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## **Social Stratification in Literary Works (Death of a Salesman and Habu Nabu)**

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## **Abstract:**

Social Stratification is the organization of people into socioeconomic tiers based on the factors like property, power, and prestige. The study examines the reflection of social stratification in the language of an English and a Kurdish literary works. The study answers questions: Does social stratification exist in the Kurdish language? And are there certain words and structures that signify social stratification in English and Kurdish?

The purpose of the study is to analyze the language of the characters in "Death of a Salesman" and "Habu Nabu" from a sociolinguistic perspective, using Marx (1867) and Weber's (1922) theories of social stratification to determine the social class of the characters. The method adopted for achieving the purpose of the study is qualitative method, and content analysis is used as an instrument for collecting and analyzing data. One of the conclusions of the study is that social stratification has an influence on the Kurdish language more than the English language.

**Key words:** social stratification; Death of a Salesman; Habu Nabu; linguistic inequality; sociolect; prestige.

# **Social Stratification in Literary Works (Death of a Salesman and Habu Nabu)**

## **1. Introduction**

Humans are social beings that live in groups with each one having their own role, position, duties and rights. There are different societies in the world based on their shared attitudes and elements along with their distinctive qualities that differentiate them from other societies. Even in the same community, people are divided into smaller groups based on their class, age, occupation, education, and even tribe and name. There is social stratification (division of people into groups based on certain features) everywhere and in all societies. Social stratification is clearly evident in the way people dress, eat, behave, and talk. It affects the way people speak to each other, in terms of word choices, structure, tone and intonation, and style of talking. It is easy to identify the social class of individuals through the language that they use. This is due to the frequency of some sounds, words, and syntactic structures.

What happens to language due to social differentiation is referred to as linguistic inequality (Hudson, 1980, p. 193). English has a standard variety, so social stratification is clearly defined in interchanges. Kurdish, on the other hand, has a bi-standard variety (Sorani and Badinani). Each of them has a number of sub-dialects; Hawleri and Sulaimany are sub-dialects of Sorani. In fact, there are a lot of variations of the Kurdish. So, it is difficult to find out social stratification completely.

The study hypothesizes that: social stratification exists in English and Kurdish; there are certain words and structures that

signify social stratification in English and Kurdish; Kurdish is more affected by social stratification than English.

## **2. Theoretical background**

The society that people live in determines how individuals are required to act and behave appropriately. Diversity is very common among members of every society; every individual is different from the other one in terms of age, gender, ethnicity, or social class. Social class differences create the system of social stratification, which is the field of study for the current study.

The members of every society are categorized based on certain factors like having or lacking wealth, power, income, race and education. There are groupings of people and it is embodied by the unequal membership of individuals in groups (Griffiths & Strayer, 2017, p. 185).

According to Vanlaldika (2014), the idea of social stratification came from the Bible, it is even found in Indian and Chinese religious texts. One can conclude that the concept of stratification is old because it is found in Greek philosophy. Plato and Aristotle made different divisions for the social hierarchy. Plato refers to three levels: guardians, auxiliaries, workers, and Aristotle: very rich, very poor, and the mean, Aristotle uses the mean as the moderate or in between class which is the best.

The three bases of stratification (property, power, and prestige) mostly occur together. That is, people who have property have power and prestige. But this is not always true. Plumbers may make more money than professors but professors are more

prestigious. These three Ps (Property, Power, and Prestige) are the basis of stratification around the world (Zgourides, 2010, p.87).

Marx talks about stratification by relating it to the means of production alone. According to Marx, every society consists of those who own money and those who only own their labor. So, Marx's approach is unidimensional (Lavrentsova, 2010, p.254).

Marx viewed the stratification structure as composed of two major economically based social classes: The haves and the have-nots. The haves consisted of the capitalist bourgeoisie, while the have-nots were made up of the working-class proletariat. Individuals in the same social class had similar lifestyles, shared ideologies, and held common out looks on social life. The struggle over resources between haves and have-nots was the cause of conflict (Ballantine and Roberts, 2016, p.197).

On the other hand, Weber's approach to social stratification is multidimensional unlike Marx. According to Weber, economy is not enough. There are other dimensions like power and prestige. Class and economy are not dominant factors that lead to stratification. Weber talks about three dimensions of social stratification: class or economic position, party or power, and status or prestige. Sometimes, they merge into one another or they overlap. One may also lead to the other (Lavrentsova, 2010, p.255).

In brief, the factors that lead to social stratification are different from one society to another. Mostly, culture has a huge role in determining which factors are leading to class differences.

## 2.1 Literature review

Studies on social stratification have been written diversely by different people, but studies on the reflection of social stratification on language are rarely seen. Most of the studies on social stratification include conducting questionnaires and using tape recordings. Some of the prominent studies that are closely related to the current study are:

*Social Stratification Reflected at Jane Austen's "Pride and Prejudice"* is written by Hariyanti (2014), University of Surakarta. The objectives of the study are to analyze the novel relying on its structural elements as well as analyzing the novel based on the sociological approach by identifying the relation between the novel and the social background of the early 19<sup>th</sup> c., in English society based on sociological approach. A qualitative method is used, and the method of data collection is documentation research. The technique of data analysis is descriptive analysis. The writer concluded that *pride and prejudice reflects the realities of the English society including social, economic, political, science and technology*.

*Language as a Symbol of Group Membership* is a study written by Ghafournia (2015), Islamic Azad University. The objective is to analyze the language that shapes social identities. The qualitative method has been adopted. The study concluded that *sociolinguists are not only interested in investigating the regional or geographical background of language users, or answer the question of "Where are you from?", but also show particular interest in focusing on the social identity or the question of "Who are you?", with regard to individual's speech*. The study is theoretical and focuses on Labov's and Bernstein's works.

Vanlaldika (2014), Eastern Hill University, Shillong, writes a study about Social Stratification among the Mezos. The objective is to describe and analyze the traditional system and changing patterns of social stratification amongst the Mizo. His study is related to sociology not sociolinguistics, gives definitions of social stratification, origin of social stratification, theories, systems, dimensions and features. The writer took sample in different parts of Mezoram a city in India to find out the changes that happened in the system from past to present. He concludes that the system of social stratification based mainly on status was existent in traditional Mizo Society.

Rahman (2014) conducts a search about the influence of social classes on language variation in a city of Bangladesh, BRAC University. The objective of the study is to investigate the factors which are influencing Bangla variations in different social classes of Dhaka city. Both qualitative and quantitative methods are applied. The instrument used is questionnaire. She concludes that both social inequality and linguistic inequality are interdependent factors of the society.

Most of the works about social stratification are done via a sociological approach. The ones that have been done, through a sociolinguistic perspective, use quantitative methods and not concerned with literary works. There are studies among other communities but not Kurdish community.

## **2.2 Social stratification in Kurdistan**

Stratification system in rural areas of Kurdistan is different from urban areas. Erbil (the capital of southern Kurdistan) is different from the villages around it. The village hierarchy is upper-

class landowners and lower- class peasants. While in Erbil the system is the class system.

In the Kurdish society, the largest political and corporate institution were eshiret (tribe). The tribes are further divided into tires or divisions which create a number of groups. Like the tribe, each tire is headed by an Agha (chief), who sets his own limited political agenda for the followers of his division and controls the land for his clan of the tribe. The three-tiered social arrangement among the highland Kurds consists of the chief, including the privileged and his close relatives, a group of retainers and servants, and the most numerous sections, and the members of the tribe. The non-tribal groups have a much simpler "bi-class" arrangement that was made up of landlords and peasants (Donovan, 1990, pp.48-49).

The Slemani sub- dialect of Sorani is the standard variety in Kurdistan. Other sub- dialects of Sorani are colloquial speech. Those who live around the cities ; rural areas do not use standard variety rather they use lower- class sociolect. While those who live in cities, mostly use standard variety which is upper- class sociolect.

## **2.3 Discourse and social change**

Discourse as talk is marked by power relationships in that some people or group have more control than others over who speak, how, about what and so on. Unmarked forms of discourse give us information about language ideology, socialization, and ways in which gender, age, ethnic identity, and power relationships are linguistically constructed and received (Murali, 2010, p.10).

Linguistic inequality is a key factor in critical discourse analysis (CDA). Hudson (1980, p.193), defines "linguistic inequality as the cause and consequence of social inequality, because language is one of the most important factors by which social inequality is perpetuated from generation to generation". People embed their ideologies, show their repertoire of language and abide by the rules of each context in language use.

According to Meyerhoff (2006), any sociolinguistic variables are stratified according to social class or social groupings. This means that one variant is more frequent in the speech of members of a higher social class and another variant is found more often in the speech of members of a lower class. It is very important to note that these differences are not deterministic. Generally, all speakers will use both variants some of the time regardless of their social class. What distinguishes the groups is the relative frequency with which they use each variant.

As language and society are related, the best way to find out the stratification in a society is through its language. Heterogeneity in society leads to heterogeneity in language. The members of each society do not speak in the same way. There are social variations that cause linguistic variation. The speech of upper-class people is seen more appropriate than the speech of lower class. People want to show their group through their style of speaking. They change their style according to the group they want to belong to; the change is either bottom up or top down.

According to Rahman (2014, p.17), these differences cause the rise of different sociolects: Upper -class sociolect, middle class sociolect, and lower-class sociolect. The members of the same stratum use the same sociolect but different idiolects. Some lower-

or middle-class people use upper class sociolect when they speak. This use of upper-class speech is due to marriage or education, the change in their class is the reason behind the change in language. Observing people's language is the easiest way to find the layer or stratum of individuals in a society.

## **2.4 Models for Analysis**

The most important theories of Labov and Bernstein are used as models for the analysis:

### **2.4.1 William Labov**

The most important sociolinguistic investigation about social stratification in language is W. Labov's study (published in 1966) of the social stratification of English in New York City. The author deals chiefly with the differences in the pronunciation of workers and representatives of the middle and upper classes. He explored that those who pronounce /r/ sound in certain words are more prestigious and are from higher positions than those who do not pronounce /r/ sound (Mutt, 1977, p.10).

### **2.4.2 Basil Bernstein**

Basil Bernstein, a British sociologist in 1970s, tried to understand the language of each social class. After conducting a research on the middle class children, he concluded that there are two varieties of language in every society: restricted code and elaborated code. Both restricted and elaborated codes are necessary. The essence of each one is seen in the situation that is required. Restricted code is economical because it consists of few words with many connotations. Speakers can convey a vast amount of meaning with restricted code. While elaborated code is useful in

circumstance of which there is no shared or background knowledge, the situations in which elaboration and more explanation are required (Aliakbari and Allahmoradi, 2014, p.83).

## **2.5 Data**

The data of the study is the American play "Death of a Salesman" written by Arthur Miller, while the Kurdish Data is the famous Kurdish play which is called Rajab or "Habu Nabu".

### **2.5.1 "Death of a Salesman"**

Drama is a form of literature that is most closely related to social practices of our life. Social stratification can be easily noticed in the conversational interchanges between the characters. "Death of a Sales Man" is a modern play of the American society which was written by the American playwright Arthur Miller. The characters are: Willy Loman, Linda, Biff, Happy, Bernard, The Woman, Charley, Uncle Ben, Howard.

### **2.5.2 "Habu Nabu"**

Habu Nabu' is a Kurdish drama written in Arabic 1978. After that, translated into Kurdish by Umar Shexalla and performed by Kurdish actors. This drama is written in 20th c. which is the century of tortures in Kurdish society. The drama shows the struggles of common people and their victory over their counterpart. Rajab, the protagonist of the play, is a naive man from a lower class and suffers from poverty. The antagonist is a prince who has three daughters (Nazdar, Nazaneen, and Naska). There are two men who are shown as greedy rich people; Greedy Azza and Greedy Omer. A woman called Mamiz who is Rajab's mother is

speaking in a perfect lower-class Sorani Kurdish variety. An old man who is working in Prince's garden is a symbol of wisdom.

### 3. Methodology

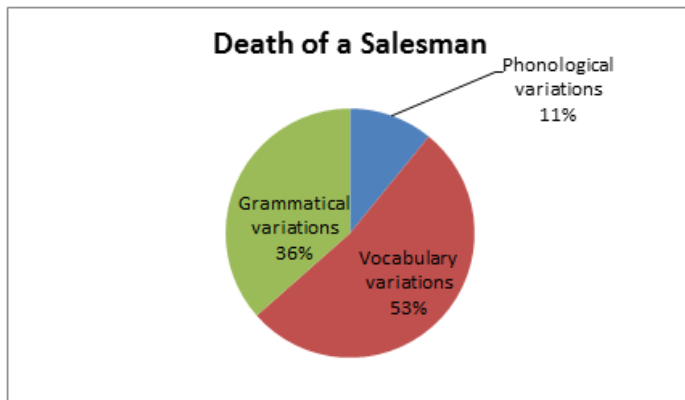
It deals with the methods that are adopted for completing the study. In the two plays (Death of a Salesman and Habu Nabu), the conversations between the characters are taken as samples for determining the social class of each character. The study deals with three levels of language: phonology, vocabulary, and grammar. The two plays are analyzed, Marx and Weber's theories are adopted for finding out the social class of the characters, on the other hand, Labov and Bernstein's theories are used for deciding on the relations between language variations and the classes.

All the research tools are qualitative that are used to analyze the results qualitatively. Content analysis is used as an instrument to analyze the content of the two plays (Death of a Salesman and Habu Nabu). The data collected from the two plays; the text of "Death of a salesman" has been read out many times to get social variations in English language. On the other hand, the video of the Kurdish play "Habu Nabu" has been observed many times to write down the conversations in order to get social variations in Kurdish (Sorani sub-dialect) language.

| Plays               | Phonological variations | Vocabulary variations | Grammatical variations | Total variations |
|---------------------|-------------------------|-----------------------|------------------------|------------------|
| Death of a Salesman | ۷۱                      | ۳۴۳                   | ۲۳۸                    | ۶۵۲              |
| <u>Habu Nabu</u>    | ۳۸۳                     | ۴۰۵                   | ۴۲۲                    | ۱۲۱۰             |
| Total               |                         |                       |                        | ۱۸۶۲             |

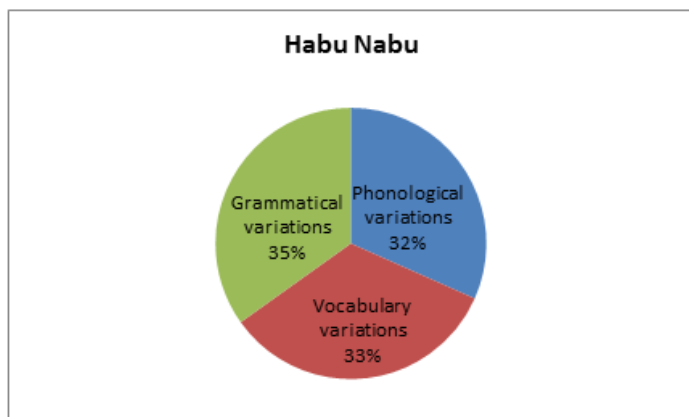
In "Death of a Salesman" over all variations in phonology are (71)

times; variations in vocabulary are used (343) times; variation in grammar are seen as (238) variants. In "Habu Nabu" variations ,in phonology, are observed (383) times; the total usage of lower class vocabulary is (405) times; variations in grammar are seen (422) times. It seems that the variations in "Habu Nabu" are much more than the variations in "Death of a Salesman". The variations in "Habu Nabu" are (1210), in "Death of a Salesman" (652).



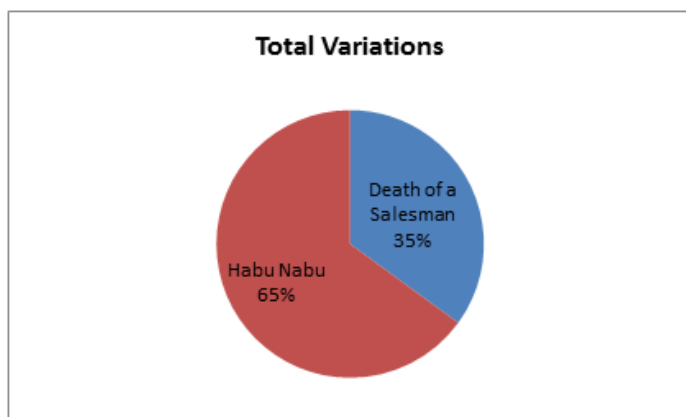
**Chart (1): Social class variations in "Death of a Salesman"**

The chart shows variations in phonology, vocabulary, and grammar in the "Death of a Salesman". The most widely used variations are in vocabulary level; grammatical variations are less than variations in vocabulary; and phonological variations are very few in number.



**Chart (2): Social class variations in "Habū Nabu"**

The above chart clarifies the rate of the variations in the three levels of language in "Habū Nabu". The most widely used variations are in the level of grammar; variations in vocabulary are less widely used; and phonological variations are used less than variations in vocabulary.



### **Chart (3): Social class variations in "Death of a Salesman" and "Habu Nabu"**

From the above chart, it is noted that social class variations in the Kurdish play "Habu Nabu" are twice than variations in the American play "Death of a Salesman". Perhaps, it is because of the problem of having standard language. Kurdish does not have a clear-cut standard form. It seems that social stratification is most widely reflected in Kurdish language. Both plays are about lower-class people and most of the characters are from lower class, but the frequency of lower-class sounds, vocabularies, and grammatical forms are wide in the Kurdish play "Habu Nabu".

#### **4. Data Analysis**

This section is dedicated to analyzing, presenting, as well as interpreting the collected data in a great manner to attain the aims of the study. The data collected from the two plays would be analyzed critically. Content analysis would be applied in order to find out the functions of each expression and how social stratification embodied in the speech of the characters.

##### **4.1 The analysis of "Death of a Salesman"**

Most of the characters are from working class, they use vernacular or colloquial language. The language they use, which is full of oppositions, is a reflection of their social class. The characters are all part of the same speech community and discourse community. Willy belongs to the business world and his boss Howard is the representative of the business world which rejects Willy. Howard is unwilling to accommodate Willy's inability to travel anymore. Howard looks at Willy as an inferior and he is

superior because he has power over Willy. Howard uses the word 'kid' when talks to Willy and fires him.

Howard says, "No, but it's a business, **kid**, and everybody's gotta pull his own weight" (Act Two, p.58).

Howard to Willy: "**Kid**, I can take blood from a stone" (Act Two, p.60).

According to Labov's experiment lower class people omit /r/ sound at the end of words while upper- class people pronounce /r/. Willy and his sons do not pronounce /r/ sound.

According to Bernstein lower class people do not pronounce /g/ at the end of progressives and words that end with (-ing). The characters mostly use the variant (-in) instead of (-ing) in progressive forms and others. The use of (-in) decreases the formality of the speech, and belongs to working class dialect.

Willy: Oh, won't that be something! Me **comin'** into the Boston stores with you boys **carryin'** my bags. (Act One, p.20)

Willy: Well, that's training, the training. I'm **tellin'** you, I was **sellin'** thousands and thousands, but I had to come home. (Act One, p.22)

The language is full of metaphors and idioms, they do not speak explicitly. Bernstein, in his survey on children, found that metaphors and idioms are mostly used by lower strata of the society, while the speech of higher strata is elaborated and clear. There are many idioms and metaphors in the play like;

Linda: You've got **too much on the ball** to worry about.

Linda: You make **mountains out of molehills**. (Act One, p.9)

Howard: I can't **take blood from a stone**. (Act Two, p.60)

Another speech characteristic of the working class is the frequent use of contracted forms like 'coulda', 'oughta', 'gotta', 'gonna', 'wanna', 'Outa', lotta, whatta, y'know, tellin'ya, might've, I'd, 'em, looka, y'.

Biff : No, I'm mixed up very bad. Maybe **I oughta** get married.

Maybe I **oughta** get stuck into something. Maybe that's my trouble. (Act One, p.13)

The incorrect grammatical forms are easily noticed in the speech of Willy Loman's family. Linda refers to Willy as the **handsomest** man which is grammatically incorrect.

Linda: Willy, darling, you're the **handsomest** man in the world...

Linda: To me you are..... The handsomest. (Act One, p.25)

Tag questions are very frequently used as a reflection of lower class. And also, the use of exclamations a lot is another lower-class indicator.

Linda: You didn't smash the car, **did you?** (Act One, p.4)

Using repeated words by Willy indicating his situation in capitalist society. It shows uncertainty and doubtful nature of Willy.

Willy: **Terrific. Terrific** job, boys. Good work, Biff. (Act One, p.18)

#### 4.2 The analysis of "Habu Nabu"

At the beginning, Rajab is obedient to others and seen as a social underdog, at the same time he is lazy. He only says ‘ummm, ahhhh’ does not have his own ideas and words. Everyone, in his society, is superior toward him. At the end, a great shift is seen in his status as he speaks a totally different sociolect. He becomes a wise man, having job and prestigious. Another character is heard in ‘Habu Nabu’, which is called ‘mandu’ which means ‘tired’. His name suggests his status as a lower-class man, the speech of this character is full of pauses and uncertainty. At the end of the drama, Rajab speaks differently and it can be seen in the following conversation between Rajab and Mandu:

Receb: barekî gran û serwetêkî kem û rêgayekî dûr.

Mandû: **emnî** Mandû le şaran degerrêm, **etû** bedway çîda degerrêy?

Receb: bedway hôşyarîda degerrêm.

Mandû: wamzanî bedway ştekda degerrêy **ôndey deynî**.

Rajab: a heavy burden, a little property, and a long road.

Mandû: **I am** a tired man travelling through cities, what are **you** looking at?

Rajab: I search for wisdom.

Mandu: I thought you are searching for something that **deserves it**.

Rajab speaks in a standard Sorani dialect which is the speech of upper-class people. Mandu speaks a non- standard Sorani dialect which is related to lower class people, especially uneducated people. In other words, the classes are determined through having or lacking education. For example, the pronouns */emn, etû/* are used by lower class people, while */mn, tû/* are used by upper class and educated people. They are translated as "you, I", respectively.

Phonological variations are used as markers for differentiating lower- and upper-class characters, for example: */ônday deyni/* is non- standard use of */awende dênê/*, and translated as "does it deserve this much".

In this play, the most apparent clue of social stratification in Kurdish society is the use of 'address terms. For instance, */canabtân/* and */mirm/* are translated as "my prince and your highness". Another example is */xan/* which is an address term used for people with high status in the society, and it is "madam" in English. However, even when lower class people respond, the social stratification can be shown. For example, */belê gawrem/* is "yes sir" in English.

şalyar: **mîrm** qsey mn lejêr qsey **jenabtane**.

Nawmall: **fermaişte gewrem, bellê gewrem**.

Nawmall: Nazdar **xan** fermû were jûrewê.

Shalyar: **My prince**, my speech is under yours.

Nawmal: **yes sir, as you order sir.**

Nawmal: come in **madam** Nazdar.

There are variations in the level of phonology. Words are pronounced with different sounds by different social classes. The letter "l" has three allophones: dark /l/, clear /l/, and /r/. This phenomenon is the influence of both social variations and regional variations. Dark /l/ is used by U speakers, while /r/ is used by non-U speakers.

Receb: başe **ç brêm** heta degeme dûkanî maş frôşî?

Receb: **xare xare?**

Rajab: ok what shall I **say** until I reach the shop of "maş" seller?

Rajab: **uncle uncle.**

Most of the differences that differentiate lower and upper class are in the use of different vocabularies. The word "sleeping" has two different equivalent translations /*dexewîn*/ the standard one and /*denuin*/ the vernacular speech. The word 'bucket' is used as /*setll*/ by upper class which greedy Azza uses it and /*peqrec*/ common speech used by Rajab.

Ezze: ey setll xwardnm dewê.

Receb: ey **peqrec emn** xwardn û xwardnewem dewê.

Azza: Oh **bucket**, I need food

Rajab: Oh **bucket**, I need food and drink

Rajab uses repetitions in his speech, and most of the words used by him are repeated many times. And the reason is Rajab's hesitation and uncertainty as a lower class naive man.

Receb: **emn, emn, etû, etû**

Receb: **heta, heta, babrrôyn, babrrôyn.**

Rajab: **I, I, you, you.**

Rajab: **until, until, let's go, let's go.**

There are a large number of swear words that are used by Rajab and others from the lower layer of the social class hierarchy.

**Nezan û hêrr, tff lew bextey.**

**hetîmî xwêrrî, napesend.**

**Stupid fool, spit on my luck**

**Poor bastard, un-liked man**

#### **4.3 Findings of the Analysis**

1. The systems of social stratification of the two societies are quite different in 20<sup>th</sup> c. "Death of a Salesman" shows the harshness of Class system and capitalism, on the other hand "Habu Nabu" shows the influence of other factors like power and prestige over property.

2. In both societies, people from upper classes use standard forms because the standard language is associated with high ranked people. Educated people, politicians, and wealthy people are mostly speaking differently from others who are from lower class.

3. Willy is the protagonist who faces death because of his dreams to move into higher classes. In the other play, Rajab is the protagonist who shifts from lower class and raises his status through education and travelling. Bad effects of capitalist society did not allow social class mobility in Kurdish society. It seems that Shawqi is trying to motivate people for getting wisdom by learning and violating money as the important cause of social stratification. So, in "Death of a Salesman" lower class fails, while in "Habu Nabu" lower class wins.

4. Both Willy and Rajab repeat words and phrases which indicate their social and psychological problems, and are from lower class.

Willy: **Terrific.** Terrific job, boys. Good work, Biff.

Willy: Loaded with it. Loaded! What is he stealing? He's giving it back, isn't he? Why is he stealing? What did I tell him? I never in my life told him anything but decent things.

Willy: Fine, fine.

Willy: I was right! I was! What a man! There was a man worth talking to. I was right!

Receb: edî, edî

Emn, emn, etû, etû

Heta, heta, babrôyn, babrôyn.

5. The use of swear words by the lower-class characters are seen in both plays. In "Death of a Salesman" , Willy's family are using most of the swear words, whereas in "Habu Nabu", common people are using swear words.

Willy to Linda: The trouble is he's lazy, goddammit! (Act One, p.7)

Happy (to Biff): How do you like that damned fool! (Act One, p.43)

Nezan û hêř, tff lew bextey.

hetîmî xwêřî, napesend.

6. The two plays show differences in the main factor of having prestigious sociolect; in "Death of a Salesman", money is the main reason for getting prestige, at the same time in "Habu Nabu", learning, education, and getting wisdom bring prestige for individuals not money.

## 5. Conclusions:

The conclusions that have been made throughout the study can be explained briefly:

Kurdish language, like other languages around the world, is affected by social stratification. Like other societies, it has a hierarchy that divides people into different classes. The difference between lower- and upper-class people in Kurdistan had a great influence on language. It validates hypothesis number 2.

There are certain sounds, words, and grammatical structures that signify social stratification in both English and Kurdish language. The most widely used marker of social stratification in "Death of a Salesman" is the omission of /g/ sound by lower class characters. While in Kurdish, the most widely used marker is using /r/ sound instead of /l/ by lower class characters. It validates the hypothesis number 1.

Kurdish society is a social class-conscious society more than American society. Social stratification has an influence on the Kurdish language more than English language. It validates hypothesis number 3.

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## پوخته:

جیاوازی چینایه تی بریتیه له دابه شکردنی خه لک بۆ چه ند چینیکی ئابووری و کۆمه لایه تی که به ستراون به هۆکاری وهك و سامان, هیز, وه ناویانگ. توێژینه وه که هه لسه نگاندن ده کات بۆ ره نگدانه وهی جیاوازی چینایه تی له دهقی ئه ده بی زمانی کوردی و ئینگلیزی. توێژینه وه که وه لایه هه ندی پرسیارێک ده داته وه: ئایا جیاوازی چینایه تی بوونی هه یه له زمانی کوردی؟, ئایا ووشه و پیکهاته ی دیاریکراو هه یه له هه ردوو زمانی کوردی و ئینگلیزی که ئاماژه به جیاوازی چینایه تی بکات؟. ئامانجی توێژینه وه که بریتیه له شیکردنه وهی زمانی به کارهاتوو له لایه ن کاره کته رهکانی "هه بوو نه بوو" وه "Death of a Salesman" به پێی تیۆرهکانی زمانه وانی کۆمه لئاسی, به به کاره یێانی تیۆرهکانی مارکس و وییبه ر بۆ دیاریکردنی ئاستی کۆمه لایه تی کاره کته رهکان. وه ریگای به کارهاتوو بۆ به ده سه ته یێانی ئامانجی توێژینه وه که کوالیته ته, وه له هه مان کاتدا شیکردنه وهی ناوه رۆک به کارهاتوو وهك و رییا زیکی کۆکردنه وه و شیکردنه وهی داتا. یه کی له ده ره نجامه دیارهکانی لیکۆلینه وه که ئه وه یه که جیاوازی چینایه تی کاریگه ری زیاته ره له سه ر زمانی کوردی له زمانی ئینگلیزی.

## مخلص:

الفروق الاجتماعية هو ترتيب الاشخاص على طبقات اقتصادي اجتماعي بناء على عوامل مثل ممتلكات, القوة, والنفوذ. الدراسة تبحث عن انعكاس فروق الاجتماعية على اللغة الانكليزية والكردية في نصوص الادبي. الدراسة تجاوب على بعض الاسئلة: هل فروق الاجتماعية موجود في اللغة الكردية؟, هل هناك الكلمات والبناء في اللغة الكردية والانكليزية يدل على فروق الاجتماعية؟. هدف الدراسة هي التحليل اللغة التي يستعملونه الممثلون في " Death of a Salesman" و "هبو نبو" من نظرة علم اللغة الاجتماعية, بأستعمال نظرية ماركس و ويبر في فروق الاجتماعية لتشخيص طبقة الاجتماعية للممثلون. والطريقة المستعملة لانجاز هدف الدراسة هي كواليتيف, وتحليل المحتوى استعملت كطريقة لجمع و تحليل داتا. و نتيجة مهمة من نتائج الدراسة هي الفروق الاجتماعية لها تأثير اكثر على لغة الكردية من لغة الانكليزية.