encountered. Despite their exile, these writers persist in their endeavors to safeguard their language and culture; however, the process of book production and dissemination is markedly challenging owing to the sustained pressures they endure.

The protracted imposition of linguistic and cultural pressures upon the Tibetan people has precipitated the forfeiture of numerous cultural heritages across history, concomitantly resulting in a considerable reduction in the corpus of available books. This instigates apprehensions regarding the enduring sustainability of Tibetan culture and the prospective trajectory of the language.

Uyghur Turks (Guner *et al.*, 2023; Mettursun, 2021): The Uyghur Turks residing in the Xinjiang region of China confront formidable challenges in their endeavor to safeguard their language and culture. Impediments such as constraints

on the utilization of the Uyghur language, curtailed educational prospects, and constraints on cultural expression parallelly contribute to analogous difficulties in acquiring books.

Uyghur Turks have encountered analogous cultural and linguistic policies within the purview of Chinese governance. The pronounced influence of the Chinese Government on the Uyghur Turks has rendered challenging the preservation of their language and culture, thereby precipitating a notable decline in the availability of books within the Uyghur literary milieu.

Language Policies and Mandatory Chinese: The Uyghur Turks, historically conversant in Turkic languages, particularly Uyghur, have encountered a departure from linguistic tradition due to Chinese administrative policies. The official recognition of exclusively Chinese as the official language and the concomitant curtailment of Uyghur language usage within Uyghur-speaking regions are underscored by the imposition of compulsory usage of Chinese in educational institutions, official documents, and governmental proceedings.

Censorship and Restrictions on Freedom of Expression: China exerts stringent control over media outlets within the Uyghur region, implementing censorship measures specifically targeting Uyghur-language content. The exercise of freedom of expression by Uyghur writers and journalists is met with pressures and constraints.

Cultural Expression and Religious Restrictions: Uyghur Turks contend with limitations on their cultural expression and religious observances. The Chinese Government exercises stringent oversight and regulation over traditional Uyghur music, literature, and various cultural manifestations, thereby intricately guiding and controlling these facets of Uyghur cultural heritage.

Language Restrictions in Education: Uyghur Turkish experiences circumscribed utilization within educational institutions, with a pronounced encouragement toward the use of Chinese, particularly in advanced educational settings. Opportunities for education conducted in the Uyghur language are notably restricted, contributing to the diminishing prominence of Uyghur within the educational landscape.

Mass Book Burnings and Loss of Cultural Heritage: Analogously, the Chinese Government has directed its focus towards the cultural legacy of the Uyghur Turks, employing measures including book burnings that have resulted in the obliteration of significant literary works across historical epochs.

Writers and Intellectuals in Exile: Uyghur writers and intellectuals, compelled by oppression, sought refuge in exile, persevering in their endeavors to safeguard their culture. These exiled writers persist in the creation of literary works as a means to perpetuate their language and culture.

The confluence of linguistic and cultural pressures upon Uyghur Turks has posed challenges to the preservation of their societal identity and cultural values, thereby influencing the diminished availability of books within their community.

Berber People ([The Berber Identity Movement and the Challenge to North African States, 2011](#)): The Berber peoples of North Africa have encountered enduring cultural oppression under various historical administrations. The endeavor to safeguard their language faced limitations imposed by political restrictions, culminating in a pronounced scarcity of books within the Berber literary landscape.

The Berbers, constituting one of the indigenous peoples of Northern Africa, have been subject to the influence of diverse governmental entities across different historical epochs. The linguistic and cultural facets of the Berber community have experienced a spectrum of pressures and external interventions over time.

French and Spanish Colonialism: The Berber populace underwent the period of French and Spanish colonialism during the 19th and 20th centuries. Within this temporal framework, there was a concerted endeavor to suppress local languages and cultures, with initiatives directed at elevating the prominence of French and Spanish.

Arabization Policies: Certain Arab governments pursued initiatives aimed at assimilating the Berber communities in the region into Arab culture, deploying Arabization policies as a means to this end. Consequently, this dynamic engendered a perceptible attenuation in the vitality of Berber languages and cultures.

Modern State Policies: Contemporary Berber communities grapple with the ongoing challenge of preserving their cultural and linguistic heritage. While Arabic holds the status of an official language in certain North African nations, acknowledgment of Berber languages exists. Nevertheless, impediments in language education and cultural policies present formidable barriers to the robust reinforcement of Berber languages.

Restrictions on Education: The application of Berber languages within educational institutions is confined to a limited scope. This circumstance poses challenges for younger generations, hindering their ability to acquire education in their native language and engage in the cultural transmission of their heritage.

Written Culture and Book Production: The literary tradition of the Berber community is encapsulated in a finite corpus of books and literary works. Constraints on language transcription and the production of books have the potential to engender a diminution in cultural heritage, posing a risk to the preservation of the Berber written legacy.

Barber Movements and Activism: In the contemporary context, activist groups within the Berber community diligently engage in endeavors to safeguard and revitalize their linguistic and cultural heritage. This includes concerted awareness-raising initiatives among the Berber populace aimed at fortifying their language and culture.

Despite the historical pressures exerted upon the language and culture of the Berbers, contemporary activists and community initiatives are resiliently deploying diverse measures to preserve their distinct identity and cultural heritage.

3. Philosophical Grounding

Frantz Fanon's ideological framework, delineating the ramifications of colonialism and cultural subjugation, furnishes crucial insights into matters such as the prohibition of education in one's mother tongue.

Cultural Imperialism and Language: Fanon accentuates the impact of cultural hegemony on language dynamics, situating the prohibition of education in the mother tongue as an integral facet of cultural oppression. This encompasses the disempowerment of oppressed communities, depriving them of authority over their linguistic and cultural expressions.

Identity and the Role of Language: Within Fanon's paradigm of identity formation, language assumes a pivotal role. The proscription of education in one's mother tongue, according to Fanon, precipitates a relinquishment of control over one's culture and identity. Language, in Fanon's view, constitutes a foundational instrument shaping an individual's perception of the world and facilitating self-expression.

Struggle for Independence and Language: Fanon underscores the significance of language in the context of struggles for independence. The prohibition of education in the mother tongue poses challenges for oppressed communities in their endeavors to assert their identity and pursue freedom. Language, within this framework, metamorphoses into a symbolic instrument emblematic of the arduous struggle for independence.

Colonized Consciousness and Language: In Fanon's seminal work "Black Skin, White Masks," he observes that the consciousness of colonized individuals is subjugated to the language and culture of the colonizers. Prohibiting education in the native language further solidifies the imprint of white supremacy and culture on the formation of colonized individuals.

Language and Human Rights: Fanon perceives the right to language as an inherent human right. The prohibition of education in one's mother tongue signifies a transgression against fundamental human rights, as it infringes upon the linguistic rights of individuals.

Frantz Fanon's perspectives underscore the multifaceted role of language, depicting it not merely as a tool for communication but as a crucial element entwined with culture, identity, and the pursuit of freedom. The prohibition of education in the mother tongue, according to Fanon, is perceived as an assault on human values, identity, and freedom perpetrated by colonialism and cultural oppression.

In alignment with Fanon's ideologies, the philosophical perspectives of Paulo Freire contribute significant insights, particularly as a proponent of a transformative approach to education.

Human-Centered Pedagogy: Freire's educational philosophy revolves around "human-centered pedagogy," viewing education as a means for students to comprehend and transform their world. Prohibiting education in the mother tongue contradicts this pedagogy, hindering students' understanding of their own reality.

Dialogue and Communication: Freire's emphasis on dialogue and communication in education underscores the significance of active student participation. Banning education in the mother tongue impedes this engagement, limiting the dialogue between students and teachers within the learning process.

Consciousness and Liberation: Freire's concept of "consciousness" highlights the importance of students developing a profound understanding of the social, political, and cultural realities of the world. Prohibiting education in the mother tongue impedes this awareness by depriving students of control over their language and culture.

Anti-Colonialism and Cultural Hegemony: Freire staunchly opposes colonialism and cultural hegemony in education. The prohibition of education in the mother tongue is regarded as a mechanism of cultural hegemony, exerting pressure on students' cultural context and identity.

Student Participation and Experience: Freire underscores the significance of students learning from their own experiences. Prohibiting education in the mother tongue denies students a learning process rooted in their language and cultural experiences.

Social Change: Freire views education as a catalyst for social change. The prohibition of education in the mother tongue hampers students' capacity to become social actors, thereby constraining their potential to contribute to social change.

Freire's ideas underscore the notion that education should be conceived as a process enabling students to comprehend the world, develop consciousness, and actively contribute to social change, rather than merely transferring knowledge. The prohibition of education in the mother tongue constitutes an impediment to this liberal conception of education.

Apart from this, Edward Said's seminal work "Orientalism" provides significant insights into cultural interaction, language, and colonialism.

Orientalism: Edward Said's theory of Orientalism critically analyzes how the West perceives and represents the East. The prohibition of education in the mother tongue can be viewed as an expression of a hegemonic viewpoint toward Eastern cultures, reflecting the tendencies of Orientalism to marginalize and dominate these cultures.

Cultural Hegemony and Language: Edward Said's scholarship highlights the impact of cultural hegemony on language. The prohibition of education in the mother tongue is indicative of the suppression of indigenous languages and cultures, serving as a mechanism for cultural hegemony.

Similarly, Noam Chomsky's insights in linguistics and politics provide valuable perspectives on topics like the prohibition of education in the mother tongue.

Universal Grammar: Chomsky defends the theory of universal grammar, which includes his thoughts on the universal grammatical structures of language. Banning education in the mother tongue, from this perspective of universal grammar, means that language interferes with a fundamental element of human nature.

Creativity Inherent in Language: Chomsky's emphasis on the creative and infinite capacities of language suggests that prohibiting education in the mother tongue may impede individuals' creative abilities and disrupt the inherent nature of language.

Power and Language: Chomsky's critique of language as a tool of power highlights how the prohibition of education in the mother tongue exemplifies the utilization of language as a political instrument, reinforcing power dynamics in the process.

Free Expression and Democracy: Chomsky argues that language is a fundamental tool for free expression. Banning education in the mother tongue constitutes a denial of this right to free expression and is contrary to the fundamental principle of a democratic society.

Human Rights in the Context of Language and Culture: Chomsky's assertion that language is intricately tied to culture and human rights underscores that banning education in the mother tongue may be regarded as a violation of these rights, posing a significant threat to the preservation of cultural richness.

Social Contract and the Role of Language: Chomsky states that language has a fundamental role in the social contract. Banning education in the mother tongue is against the fundamental principles of the social contract because language is an important tool in determining the roles and rights of individuals in society.

These thoughts of Noam Chomsky emphasize the central role of language in human life, emphasizing the universal structure of language, free expression and democratic values. The ban on education in the mother tongue can be considered as an intervention against these basic principles of Chomsky and as an indicator of the imbalance in power relations.

Gloria Anzaldúa, a renowned writer and intellectual, offers valuable insights into culture, language, borders, and identity. Her perspectives can contribute significantly to our understanding of these issues.

Intercultural Identity and Language: Anzaldúa is known for her thoughts on intercultural identity. The ban on education in the mother tongue can be considered as a factor that causes individuals to break away from their own culture and makes it difficult for them to maintain their identities.

Border and Language: Anzaldúa's concept of "border" includes not only geographical boundaries, but also boundaries of language, culture, and identity. The ban on education in the mother tongue highlights how these boundaries are being pushed and how individuals are exceeding their own cultural and linguistic boundaries.

The Relationship of Language to Gender and Identity: Anzaldúa also examines the effects of language on gender and identity. Banning education in the mother tongue shows how language interferes with these two important elements and can be a criticism against discrimination based on gender or identity.

Heteroglossia and Diversity of Language: Anzaldúa emphasizes the heteroglossia of language, the diversity and different dialects within a language. One can criticize how banning education in the mother tongue limits the richness of the language by showing how it hinders this diversity and the organic evolution of the language.

Self-Alienation and Language: Anzaldúa states that language can be a source of self-alienation between individuals. The ban on education in the mother tongue can express how individuals move away from their own language and culture, thus leading to self-alienation.

Social Injustice and Language: Anzaldúa examines the role of language in social injustices. Banning education in the mother tongue demonstrates how language reinforces inequalities between individuals and can be criticized from a social justice perspective.

Gloria Anzaldúa's thoughts reflect a heterogeneous and resilient perspective on culture, language and identity. The ban on education in the mother tongue emphasizes the importance of maintaining individuals' connections with their own culture and language, within the framework of Anzaldúa's criticisms on these issues.

4. Conclusion

Through a succinct examination of "Mem u Zin," we have sought to elucidate the profound factors contributing to the perceived detachment of Kurdish society from perfection. An overarching perspective on the linguistic challenges faced by the Kurds has been outlined. Lastly, the viewpoints of various intellectuals have been incorporated to offer a more comprehensive understanding of this intricate issue.

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