



The Existence of Diversity in Erbil Ula School in 1930s A Sociolinguistic study

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Abstract

The purpose of the study is to get a deep understanding about how the term ‘ diversity ‘ is applied in the city of Erbil ‘ s school in 1930s . As far as to the researcher ‘ s information , no foreign and Kurdish researchers conducted a study about diversity in Erbil schools. This work focuses on the concrete and tangible reality supported by official documents that the phenomenon of the coexistence and tolerance was found in Kurdish education in 1930s : Functionally , “ pupils from all social and cultural backgrounds , pupils of different ethnic groups and religions including Kurds ; Turkmens ; Arabs and Muslims , Christians , and Jews all live together in one school ‘ . Therefore the major goals of this study are to explain and find out the roots of diversity in Erbil Ula school . Aptly , the current paper expected to have some amazingly and unexpected conclusions that Erbil diverge inhabited peoples that in the early thirties enjoyed a kind of liberalism and coexistence while European peoples were in war or anxiety.

Keywords: diversity, Erbil Ula school, and Kurdish education.

1. Introduction

Broadly viewed , Diversity is the difference in race , ethnicity , religion , age , sexual orientation and physical and mental ability. It also means differences in thinking style , lifestyle and political philosophy and education. It is basically backbone of multicultural society .To restrict this phenomenon in a way that suits the frame and the principles of academic research , the current paper attempts to shed light and analyze the difference in social and cultural identities among people living together in Kurdistan .

1.1 The Title

The present paper is entitled ‘ the existence of diversity in Erbil Ula School in 1930s’ .

1.2 The problem

The setting of diversity is Europe . It appears after WWII in European education , especially the western ones . This paper tries to explore and find the roots of diversity in Kurdistan community , especially Erbil Ula School during the post period of WWI in the city of Erbil.

1.3 The objectives

This paper holds many aims , including

1. Finding and showing the diversity in Erbil Ula school in the city of Erbil during 1930s .
2. Indicating scaffolding culture in Kurdistan society.
3. Dominating Islam and Kurds paved the way towards non-programmed and non-pedagogical diversity in the area .

1.4 The research Questions

As the study adopts the qualitative method in investigating and analyzing data from books , it has to pose ‘ research questions ‘ no t to make ‘ hypothesis ‘ (Coreswell 2012 , p.128) Although mostly in 1930s in Erbil there were many ethnic groups ; some of them like Kurds were native –speaking inhabited in area and others foreigners emigrated to the area , like Jews . Therefore , Erbil city was the center of multi cultural ethnic groups . Arabic language was utilized as a lingua franca in that school to keep the tolerance and coexistence among its different pupils .

After such information , - Does this scaffolding culture in Kurdistan represent diversity ?



- Does Kurdish diversity represent the terms ‘ citizenship ‘ nationality?

1.5 Research Methodology

In order to achieve the objectives of the study and to get answers to its research questions ,(it) attempts to implement a mixed method design , qualitative and quantitative .

The Scope of Diversity

2. The concept of Diversity

Linguistically viewed , diversity covers two main things ‘ people ‘ and ‘ ideas’ as indicated by Oxford dictionary as : ‘1.A range of many people or things that are very different from each other including ‘ opinion ‘

2.The quality or fact of including a range of many people or things .’

(Oxford dictionary 2005 , p.443).

As a part of sociolinguistic study, Diversity includes certain social behaviors in certain institutional contexts .

In a broadly view , Huisman 1995 , p.26 states that diversity is a term indicating the variety of entities ‘ within a system at specific point in time.” Thusly , Patrick and Kumar (2012 , p.159) state that ‘ diversity is composite of differences in people that make them impact how they see themselves and how they see and yoke with each other at work.’ As the current study related to the educational institutions , especially schools , it tries to see the term outside ‘ pedagogical bases and curriculums .

Garden and Barefoot 2016 , relate diversity in multi-community to differences in social and cultural identities thus , they refer to as the difference in social and cultural identities among people living together.’ (p243)

Swain 2013 , believes that the term diversity means “ the variety created in any society flowing from the influence of different cultural and religious heritage , and from the differences that emerge from class , age , race .” (p.18)

This paper will focus on three aspects of diversity : ethnicity , religion and education in Erbil Ula school .

2.1 The elements of Diversity

Diversity holds many elements , three elements of them represent most of them especially diverse ethnic groups , religions , and education in multi-cultural community like Kurdistan.

2.1.1 Ethnic group

Most sociolinguists and anthropologists believe that within ethnic groups we have nations and non-nations and people with state and without state (kamyar 2009) . Therefore , the term ‘ diversity ‘ excludes the idea of ethnocentrism because it means that ‘ one’s ‘ own group is the center of everything and it often claims that one’s ethnic group is the most important and its culture is superior to those of other groups while ethnicity implies a population of human beings whose members identify with each other on the basis of a common cultural , linguistic or territorial traits. (Kansas university 2003 , p.9)*

La Belle 1994 state that diversity involves educational foundation text written for someone who wants to learn more about the issues surrounding multiculturalism in any multi – community and education according to their view is explored as they interact to integrate populations and affect group status and identity.’

Diversity in society and schools in multi-community is a better factor to build the term nationality , therefore , nationality in such communities does not refer only to geographical bases and blood affinity it may also be acquired through education and naturalization.

2.1.2 Religion

Although Islam dominates all religions in Kurdistan ; its principles allow the religious diversity , as in

* what was available in Erbil Ula school was ethnicity not ethnocentrism.



إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ " (62 البقرة)

Indeed , those who have believed in prophet Muhammad ‘s message , and those who were Jews , Christians and Sabians, who believe in Allah and the Last Day, and do good deeds; will have their reward with their Lord, and there is no fear for them, nor do they grieve.

(إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلُوا صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) المائدة/69

Indeed , those who have believed in prophet Muhammad ‘s message , and those who were Jews , Christians and Sabians, who believe in Allah and the Last Day, and do good deeds; will have their reward with their Lord, and there is no fear for them, nor do they grieve.

In another ‘ sura ‘ Allah state that it is Allah who separate all these religions in the Day of Resurrection , not a specific nation.

(إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ) الحج/17

Indeed , those who have believed in Muhammad’s Message , the Jews , the Sabeans , the Christians , the Magians , and those associated with Allah –Allah Himself judge between them on the Day of Resurrection . Indeed Allah is , over all things , Witness.

2.1.3 Education

Schools in multi -cultural communities are fruitful centers to plant and reap the seeds of diversity among their members . Diversity includes “ pupils from all social and cultural backgrounds , pupils of different ethnic groups and from diverse linguistic religious background .”(Aljebo et als 2007 , p.22).Diversity in education is generally associated with how such variety reflected in intergroup dimension and other dimensions . More broadly , Bennett 2001 describes that multicultural education as resting on the cultural pluralism or foundational tenet .

Another educational objective of human diversity refers to a movement or process aimed at understanding social differences and this view may impact students’ experience of education (Swain 2013) in 1930s Erbil school adopted diversity in its programs about nationality to reflect perspectives of diverse populations in the southern Kurdistan.

The Educational Situation in Kurdish Areas 1918- 1929

3. Introduction

This chapter sheds light on the concept of ‘ education ‘ and its effective role in the post war and talks about the educational situation in that period in the Kurdish areas in Iraq.

3.1 The concept of Education

Theoretically viewed , Most European writers claim that ‘ the subject of education is the most important subject which we as a people can be engaged ‘ (Henson and Eller 2012 , p.4) . Effective education stemmed from effective powers . British as a conquer of the WWI , by kurdish newspaper , tegaishtini rasti claimed that it is going to construct many schools in the Kurdish area .

3.2 Mosul Vilayat ‘ Iraqi Kurdistan ‘

The Mosul vilayet was a first- _level of administrative divisions of ottoman empire , it includes three sanjaks ‘ governorates ‘ : Mosul Sanjak , Kirkuk Sanjak , and Suleimanis Sanjak . During British Invasion (1918) the city of Erbil was just Qadha ‘ district’ of Kirkuk sanjak ‘ liwa’ (Madher 1983 , p.27 and Botani 2002 , p. 35)

At the beginning of the 20th century it reportedly had an area of 29,220 square miles (75,700 km²) **, . Hassanpour 1992 , p.4 believes that ‘ city of Erbil was 14,428 km and

** The researchers presented different numbers , for example Qasmlo 1973 , p.13 ‘ 72, 000 ; Hassanpour 1992 , p.4 ‘ 74,000 ‘ ; Khalil 1998 , p. 25 ‘ more than 78,000 ‘ ; Ismahil 2004 ‘ 86 , 000’.



according to 1947 Iraqi statistics that the percentage of Kurdish population in Erbil was 218 , 995 out of 240 , 500 speakers or 91%.’

Likewise , Qadir 2008 , p.161 presents two different Statistics made by British in 1921 and Iraq in 1929 about the population of Erbil as in table one :

Year	Kurds	Turkmens	Arabs	Christians and Jews	Total
1921	77000	15000	5100	8900	106000
1929	87429	9644	4148	5376	106597

Table 1

On the other hand , Fathulla 2009 , p.417 in 1925 presents another British report about Erbil population as in table two:

British Report	Kurds	Arabs	Turkmens	Christians	Jews
1925	170000	12000	Less than 3000	14000	Less than 3000

Table 2

From above statistic data one realizes that different people with different culture live in the area , especially the Erbil city. But the kurds as the original inhabited people in the city of Erbil composites the absolute majority of the population . This does not lead them to believe in ethnocentrism and feel they are superior and others are interior .

Educationally viewed , In the ottoman empire the ottoman language dominates the whole languages of area even the Arabic language itself . presumably it was a lingua franca not the language of a certain nation as defined by Ottoman 2017 , p.177 that it is the mixture of languages of the area such as Turkish , Arabic , Persian , and Kurdish. Therefore , the language of ottoman education system was the ottoman language everywhere in the empire.

As there in Erbil various people want to utilize their language in communication and education , but due to ottoman instructions only ottoman language permitted in education . Functionally UNESCO has encouraged mother tongue instruction in primary education since 1953 (UNESCO, 1953) and UNESCO highlights the advantages of mother tongue education right from the start: (Kosonen, 2005) , i.e, Children learn better in their mother tongue. Most of elites , who had western views , of the area had expected from British authorities in Mosul to construct and open more schools and use their language in education .

Therefore , upon the above view any reader expects that British pilots to promote learning programs in the mother tongue to make peoples of the area to forget the ottomans forever.

The Ottoman officials paid much attention to education , Madher 1983 , pp.26- 27 makes a comparison between the last decade of the Ottoman periods and the early British colonialism in Kurdistan , stating that the educational situation during the ottoman period was much better than the British colonialism : the whole money that the British allocated to education in 1919_1920 was just 70000 ottoman lira which is lesser than the sums allocated in Ottoman period in 1911_1912only for Bagdad Vilayet .’

British as the western country at the beginning of invading Iraq constructed few schools which can not be compared to the number of schools during Ottoman empire in the area, Botani 2002 , p.35 points out that during the fall of Mosul in 1918 there were only nine primary schools , six for boys and three for girls , and another three schools for adults : one preparatory , one industrial , and one institute for teachers.’ conversely the captain Persone , the British manager of education in Mosul , closed the mentioned schools! Here , one realizes that British Concern in Iraq was imposing English language in Iraqi education system to



replace ottoman language. Likewise , Arabs in authority were another obstacle in front of using Kurdish language in Kurdish areas . In 1923 , after five years of occupation , Sateh -_ Al_Husri , who was appointed as an assistant of the Minister of Education asked Tofiq Wahbi , the Kurdish grammarian and pro British , to make a Kurdish grammar for primary schools in Kurdistan , Wahbi said to Al_Husri in that interview : we have to reform or partly modify Arabic alphabet in order to suit Kurdish language , the latter responded the former angrily and furiously that Arabic alphabet is the alphabet of Quran which can not be changed (Sofi 2007 , p.46)¹

Then , the educational situation in the Iraqi Kurdistan was quite miserable , for example there were only two official primary schools with (220) pupils and (13) teachers in nine classes , but there was not any intermediate school in the city of Erbil (Abdulqadir 2012 , p.92 , and Hewleri 2014 , p.503).

In Suleimania the situation of education was not better , Madher 1983 , p.27 states that major Soane himself imposed three 3 millions from Suleimania , from that money he allocated only 63000 for educational affairs means nearly 2% from the incomes of the area.” Before British invasion there were two primary schools , one intermediate school , and one military school.’ Khuaje 1968 , pp.71_72 said in his diary , chim di ‘ what I see ‘ that Soane did not agree to construct or open one primary school and one intermediate school in Suleimania .

Colonialism means colonialism : to impose yourself , your culture , your language and identity . Kakasur 2003 , pp.59_60 wants to say that the existence of British in Kurdish education system was mostly meant to impose her language in fifth and sixth grades : Just to replace the ottoman language , imposed nine hours per a week in Kurdish schools. Major Soane 1919 , p.1 himself in his book publicly points out the secret aims behind giving importance to Kurdish language : “This sketch of elementary kurmanji is intended primarily for the use of officers and others whose duties leads them to the southern districts of Kurdistan”².

Zeki added in his report ‘ two fruitless efforts ‘ another factor that British authority belittled education in Kurdistan by stating that the Iraqi government in 1928 made another unjust effort among Iraq people , allocated only 3.5 % from its budget for two Kurdish education governorates , 1% for suleimani and 2.5 % for Erbil , while 38% for Bagdad education . ‘ (Zeki 1984 ,p.27 , Amin 1999 , p.18)

One significant point of British policy in Kurdistan gave opportunity to the kurds to use their language in some primary schools . Zhyan ‘ life ‘ newspaper in more than one issue , number 29 in 1926 and number 168 in 1929 , wrote : ‘ to use your language in schools means a lot to anyone , now in Kurdistan we can use our language in schools , official communications and publication .’ Zeki 1984 , p.90 in his memorandum states that such rights during Ottoman empire was given to Persian , Turkish , and Arabic languages .’

To sum up , if we compare the ottoman education in kurdish area with British one during the three decades of the 20th century , we come to know that the schooling in Kurdish area was much better , because teaching in 7 schools were in Kurdish (Botani 2002 , p.31 , and Hassan 2008 , p.48 , and Hewleri 2014 , p. 503)

3.3 Erbil Ula School and Diversity in 1930s

Erbil in the early 1930s was very small including only the castle , Bazaar and quarters like Khanaqa ,Teajil ,Arab , and Muzeferia minaret in the wasteland , suburb of Erbil.

¹ Al-Husri was the exclusive secular did not seem interested In the year 1923, the teachers protested in the first grade of the primary school in which there were no words about ([God](#) , the Apostle, [Ka'bah](#) , [Quran](#) , Kiss, [Prayer](#)), he did that with Kurdish grammarian because he was against kurds' rights.(Hassanpour 2015 , p.107)

² Major Noel , known among his friends as Lawrence of Kurds , captain Hay , the governor of Erbil during 1918- 1920 says about him : ‘When I took over Koi , Major Noel had agreed that such parts of the old Turkish qazas , or districts of Rania , and Qala Diza as lay north of the Lesser Zab , should be within my sphere.’ (Hay 1921 , p.138).



Berjenji 2019 says in an interview that Erbil Ula school for the first time established in the centre of Erbil castle in 1929 without having any staff and pupils , but in the next year , 1930 , after the construction a building , was open for educational year 1930-1931 . Most of Erbilean elites felt happy at that occasion , one of them was Kani 1897_ 1957 , he organized a poem for this occasion, saying

**Le hewler medresei yekem gusha bu
Hemu mekteb le hezhmet munhena bu**

‘ in Erbil the people excited because appeared first school

All schools were unwillingly bowed for it ‘

Hewleri 2014 , pp.301_302 said that the opening year of Erbil Ula school and the poem itself were in 1930.’

The location of the school was at the centre of Erbil , near its castle opposite of ‘ Muazafin - _officials’ club . Erbil Ula was the cultural and educational centre of coexistence and tolerance among the inhabitants of Erbil , i.e , Kurds , Turkmens , Arabs and Christians and Jews (Ithad newspaper 2014 , no.3571) Thus , Erbil school includes pupils from all social and cultural backgrounds , and also pupils of different ethnic groups and religions . Due to most of European scholars and researchers such as Bennett 2001, Talbot 2003, Aljebo et als 2007 , and Swain 2013 ,who are the founders of ‘ diversity ‘, one can assume that what happened in Erbil in 1930s were the essence of diversity . Erbil at that time was a state or a centre that all different pupils felt comfortable when they communicated with his classmates effectively , Swain called that situation of being free from any culture and one can exchange his views without being scared by anyone ‘ the real diversity ‘. Because due Swain’s point of view diversity covers “ the variety created in any society flowing from the influence of different cultural and religious heritage , and from the differences that emerge from class , age , race (Swain 2013 , p.118) .

In my investigating from Erbil Ula’s educational museum I found out all Swain’s differences in its documents , for example pupils from different nations :

Kurds	Most of them from Erbil
Turkmens	Some of them**
Arabs	Several of them*
Jews	many of them***
Assyrians	A few of them
Armenians	Few of them hardly two****

As stated by Huisman 1995 , p.26 diversity is available” within a system at specific point in time.” The majority of educated people who dwelt in 1930s in Erbil living together without having pedagogical programs . Such educated centers faced many challenges . Hassan 2008 ,p.145 states that after mosque schools the official ‘ public ‘ schools spread during 1930s in the city of Erbil . Of course , at that time such public schools encounter serious challenges by some families and rigid clergymen .

Thus , the diversity in kurdistan includes the different ethnic groups and different religions and doctrines: (such as kurds , Turkmens , Arabs and Muslims , Christians , Armenians , and Jews)

3.4The language in Erbil Ula

* Ismile Berjenji is a man in charge of Erbil educational museum , I made many interviews with him , the last one was on 4\4\ 2019.

** before most pupils inhabited in the centre of Erbil written Kurdish nationality , i.e in 1930s kurds and Turkmens of Erbil had one nationality , but still there were names like sabah hikmat and Anwer shukir before their names written Turmen. .

* Assad al-rawi and Najm Wadi

*** the jews’ names astonished me , they include Seon Nahoom , Seon David , Aziz Mushi , Fraim Ferej , Yona Mushi , Salih Aido , Sadiq Nesim and Gurgi Sason and what astonished more before ‘ shamaun nesim’s nationality written Kurdish and Daniel Qasab , plastic artist painted figures for some Kurdish noble families.

**** : dkran kirkun



As pointed out earlier that Erbil Ula school founded in 1930 and the majority of Erbil inhabitants were from kurds . Zainab Khan 1900_1963 says from one of her poems that the language of inhabitants of Erbil were ottomanians , as in
Kurdan be turki qiseyan dekird be hukmi sultei usmani

Take malek buin be kurdi adwain le qelai hewler wek sheri meydan
' kurds spoke Turkish under the hegemony of ottomans

We were the first family in Erbil castle speaking Kurdish

As a lion in that castle ' (Arif 2018 , pp.6_7)

According to many documents such as files , cards of pupils of Erbil Ula school and the programs of the school one realizes that the language of Erbil Ula school was Arabic . Moreover , Kakasur 2004 in his PHD confirms that the language of Erbil Ula school was Arabic .

The Iraqi government issued local language law , no. 74 in 1931 , one year after the foundation of Erbil Ula . According to article -8 of local language law in the qadhas of Suleimania , Erbil³ , and Kirkukthe form of Kurdish language shall be the form in use at present (Hassanpour 1992 , p.116) . Zeki 1984 , pp.110-_111complains about British Mandate policy and some of the articles of that law especially the 2nd part of the 8th article . He thinks that the local languages law should cover all the Kurdish areas and should be utilized in the secondary school as well.' Hassanpour 1992 , p.117 believes that the consequences of the local languages law and of British Mandate Policy , made the development of the Kurdish language be restricted at some stages .Functionally, the use of the language in education was limited to the primary school level and, in the bureaucracy, to occasional correspondence, announcements, etc.'

After such criticism of successive Iraqi governments we see from Erbil Ulas educational documents (see the appendix at the end of this paper) until the end of 1939 the language of Erbil Ula school was Arabic . Zeki 1984 , p.113 and Amin 1999 , p.18 regard such iraqi's policies the educational violation of the recommendations of league of Nation and the local languages law itself , including the right to speak in their language . Hewleri 2014 , p.503 says that until 1933 there were only three primary schools and one intermediate school in Erbil . kakasur 2004 , pp.120-_121 indicates that from yearly Iraqi education report we realize that in 1933-_1934 that in that intermediate school there were only five teachers and in a meeting of council of educational directorates in 1934 the government decided to appoint the new teachers in Kurdish areas , thus they opened Erbil thanya school. Although some text handbooks translated into Kurdish during 1930s (see the appendix) , any reform or linguistic change was not happened , therefore , Kurdish parliamentarians in Iraqi parliament complained that the Kurdish language was taught as one module in Kurdish areas not as the language of all subjects .

After 1930s there were a change in the number of schools and teachers and pupils in Erbil , Hewleri 2004 , p.503 and Hassan 2008 , p.147 point out that the number of Kurdish intermediate pupils and preparatory in 1940 become 340 and 30 respectively . ' Whereas , as Botani 2002 , said that in 1922 there were not any preparatory school , therefore no Kurdish student joint the Iraqi scientific delegation to Europe.

Conclusions

Throughout an investigation , the researcher arrived at some amazing conclusions :

1. Erbil society as a homogeneous society embraced the idea of coexistence and tolerance among its inhabited peoples.
2. The process of education prior to Erbil Ula school was miserable, because British through mandate policy and Iraqi successive governments neglected the area.

³ at that time Erbil was just a district of Kirkuk liwa.



3. Erbil Ula school may be the first educational center in Iraq which rejoiced to have the concept of diversity in its components far away from pedagogy and curriculum .
4. Having different ethnic groups and religions altogether in one class constitutes the essence at specific point in time , 1930s.
5. Non –pedagogical diversity was available in Erbil Ula school , because the Iraq itself did not put diversity in educational programs.
6. Ethnicity not ethno centralism was found in Erbil Ula school .
7. The multicultural education in Erbil Ula School was the resting on cultural pluralism in the area.
8. Any people either Muslim , Christian or Jewish felt comfortable when communicate effectively with any people from any culture.

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Appendix

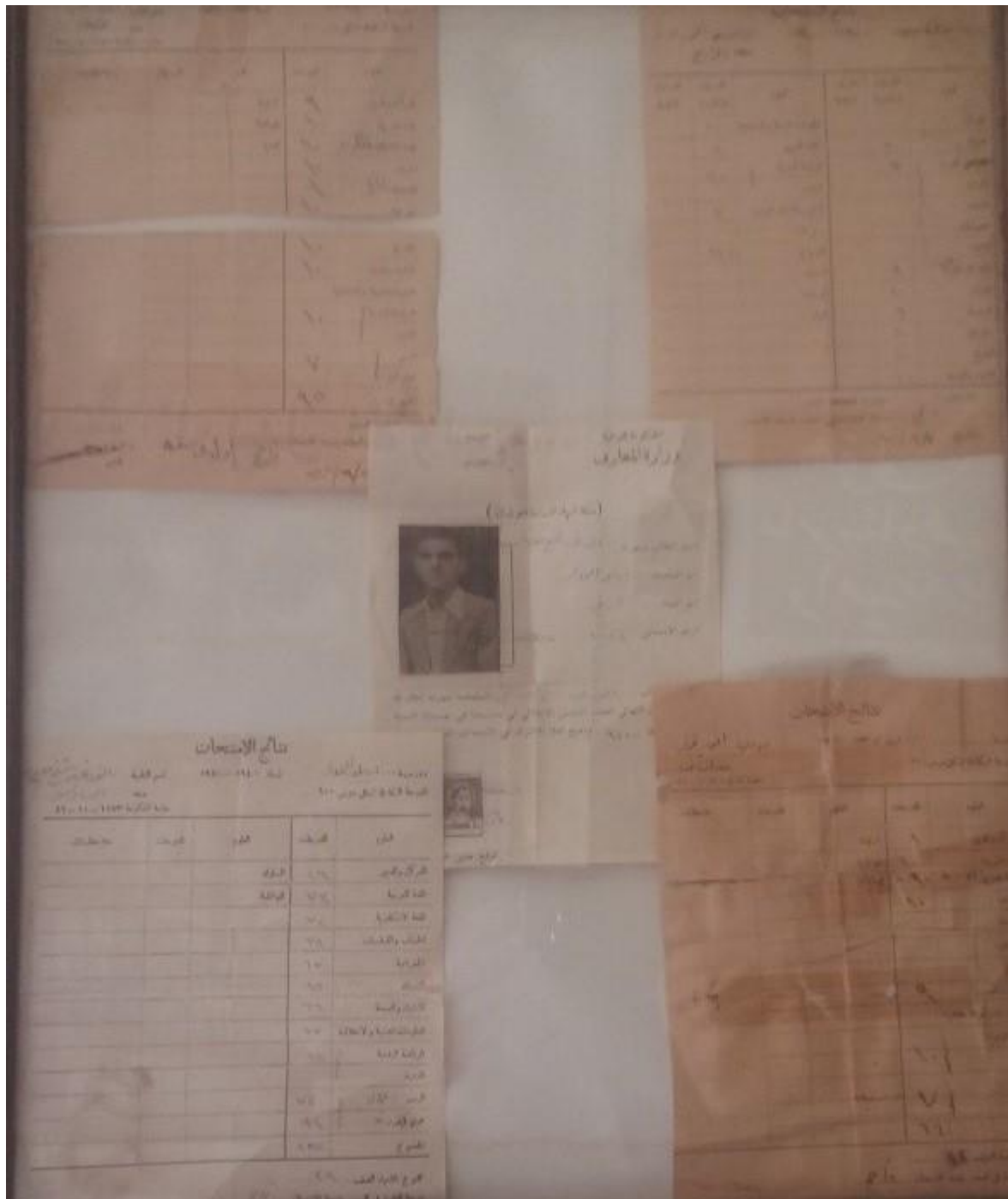
- 1- The pedagogical curriculum of Erbil Ula School

الدرجه التامة	العلوم
	علم الدين
	اللغة العربية
	الخط العربي
	اللغة الانكليزية
	الخط الانكليزي
	الحساب
	الهندسة
	الجغرافيا
	التاريخ
	الاشياء والصحة
	المعلومات المدنية
	الاعمال اليدوية
	الرسم
	التشبيد
	الرياضة البدنية

- 2- Cards : results

نتائج الامتحان				
اسم التلميذ: الفرج محمد		لغة: ١٩٤١ - ١٩٤٢		مدرسة: ١٠٠٠
صفه: ١٠٠٠				الدرجة الكلية لكل درس: ١٠٠
مطبعة الحكومة ١١٧٣ - ١١ - ٤١				
ملاحظات	الدرجات	العلوم	الدرجات	العلوم
		السلوك	٨٢	القرآن والدين
		اللواتية	٧٢	اللغة العربية
			٧٢	اللغة الانكليزية
			٧٨	الحساب والقياسات
			٦٧	الجغرافية
			٨٥	التاريخ
			٦٦	الاشياء والصحة
			٧٧	العلوم المدنية والاخلاق
			٨٢	الرياضة البدنية
				النميد
			٧٢	الرسم اعمال
			٩٢	عمل اليد
			٨٥٢	المجموع
مجموع تلاميذ الصف: ٨٩				
درجة التلميذ في الصف بنتيجة الامتحان: ٨٩				





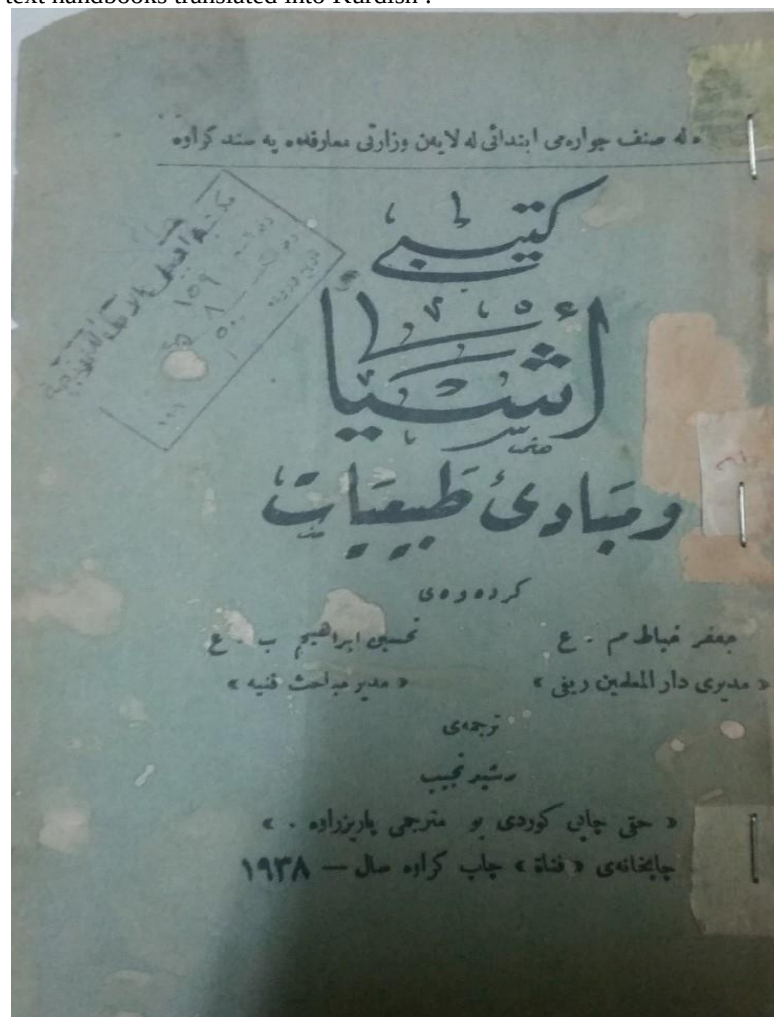
Supplementary Vol.23, No.3, 2019

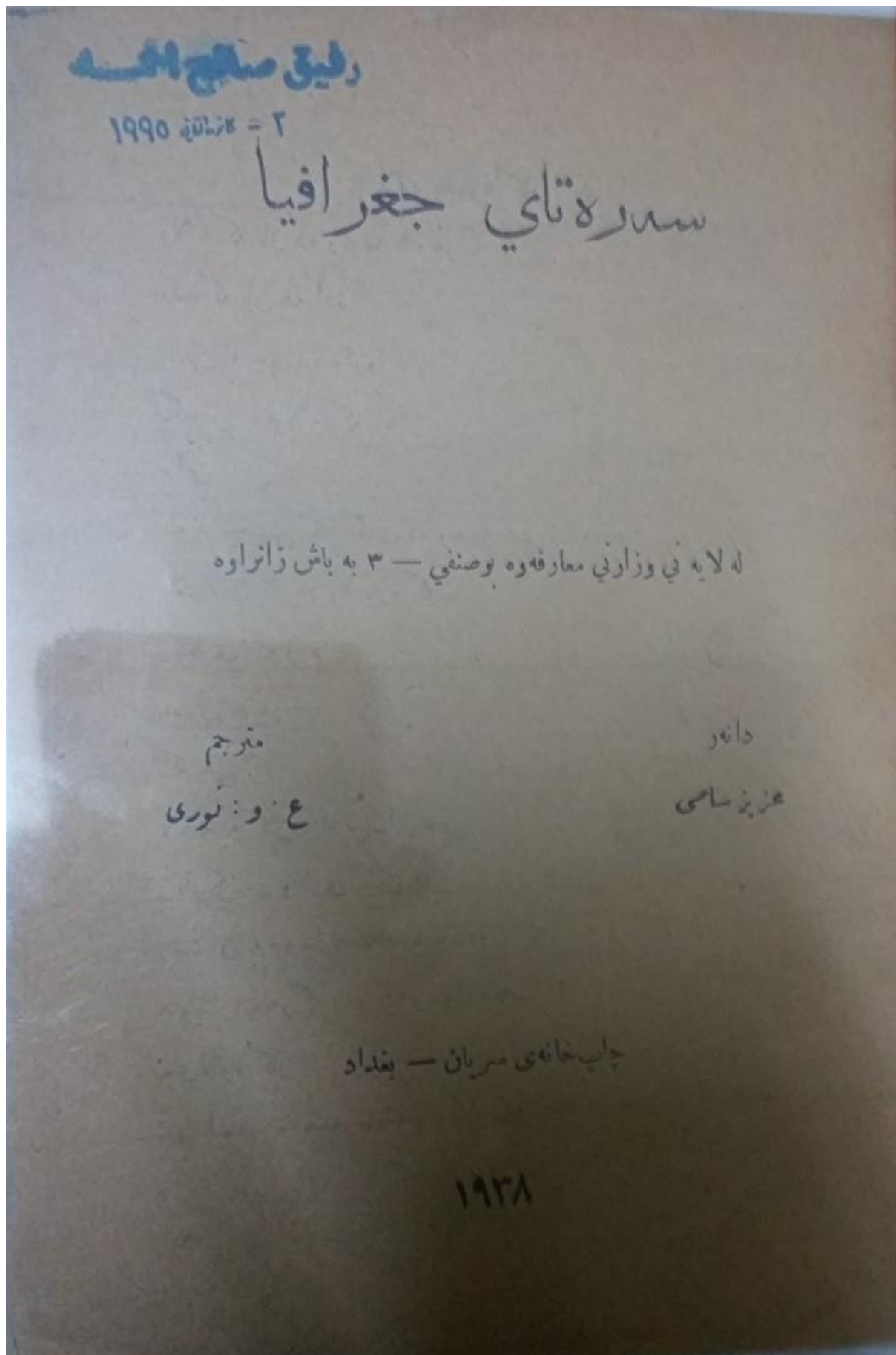
-3- The Jewish pupils in Erbil Ula school





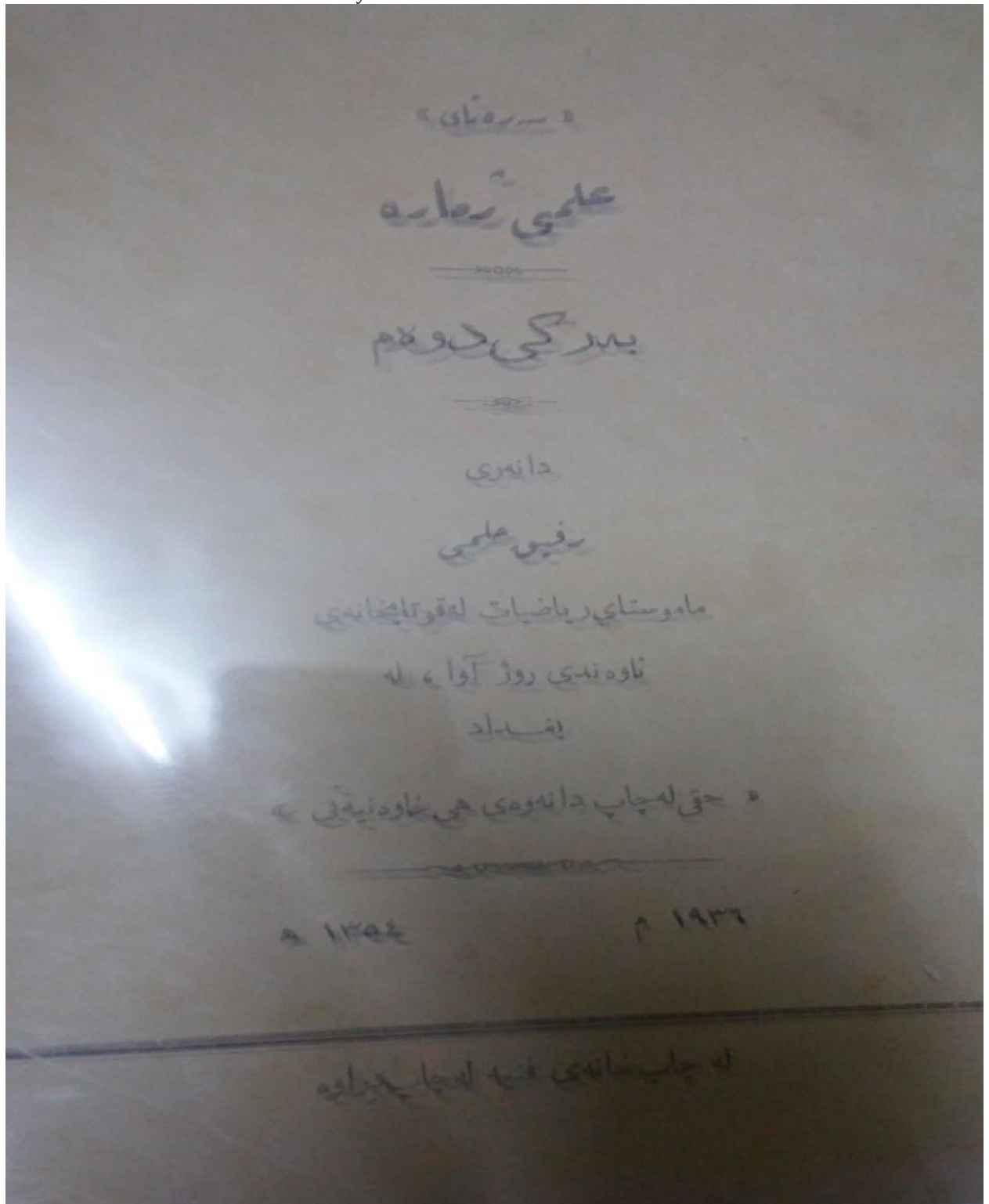
- 4- Arabic text handbooks translated into Kurdish :

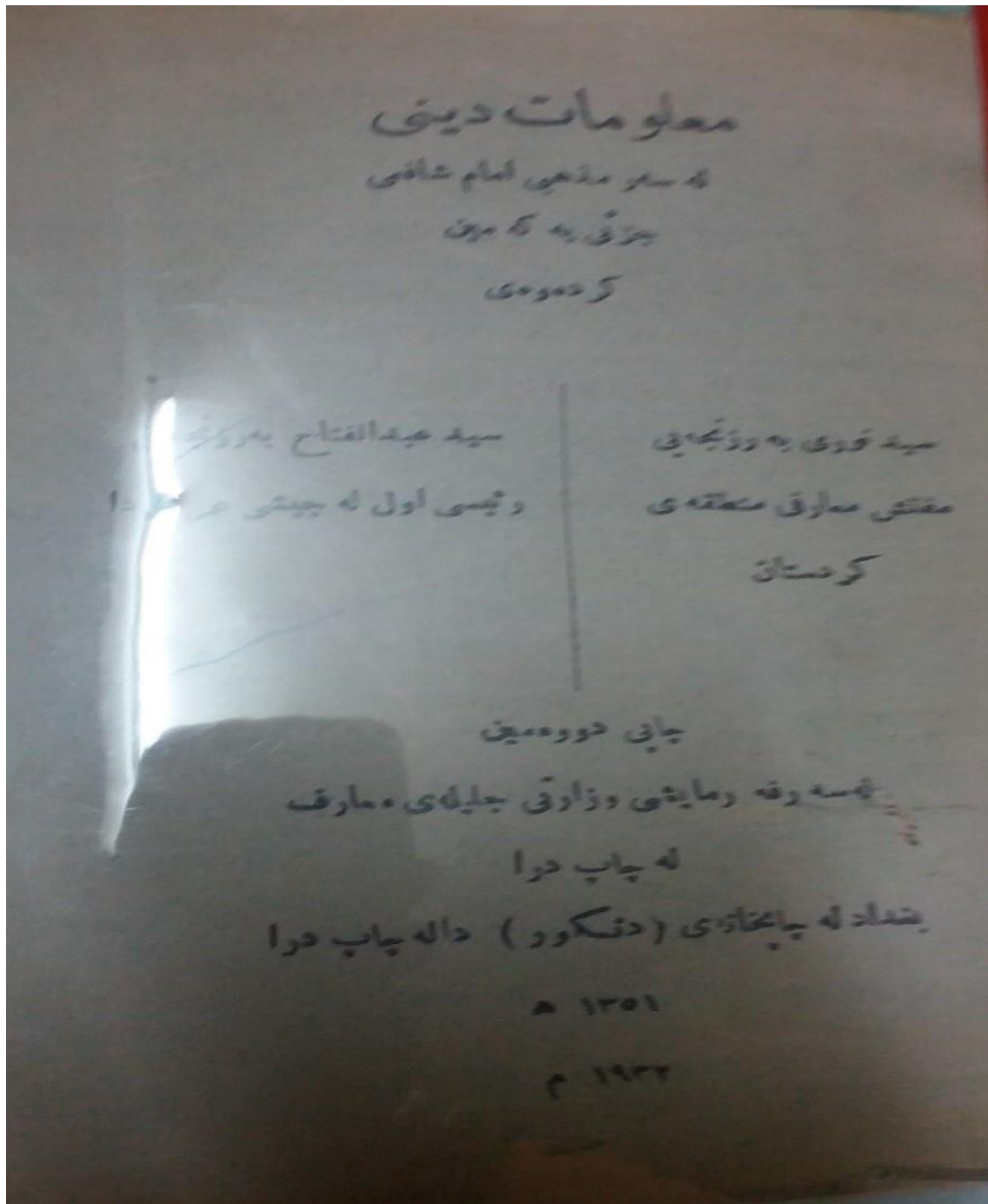






- 5- scientific handbooks written by Kurdish writers





ئاماده گی دایخیرستی له قوتابخانه ی ئه ربیلی ئولا

پوخته

ئامانجی ئه م توێژینه وه یه به دهسته ئانی ئیگه یشتنیکی قوول له باره ی چه مکی " پهروه رده ی فره یی " که چۆن له سییه کانی سه ده ی بیسته م به کار هاتوه. به پتی زانیاری توێژه ر هیچ توێژه ریکی بیانی یا کورد ده باره ی پهروه رده ی فره یی له م قوتابخانه توێژینه وه ی کردیت. ئه م توێژینه وه یه به پالیشی به لگه ی په سمی به رجه سته قسه له م باره یه ده کات. به وه ی دیارده ی ینکه وه خویندن و ینکه وه ژیان و لیبوردی ئه دگاری به رجه سته بووه له قوتابخانه ی ئه ربیل ئولا له هه ولێر. له پرووی کاره کیه وه قوتابی باکگراوه ندی جیا ههروه ها قوتابی ئه تیک و تاین جودا له م قوتابخانه ینکه وه بوونه. هه ر له سه ر ئه و بینا یه وه ئامانجی سه ره کی ئه م توێژینه وه یه بریتیه له شیکردنه وه و دۆزینه وه ی ره گه کانی پهروه رده ی فره یی له قوتابخانه ی ئه ربیل ئولا. ئه م توێژینه وه یه چاوه ر ئه ده کر ئه هه ند ئه نجامی سه رسوره یته ر به ده ست یتن که خه لکی کورد ده رفه ینکی وای په خساندوه که که سانی دین جودا و نه ته وه جودا ینکه وه له کوردستان بژین.