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Language attitudes and religion: Kurdish Alevis in the UK

Abstract

In this article I report on results of a Matched Guise Tests (MGT) study investigating attitudes towards Bohtan (BHKr) and Maraş Kurmanji (MRKr) spoken among the UK diaspora. I focus on BHKr, which I use to refer to the Kurmanji that is identified as “good Kurmanji”, also referred to as “academic”/ “proper”, and MRKr to refer to the Kurmanji that is referred to as “bad Kurmanji” by Kurmanji speakers in the UK (Author 2018). The MGT, and questions pertaining to perceptual dialectology such as respondents’ perceptions of region, religion, gender and class in this study, show that attitudes towards what is perceived as BHKr and MRKr differ significantly. By concentrating on language attitudes towards Kurmanji which have never been studied in the UK context before, this paper investigates negative and positive evaluations of both BHKr and MRKr in relation to religious affiliation.

1 Introduction

Sociolinguistic studies have dealt with social factors such as social status, gender and age (Labov 1966), and the ways in which these are intertwined with change and variation (Eckert 2012). However, religion has not been taken into account as a social variable in terms of group identity, ideology/beliefs about language and language maintenance (Omoniyi and Fishman 2006), although it has been recognised as a significant factor in language use (e.g. lexical borrowing Zuckermann 2006). In recent years there has been a growing interest in carrying out research in the area of intersection of language and religion in sociolinguistic studies (Yaeger-Dror 2015; 2014; Yaeger-Dror and Cieri, 2013) that focuses on “volatile sectarian and political communities” (Yaeger-Dror 2015:69) such as certain communities found in the Middle East and North Africa (Germanos and Miller 2015). The linguistic and religious diversity among Kurmanji speakers make them an important case in the investigation of language and religion. Therefore this paper focuses on language attitudes (Garrett 2010; Ryan et al. 1982) namely participants’ evaluative reactions towards two varieties of Kurmanji in order to investigate the interrelationship between language and religion. Language attitudes show how religious affiliation could “have an effect on one’s social networks” (Baker and Bowie 2015:116) and also how “religious group preferences can impact on speech” (Yaeger-Dror 2015:69). Based on these, I argue that religion along with regional affiliation needs to be considered together in theorisation of language attitudes.

The term MRKr is often used as a derogatory term that refers to the type of Kurmanji spoken in Alevi populated areas such as Maraş, Sivas, and Malatya in the south of Turkey; and the term BHKr is used to refer to a variety spoken in Sunni populated areas such as Şırnak, Siirt and Batman in the southeastern parts of Turkey. Alevi Kurds often make comments such as “they [BHKr speakers] speak good Kurdish”, attributing positive values to BHKr. By contrast they make comments such as “our Kurdish is not proper”, attributing negative values to MRKr (Author 2018). Phonetic variants such as [a:] ~ [ɑ:] and [ɑ]/[æ] ~ [a:] that MRKr and BHKr speakers use are evaluated as good or bad Kurmanji.

Alevis are often defined as ‘heterodox’ and ‘kızılbaş’ (red head) both of which terms have pejorative connotations. Alevis in Turkey have been subjected to systematic religious and linguistic assimilation policies (Zeydanlıoğlu 2012) as well as bloody attacks which took place in Çorum, Elbistan, Maraş, Malatya, Sivas and Yozgat at the end of the 1970s. Although many of them live in remote rural areas of Turkey, oppression by the state and by Sunni religious groups forced many of them to migrate to western cities in Turkey and Europe. They live in geographically rural places and mountainous areas such as Maraş and its surroundings in order to avoid conflict with the Sunni population. Currently, many of these rural areas have been abandoned due to mass internal or external migration. Alevis differ from Sunni Kurds in their rituals, for example, they go to *cem* houses as opposed to *mosques*, also they fast during *Muharrem* as opposed to *Ramadan* (Keles 2014). Alevis are mainly stereotyped as “atheists”, “leftists”, “communists”, “anarchists” (Keles 2014) as well as “promiscuous”, “alcoholics” and in my personal encounters they were also referred to as “modern”, “Kemalist”, “educated” and CHPLi (Republicanists) (see Okan 2017). They are also referred to as Kızılbaş/Qizilbash -redhead- in a negative pejorative

sense (Author 2016). This term has pejorative connotations not only today but historically as well:

For a long time, the Kızılbaş had no definite name. In the Ottoman documents, they are called *zındık*, heretic, *râfizi*, schismatic, and also “shi’ite”, *mülhid* and atheist. Later on they will become known as *Alevi*. *Kızılbaş* is their historical name. [...] *Kızılbaş* means “red head”. [...] In the Ottoman documents, *Kızılbaş* has the meaning of “heretic” and “heretic rebel”. That pejorative meaning was the reason why the name *Alevi* took place of *Kızılbaş* and became that of the heterodox groups in Turkey (Olsson et al. 2005:7)

Sunni Kurds on the other hand follow two schools of Islam, namely Shafi’i and Hanafi. The majority of Sunni Kurds follow the Shafi’i school of Islam. The differences between the two schools relate to prayer, fasting and other practices such as marriage and divorce. Van Bruinessen (1991:2-3) argues that

Most of them [Kurds (my emphasis)] follow the Shafi’i mazhab (school of Islamic jurisprudence), which distinguishes them from their Turkish and Arab Sunni neighbours, who generally follow the Hanafi school. To some Kurds therefore the Shafi’i mazhab has become one of the outward signs by which they assert their ethnic identity. [...] Shafi’is perform, for instance, the morning prayer at an earlier time than Hanafis, they keep their hands in a different position during prayer, and have different rules for what disturbs ritual purity. Such minor details in behaviour have at times been deliberately used by Kurds to distance themselves from Turks and Arabs.

As well as these religious differences among Kurmanji speaking Alevi and Sunni (also Shafi’is and Hanafis), there are also linguistic differences which bring another layer of complexity to the ways in which Kurmanji speakers align themselves differently in relation to their regional identities. Many Alevi and Sunni Kurds live in separate geographical locations in Turkey. In other words religious affiliation predetermines the locations where Alevi choose to live. Geaves (2003:60) argues that “Alevi ethnicity has developed by creating a clear boundary between itself and that of Sunni Muslims who function as the definite ‘other’”. Giles (1979:253) defines an ethnic group as “those individuals who perceive themselves to belong to the same ethnic category”. I argue that Kurmanji variation and attitudes towards MRKr and BHKr are contextualised in the framework of speakers’ religious and regional identities which mark the boundaries between the two groups.

2 Kurmanji and variation

Classified under the “Western Iranian group of the Indo-Iranian branch of the Indo-European family” (Thackston 2006:vii), Kurdish has two major varieties: Kurmanji and Sorani. Kurmanji is spoken mainly in Turkey, Syria, Armenia and Azerbaijan and in some small parts of Iraq and Iran. Thackston (2006: viii) argues that due to historical and political reasons the Kurmanji variety of Kurdish is far from being “unified, normalised, or standardised” whereas Sorani, which is spoken by the Kurds of Iraq and Iran, has been the second official language of Iraq since WW1. Although Kurmanji variation is not very well documented, Öpengin and Haig (2014:147-148) categorise Kurmanji in Turkey under five regions (see figure 1). BHKr broadly corresponds to the Southern dialect region and MRKkr corresponds to the Northwestern dialect region. I will use these terms only when necessary otherwise I will use the terms Bohtan and Maraş since it was these that were used by participants during my ethnographic fieldwork.



Figure 1 Map of major regional dialects in Kurmanji (Öpengin and Haig 2014:148)

Southeastern dialect region (SEK): this region includes the Hakkâri Province of southeastern Turkey and the Duhok Province of Iraq Kurdistan, and includes what is traditionally called the Badini dialect.

Southern dialect region (SK): this region includes the central-southern section of the Kurmanji speech zone, including the Kurmanji of the Mardin and Batman Provinces in Turkey, as well as sections of Şırnak (Kr. *Şirnex*), some districts of Diyarbakır (Kr. *Diyarbakir*) and the Şanlıurfa (Kr. *Riha*) Provinces in the Kurdish region in Turkey as well as in Hasaka Province in Syria and the region of Sincar in Iraq.

Northern dialect region (NK): this dialect is commonly referred to as “Serhed” Kurdish, and in Turkey includes the Provinces of Muş (Kr. *Mûş*),

Ağrı (Kr. *Agirî* or *Qerekilîs*), Erzurum (Kr. *Erzerom*) and some districts of the Provinces of Van (Kr. *Wan*), Bitlis (Kr. *Bilîs/Bedlîs*), Bingöl (Kr. *Çewlig*) and Diyarbakır.

Southwestern dialect region (SWK): this region includes Adıyaman (Kr. *Semsûr*), Gaziantep (Kr. *Entab*) and the western half of the Şanlıurfa Provinces of Turkey as well as the northern section of the Aleppo (Kr. *Heleb*) Province in Syria.

Northwestern dialect region (NWK): this region includes the Kurmanji varieties spoken in Kahramanmaraş (Kr. *Meraş*), Malatya (Kr. *Meletî*) and the Sivas (Kr. *Sêwaz*) Provinces.

MRKr shows highly divergent features – lexically and phonologically – from BHKr, and it is the most stigmatised [variety] among all the Kurmanji varieties (Öpengin and Haig 2014). This stigma is assigned in all levels of Kurdish society because MRKr is stereotyped as a mixture of Turkish and Kurdish and hence identified as a “contaminated” variety. Although Kurmanji in all of Turkey shows “many traces of Turkish influence” (Haig 2006:283), the Kurmanji of Alevi populated areas such as Maraş are stigmatised by its own speakers as well as by others who are classified as speaking “pure” Kurmanji. The stigma of course has no empirical ground but it is related to how Alevi and Sunni Kurds identify themselves differently.

Sounds are realised distinctively in BHKr and MRKr. For example, the vowel [a:] in BHKr, is realised distinctively in MRKr as a mid-low back rounded vowel [ɔ:] (Özsoy and Türkyılmaz 2006) e.g. ɔgir ~ agir and kavir ~ kevir in BHKr (Öpengin and Haig 2014).

Table 1 Sound correspondences in Kurmanji (Öpengin and Haig 2014)

Bohtan Kurmanji		Maraş Kurmanji		
a [a:]	agir	fire	[ɔ:]	ɔ:gir
e [ɛ]/ [æ]	dev	mouth	[a:]	da:v / (æv/ æw)
[i:]	îro	today	[h]	huro:
VbV [-b-]	hebû	there was	[-w-]	hawu
xw	xwê	salt	[xɔe:]	xwe

Özsoy and Türkyılmaz (2006) suggest these vowel changes are connected to a Turkish influence. Turkish influence on MRKr is taken for granted and its influence on BHKr is often dismissed in scholarly work. The differences could be related to factors such as convergence/divergence due to migration or historical or social changes e.g. Alevi Kurds prefer to live in neighbourhoods where they can co-exist with Turkish Alevis rather than living with Sunni Kurds¹.

¹ Many Turkish Sunni settlements were transplanted in Kurdish Alevi areas such as Malatya and Maraş after the establishment of the Turkish state in the 1920s in order to systematically convert Alevi Kurds into Sunni Turks. Van Bruinessen (1996) argues

3 Language and religion

A significant study carried out by Baker and Bowie (2010), who investigated whether religious affiliation among English speakers who identified as Mormons (The Church of Jesus Christ of Latter-day Saints) in comparison to non-Mormons correlated with vowel contrasts (hot-caught, pin-pen, bag-beg, fail-fell, and pool-pull-pole) in Utah County. Two groups of informants were used in the study. One group provided recorded instances of Utah English and the second group provided perceptual information. The participants who provided the recorded data were age – and gender – matched participants from Utah County. All the participants had lived all or a majority of their lives (immigrating to Utah before the age of 5) in Utah County, Utah (Baker and Bowie 2010:3). Next, participants unfamiliar with Utah English were asked to judge which of the two vowels in a vowel pair contrast was produced by the speakers. Their findings showed evidence of differences based on self-described religious affiliation for several of the vowel mergers, and those who self-described as Mormons exhibited considerably different linguistic behaviour from those who described themselves as non-Mormons. Further the study showed that religious commitment was a key factor in the formation of social networks which led to linguistic differences between Mormons and non-Mormons (Baker and Bowie 2010).

There are Sunni-Zaza (also Zazaki) and/or Kurmanji speaking Kurds, Alevi-Zaza/Kirmancki (Kurds of Dersim refer to Zaza as Kirmancki) and Kurmanji speaking Kurds as well as Sunni Kurds whose religious practices are mainly in Arabic (since it is believed that the Kur'an should be read in its original language).

In the same vein, the religious ideological orientation of Alevi Kurds involves distinctive linguistic dynamics in their faith-based organizations. For example, the London Cemevi, an Alevi house of worship, carries out rituals in Turkish, with Kurdish playing hardly any role in this particular setting. In my personal encounters and visits to Cemevis both in Turkey, Germany and the UK, Kurmanji (and also Kirmancki) were not used during the *Cem* ceremonies. As an anecdote one of my participants who often visited the Cemevi in London said “We were not allowed to speak Kurdish in Cemevi in the 80s”. This is partly because Kurmanji was banned in Turkey via the 1982 Constitution (Zeydanlıoğlu 2013:167) and partly due to the assimilation policies that Alevi Kurds underwent in the 1980s and also their secularist aspirations – where the Kurdish language is associated with being backwards (see Zeydanlıoğlu 2012). The national identity of Alevi Kurds is defined as “ambiguous” especially when they define themselves as Alevis without mentioning the word Kurdish. While Aydın (2017:11) argues that Alevism is a contested identity and

that this assimilation process was voluntary as Alevi Kurds and Turks were both in support of secularism in this period. However, through endogamy and other strategies such as the *kirve*¹ tradition – a ceremony for the circumcision of boys, Alevi Kurds distance themselves from both Sunni Turks and Kurds. The *kirve* tradition prohibits marriage between the families. Dinç (2015) maintains that “From the moment the *kirvelik* relationship has developed between the two families, the members of these have absolute prohibition to marry”. Therefore it is difficult to establish that the distinctive vowel differences between BHKr and MRKr (as opposed to other Kurdish dialects) are merely due to Turkish influence.

difficult to define, he suggests that Alevism is an ethno-religious identity where “unity has been established, not over language but in terms of the hearths and their positioning against the ‘other’”. It is often argued that Alevis should assert their national identity first over their religious identity. Van Bruinessen (1997:1) argues that:

The existence of Kurdish-([Kurmanji] – my emphasis) and Zaza-speaking Alevi tribes, who almost exclusively use Turkish as their ritual language, and many of which even have Turkish tribal names is a fact that has exercised the explanatory imagination of many authors. Both Turkish and Kurdish nationalists have had some difficulty in coming to terms with the ambiguous identity of these groups [...]

All these factors in the intersections of linguistic, national and religious affiliations demonstrate the complexity inherent in the study of language attitudes in the context of Alevi Kurds in the UK. Alevis in the UK (see Jenkins and Cetin 2017; Cetin 2017) are mainly Kurdish Alevis and there are Turkish Alevis too. Many Alevis do not categorise themselves as Kurdish or Turkish Alevis and many Kurdish nationalists do not like the terms Alevi and Sunni Kurds. Their dis/loyalty to Kurdish and Alevi identities as well as their relationship with the Kurdish movement in Turkey is usually interpreted as ambivalent (Bahbha 1984) or ambiguous. Many Kurdish Alevis feel more solidarity with Turkish Alevis than with Sunni Kurds. In this sense it is not language that determines affiliations but their shared belief and life style choices.

Many Alevis claimed asylum in the UK at the end of the 70s, after the ethnic and religious persecution they experienced in Sivas, Malatya, Maraş and surrounding areas (McDowall 2004; Demir 2012), as well as during the armed conflict between the PKK and the Turkish armed forces in the 90s.

Presently, Alevis are demanding that Alevi children be exempted from religious education classes in Turkey. Alevism has been recognised as a distinctive belief in the UK since October 2001. It is taught as an optional course as part of RE lessons in Germany and in the UK (Cetin and Jenkins 2014). Material for these lessons is prepared in Turkish and not Kurmanji. This is in line with why Kurmanji is not used by Alevis in the UK. The present developments in the UK diaspora have increased the visibility of the Alevis and of scholarly work on Alevis, however their language practices and attitudes towards Kurmanji have remained unexplored. In the next section I give an overview of the language attitudes which inform the theoretical ground for this paper.

4 Language attitudes

Language attitudes are “any affective, cognitive or behavioural index of evaluative reactions toward different language varieties or their speakers” (Ryan et al. 1982:7). Attitudes are often influenced by the process of standardisation (Garrett 2010). Many languages are believed to have a standard variety (ibid) even if most do not. Ideological predispositions which regulate concepts of “standard language”, “dialect” or “regional accent” result in positive or negative evaluations, and these have social implications in terms of who are discriminated against, favoured or disliked. This seems to happen as a top-down normative and prescriptive practice carried out by

states or state-like institutions, and also found in grammar books and the teaching material produced by Kurdish institutes in Paris, Istanbul and Brussels. Although Kurds lack a unified state, they do have grammar books, dictionaries and institutions which regulate, legitimise and distribute linguistic standards. These could be interpreted as an endeavour to legitimise the “linguageness” (Jaffe 1999) of Kurmanji through books, literacy and institutions such as the Kurdish Institutes of Paris, Brussels and Istanbul. Here, there is a concept of “standard/ proper Kurmanji” among the Kurmanji speakers which is associated with “correct” grammar, vocabulary, pronunciation and so on (see Milroy and Milroy 2012 for standard language ideology).

The active distinction between good vs bad Kurmanji among Kurds in the UK is a strong indication of power asymmetries in intra-group relations.

A variety that is associated with high status is one that is often perceived as prestigious, as in having overt prestige (Trudgill 1974 and Trudgill 1972). Overt prestige refers to the positive evaluations of a variety on the status level and is often associated with dominant varieties such as Received Pronunciation (RP). On the other hand, a variety that is evaluated highly on the solidarity dimension is one that “elicits feelings of attraction, appreciation and belongingness” which is typically the case for the language/variety of one’s family life and intimate friendships, as this “acquires vital social meaning and comes to represent the social group with which one identifies” (Ryan et al. 1982:9). Such varieties are argued to have covert prestige: for example, regional varieties are often evaluated positively on the solidarity dimension (Trudgill 1972).

4.1 Matched Guise Tests

The MGT is an indirect method that investigates perceptions of linguistic varieties; through pre-recorded speech stimuli. The MGT “could be used to look at how a language, dialect, or linguistic variable affects what social characteristics are attributed to the speaker” (Drager 2018:7). The experiment was first introduced by Lambert et al. (1960) who asked research participants to listen to and rate the same speaker in an English and French bilingual situation in Montreal. The participants were asked to rate the speaker(s) on solidarity (e.g. likeability, sociability, warmth) and status-related traits such as intelligence, education, and leadership. In this study I also investigate moral qualities such as religiosity (Bentahila 1983). Lawson and Sachdev (2004:1347) argue that varieties associated with the dominant groups are ranked higher on the status dimensions, and regional varieties tend to be ranked higher on the solidarity dimensions.

The MGT was criticised by Bradac et al. (2001:139) as follows: “respondents’ evaluative reactions to dialect versions, for example, may be falsely attributed to the dialects themselves when in fact they are a product of idiosyncratic differences in speaker fluency”. Although MGT were found to yield data which were statistically significant, another criticism in the 1980s was that this type of data collection did not shed light on the real language situation and that data should be obtained by “ethnographic” means (Joseph 2004:71).

Although researchers may have their recorded speech samples ‘validated’ by a pilot group of judges prior to using the samples in their main study (for example, see Drager 2018) they typically do not ask the judges themselves to state where they believe the voice is from, even though there has been increasing attention to careful characterizations of input in MGT research (Preston 1989:3). Preston says: “Though this seems a simple technique to add to attitude surveys, it is rarely done, and language attitude results are made extremely difficult to interpret because the respondents’ areal taxonomy and identification of regional provenance of the voice samples are not known” (Preston 1989:3). My inclusion of this question (where respondents believe the voice is from) fills this gap in this particular study.

The MGT is an effective method for measuring attitudes towards language and its relationship with identity. Although the MGT singles out the “real” intergroup differences in communication, it is a useful technique when investigating large scale social categories such as ethnicity, gender and social class.

4.2 Speakers

The speakers recorded for the MGT that I carried out were from Maraş, Turkey and had been speakers of MRKr as well as BHKr Kurdish for many years, but identified MRKr as their first language. Both speakers learned BHKr as adults through their involvement with the Kurdish movement and were self-taught acquirers. The male speaker (42) lived in Turkey, had a degree in Public Relations, and worked as a journalist and translator, mainly of books, plays, TV series, cartoons and documentaries. The female speaker lived in London and worked as an interpreter and as a “Life in the UK” instructor in a London-based college. She was completing her degree in Turkey and was 49. During the pilot study, I asked the respondents whether or not the speakers were competent, and they stated that they could understand what was said. The respondents were confident about the speakers and the quality of their voices when asked after the pilot study. The audio recordings were randomised so that the same speakers were not heard consecutively by the listeners (Kircher 2016).

4.3 Procedure

Audio recordings of the two speakers telling a children’s story in two varieties: BHKr and MRKr were produced. The speakers were asked to listen to four different stories which were audio recorded (and broadcasted on YouTube) and then narrate the stories in both varieties. As the speakers said that they were self-conscious and it took them some time to adapt to each variety, they were recorded narrating the stories for five minutes each. Then I used *Audacity* to edit and capture one-minute segments of speech where the speakers were most fluent and relaxed. This was also helpful to prevent the listeners getting bored by listening to the same story. Although this may have affected the choice of wording and speech rate, participants in the pilot study did not realise that the same speakers were narrating the stories. The stories narrated were ideologically and politically neutral, though still related to Kurdish culture. However, it should be noted that one of the shortfalls of this approach is that no story is entirely ideologically free or neutral. The lexical items preferred by the speakers differed, and this, I would argue, might have affected the listeners’ perceptions.

A 5-point Likert-scale was used for each speaker in order to elicit the extreme opposites of the traits tested and to be consistent with previous studies such as those carried out by Kircher (2016). Questions that pertained to solidarity traits related to politeness, sense of humour, warmth, likeability, and sociability. Traits that pertained to status were intelligence, dependability, ambition; leadership qualities and intelligibility. These traits “represent the social group with which one identifies” (Ryan et al. 1987:9) or not. Ryan et al. (1987) argue that the dimensions of status and solidarity are considered to have “a universal importance” for the understanding of language attitudes” (Ryan et al.1987: 1073).

In addition to the Likert scale, where solidarity and status traits were evaluated, at the bottom of the page three qualitative questions were asked of the participants: (1) “Where do you think the speaker is from?”; (2) “What is the speaker’s occupation?”; (3) “Do you think the speaker is Alevi or Sunni?” These questions were asked in order to find out firstly with which dialect region the speakers were associated; secondly, what the social class attributions that respondents attributed to the speakers were. As there is a lack of research on the details of how social class categories are determined among the Kurds that I know of, I used the traditional system in the UK on the grounds that my participants live here. While determining the categories I use in this study, I took education and occupation into consideration and labelled my categories as high, middle and low level occupations. Higher professions involve occupations such as writers, doctors and dentists; intermediate professions pertain to teachers, nurses and small businesses; and lower professions refer to jobs such as waiters and shopkeepers. These categorisations were not asked through multiple choice questions; rather participants were free to write their occupations as they conceived them. The last question was asked in order to find out which belief (Alevi or Sunni) was associated with BHKr and which with MRKr. This question aimed at finding out whether or not the dichotomy of “our” language vs “their” language may be related to religion aside from the geographical factors. The answers were coded and categorised.

4.5 Response Sheet

Participants were informed that they would hear four different speakers (two male and two female) and that they should rate their personality traits on the basis of how the speakers spoke. Initially, a semantic differential scale (SDS) which had bipolar adjective scales, such as educated-not educated was prepared. A pilot study was run in order to see if participants had any difficulties with the response sheet. It happened that they found the SDS difficult to understand when evaluating the speakers. A second response sheet with a Likert-scale that had five intervals (5= agree strongly 4= agree mildly 3= don’t mind 2= mildly disagree 1=disagree strongly) was prepared for the actual study. Friborg et al. (2006:873) argue that a drawback of the SDS format is “the increased cognitive demand, hence introducing new errors in scores”. The Likert-scale was found to be easier to use for rating than the SDS by the participants. The response sheet was prepared in three languages, Kurmanji, Turkish and English.

4.6 Statistical Procedure

Demographic data about the 84 participants, regarding their age, sex, location, level of education and years lived in the UK were entered into SPSS. Variables such as ethnicity and religious affiliations are presented in univariate analysis through bar charts which indicate the percentage of people belonging to each categorisation. Responses to questions such as “where do you think speaker#1 is from?” are presented in bar charts using Microsoft Excel 2010.

Secondly, analyses of variance (ANOVAs) were performed using SPSS in order to determine whether or not gender and regional variation as two independent variables had an effect on respondents’ evaluations. This time the data was recoded before the ANOVAs were performed.

The ANOVAs were followed by t-tests. Paired t-tests were carried out using SPSS. The p-value for statistical significance was $p < 0.05$, for ten personal traits between BHKr female and MRKr female; BHKr male vs MRKr male; BHKr male vs BHKr female and MRKr female vs MRKr male speakers. The t-tests were aimed at finding out whether or not there was a statistically significant difference between the paired populations.

4.7 Respondents

The majority of respondents were aged between 26-40 (53%) and 41-55 (35.1%). The number of participants aged 18-25 (7.2%) was significantly low. Although equal numbers of female and male respondents were invited to the study, the majority of participants were male (74%), and females comprised 24% (2% missing) of the experimental group. [20 female and 62 male participants]

The majority of respondents had either a university degree (24.1%) or a diploma of higher education (23.3%). The study then looked at the employment of the respondents, using classifications adapted from the National Statistics Socio-economic classification². After their responses were coded and then categorized, the majority of participants had higher (34%) or intermediate professions (29%) and a very small number of them had lower professions (15%).

49% of respondents identified as Alevi and only 15% as Sunni. However, 26% identified as Shafi’i or Hanafi. The rest identified as other. This could be interpreted as the division between schools of Islam becoming clear in participants’ self-identifications. As this research focuses on the Alevi and Sunni beliefs, the division between Hanafi and Shafi’i schools of Islam needs further investigation. The rest of the respondents identified as Zoroastrian, Christian or as having no religion.

5 Attitudes towards BHKr and MRKr on the solidarity dimension

Repeated measures analysis of variance (ANOVAs) were conducted in order to find out whether or not the independent variables of gender, region and the interaction of

² <http://www.ons.gov.uk/ons/guide-method/classifications/current-standard-classifications/soc2010/soc2010-volume-3-ns-sec--rebased-on-soc2010--user-manual/index.html#5> (accessed October 2015)

gender and region affected the participants' evaluations of BHKr and MRKr. The ANOVA results show that the gender of the participants affected how they rated **female “ambition”**. The region of origin of respondents affected their ratings of **male “politeness”** and **male “intelligence”**. The combination of gender and region affected the ratings of **female “intelligibility”**. These results were statistically significant on a <0.05 level. For the purposes of ANOVAs, the regions were grouped as south corresponding to BHKr and northwest corresponding to MRKr

In order to examine how these traits were rated in terms of solidarity and status, paired t-tests were conducted. The next section deals with how Bohtan versus Maraş Kurmanji was rated considering the effects of gender and region on participants' ratings.

Table 2 shows the respondents' evaluations of the female and the male speakers in two different guises on the solidarity dimension. The evaluations of these traits were calculated on a $p<0.05$ level. The mean values show that the MRKr female speaker was rated significantly more favourably than the BHKr female speaker on “humour” and “likeability” traits. Whilst the BHKr male was rated more favourably overall than the MRKr male, only traits pertaining to “humour” and “sociability” were rated significantly higher.

Table 2 Paired sample t-tests of the evaluations of the female and male speaker in BHKr and MRKr on the solidarity dimension.

	Female Speaker		Male Speaker	
	Bohtan	Maraş	Bohtan	Maraş
politeness	3.67	3.78	4.02	3.77
humour	3.18	3.76*	3.61*	3.23
warmth	3.85	4.10	3.92	3.69
likeability	3.38	3.83*	3.69	3.49
sociability	3.52	3.75	3.78*	3.33

* score is higher and statistically significant ($p<0.05$)

Attitudes towards BHKr and MRKr on the status dimension

Table 3 Paired sample t-tests of the evaluations of the female and male speaker BHKr and MRKr on the status dimension.

	Female Speaker		Male Speaker	
	Bohtan	Maraş	Bohtan	Maraş
intelligence	3.56	3.59	3.89*	3.44
dependability	3.76	3.71	3.53	3.55
education	3.08	2.86	3.57*	3.11
ambition	3.17	3.32	3.17*	2.81
leadership	3.10	3.28	3.36*	2.76
intelligibility	3.91	3.78	3.86	3.73

* score is higher and statistically significant ($p < 0.05$)

Although the mean values show that the BHKr female speaker was rated more favourably on “dependability”, “education”, and “intelligibility” than the MRKr speaker, and lower for “intelligence”, “ambition” and “leadership” traits, paired t-tests on the status dimension show that **none of the traits were statistically significant** on the $p < 0.5$ level. However, the BHKr male speaker was found to be more intelligent, educated, ambitious and was overall rated higher for the leadership qualities.

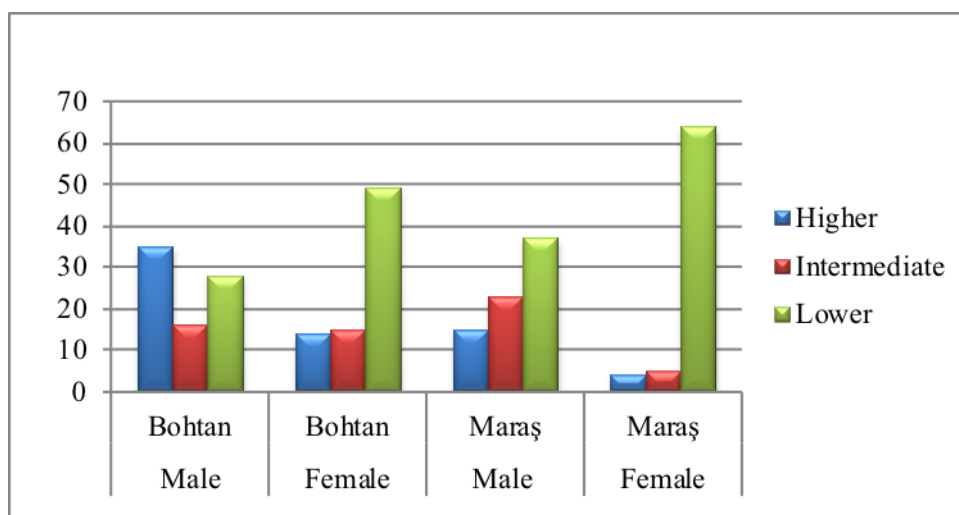


Figure 2 What is the speaker's occupation?

Figure 2 shows how the participants responded to the speakers' social class on the basis of how the speakers spoke. As demonstrated, the standard male speaker was affiliated with the higher professions as opposed to the female standard speaker. The female speaker was evaluated to have low profession jobs both in her BHKr and MRKr speaking. On the contrary, the male speaker was assessed to have a low profession only in his MRKr speaking. This might be interpreted as the ingrained gender prejudices in Kurdish speakers manifesting themselves in actual speech performance.

Table 4 Paired sample t-tests of the evaluations of the BHKr female and male and MRKr female and male on the solidarity and status dimensions

	BHKr Female	BHKr Male	MRKr Female	MRKr Male
politeness	3.67	4.01*	3.79	3.77
humour	3.16	3.61*	3.74*	3.22
warmth	3.82	3.94	4.06*	3.69
likeability	3.39	3.70	3.86*	3.50
sociability	3.51	3.78	3.66*	3.34
intelligence	3.54	3.90*	3.59	3.42
dependability	3.75	3.53	3.67	3.57
education	3.05	3.55*	2.89	3.09
ambition	3.13	3.16	3.28*	2.81
leadership	3.06	3.40	3.30*	2.76
intelligibility	3.93	3.89	3.82	3.74

* score is higher and statistically significant ($p < 0.05$)

Table 6 shows that on the solidarity dimension, ratings for only two traits were significant. The BHKr male scored higher than the female BHKr speaker on “politeness” and “humour”. Furthermore, the BHKr male speaker also scored higher on status traits, i.e., “intelligence” and “education”. As for the MRKkr variety, the female speaker scored higher than the male speaker on solidarity traits such as “humour”, “warmth”, “likeability” and “sociability”, as she also did for “ambition” and “leadership” on the status dimension. The BHKr male speaker was rated more favourably than the BHKr female speaker. The MRKkr female speaker was rated more favourably than the MRKkr male speaker. This could be because most participants were male in this study and they rated the BHKr male speaker more positively than the MRKkr male speaker because he was also evaluated to have a lower job. [Other studies show men prefer more nonstandard forms. This contradicts with other studies]. However, they seem to do the opposite with the female speaker. This may be because the BHKr male speaker was associated with power and prestige while the MRKkr female was rated more highly on most solidarity traits than on status traits. Further female and male speakers were rated differently on the status dimension: while “intelligence” and “education” were rated significantly differently pertaining to the BHKr speakers; “ambition” and “leadership” were rated significantly differently in relation to the MRKkr speakers.

The respondents were asked to identify where the speakers might be from. This question was asked in order to find out whether or not the respondents could categorise the speakers regionally according to the varieties they spoke. Although both speakers were from the same town and the same dialect region, namely the northwest dialect region in Turkey (as outlined by Öpengin and Haig 2014), the respondents evaluated the regions differently:

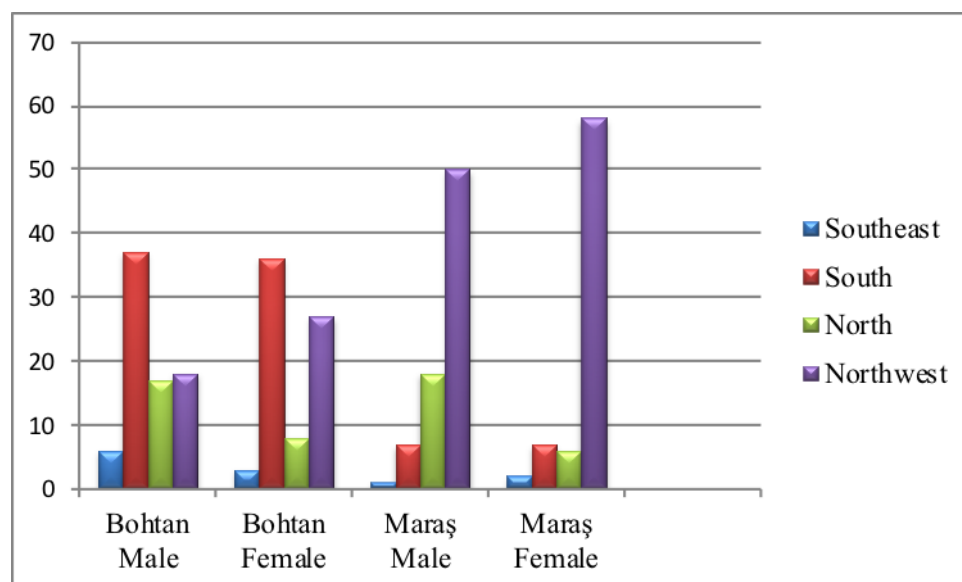


Figure 3 Where is the speaker from?

When asked about where each speaker was from, both the Bohtan male and female were evaluated as Southern by the majority of the respondents. In the same vein both

MRKr male and female speakers were evaluated as MRKr. Considering the results pertaining to the urban vs. rural traits, it could be concluded that BHKr speakers who were evaluated to be Southern were also evaluated as more urban than the MRKr speakers. In the actual study I asked the respondents to write the name of a city where they guessed the speaker was from. I categorised these regions on the basis of Öpengin and Haig (2014). Drawing on the perceptions of the listeners, BHKr corresponds to cities such as Mardin, Batman, Sirnak and Urfa. MRKr corresponds to cities such as Malatya, Sivas and of course Maraş. Beal (2006) argues that regional varieties are a strong marker of regional identities. Lippi Green (1994:165) argues that “accent is how the other speaks. It is the first diagnostic for identification of geographic or social outsiders”. This suggests that attitudes towards specific geographic locations determine who the insiders and outsiders are.

Religion is another identity marker, and language “may be used as a major tool for religions and cultures to maintain or form their identity” (Zuckermann 2006:237). The paired t-tests pertaining to the binary opposition of religious vs. not religious were evaluated by the participants very differently.

Table 5 Paired sample t-tests of the evaluations of female and male speakers on religious/not religious

Religion	Female Speaker		Male Speaker	
	Bohtan	Maraş	Bohtan	Maraş
	2.72*	2.46	3.04*	2.41

Both the standard female and male speakers were evaluated as being more religious than the MRKr speakers. Furthermore, paired t-tests pertaining to the BHKr female vs. MRKr male in Table 7 show that the BHKr female was evaluated to be more religious than the male speaker. Conversely, neither the MRKr female nor the MRKr male was found to be religious. This indicates that Alevi are not perceived as religious which is also a common stereotype. This is illustrated in figure 4.

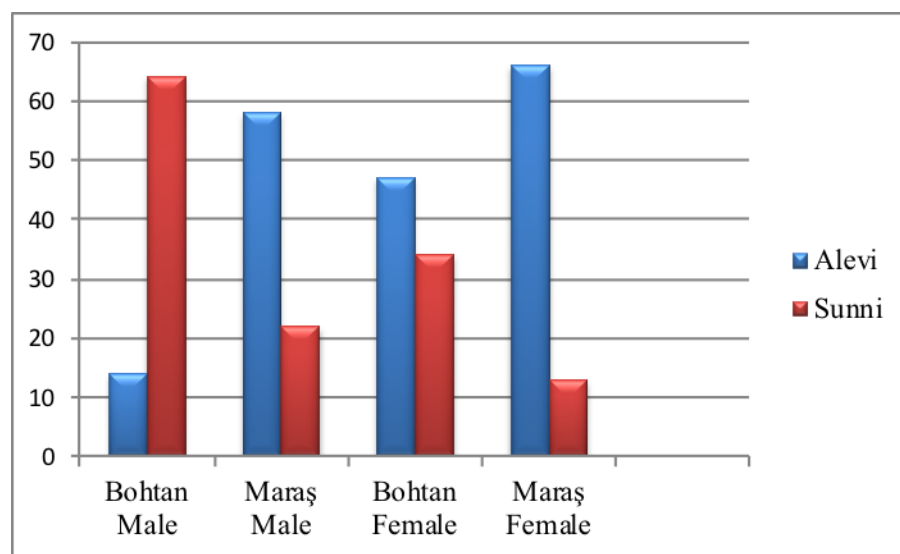


Figure 4 What is the religious affiliation of the speaker?

Figure 4 shows that the standard male speaker was evaluated as Sunni whereas the MRK_r male was evaluated as Alevi. By contrast, the BHK_r female was evaluated as Alevi by the majority of the respondents.

6 Discussion

The paired t-tests that compared BHK_r and MRK_r on the solidarity dimension present different results in regards to gender. While the MRK_r female speaker was rated significantly more favourably in relation to the solidarity traits than the BHK_r female speaker, the BHK_r male speaker was rated more favourably than the MRK_r male speaker in relation to the solidarity traits. This could be interpreted as a male bias towards the out-group since 43% of the participants were from Maraş and its surrounding areas as opposed to the 12% Bohtan, where the MRK_r male speaker was believed to be from. This contradicts what several theorists claim: Edwards (1977); Edwards and Jacobsen (1987); Giles (1973); Lambert et al. (1960) found that while speakers of a standard variety are rated more favourably along the dimensions of status, speakers of non-standard varieties received higher evaluations on the solidarity dimension. Secondly, paired t-tests on the status dimension show that none of the traits concerning the female speaker either in BHK_r or in MRK_r were statistically significant at the $p < 0.05$ level. However, there is considerable difference in how the male speaker BHK_r and MRK_r were rated. While the comparison of BHK_r vs MRK_r female showed nothing significant, ratings of the BHK_r vs MRK_r male show that the MRK_r male was rated more favourably.

Other studies such as Giles (1971; 1970) and Hiraga (2005) show that people rate standard varieties of English higher in status traits but lower in solidarity traits. Furthermore, the follow-up question also confirms that the female speaker was associated with lower professions in both speakers, whereas the Bohtan male speaker was associated with higher professions. This could again be due to male bias and the large number of males in the sample.

In order to answer the second question pertaining to gender on solidarity and status dimensions, paired t-tests were conducted to compare the BHK_r female with the MRK_r female and the BHK_r male with the MRK_r male. The BHK_r male was evaluated more positively for intelligence and education both of which are status traits. No ratings pertaining to the BHK_r female were statistically significant.

Other studies have shown that the speaker's gender has an influence on the attitudes of the listeners. Wilson and Bayard (1992) in New Zealand and Street et al. (1984) found that female speakers were rated lower on all traits. However, Van-Trieste (1990) reported that the highest ratings were given by female participants to male speakers and the lowest by male participants to male speakers among Puerto Rican university students. It was also found that there was no significant difference in ratings given to female speakers by either the male or female participants. It could be concluded that the gender of the speakers and listeners definitely plays a role in the perceptions of BHK_r vs MRK_r and the way in which the listeners evaluated the female and male speakers.

As for the third question pertaining to region, both the BHK_r male and female speakers were evaluated to be more urban than the MRK_r speakers. The responses to

the follow-up question, which asked participants to identify where the speakers might be from, show that both the BHKr female and male speakers were evaluated to be from the southern region. This shows that folk beliefs (beliefs held by nonlinguists) about region are prevalent in this sample. As discussed above, region is an important indicator of social identity and attitudes toward regional variation determine who is an insider and who is not.

The responses to the question on religion show that both the BHKr female and male speakers were evaluated as religious. Conversely, both the MRKr female and male speakers were identified as nonreligious. The responses to the question that was asked about whether the speakers were Alevi or Sunni demonstrate that both MRKr speakers were evaluated as Alevi and the male BHKr speaker to be Sunni. While the BHKr male speaker was identified as Sunni; the BHKr female (who was the same person who produced the MRKr speech sample) was identified as Alevi. Kircher (2009) (also Fuga 2002; Genesee and Holobow 1989) found that the speakers who spoke third were evaluated consistently differently from the other speakers. This seems to be a methodological issue that needs to be tackled in future studies. Nonetheless, drawing on these results it could be concluded that religious affiliations among Kurmanji speakers who identify as Alevi and Sunni have different linguistic features. This is interconnected with geographical location that is itself a result of religious affiliations.

7 Conclusion

This paper has shown that gender and regional identities affect how participants evaluate BHKr and MRKr speakers. Although the sample for this study is too small to make generalisations, it demonstrates that there is a significant distinction in attitudes towards BHKr and MRKr in the UK. Whilst the BHKr male speaker was rated higher on the status dimension, the BHKr male and BHKr female speakers were rated higher on solidarity levels. This shows that there is a clear bias on the listeners' side when evaluating these two varieties of Kurmanji.

More specific implications of the MGT are the notions of “us” and “them”: the sample shows that there is a clear dichotomy between the MRKr versus BHKr in terms of regional and religious identity as well as attitudes towards class and gender. The way in which individuals categorise themselves and others, the negative and positive values they attach to the speakers – favouring one group against another – are important aspects of social identity. Tajfel (1978; 1974); Tajfel and Turner (1986) argue that in-group identifications lead to stereotyping and prejudice against out-groups.

It could be argued that in-group and out-group identities affect language choices and language use. Although many MRKr speakers learn what is identified as “academic” or “proper” Kurmanji, that is, BHKr, their strong affiliations with the region and with the Alevi religion help them to form a distinctive Kurdish Alevi identity that affects their attitudes towards BHKr vs MRKr Kurmanji.

The results of this study demonstrate that BHKr is associated with the Bohtan region and MRKr is associated with the Maraş region. Although one cannot conclude that

Alevis speak differently at this stage, it seems very likely that both region and religion have an impact on the way in which Alevis diverge in terms of phonological and lexical differences.

The MGT results show that women and men are perceived differently. Although the sample in this study is too small to make generalisations and the fact that women and men have different voice qualities that can contribute to evaluations and perceptions of their production of BHKr and MRKr, the implications of the results could be summarised as: linguistic sexism seems to be relevant in Kurdish society, [similar to the US and Russian contexts] (Andrews 2003 also see Hassanpour 2001 for patriarchy in the Kurdish language). Although folk beliefs about women's and men's speech are often dismissed by linguists, as Preston (1999) argues, these beliefs have a great impact on social interaction, language attitudes and the status of women and men in the Kurdish community in the UK. Although women hold high-status jobs, (Author 2018), the results of the MGT show that both BHKr and MRKr female speakers were perceived to have low status-jobs. Given the fact that these attitudes do not reflect women's real life professions, the implications of these attitudes are that the place of women in Kurdish society continues to be subordinate.

Alevi identity is depicted as highly ambivalent and problematic in connection with their national identity. The results of the MGT shows that BHKr Kurmanji is associated with Sunnis whereas MRKr is associated with Alevis, who are an oppressed group. Secondly BHKr speakers were found to be more religious than MRKr speakers. This not only means that MRKr speakers are seen as nonreligious but also helps us to understand the controversies around Alevis. This can be interpreted to demonstrate that BHKr is affiliated with dominance and MRKr is associated with subversiveness, which possibility is often dismissed in Kurdish political discourse.

Finally, the investigation into attitudes among minority groups is important since attitudes play an important role in revitalisation, intergenerational transmission, survival of a variety and more importantly group identities. This study indicates that MRKr in the UK diaspora is in a fragile situation. When asked, many respondents (42%) stated that they wanted their children to learn all languages (Kurmanji, Turkish and English) and 23% wanted their children to learn Kurmanji only. These results were followed by Kurdish+Turkish (19%) and finally 3% of respondents wanted their children to learn English. Although these numbers indicate positive attitudes towards multilingualism, there is not a strong desire to transmit Kurmanji to the next generation. Throughout my fieldwork, too, children dropped out of Kurmanji lessons and were not eager to attend.

Recent correspondence with some MRKr speakers show that there is a small elite who use MRKr in their literary work. A film was made about MRKr and a couple of newspaper articles have been written in order to show the endangerment that this variety is facing. My community encounters also confirm that speakers employ a discourse of endangerment. Although there is no empirical data to confirm this, MRKr is highly stigmatised. There are Youtube videos made by the so-called BHKr who depict MRKr as an object of laughter and which have pejorative entertainment value.

Finally, studies concerning the intersection of language and religion in relation to language attitudes among Kurmanji speakers in the UK have been hitherto non-existent. Further analytical studies are needed to determine the sociolinguistic situation of regional varieties of Kurmanji in the UK as well as their interrelationship with social factors such as region, religion, gender and class.

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Appendix A: Matched Guise Test Questionnaire

MGT (English)

Respondent code: _____

Please listen to the tape and circle the number that indicates your rating of the speaker 1, 2, 3&4 and answer the following 3 questions.

5= agree strongly 4= agree mildly 3= don't mind 2= mildly disagree 1=disagree strongly

polite	5	4	3	2	1	not polite
intelligent	5	4	3	2	1	not intelligent
good sense of humour	5	4	3	2	1	no sense of humour
warm	5	4	3	2	1	cold
dependable	5	4	3	2	1	not dependable

likable	5	4	3	2	1	not likable
educated	5	4	3	2	1	not educated
ambitious	5	4	3	2	1	not ambitious
sociable	5	4	3	2	1	not sociable
has leadership qualities	5	4	3	2	1	has no leadership qualities
intelligible	5	4	3	2	1	not intelligible
religious	5	4	3	2	1	not religious
urban	5	4	3	2	1	rural

1. Where do you think the speaker is from? _____
2. What is her/his occupation? _____
3. Is the speaker Alevi or Sunni? _____

About you

Please circle the answer that best fits your situation.

1. What is your age?

1=25 or under 2= 26-40 3= 41-55 4= 56 or older

2. What is your gender?

1= Female 2= Male 3=Other

3. How long have you lived in the UK?

1= 5 years or under 2= 6-10 years 3= 11-15 years 4= 16 or more

4. Where do you live?

5. What is the highest degree or level of school you have completed?

1= No education 2= Primary 3= Secondary 4=High School 5=Bachelor's degree
6= Master's Degree 7= Doctoral Degree 8= Other _____

6. How would you describe your ethnic identity?

1= Kurdish 2= Turkish 3=British Kurdish 4=Other _____

7. How would you describe your religious affiliation?

1= Alevi 2=Sunni 3=Non-religious 4= Prefer not to say

8. Which language(s) do you identify yourself most?

1= Kurdish 2=Turkish 3= English 4=Other_____

9. What language would you like your children to learn?

1=Kurdish 2= Turkish 3=English 4= All three

10. What is your first language/ mother tongue?

1= Kurdish 2= Turkish 3= English 4=Other _____

11. Do you speak Kurdish? _____

12. What is your level of Kurdish?_____

13. Where were you born? _____

14. What is your occupation? _____

15. What do you believe this study was about? _____

This experiment is anonymous. However, if you would like to talk to the researcher about any of the questions, please feel free to contact her by putting your name, address or phone number here. Please write any other comments you have. Thank you!

Name:

E-mail/Telephone number/ Address:

MGT (Kurmanji)

Beşdar No: _____

Ji kerema xwe guhdariya qeyda dengî bikin û axivkerî (1,2,3,4) hun di pîvekê de li ku cih bikin wê numerayê gilover bikin.

5=Ez bi temamî pejirîn im 4= Pişkî pejirîn im 3= Ez ne arîxen im 2= Ez pişkî ne pejirîn im 1=Ez qet na pejirîn im

pir kubar e	5	4	3	2	1	qet ne kubar e
pir aqilmend e	5	4	3	2	1	qet ne aqilmend e
henera wî/ê ya heneka pir e	5	4	3	2	1	henera wî/ê ya heneka qet tune
pir xwîngerm e	5	4	3	2	1	qet ne xwîngerm e
pir pêbawer e	5	4	3	2	1	qet ne pêbawer e
pir xwînşîrîn e	5	4	3	2	1	qet ne xwînşîrîn e

pir perwerdekirî ye	5	4	3	2	1	qet ne perwerdekirî
ye						
pir bi hêrs e	5	4	3	2	1	qet ne bi hêrs e
pir civakî ye	5	4	3	2	1	qet ne civakî ye
teybetîyê wi/ê yê derîkeşîyê pir	5	4	3	2	1	teybetîyê wi/ê yê
derîkeşîyê qet tune						
pir fehmbare	5	4	3	2	1	qet ne fehmbare
pir oldare	5	4	3	2	1	qet ne oldare
pir şaristanî ye	5	4	3	2	1	qet ne şaristanî ye

1. Li gorî we axivker ji kuderê ye?
2. Li gorî we karê axivker çiyê?
3. Li gorî we axivker sunî ye an jî elewî ye?

1. Temenê we?

1= 25 an jî jêr 2= 26-40 3= 41-55 4= 56 an jî jûr

2. Zayenda we?

1= Jin 2= Mêr 3= Din

3. Hûn çiqase li Britanya dijîn?

1= 5-10 sal 2= 11-15 sal 3= 16 an jî pirtir

4. Hûn li kîjan bajarî dijîn? _____

5. Dibistana kû herî bilind a hûn jê mezûn bûne?

1= Min perwerde ne standîye 2= Dibistana seretayî 3= Dibistana navîn 4= Lîse

5= Zanîngeh 6= Lîsansa bilind 7= Doktora 8= Din _____

6. Hûn nasnameya xwe ya etnîk çawa binav dikin?

1= Kurd 2= Tirk 3= Ingilîz-Kurd 4= Din _____

7. Hûn xwemaliya xwe ya olî çawa binav dikin?

1= Elewî 2= Sunî 3= Şafîî/ Hanîfî 3= Ne oldar 5= Naxwazim bêjim
6= Din _____

8. Hûn piranî xwe bi çi zimanî terîf dikin?

1= *Kurdî* 2= *Tirkî* 3= *Ingilîzî* 4= *Kurdî-Tirkî* 5= *Tevde*

9. Hûn dixwazin zarokên we çi zimanî hûn bibin?

1= *Kurdî* 2= *Tirkî* 3= *Ingilîzî* 4= *Kurdî-Tirkî* 5= *Tevde*

10. Zimanê we yê zikmakî kijan e?

1= *Kurdî* 2= *Tirkî* 3= *Ingilîzî* 4= *Kurdî-Tirkî* 5= *Tevde*

11. Hûn bi kurdî di axivin?

1= *Erê* 2= *Na*

12. Hûn kurdî di çi astê de di axivin?

5= *Pir baş* 4= *Baş* 3= *Navîn* 2= *Xerab* 1= *Pir xerab*

13. Hûn li ku hatine dinê?

14. Karê we?

15. Li gorî we ev xebat derheqê çide bu?_

16. We di çar qeydên dengî de tiştek neasayî ferq kir?

Di vê lêkolînê de navê we nayê bi karanîn. Lê belê tiştek ku hebe hûn ji lêkolîner bipirsin an jî bixwazin bêjin ji kerema xwe navê xwe û melûmatên xweyên danûstandinê li vir binivîsin.
