

Welat Zeydanlıoğlu

Turkey's Kurdish language policy

example of application of concepts in language policy

similar (albeit less extreme) examples are Australia (indigenous communities) and Japan projecting a mono-linguistic image of itself (reality is quite diff.)

Abstract: This article examines the Turkish state's assimilationist policy towards the Kurds and the Kurdish language in Turkey. It studies how the Turkish nationalist elites, the Kemalists, have throughout the 20th century systematically suppressed the Kurdish language as part of their aim to construct a homogenous nation-state of Turkish speakers. It shows that this linguicidal policy was strongly informed by the traumatic collapse of the Ottoman Empire and the consequent Kemalist emphasis on complete ethno-linguistic homogeneity as criteria for being "Turkish", "Western" and "civilised". The article discusses the various "Turkification" strategies of the authorities, such as banning the Kurdish language, the denial of the existence of the Kurds, changing the names of towns and villages, the forced re-settlement of Kurds and the assimilation of Kurdish children. It critically analyses the recent developments in Turkey's Kurdish language policy and the reform efforts of the current government as part of the country's EU candidacy. The article reflects however, that whilst looking good on paper, these reforms have had little impact in reality and Kurdish speakers in Turkey are still systematically denied their basic human and linguistic rights.

Keywords: Turkey; Kurds; Kurdish question; Kemalism; linguicide

China's treatment of Uyghur Muslims: case in point

Jonathan Mann:
language rights
are intrinsic to
human rights

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linguistic genocide: kill the language they speak which forces them to assimilate with dominant forces.

law, language, language of law, laws on languages

1 Language and the making of the Turkish nation

As the Ottoman Empire gradually fragmented and what remained of it was transformed into the Republic of Turkey following the Treaty of Lausanne in 1923,¹ the Turkish nationalist cadres that established this new state inherited a population diverse in terms of ethnicity, language and religion. Although some homogenisation had been achieved following the Armenian genocide (1915–1917) (Akçam 2004; Bloxham 2005a; Dadrian 2004), which largely ended the Armenian presence in Anatolia, and the exchange of more than two million people between Greece and Turkey (1923) (Aktar 2000: 17–66), Turkey continued to remain a

1 For the Treaty of Lausanne see: <http://www.mfa.gov.tr/lausanne-peace-treaty.en.mfa>.

Turkeys Kurds In Perspective

JS Bruner



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