



## Language and Gender: Sexism in Kurdish Language (Mukriani<sup>1</sup> Dialect)

*Manijeh Mirmokri<sup>1</sup>*

*Ahmad Ahmadian<sup>2</sup>*

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### Abstract

Language is a social phenomenon and reflects the existing beliefs in a community. It is possible to discover the institutionalized beliefs, orientations and ideologies through study of language even in case of male and female relationships. This research attempts to discuss the sexism or non-sexism of "Mukriani Kurdish" through compilation of male and female adjectives as well as terms of address. To this end, a number of widely used idioms, proverbs and terminologies were analyzed from among 7000 words in two books of (Hedi, 1999) and (Fatahi Ghazi, 1986). The results showed that Mukriani Kurdish is sexist and application of sexist language among individuals depends to a great extent on their gender, age, occupation, qualification and social class. Moreover, failure of educated individuals to use such language may be due to their lack of familiarity with linguistic terms as a result of studying in a language other than native language.

**Keywords:** Sexist language, Sexism, Mukriani Kurdish, Patriarchy, Dominance, Feudality

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1Manijeh Mirmokri : PhD student of general linguistics in Azad university of Sanandaj(  
[manijeh.mirmokri@gmail.com](mailto:manijeh.mirmokri@gmail.com))

2 Ahmad Ahmadian : PhD student of general linguistics in Azad university of Zanjan  
([ahmadyan52@gmail.com](mailto:ahmadyan52@gmail.com))

<sup>1</sup>- Mukriani has been the name of a region since early 14th century that comprises a land consisting of Salmas, Urumiah, Oshnuyeh, Lajan, Naghadeh, Piranshahr, Shahindej, Mahabad, Miandoab, Bukan, Maragheh, Sardasht, Baneh and other regions that form the majority of areas in West Azerbaijan and Kurdistan.

## INTRODUCTION

Most languages have evolved throughout history in masculine-based communities dominated by patriarchal rules. In traditional societies or those in transition, or sometimes even in industrialized and modern societies, men are portrayed as dominant, active, courageous and powerful humans playing diverse and significant roles the success in which requires professional expertise, competency, logic and authority. In contrast, women are usually characterized as subordinate, passive, obedient and insignificant characters appearing in irksome and lackadaisical roles imposed on them due to their gender, emotions and the belief that there are uncomplicated.

Gender inequality runs its roots deep in history. This phenomenon emerged in the origins of ancient civilization of mankind when the initial division of labor took place between men and women, and has then become conspicuous in various areas of human life. Masculine economic and social structures consolidate the inferiority of women. Media, fairytales, poems, proverbs and social roles that use language as their main means to convey what is intended, may consolidate and validate the unequal images of men and women. Linguists believe that in addition to its function in conveying of message and communicating, language is an important means to wield power. Thus, linguistic studies at different levels may disclose beliefs and attitudes, prevailing power, social or political system dominating the community and many other concealed facts. This study tries to analyze sexism or non-sexism of Mukriani Kurdish by relying on language elements such as terms of address, terminologies and particular adjectives that describe the characteristics of men and women. For this purpose, phrases and vocabularies stipulated in “Jafar Husseinpour” ’s (1999) “Language of Mukriani Women” as well as comprehensive compilation of “Qader Fatahi Ghazi”(1986) called “Kurdish Proverbs and Sayings” are used, while (Henbane Borine) thesaurus written by “Abdolrahman Sharafkandi”, known as (Hejar) and other reference textbooks were studied in order to control the meanings and stemming of a number of lexical phrases.

### Review of studies on language sexism

The relationship between language and gender has attracted a lot of attention to itself. Numerous researches have been conducted with regards to different levels of language in order to discover and analyze the relationship between gender and language. What draws more attention to the issue of language and gender, is sexism in language.

Wodak noted that “*The term 'sexism' was coined in the 1960s, probably by analogy with the term racism, to describe 'discrimination with in a social system on the basis of sexual membership'*” (Wodak1997:7). In Litosseliti’s words, *sexism makes sense within a historically hierarchical relationship between men and women, where one is the norm, and the other marked as 'other' or 'inferior', and in relation to a wide range of social practices where women ( and in some cases men) are exploited, manipulated or constrained because of*

*their sex*" ( Litosseliti, 2006:13). "Lakoff" suggested that "*sexism in our society is often reflected in our language* ( Lakoff, 1973:2 ).

"Graddol and Swann (1989:96) define sexism as any discrimination against women or men because of their sex, and made on irrelevant grounds. In a similar way, Cameron (1985:72) defines sexist language as language that contains a lexicon and a grammatical structure that excludes insults or trivializes women.

Miller and Swift (1970) suggested beginning a movement to use a non-sexist language. They asked to reform English usage and its relationship to the status of women. They were opposed to language that, they said, relegated women to a secondary status. They considered the English language to be sexist, degrading, and oppressive to women. This is while some argue that "sexist language is not sexist". Proponents of this idea believe that there is no malicious intent in application of these "generic" terms, but it is the addressees that misinterpret them.

"Jakobson" (1995) has studied the appearance of gender in application of subjects and terminologies that specify an occupation and has proposed recommendations on modification and obviation of sexism in English. In return, "Foli" (1997) has considered the infrastructures of sexism and believes that culture determines gender in language. This is produced, perceived and conveyed via language (Foli, 1997)."Godvard" and "Peterson" (2000) have also discussed gender in a book called "language and gender" and have analyzed the thought of English-speaking individuals in extensive application of terms such as "man" in the area of occupations and have suggested a "concealed gender" in case of application of subjects such as "thing" for something like a "vessel". And "Rockwell"(1981) says "Language has been defined as sexist when it stereotypes by sex-role (Pepitone-Arreola-Rockwell, 1981) and is not related to inherent biological differences.

On the other hand, Persing suggests that sexist language can be defined as "*any verbal or nonverbal act that precast either female or male into roles on the basis of sex alone. Conversely, then, nonsexist language communication is any verbal or nonverbal act that does not precast either male or female into roles on the basis of sex alone*" (Persing, 1978, p. 1). Spender(1985: 144) also claims that males have had far more power in society, and this has included the power to enforce their view of the world. She, moreover, remarks that there is sexism in language, it does enhance the position of males, and males have had control over the production of cultural. And finally for Braggin noted that *a statement is sexist if it creates, promotes, constitutes and exploits any irrelevant or impertinent marking of the distinction between the sexes* (Braggin, 1981).

Many evidences have suggested close relationship between sexism of language and culture of a society. "Foli" (1997) believes sexism to be culture-based and suggests that the contrast and discrepancies between the two genders is completely natural. But sexism is a way of thinking formed in the culture of a country and promoted among people as known stereotypes. The Sapir-Whorf Hypothesis of Linguistic Relativity (Carroll, 1956) posits an affinity between the language of a given culture and its behavioral norms. Rather than suggesting that language directly causes particular behaviors, Sapir and Whorf postulated that the meanings people ascribe to language influence their interpretations of it. Language affects

their perceptions of reality and, ultimately, the ways in which they see themselves and the world (Lakoff, 1973; Miller & Swift, 1988). As "Li" (2006) suggests, all languages enjoy a level of sexism as he brings examples of Afghani and believes that fairytales and proverbs are enriched resources the study of which would reveal the depth of sexism in Afghani. He considers proverbs as fundamental abstracts of language that reflect the ideologies of a society (Li, 2006). Cameron (1980) suggests that male-based images in the entire research conducted on language and gender are considered as an "unmarked" criterion that females are deviated from.

As Hassanpour(2001) points out research about patriarchy and language in Kurdistan is at a very preliminary stage. Apparently, the earliest investigations began in the Soviet Union, where students of Kurdish society usually paid attention to the structures of feudal-tribal patriarchy and 'matriarchy'. For instance, Avdal(1948, quoted in Dzhilil ,1987:29) examined, on the basis of 'ethnographic and folklore material,' the position of Kurdish women in the patriarchal family. He also briefly studied 'Patronymy' among the Kurds of Armenia in the 19th century'(Avdal,1959;Hassanpour,2001,232).In a chapter called "Reproduction of Patriarchy in Kurdish Language", Hasanpour (2001) in his work discusses Kurdish as a social phenomenon used to pull the strings and retain the power social classes, sexual dominance and the like (Hasanpour, 2001).

### **A Brief Summary on Kurds and Kurdish Language.**

Kurdish is an Indo-Iranian language which is a branch of Indo-European family with nearly 25 to30 million speakers in regions of Iran, Iraq, Syria, Turkey, Armenia and also Azerbaijan. Kurdistan was once split between Ottoman and Safavid empires as a result of Zuhab Treaty in 1639 and then split for the second time between the countries of Syria, Iraq, Iran and Turkey subsequent to Lausanne Treaty in 1922 (Khoshhali, 2007). Most religious Kurds [also Mukriani People] are Muslim of the Sunni denomination (Encyclopedia Britannica 2007).

*"Grammatical gender" is almost absent in Sorani Kurdish. Traditional and descriptive studies of standard Sorani and its sub-dialects emphasize the lack of gender distinctions in phonology, morphology ( pronouns, adjectives, adverbs, verbs and particles), and syntax. None of these studies deals with the dynamics of the semantic system. Writing about the gender of nouns, one of the best descriptive studies of Sorani dialects noted: ' there are no inflective morphemes, and hence no distinction of Grammatical gender or case. In the system of Vocative endings, however, a distinction of natural gender is observed' ( MacKenzie,1961:56-7). For example, the ending -e is used for 'naturally ' gendered nouns, like, in "Kuře!" (Boy!) and "piyaw!"( Man!), and - ê is used in and " kiçê!" ( Girl!) or "xuşkê!"( sister!) ( Hassanpour,2001: 232).*

It should be noted that the vocative case of this principle would be disturbed when used in intimate plural form. For instance, when we say "kuřîne!"(Boys!) or "kiçîne!"(Girls!), both masculine and feminine nouns end in -e suffix which would obliterate their distinction. This distinction does not exist in some sub-accent in singular second person form such as "piyweke!"(The man!) or "jineke!"( The Woman!). Although there is no grammatical sexual distinction in Mukriani Kurdish, yet patriarchal order overshadows this language in terms of semantics. Nowadays Kurdish is written in Latin alphabet as used in Turkish while it is also written in Arabic alphabet. Latin alphabet is used in this research in order to write the samples.

## RESEARCH METHODOLOGY

**Type of Research:** This is a descriptive-analytic research. The linguistic data are first described in this research and then the reason for their application by different people in society is analyzed.

**Data Collection Method:** Linguistic evidence was obtained through study of various books and taking notes from speech of people of different ages in a variety of situations. First, those expressions, terminologies, proverbs, phrasal verbs and adjectives that had been pigmented with sexism were derived from the books. They were then studied in order to facilitate the work in different stages. Name of author, year published and page number are cited in front of each term and as this researcher is a native Kurd, her own linguistic experiments and field studies are marked as " researcher's work".

**Research Problems:** One of the obstacles and problems in conducting this research was lack of scholarly resources on Kurdish language especially in terms of language and gender.

**Expectations from Current Research:**It is expected that this research would pave the way for more profound and comprehensive studies, leading to establishment of non-sexist thought in this language to enforce social alterations and democratization. These criteria help examining the linguistic entities of the texts, which lead to uncover the ideologies lying behind these texts.

## DATA ANALYSIS

The linguistic analysis carried out in this research is mainly based on certain feminist views and some principles of critical discourse analysis.

1- The term "**Piyaw**"(man) in Mukriani Kurdish is a "generic" pronoun used to refer to both male and female as is the case with most languages in the world. Hassanpour (2001) cites Chit(1997) that this term in Kurdish refers to 'human being' as it indicates both men and women. As Spender suggests, application (man) to implicate 'human' would hinder the image of women as only men come to mind. Examples of Mukriani Kurdish in this sense are:

- 1) [ **Piyaw** debê paşa řujî le bîr bê]. Man should future day in mind be

**English equivalent :** (Everyone should have a plan for future)

2) [**Piyaw** kuştin].

Man to kill (v)

**English equivalent :** Homicide

3) [**Piyaw** xirap kirdin]. Man bad to make

**English equivalent:** Put somebody down

4) [**Piyaw** debê de qafî xoy da qisan bika].

Man should in time itself capacity to talk

**English equivalent:** One must be well-spoken

2. According to patriarchal belief system of Kurdistan, women have great potential for wrongdoing and fallibility. Inequitable authorization of power between men and women as well as dominance of men over women and their body have intensified these opinions to the extent that this relationship is projected in language. Women are seductive and tempting and always at the center of accusation, while what is considered an indictment for women is deemed as responsibility, masculinity and sometimes honor for men. Expression of love to opposite sex or behaving in contrast to cultural norms would lead to attribution of such qualities to women. Note these phrases:

6) [**Pêxuş**] She who likes ...

**English equivalent:** Crazy for sex( sex- addicted female)

7) [**Kune maker**] Old she-ass

**English equivalent:** Old women who is Crazy for sex / old also means experienced

8) [**Heya tikaw**] Bash dropped

**English equivalent:** Unchaste

9) [**Berbûkî nawe**] Bridesmaid not need

**English equivalent:** Needs no crash course (means she's seasoned and a veteran in sexual intercourse)

10) [Manga bekel] Cow hot /to have a rut

**English equivalent:** Milk cow gone horny in mating season (refers to society's imagination of a woman who seeks sexual relationship with men)

11) [Dêle beba] Bitch puffy

**English equivalent:** Horny chick

12) [Fota - y hemamê] Bathing-cloth -(of) bath

**English equivalent:** Sleep around slut (refers to a woman that has sex with every one)

3. Plucky women also experience linguistic violence with phrases such as following in patriarchal system wherein men have the last word and dominate everything.

13) [Jin eger derîda derî bê- heyayî îlaci naye]

Woman if show out impudence remediable not

**English equivalent :** Once unleashed, she's out of the zone

14) [dêle hêndey rû medeye rûy dekrêtewa]

Bitch is she face not give face her open will

**English equivalent :** Never unleash that whore

15) [Dêle dir] Bitch ripped

**English equivalent:** Impure ( an unchaste woman)

16) [Ziman dirêj] Tongue long

**English equivalent :** randy

17) [Selîte] Shrewish

**English equivalent:** jezebel

18) [Dim heraş] Mouth disjoined

**English equivalent:** Randy

19) [Canane] jezebel

**English equivalent:** Jezebel

20) [ Xat kelega] Lady bull

**English equivalent:** Ass bull

21) [Xasû bezên] Mother- in – law put down

**English equivalent:** She puts down her mother – in – law

4. Another issue that we need to note for analyzing Data, is Gender stereotypes. As we know, Gender Stereotypes are widely held beliefs about the characteristics and behavior of women and men (Manstead et al,1999). Empirical studies have found widely shared cultural beliefs that men are more socially valued and more competent than women in a number of activities (Wagner& Berger, 1997). For example, Susan Fiske and her colleagues surveyed nine diverse samples from different regions of the United States. Fiske found that members of these samples, regardless of age, consistently rated the category of "men" higher than the category of "women" on a multidimensional scale of competence (Fiske; et al,2002). Patriarchal ideology in feudal and tribal systems, as Spender (1980) suggests, has inculcated the legendary prevalence of men in both genders. Moreover, the Islamic teachings consider both inheritance and ransom of men two times that of women. Men are not faultless in establishment of this self-righteousness. The economic burden that is mostly upon men has delegated the majority of authority and power to men and all of these lead to more authenticity of men compared to women with men considered as upper-class. The exiting linguistic evidence are discussed to prove this assertion.

22) [Kuř pişte] Son back(is)

**English equivalent:** Semen of son , Generations are on( perpetuity of a clan rests on their male descendants)

23) [ Kuř(it) ne-mrê] Son ( your) not die

**English equivalent:** May your son live forever

24) [Be daik( î) kuřan bî] to mother (of) sons be

**English equivalent:** give birth to boys

25) [Babanit xirap nebê] Father(your) destroy not

English equivalent : Your phylum should be ruined

26) [Kuřêkî dênê] Son ( one) costs

**English equivalent:** Worthy fellow

27) [ Xot le segî har (û) le jinî bê heya biparêze].

Yourself from dog rabid (and) woman unchaste keep

**English equivalent:** Protect yourself from rabid dog and unchaste woman.

28) [Jin malî nêw jêgaye]. Women belong to bed

**English equivalent:** Women feed off men

5. Even when women are praised in Kurdish, the adjectives used to describe them are male qualities in a positive sense:

29) [Sad piyawan dênê] One hundred Men cost(s)

**English equivalent:** Worth a hundred men

30) [Le piyaw piyawtre] Than man man(more)

**English equivalent:** She is more valiant than men.

31) [Şêre jin] Lion woman

**English equivalent:** a brave woman

32) [Nêre jin] Male woman

**English equivalent:** Tom woman ( brave or mannish)

5. Exactly as opposed to what was mentioned in the 5th conclusion, attributes are used to remonstrate, reprehend or humiliate men that reflect their femininity. Thus, addressing women as men is their adoration and addressing men as women is considered an insult. Social and cultural background is prepared for these linguistic evidences such that women use these linguistic elements on many occasions. Read:

33) [Jinanile] Women like (small)

- 34) [**Le jin Tirsenoktre**] Coward(is) woman  
 35) [**Qale kice**] Abbreviated (qader) girl (is)  
 A man with girlish manner

- 36) [**Kicani**] Girlish  
 37) [**Ker be jo u jin be dro**]  
 Donkey for Barley & woman for lie

**English equivalent:** Donkey eats barley and woman lies

- 38) [**Jin nebay dû qisem degel dekirdî**]

**English equivalent:** No man-talk with a bender like you.

6. In the traditional structure of Kurdistan community, remaining unmarried, getting divorced, having a deceased husband or becoming a widow are all regarded with negative and pejorative approach. While the opposite bears no negative consequence for men and there are no particular terminologies or linguistic evidence found for men as is the case with women. Social wariness towards widowed women is intensified due to broken hymen and non-prohibited sexual intercourse:

- 39) [**dêle tirşaw**]

**English equivalent:** Spinster

- 40) [**kes tey neřiyawe**]

**English equivalent:** No one has banged her (no one had desire to fuck her)

- 41) [**qeyre kiç**]

**English equivalent:** She's over the hill

- 42) [**telâq diraw**] She (Is ) divorced

**English equivalent:** divorced

- 43) [**bêvejin**]

**English equivalent:** Widow

7. In structures such as following in this part that are known as passive structures the dominance and ownership of men over body and spirit of woman is revealed. Women are deprived of masculine body and lack any typical masculine characteristics. Masculine indicators in patriarchal attitude deeply influence both language and culture. In such structures, men are subjects and women are objects. The reason for such subjectivity may either be religious or economic. Islam deems men as the main authority and owner of women. Islam teachings emphasize on women's obedience of men while Islamic laws entitle men to marry up to four women in case they have sufficient economic power. Economic power is another factor that leads to subjectivity of men. Men marry women, but women are married to men. Men may divorce but women are divorcees. Men propose, but women are asked for their hand. Man buys, woman consumes. And even when a woman rebels against her father and brother in a patriarchal system or revolts for her love or escapes with his beloved man (**radu kawtin**), man abducts her (**jin halgrtn**) while woman is being abducted (**jin hênan**), man leaves while woman follows in his footsteps, (man) is and (woman) is a follower. Researchers such as Fishman (1980) and Spender who are followers of authority and dominance in their studies consider the high economic potential of men as a factor that has penetrated language and led to defeat of women against language as men overcome them.

44) [**Jin henan**]. woman bringing

**English equivalent:** Marry ( wed)

45) [**Jin mare kirdin**] Woman dowry doing

**English equivalent:** Get engaged

46) [**Jin helgrtn**] Woman picking up

**English equivalent:** have her to escape from home ( abduct a woman )

47) [**Ředû kewtin**] Follow go

**English equivalent:** runaway with someone

48) [**Řifandin**]

**English equivalent:** abduct a woman

49) [**Be mêrd dan**] To husband give

**English equivalent:** Espouse

50) [**Be bûk birdin**] As bride take

**English equivalent:** Taking bride

51) [Xwazbêni kirdin]

**English equivalent:** to woo (ask for a woman's hand/ proposal)

52) [Jin be jine pê kirdin] Woman to woman with doing

**English equivalent:** exchange two daughter (woman) between two family (wife swap)

53) [Be jin çûn] As woman gone

**English equivalent:** is exchanged with other woman

54) [Bûk gwestinewe] Bride Transferring

**English equivalent:** Wedding

55) [Talaq dan] Divorce giving

**English equivalent:** Made her divorce

56) [Talaq wergirtin] Divorce getting

**English equivalent:** asking for divorce (by woman)

8. Phrases such as (**řû sûr bî**), (**bûkî sûr**) and (**bê bin**) in Mukriany Kurdish that refer to preservation and protection of hymen as a proof of no sexual intercourse prior to marriage are commonly used. The term "RED" refers to the color of blood when virginity is lost. The word (**Tara**) is the name of a red-colored veil worn by the bride when she is unveiled among groom's family as a sign of her virginity. Sometimes lack of hymen would also lead to murder of the mistress by either the groom or her own family who believe that they have lost their honor and reputation. This is while there are no such restrictions for men as they would not be accused or questioned in case of having had sexual relationships with numerous women prior to marriage. Dominant cultural norms in traditional community of Kurdistan have always enforced strict measures on women rather than men. Before the intricate and vigilant eyes of ethical observers, body of a woman has turned into a tool to prove the virile beliefs in line with fallibility of women while generalization of such a supposition during the socialization process has intoxicated the self-esteem of women to the extent that they also take steps towards oppression and cruelty against their own kind.

9. In phrases like "**jin be jine kirdin**", "**be jin dan**", "**be jin çûn**" (exchange one daughter from a family to a daughter from other family), that express a tradition which has highly diminished. In these phrases, not only the dominance of men over women is conspicuous but also dominance of a group of men over another one may be observed in a patriarchal system. This is a sort of exchange whereby a girl from one family may be swapped with a girl from another family based on family interests or policies, or a boy from one family may abduct a girl from another family in return for which that girl's family may ask for another girl. Sometimes girls are of different ages and sometimes the second partners exchanged in return for the first couple have no passion for each other and this is where not only women suffer from trauma but also men would become victims of such tradition. A fee called "**berxwên**" (blood money), will be demanded by the girl's family in case the opposing family that has abducted their daughter has no girl of their own. Sometimes all these incidents turn into tragedy when men's "jealousy" does not withstand such a "shame".

10. "Jealousy" is the proof of a man's "masculinity" as its measure either promotes or downgrades the respect for a man. Men who lack the required "jealousy" or do not dominate and control their women as required by the society and cultural norms are referred to as "coward", (**bêxîret**) or (**napiyaw**), (**bênamûs**) (mil pan). All these linguistic phrases represent the dominant culture. A look at newspaper headlines that reflect the news about honor killing in Kurdistan and also the high number of women killed by "jealous" men in Kurdistan may also reflect the significance of this word in this language.

11. Believing in "feeble-mindedness", "unreliability" and "weakness" of women are among the common stereotypes in this cultural context like many other communities as the linguistic evidences also suggest these beliefs:

57) [**Jin aqlî le koşî daye hestê lêy berdebêtwê**]

English equivalent: Women talk out their vaginas

58) [**Jin aqlî tewew nîye**]

English equivalent: Women have no commonsense reasoning

59) [**Jini aqlî peyda nabe**]

English equivalent : No sapient woman found

12. Even outrageous women with political and partisan roles in Kurdistan over so many years have not been able to debilitate common clichés with regards to weakness of women as women are still called the "weak sex" in Kurdish:

60) [**Jin dawêni xoy lê dujmne**].

**English equivalent:** Women are self-immolators

13. Phrases like “**hewêy be ser hawtuwe**”( she has taken a rival wife ) or “**hewsari**”(rival wife tolerance) that reflects the suffering and difficulties due to addition of another woman as second wife. These terminologies reveal ruthless gender discrimination that linguistic evidences sometimes fall short of describing. Many untold stories are buried along with those phrases not described by language. As Hassanpour(2001) says: While Kurdish women may be murdered for adultery, no similar treatment is dished out to Kurdish men for the same act (Hassanpour,2001). Honor crimes have no place in a modern society.

## DISCUSSION AND CONCLUSION

Terminologies discussed in this research along with the review of sexism in Kurdish altogether show that Mukriani Kurdish is sexist and the dominant system of community is patriarchal in general. Authority and dominance is with men such that women have been crushed in many affairs especially those related to their bodies. Patriarchal culture that considers men as human norms and women as "other side of men" is widely and permanently present in linguistic behaviors. Politics is a factor that has contributed to the persistence of this sexism.

Kurds are considered as national minorities in all four regions they live in while they are also treated as religious minorities in Iran and Syria as they are among the oppressed classes of country due to lack of democratic systems in these two countries. They are dominated by political, economic and cultural despotism. These applied pressures on the one hand, and the tribal system that plays an important role in reproduction of patriarchal concepts on the other hand, have led to Kurds negligence of linguistic modifications, thus language remains a powerful factor in reproduction of wrong clichés and patriarchal culture. In addition the challenge of democratizing Kurdish would not be resolved only through building of a culture since independence of such a challenge from political and nationalistic issues is of great importance. Furthermore, the area of study is located in Iran where a specific sort of religious and nationalist policy is in hand. Farsi is the educational language of Mukriani Kurdish speaking people studying in the Mukrian region.

According to the reports on other researches, Farsi is also a sexist language with sexism vivid all over this language. “Nersicias” (2005), “Alinejad” (2005), “Pak Nahad Jabaruti”(2003) are among those who have conducted research on Persian. The speech acts collected from various meet of their gatherings altogether show that educated and young class of society barely use sexist language and the youth are more aware of their verbal behavior and contemplating about concepts. It is speculated that non-use of these terminologies are due to unawareness about such expressions in native language in addition to education and enhanced level of linguistic perception as many of them declared their lack of information on neutral elements of Mukriani Kurdish while having no knowledge of other linguistic evidence which necessitates research in this area. Hassanpour (2001) indicates that in spite of numerous sexist contents existing in written literature of Kurdish, yet the oral form this

language acts more democratically where specific descriptions are found in oral literature that suggest a dominant perspective in favor of women. For instance, women are regarded as the "Light of Life" or as a "fertile and reproducing" being that nurtures humanity. But he also maintains that this view has some critics among feminists.

The apparently positive view existing in different languages in adoration of women may be a reflection or a consequence of the effects of various religions and schools of thought throughout history with regards to women and the role that they have to play due to their biological features. Men's view of women in tribal communities is both tool-oriented and property-oriented. On the one hand, women are a means of pleasure and gratification that satisfy whatever is believed as reasonable and rational within a patriarchal society and considered a norm, while on the other hand women are the property of men as not only men protect their bodies and specify the obligations imposed on their bodies, but also decide on what they should wear and determine their future and fate. Although many issues related to women in modern societies are less annoying, yet the instrumentalist view of women still exists in them. In those societies women are still considered as means of economic and business growth, sexual satisfaction and arousal, etc.

Religious teachings that consist of misogynist rules and more importantly, dominance of prevalent cultures, seclusion of native language and culture, obliteration of ancient cultural works and linguistic genocides by the reigning governments have altogether been affective in cultural and linguistic sexism. Many verses of Quran consider "dowry" as a spiritual and material gift from men to women to be owned by women after conclusion of marriage contract as they are entitled to manipulate it (Nesa Chapter, verse 4).

There are evidence in Islamic texts that reflect the economic significance of dowry for women. Moreover, it is a means of encouragement and an excuse for expression of passion towards women. The question here is, why this expression of interest to women and encouragement is a materialistic criterion and why does such a religion that allows marriage of a man to another three women still consider dowry as means of showing affection and tenderness?

Verse 34 of Nesa also emphasizes on women's right of receiving alimony. These are effort made by religion for economic-dependence of women on men and not to value women. It is better to suggest several different perspectives about the status of women in these areas: Salarifar (2010) studied "the economic security of women" in a research, suggesting a religious view on this:" the social and biological status of women throughout all historical eras has been such that they have been economically inferior to men. During pregnancy and post-delivery women are involved in breastfeeding and nurturing of infant, thus in practice they will not be able to work and earn income.

Moreover, the housekeeping responsibility even in today's world is upon women in most societies as it takes up a lot of their time without making any money (Salarifar, 2010,179). Mohaghegh Damad (1995) reiterates that:" According to Islam, the entire household expenses including personal expenditure of women is upon men and women have no such responsibility at all" (Mohaghegh Damad, 1995:286). But Mohaghegh Damad fails to realize the concealed atrocity underlying these propositions. Many of these expectations in

societies like Iran or Kurdistan are considered legitimate as women are enforced to obedience and taking orders from their husbands without even having the permission to step outside the house unless allowed by their men. And perhaps the travail aliment that women gain from their men has led to loss of their freedoms and identity as they exactly transform into what such communities expects of them. They have to give up on their intellectual independence in return for a safe shelter, a supporter and an economic provider, surrendering their bodies to the desires of men and undergoing punitive measures in case of taking any wrong steps which is sometime very dangerous. The least punishment in such cases is divorce. The divorced woman must be taken care of by another person such as father, brother or uncle as this is a role to which she is entitled in a religious patriarchal community with preservation and immunity of woman used as an excuse, a passive role solely reliant on the men.

This in addition to the feudal system, significance of family and the core-based face-to-face relationship within a family as well as emphasis of patriarchal system justifies the patterns enumerated in this research and reveals the inferior position of women and their passivity in such a culture. Eastern teachings put emphasis on dissolution of married lives in the west and perplexity of humans due to lack of religious or patriarchal system, this is while the eastern people are unaware the corruption and dissolution in their own societies. Motahhari (2014) suggest that men and women complete each other's identities in terms of reason and affection, two different natures that complete each other in life. For example, man is the custodian and provider in the family and belongs to the social domain while woman caresses and nurtures her husband and children and is limited to household domain.

Thus, the different stereotyped intrinsic sexual and identity roles of male and female are once a reproduced. Even in the history of liberal school of thought during the 18th and 19th centuries, women were deprived of their citizenship rights and eliminated from social activities with the justification that they are closer to the nature and since they are mainly obsessed with breeding, it is not necessary to for them to be regarded as citizens and to enter the social territory that calls for logic and intelligence and is exclusive to men. Hence, the gender apartheid and allocation of tasks and dividing them into male and female territories as a result of traditional and religious ideologies of the past still continued within the liberal thinking. Marxism considers the means of production and mode of production as the main factors for survival of human communities and while he does not discern them in the first place, but his later theories on means of production (social and public) were more highlighted compared to reproduction (personal and private) and as a result the symbols of social activities in this school of thought i.e. men become prevalent over women.

The main in feminist studies of Marx are with regards to "communism" and "eradication of capitalism". According to these feminists, capitalism is the main reason of inequity among men and women. Capitalism has oppressed women in that first it has prohibited them from paid jobs and then it has restricted their role to housekeeping. In other words, gratuitous work of women in protection of labor force and nurturing of next generation of workers comes to the benefit of capitalism as workers are essential for survival of capitalism. Feminists are against any intrinsic-oriented interpretations regardless of their own analysis of women's identity and consider all areas of life a common place for both men and women as they believe that occupations, tasks and various roles are arbitrary and equal

collaborative rights of human beings and evaluate the entire restrictive and territory-based interpretations as discrimination and suppression of a gender by another. They consider the inferences made from the three aforementioned ideological structures as based on social and cultural structures of gender that is irrelevant to physical and biological distinctions of men and women. In fact these inferences are imposed on them and hinder the freedom of soul and body. Feminists believe that core-based family would lead to subjection and subjugation of women as well as reproduction of patriarchy in community, something that should be dispensed with. Proponents of women rights assert that they, just like men, must be unshackled from all the social restrictions such as maternity, breeding, being a lover and all the roles that reproduce male dominance. Tribal and feudal system calls for obedience and people are supposed to automatically do what is expected from them and not to live their own lives. Commitment to (**gevre u biçuki**) “senile and youngster” (as a sign of respect for the advice of elderly even when their request is unreasonable in addition to over-canniness) is an obligation the infringement from which leads to punishment. And the economic well-being of men is still considered a more important criterion for acceptance of marriage proposal with all these reflected in language. Humane characteristics, chivalry and other nice qualities are attributed to men with women only regarded as bedmates. (**bênamus**) (sleep with one man, be in one hand). (**jin hî jêgaye**) (women are only sexual partners) (**jin cesti xoy lènê u ganî xoy bida**) (women are only useful for blow job and laundry), having no more responsibilities.

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