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Circassian Language Revitalization Efforts in Jordan

جهود إعادة إحياء اللغة الشركسية في الأردن

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Authorization

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I dedicate this work to those closest to my heart, my precious family, who helped, assisted and encouraged me in every way it was needed, and for their constant support throughout my life to reach this point.

To my father, and my mother,

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Circassian Language Revitalization Efforts in Jordan

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Abstract

The study aims at investigating the efforts made by the Circassians in Jordan to revitalize their heritage language by focusing on three main aspects, including the family practices, heritage language education, and digital means. To achieve the goal of this study, the researcher has carried out two simi-structured interviews with two focus groups consisted of 10 members of the Circassian community to collect basic information about their efforts and motivations to revitalize their heritage language. The researcher used the data obtained from the interviews to design a questionnaire with three sections including the family practices, education, and digital means. The questionnaire was distributed to 392 Circassians in Jordan. The data was analyzed through the analytical and descriptive method. The results show that in the first sub-domain of familial practices, Circassian songs came out as the most evident and significant tool of memorizing the native language because anything accompanied by music is easier to remember. In the second sub-domain of education, language learning institutions, and the organizations that provide opportunities to learn the language are seen as the most accepted way to learn the language. Lastly, for the third sub-domain of digital means, Circassian songs again came out as the most evident, and significant tool of memorizing the native language. The results find its implications in educational institutions, research scholars and Circassian families so that they can put the required efforts in reviving the endangered language.

Keywords: Revitalization, Circassian Language, Efforts, Jordan.

جهود إعادة إحياء اللغة الشركسية في الأردن

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الملخّص

تهدف الدراسة إلى التعرف على الجهود التي يبذلها الشراكسة في الأردن لأعادة إحياء لغتهم التراثية من خلال التركيز على ثلاثة جوانب رئيسية، بما في ذلك الممارسات الأسرية والتعليم والوسائل الرقمية. ولتحقيق هدف هذه الدراسة، أجرى الباحث مقابلتين شبه منظمتين مع مجموعتين مركزتين تتألفان من 10 أفراد من المجتمع الشركسي لجمع معلومات أساسية عن جهودهم ودوافعهم لأعادة إحياء لغتهم التراثية. استخدم الباحث البيانات التي تم الحصول عليها من المقابلات لتصميم استبانة ذات ثلاثة أقسام تشمل الممارسات الأسرية والتعليم والوسائل الرقمية. وقد تم توزيع الاستبيان على 392 شركسيا في الأردن. وتم تحليل البيانات من خلال المنهج التحليلي والوصفي.

تظهر النتائج أنه في المجال الفرعي الأول للممارسات العائلية، برزت الأغاني الشركسية باعتبارها الأداة الأكثر وضوحا وأهمية لحفظ اللغة الأم لأن أي شيء مصحوب بالموسيقى يسهل تذكره. في المجال الفرعي الثاني للتعليم، يُنظر إلى مؤسسات تعلم اللغة والمنظمات التي توفر فرصًا لتعلم اللغة على أنها الطريقة الأكثر قبولًا لتعلم اللغة. أخيرًا، بالنسبة للمجال الفرعي الثالث للوسائل الرقمية، ظهرت الأغاني الشركسية مرة أخرى باعتبارها الأداة الأكثر وضوحًا وأهمية لحفظ اللغة الأم. وتجد النتائج آثارها في المؤسسات التعليمية والباحثين والأسر الشركسية حتى يتمكنوا من بذل الجهود المطلوبة في إحياء اللغة المهددة بالانقراض.

الكلمات المفتاحية: إعادة إحياء اللغة، اللغة الشركسية، جهود، الأردن.

CHAPTER ONE
Background of the Study

1.0. Introduction

Jordan, which is an Arab country in the Middle East, has a diverse population of ethnic groups and origins. According to the Constitutional Court (2022), article two states that Jordan's official language is Arabic. As a consequence, Jordan is considered as a monolingual country. Although Jordan's official language is Arabic, it does not mean that all people living in Jordan must speak Arabic exclusively. There are a few minority groups in Jordan whose native languages are not Arabic. These communities speak a variety of languages and dialects, including Arabic, English, Circassian, Chechen, Turkmen, and Armenian. Therefore, Jordan has a multilingual atmosphere when giving the people the ability to use languages other than Arabic, the official language of the country. Multilingualism has several definitions but they all share the same main idea, which is the ability of individuals, societies, institutions and groups to speak and understand more than one language in their daily lives . Multilingualism may arise within a community for several reasons including, globalization, cultural diversity, the spread of modern technology, or political and historical factors such as evacuation or migration as the case of many communities living in Jordan(Cenoz 2013).

Throughout human history, migration has occurred for a variety of reasons, including political, economic, and religious motives. Despite the fact that the immigrants bring their native language with them when they leave their home lands, they must learn the official or the primary language in their new territory in order to succeed economically and socially. However, the absence of opportunity to speak the mother tongue by the original speakers in the new situations results in what is known a language shift (LS). So, language

shift occurs when the people from a certain nation leave their homelands to another country and use the mainstream language as the primary way for communication in the society rather than their native language (Fishman 2012). On the other hand, many ethnic communities, while leaving their homelands, continue to speak their native languages among each other which results in language maintenance (LM). Thus, language maintenance refers to the efforts that are made by a speech community to preserve its native language in the face of competition from predominant or global languages (Fishman, 2012).

Language revitalization (LR) is the effort to prevent or reverse the loss of a language or to revive an endangered one (Fishman 1991; Fishman 2001). Communities who try to revitalize their languages find the process of revitalizing a language complex and challenging, but it is also important. There are several approaches to language revitalization, such as creating educational materials like textbooks, dictionaries, and other resources to help people in learning the language. Additionally, using the media like radio, television, and the internet to promote the language and its use. Furthermore, organizing supporting cultural events which help to keep the language alive by giving people opportunity to use it in meaningful ways. Furthermore, for any language revitalization to succeed, building community support is essential. Herrera (2022) stated that indigenous communities, with assistance from Elders, linguists, and technology, are currently working together to promote language revitalization processes in attempts with a wide variety of goals, including language documentation, the creation of educational materials, and the design of language programs. These goals are inevitably concrete steps towards the main goal of ensuring intergenerational language transmission.

In recent years, many sociolinguists have been interested in indigenous languages as many of the indigenous languages have become ethnic language and are endangered. In general, languages are dynamic; they are always changing and developing. Nowadays, many ethnic groups speak thousands of indigenous languages all around the world. These ethnic groups either live in their own country where the majority of the population speak a different language like, Native Americans in the USA, or they have migrated to other countries where the mainstream language differs from their own language as the case of the Circassian people in Jordan and other regions in the Middle East.

Whereas ethnic minorities have long struggled with the issue of shifting their native language into other languages due to economic, social, political and demographic issues, they have been attempting to revitalize their heritage language in a variety of ways, including family language practices, digital media productions, and education.

According to Fishman (1989)"What begins as the language of social and economic mobility ends, within three generations or so, as the language of the crib as well, even in democratic and pluralism-permitting contexts" (p. 206). However, this idea has exceptions that depend on the attempts and the attitudes of the new generations of the immigrants towards their heritage language to bring it back to life.

In addition, Hinton (2018) states that the appearance of new speakers is also thought to be a significant component of language revitalization. Furthermore, she mentioned that community members have multiple options for revitalizing their language to protect it from extinction. Educating and using the endangered language within the family is one way. Schools, immersion schools and language nests play significant role in language learning environments. Additionally, linguistic archives are proved useful for obtaining

access to language when its speakers are no longer present. Lastly, increasing language use between learners and native speakers is the most important way of language revitalization.

The Circassian community is an important part of the Jordanian community. They have made significant contributions to the country, and they continue to play an active role in its society. Circassians in Jordan have not fully lost their native language, but it is in risk of dying. The Circassian language is still spoken by a significant number of Circassians in Jordan, but it is increasingly being replaced by Arabic. This can be attributed to the notion that Arabic is the official language of Jordan and the language used in government and education. The members of the Circassian community of Jordan faced the challenge of maintaining their regional language or assimilating into Jordanian society, just like every other ethnic minority in the world. Along time ago, upon having immigrated to Jordan, they gave up speaking their native language and began utilizing Arabic, the country's official language, in order to prosper both socially and economically. Using Arabic by the Circassians has led them to lose their heritage language. In this regard, Rannut (2009) stated that just a small percentage of Circassians now speak their native tongue at home, in the community, and in public spaces after the language changed within the previous two generations. Additionally, Pizzingrilli (2021) also claimed that Circassian people in Jordan have lost their heritage language. However, minority language maintenance is fully up to the community itself, despite the fact there are no official restrictions on speaking them in Jordan. This means while the Circassians in Jordan have partly lost their heritage language, they are capable of regaining it. Despite these challenges, there are still a number of the Circassian people who are working to preserve the Circassian language in Jordan because they believe that the language is an

important for their culture and identity, as well as they persist to keep it alive. This study explores the efforts that have been made by the Circassians in Jordan to revitalize their heritage language.

1.1 The Circassians of Jordan

Jordan is home to a number of ethnic minorities, which are defined as social groups that share linguistic, cultural, historical, and traditional characteristics. The Circassians, the Chechen people, and Armenians are among the foremost widely recognized cultural communities in Jordan and the surrounding regions. According to AL-Abbas (2008), the Circassians are regarded as one of Jordan's largest minorities. Although Jordan holds a significant position as a center for Circassians in the area, there is a lack of accurate population estimate. Between 80,000 and 100,000 Circassians are thought to reside in the nation, although some estimates place that number much lower (Bram & Shawwaf 2019).

After the Great Migration that occurred at the end of the Caucasian War in 1864, Circassians, whose origins from the North Caucasus region of Russia, left their homelands and now they are living in a diaspora situation in many countries all over the Middle East (Hewitt 2002; Muftī 1972).

The Circassians immigrated from Caucasus to various parts of the Ottoman Empire. Some immigrated to Turkey, some to Syria and Palestine, while the others migrated to what was known as Trans-Jordan. Although, there was no historical record on the exact time when the Circassians settled in Jordan but the timing can be guessed through the writing of the foreign travelers in the areas. Those travelers stated that the first arrival of the Circassians to Jordan was between 1975-1979 in Amman (Mackey & Said 1979).

The Circassian community in Jordans has maintained their cultural identity over the years. They have their own cultural practices, customs, traditions and language. The Circassians have established their own community within the Jordanian community and continued to practice their traditions. Mackey & Said (1979) stated that the Circassians have spread across many cities of Jordan including, Jerash, Al-Zarqaa' and Amman areas such as Swaileh, Naour, and the Downtown. Furthermore, they are actively involved in the Jordanian community due to their employment in a range of fields, such as the government, military, police, education, civil service, and the medical sector. Furthermore, a few of them own properties, eateries, and medical facilities. In order to protect and foster Circassian culture and heritage, they have also founded institutions and organizations. These organizations and institutions hold festivals, events, language classes, and gathering in order to celebrate their customs and preserve their distinct identities.

Notably, the Circassians who resided in Jordan have managed to preserve their cultural traditions. They also have integrated into the larger Jordanian society. However, when the Circassians integrated within the Jordanian community, they began to use Arabic more frequently since it is the official language of the country. Nowadays, elderly Circassians of Jordan still speak Circassian language among themselves whereas the younger generations speak Arabic fluently as they receive their education in public and private schools and universities. Despite the fact that the young generations of the Circassians in Jordan do not speak the Circassians language considering Arabic is Jordan's first and official language, many people of the Circassian community of all ages put their efforts to revitalize their heritage language.

1.2. Statement of the Problem

Based on the Circassians' linguistic situation in Jordan, it has been noted that the Circassians have lost their native language upon contacting with the mainstream language of Jordan, which is Arabic. However, in Jordan, there are no limitations for heritage communities to use their heritage languages, so Circassians of Jordan have the ability to revitalize their heritage language. This study explores the efforts that the Circassians can take in order to revitalize their language through family practices, education, and the digital means.

1.3. The Significance of the Study

Scholars and researchers have conducted several studies on ethnic minorities, and their language situations, and the efforts exerted to bring back their languages to life again all around the world. However, as far as researcher's expertise is concerned, minimal research has been conducted regarding the revitalization of the Circassian language in Jordan. As such, this work will contribute to sociolinguistic research in Jordan, and the Middle East, and around the globe. Also, this study will add to previous studies on ethnic minorities and how they maintain and revitalize their heritage languages from shifting.

1.4. Objectives of the Study:

The main objective of the current study is exploring the efforts that can be made by the Circassians in Jordan to bring back their heritage language to life by investigating:

1. The family practices the Circassians in Jordan do in order to revitalize their heritage language.
2. How education helps the Circassians in Jordan to revitalize their heritage language.
3. How the digital means help the Circassians in Jordan to revitalize their heritage language.

1.5. Questions of the Study

This study answers the following overarching question:

What do the Circassians of Jordan do to revitalize their heritage language? The research question can be split into the following sub-questions:

1. What are the family practices the Circassians do in order to revitalize their heritage language ?

2. How can education help the Circassians in Jordan to revitalize their heritage language?

3. How can the digital means help the Circassians in Jordan to revitalize their heritage language?

1.6. Limitation of the Study

This study is conducted on the Circassians in Jordan. Owing to the impossibility of reaching the entire population, a simple sample of the Circassian participants is used. Due to the aforementioned reason, it is not possible to generalize the study's findings beyond its sample. The resources and the tools that were accessible at the given point of time and location of the research project are one of the limitations of the study's conclusion

1.7. Limits of the Study

This research was carried out in Amman, Jordan throughout the academic year 2023/2024.

1.8. Definition of Terms

The Circassians: The term "Circassian" was coined by scholars and has varied meanings depending on the context. The term is most frequently used in reference to the

native people who call themselves Apsua and Adyghe and who live in the North-West and North-Central Caucasus (Bram & Shawwaf 2019, p. 93).

Operationally, Circassians refers to the Jordanians whose origins are from Caucasus and related to Jordan's Circassian community.

The Circassian language: Theoretically, Circassian language is a subdivision of the Northwest Caucasian language family, spoken by the Circassian people. There are two Circassian languages; Adyghe which also known as West Circassian, and Kabardian which also known as East Circassian. The languages are highly mutually intelligible with one another, but differ to a degree where they would be considered clear-cut dialects. (Chirikba, n.d.).

Operationally, Circassian Language refers to any type of Circassian language used among the Circassians in Jordan.

Language revitalization: Theoretically, Fishman (1991) & Fishman (2001) used the term Reversing Language Shift or Language Revitalization to refer to efforts made by an ethnic group or government to preserve or revitalize their language, or by speech communities whose language is in danger of dying out.

Operationally, Language Revitalization means any individual or societal efforts towards reversing the Circassian language shift in Jordan.

CHAPTER TWO
Review of Literature

2.0. Introduction

The current chapter is divided into two sections: In the first, theoretical research on language shift and language revitalization is reviewed. The second one concerns the empirical research conducted on and about language shift, language maintenance, and language revitalization.

2.1. Review of Theoretical Literature

Languages can occasionally replace one another among certain speakers in specific intergroup scenarios particularly in certain fields or types of language use (Fishman 1964). Many scholars have been interested in ethnic groups and speech communities. Each one of them has studied the factors and the situations that led the minorities to maintain their own homeland languages.

Nonetheless, three significant divisions of the emerging field of language shifts and maintenance are highlighted by (Fishman 1966, p. 424):

1. "The use of language in habitual contexts, the degree and context of bilingualism across sociologically essential dimensions" (Fishman 1966, p. 424)

2. "The relationship between the consistency or fluctuation of linguistic habits and psychological, social, and cultural processes" (Fishman 1966, p. 424).

3. "Language-related behaviour, such as overt, cognitive, or attitude-based actions" (Fishman 1966, p. 424).

The first subdivision addresses language use patterns that are habitual when there is interaction between groups. The second one addresses psychological, social, and cultural phenomena and how they relate to consistency or variation in habitual language use while the third section focuses on behaviour towards language.

Furthermore, language maintenance may also be influenced by other variables like age and education. According to Fishman (1966), older generations—those without a traditional grade school education—are perceived as having different linguistic usage preferences than younger, more educated generations. The younger generation, who have had more exposure to diverse influences via the media and educational system, views the older generation as linguistically conservative.

On the other hand, Ortega et al. (2015) defined the new speakers as individuals who have acquired the language by means other than family transmission including, attending and establishing revitalization projects, adult language learning, immersion or bilingual education programs. Despite the fact that the main objective of language revitalization process is establishing new speaker, who are willing to learn their heritage language, language revitalization is not viewed as a defensive response to language loss.

Fishman (2001) found that maintaining heritage language in the home and the reestablishing intergenerational language transmission are essential to language acquisition and maintaining process for ethnic minorities. Although there are many ways to promote language revitalization whether through the individuals, community institutions and organizations or through the government, the members of the ethnic minority should be interested in learning and transmitting their heritage language in order to successfully bring it back to life.

2.2. Review of Empirical Literature

2.2.1. Previous Studies on LM and LS:

Many scholars from different countries have long been interested in studying the situation of heritage minorities' languages. Among the studies that were conducted in the field of minorities' languages, there are many studies focusing on the Circassian language situation in Jordan and in other countries of the world e.g. (Abd-el-Jawad, 2006; Omar, 2015; Rannut, 2009). In addition, there are many studies focusing on the language situation of other minorities in Jordan and other countries in the world e.g. . (Al-Khatib & Al-Ali, 2005; Alkurdi, 2015; Al-Nahar, 2009; Dweik & Nofal, 2013).

The following studies related to the Circassians of Jordan and other countries around the world.

Abd-el-Jawad (2006) studied the language situation among the Circassians in Jordan. The researcher explored all the factors related to the Circassian language situation including, the internal, external, ethnopolitical, sociolinguistic and demographic factors. Data obtained using questionnaire, interviews and language survey. The questionnaire was given a random sample of 250 participants. The interviews were done with people from different age groups, and the language survey was given to a random sample of 50 families. The results showed that the language has never been a central issue for the Circassians in Jordan. They are pleased that the majority language serves their interests better than their ethnic language. For the Circassians, the language could be symbolic and emotional since they like to talk about it, but not necessarily use it. So, the attachment to native language and its maintenance should not always be viewed as an act of challenge or refusal of the dominant language or culture.

Rannut (2009) examined the language policy from the perspective of Circassian language maintenance in Jordan. In addition to observations and a survey with 485 respondents—323 students from the age of 10 to 16 and 162 parents—data were gathered through 14 videotaped interviews with eminent scholars, professors, and Circassian teachers. The findings indicated that, similar to certain ethnic languages in the Arab world, the host language predominated over the immigrant language. While the majority of Circassians use Arabic in almost every aspect of their lives, only a small portion of them speak the language in public.

Omar (2015) looked into the various domains in which Americans of Circassian descent use English, Arabic, and Circassian, in addition to the cultural aspects that they have kept after more than eight decades in the state. She asserts that the majority language spoken by Circassians in New Jersey is English, rather than their native language, Circassian. In every part of their lives, the Circassians residing in New Jersey speak English. On the other hand, elders speak Circassian, as do younger generations speaking to elder Circassian. The Circassians in New Jersey pray in Arabic, showing that Islamic ceremonies are typically performed in Arabic, which the language of the Quran.

Moving to the studies that are related to the heritage minorities, other than the Circassians, in Jordan and other countries around the world, Alkurdi (2015) examined the Kurds' command of the Arabic and Kurdish languages and determined which facets of Kurdish culture they have preserved or lost. Along with examining the reasons behind the Kurdish language's extinction in Jordan, it also looked at how Kurds felt about Arabic and Kurdish. According to the findings, Jordanian Kurds are now speaking Arabic instead of Kurdish. They also speak Arabic rather well for the most part. However, the participants' poor command of the Kurdish language, suggests that the language is

neglected. The findings also indicate that, although the Kurds in Jordan have kept some elements of their culture, like costumes and festivals, they have generally adopted Arabic culture. Additionally, they demonstrated the positive attitudes toward Arabic, thinking that it is the most beneficial language for getting jobs and receiving education. They can communicate with other Jordanians more effectively and express their emotions and ideas owing to the language.

Al-Khatib & Al-Ali (2005) investigated the cultural and language maintenance among the Jordanian Gipsies. Data collected through interviews and questionnaire that was distributed to one hundred participants. Results showed that while the Jordanian Gipsies excessively use Arabic in the daily interactions within the Jordanian community, they have maintained their heritage language in several domains, including the home, neighborhood, religious, and cultural settings. It also has been noted that Jordanian Gipsies are socially and culturally isolated in in their own areas and are unable to access the majority-group culture which help them to maintain their heritage language.

Al-Nahar (2009) explored the Jordanian Armenians' linguistic situations. There were one hundred Armenians in the sample, varying in age, gender, and education. In order to gather information on four distinct topics—language background and proficiency, language use domains, language attitudes, and factors contributing to the preservation of the Armenian language—personal observations, interviews, and questionnaires were given to the sample. Results showed that the Armenian community has maintained its heritage language by using the Armenian language in many different domains, including the home, neighbourhood and the places of worship. Results also showed the Armenian community had showed high levels of proficiency in both languages, the Armenian and Arabic.

The factors that encourage the use of Indian ethnic languages by Yemeni Indians residing in the city of Aden were studied by Dweik & Nofal (2013). A questionnaire with three sections was handed out to one hundred participants but only 86 questionnaires were completed and returned. As a result of Yemen's democratic system, which has helped the Indian community preserve its ethnic languages, the results indicated that Yemeni Indians had positive attitudes towards both Arabic and their native tongues. Minority communities are free to speak and learn in their original languages due to Yemen's government and educational policies. While the majority of Indians in Yemen are not very good at reading and writing their own ethnic language, they are very good at the four Arabic language skills.

From the previous studies above, we can reach to the point that all ethnic communities have faced the problem of maintaining their heritage language. Some communities have succeeded in maintaining their heritage language while other communities have lost their heritage language.

2.2.2. Previous Studies on Language Revitalization (LR)

This section deals with the previous studies about the LR which were carried out on the Circassians, and other ethnic minorities in the world.

Holmes et al. (1993) researched the revival of languages, and shift of three communities in New Zealand: Tongan, Greek, and Chinese. Data on their proficiency in a language, patterns of use in different contexts, and attitudes towards their languages were gathered through interviews and a specially created questionnaire in order to gather a significant amount of information. The three communities' evident need for a language revival is demonstrated by the results. All three communities offer opportunities for

language use outside of the home in a range of institutionalized contexts, including social gatherings, the church, the community school, and at homes. The continual communication that occurs between people in the city areas and with their native country through letters, travels, and visits also contributes to the language's survival.

"New speakers" of Irish in the US were studied by Walsh & Ní Dhúda (2015) for their motivations and experiences. Using the qualitative approach, data were gathered. Participants in the study, whose ages ranged from 37 to 71, with the majority over 50, were interviewed by the researchers. Participant observation was conducted, in addition to interviews in formal educational settings (such as an immersing weekend for proficient learners and a discussion circle for intermediate learners). According to the results, newer Irish speakers in the US have a variety of backgrounds, practices, and motivations towards their Irish language learning and speaking since their Irish-American ancestry pushed them the most to learn and speak Irish. A group of the participants appeared to regard learning Irish as a pastime, whereas others were fervently committed to the language as a means of achieving self-actualization and actively pursued chances to utilize it whenever possible, even within their own families.

Rosiak (2018) studied the learner trajectories of post-2004 Polish migrants to Wales, as well as their attitudes and motivations for studying the language. Data gathered through semi-structured interviews with 11 individuals providing qualitative data. The majority of the participants, who reside in predominantly Welsh-speaking areas and interact with the language frequently, had a favourable outlook towards the language, according to the results. Second, parents of children attending bilingual or Welsh-language schools are more encouraged to acquire the language when their kids ask for help with Welsh homework. And last, one of the main drivers was having friends, family, or colleagues

who spoke Welsh. Two of the biggest challenges mentioned were time constraints brought on by work and family obligations, and the high expense of the Welsh courses that were offered.

In order to better understand Te Reo Mori as public policy, Albury (2018) examined the knowledge, attitudes, and opinions of about 1,300 graduates of universities in New Zealand, both indigenous and non-indigenous. This study used quantitative and qualitative data collected from University of Otago students aged 18 to 24. In September 2014, students who identify themselves as Māori, Pākeha, or both were invited to participate in an online survey that was distributed to the student network. The study looks at how satisfied students are with a range of theories regarding language acquisition regulations, as well as the evidence-based and individual positions they adopted in their free-text remarks to explain why they were learning Te Reo Mori, where and how it is acquired, who should learn it and to what degree, what the policy should accomplish, and what needs to be changed. The findings demonstrated that the government policy and fundamental ideas of language revitalization theory are at odds with the knowledge and attitudes of the students. The belief among participants was that successful language revitalization would be indicated by a sizable population of interethnic speakers who could converse in Te Reo Mori. Additionally, they called for more Māori language education for all, and gave classrooms control over language learning.

A number of sociocultural and religious elements that encouraged and pushed the Tonga people to start a language revitalization project were examined by Mumpande & Barnes (2019). A purposive sample of interested parties, including traditional chiefs, education officials, former and current NGOs employees, members of the Tonga Language and Culture Committee (TOLACCO), and Chairpersons of the Zimbabwe

Indigenous Languages Promotion Association (ZILPA), were surveyed in order to gather data for the study. The results revealed that the Tonga people aimed to restore their language and identity and to preserve their own culture. They aimed to do that in order to restore their damaged self-image in Zimbabwean society, to be free from oppression and dominance and to participate as equal as other people in the Zimbabwean society. Furthermore, Tonga people found that their language revitalization journey was complex, however they strongly intended to restore the Tonga identity, culture and image, as well as strengthening ties with other language groups in Zimbabwe. Most of the participants agreed that language revitalization had an essential role in restoring their identity, culture and self -image in Zimbabwean community.

Bocale (2019) examined the language revival of recently arrived Italian speakers in the Crimea. Russian became the primary language spoken in the community as a result of significant physical, demographic, social, and cultural dislocation. To investigate the participants' motivations, learning experiences, and language use as they participate in the project of resurrecting the Italian community, data were gathered using ethnographic research methods, including semi-structured interviews and participant observations. Community organisers, educators, and students from a volunteer-run institution in the city of Kerch participated in the interviews. The findings indicated that for several generations, all Crimean Italians have spoken Russian as their first language. The majority only speak Russian. The majority of recent arrivals in Kerch only started taking formal Italian language classes. Despite their lack of proficiency, they have a strong overall commitment to the language and language revitalization, which is fueled by strong ideological reasons. Additionally, one of the initiatives that can turn tragic events into

chances for reconciliation, healing, and the rebuilding of former communities is language revival.

Indigenous language speakers are empowered to act as indigenous language activists by means of new media platforms, according to Cassels's (2019) investigation into the use of these languages. Data acquired from selected examples of Indigenous language use on social networking sites such as Twitter, Instagram, and Youtube, which provide a unique avenue for research on Indigenous language use due to their public nature. According to the findings, the three chosen social media platforms are effective venues for native language usage and recognition. New media enables support, and awareness between various native language revitalization movements worldwide and connect geographically separated Indigenous groups. Indigenous languages are more legitimate as current, relevant forms of communication because of their presence on new media, which also encourages users to reflect on their own language. Indigenous peoples still face numerous obstacles, though, when it comes to using new media. Obstacles include Indigenous communities' lack of internet access and new media content creators' need to continuously innovate in order to remain relevant in a newsfeed-driven world. To sum up, a language revitalization movement cannot be spearheaded by new media alone.

Belhiah et al. (2020) studied the Amazigh language revitalization efforts. Amazigh language was spoken by the pre-Arab communities in North Africa. Data collected by combining qualitative and quantitative techniques. Firstly, they conducted a content analysis of the licence obligations documents that are currently in place for public television networks and the old documents. Secondly, Between May and June 2016, semi-structured interviews were held with media practitioners, social activists, and specialists in the Amazigh. The study revealed that Amazigh language situation on television

networks was lower than expected due to the political, economic and logistic forces. These forces were portrayed in neglecting the guidelines and specification by media outlets, the shortage of financial and human resources, the lack of audiovisual production, and the absence of promoting Amazigh language

The scientific literature published throughout 2008 to 2019 on social networking sites as an environment for learning languages was examined by Barrot (2022). The research employed a mixed-methods approach, combining bibliometric and qualitative evaluation of the 2008–2019 scientific scholarship on social networking sites as a means of learning a language environment. The studies that were analysed came from the Scopus database. According to the results, the use of social media sites in language learning has increased over the last ten years. Additionally, it demonstrated the beneficial effects of social media on language learning and instruction. Furthermore, it has been demonstrated that due to the abundance of active users, broad geographical reach, and flexible communication affordances, social media platforms like Facebook, Skype, WhatsApp, and Twitter continue to attract the greatest attention from language learning scholars.

Research on language revitalization has grown in popularity recently because it explores and examines the efforts, strategies, plans and approaches used to revive endangered languages. Previous research has provided insight into the attempts taken by ethnic minorities worldwide to bring their heritage languages back to life. These studies yielded findings and conclusions that were largely consistent. One example of this is the extensive presentation and study of language revitalization among various ethnic minorities in various nations across the globe. The attempts and efforts of every ethnic minority in their language revitalization experiences were found to be connected. This

study provides insight into the attempts taken by the Circassians in Jordan to bring back their heritage languages to life.

This section offered a brief review of the theoretical underpinnings of language maintenance, language shift and language revitalization research. It also summarized previous research conducted in the field from different contexts that have helped formulate research questions for the current study. This study differs from the other studies since it investigates the efforts being exerted by the Circassians in Jordan particularly. Also, it will be a keystone for other researchers who want to conduct studies in the field of language revitalization in Jordan in the future.

CHAPTER THREE
Methodology

3.0. Introduction

This chapter provides information about the methods were used in the current study. Also, it discusses the population and the sample of the study, the tool of the study, the validity and reliability of the tool of the study, as well as it presents how the data was analyzed.

3.1. Method of the study

In order to fulfil this study's objectives, the researcher used a mixed method of qualitative and quantitative approaches. The qualitative method is reflected in the interviews that have been made with the Circassians to conduct the study's questionnaire. Whereas the quantitative approach is reflected in the questionnaire that was given to the Circassians. The data gathered from the questionnaire was relevant to the study's central questions.

3.2. Population of the Study:

The study's population consisted of Jordanian Circassians. Due to the inability to reach to a new-updated accurate number for the Circassian population in Jordan, the researcher referred to (Bram & Shawwaf 2019) who stated that the population numbers of the Circassians in Jordan today are approximately (80,000 – 100,000) individuals who live in many cities of Jordan. Thus, the number of the population in the study was approximately (80,000 – 100,000) individuals in 2023.

3.3. Sample of the Study:

From the population mentioned above, a simple sample of 392 Circassians was chosen to respond to the questionnaire which was conducted to answer the research questions.

3.4. Instrument of the study:

To collect the data, the researcher used a questionnaire which was divided into three sections related to the main question and the sub-questions of the study including, family practices, education and the digital means.

3.4.1. Questionnaire of the study

In order to conduct the questionnaire, two focus groups consisted of 10 individuals from the Jordanian Circassian community were interviewed. The first focus group consisted of five tutors, who put their own efforts to teach the Circassian language to the newer generations. The other consisted of five teachers, who work in a school that provides Circassian language course to its students. The researcher documented the information which was obtained from the interview and used them to design a questionnaire that includes 33 items.

The first section of the questionnaire included the demographic information of the participants like the gender which involves two options, male or female, as well as the age which involves three options, less than 20, 20-25 and more than 25. Furthermore, the second section of the questionnaire included three sections related to the study's questions regarding the efforts made by Circassians to preserve their homeland language. The second section includes a Likert scale with five points - strongly agree, agree, neutral,

strongly disagree, and disagree - to allow the participants to express how much they agree or disagree on each given item of the questionnaire.

3.5. Validity of tool of the study

After preparing the questionnaire, it was given to a panel of experts to assess its efficiency in achieving the study's objectives.

3.6. Data analysis

In this study, The Statistical Package for Social Sciences and Humanities (SPSS, Version 23: Statistical Package for Social Sciences) used to carry out the required statistical analyses. The primary goal is to validate the construct validity of the study tool, a questionnaire, by exploratory factor analysis. Additionally, the researcher used Cronbach-alpha coefficient in order to measure the reliability of the questionnaire. Moreover, in order to provide a comprehensive analysis of the data, the researcher computed the descriptive statistics for each item of the questionnaire such as mean, standard deviations, degree of appreciation and the ranks. Using SPSS helped examining the reliability and validity of the questionnaire, contributing to the accuracy and credibility of the study's results.

3.7. Validity and Reliability

This section provides the validity and the reliability of the questionnaire of the study.

3.7.1. Validation:

Construct Validity (Factor Analysis; Exploratory Factor Analysis):

The findings of the exploratory factor analysis of the study tool (education) are displayed in Table 1:

Table (1): Loadings (Correlations) matrix for the items on the dimensions of the study tool (Education).

NO.	Item	Loadings (Education items)
1	There are textbooks for teaching the Circassian language in Jordan	0.75
2	There are available resources for teaching the Circassian language in Jordan	0.754
3	There are available Libraries the offer textbooks or other resources for teaching the language	0.757
4	There are schools that teach the Circassian language in Jordan	0.752
5	There are institutions and centers for offering courses for teaching the Circassian language in Jordan	0.678
6	Students use the Circassian language within learning communities	0.688
7	Students use the Circassian language outside schools	0.664
8	Parents enhance what teachers teach at school	0.677
9	Authentic resources are available to be used in teaching at schools	0.758
10	Dubbing translation is available for the students to be used in teaching	0.703
11	Students' assessment in the Circassian language is not counted in the overall assessment	0.57
12	Open days are available for students to share the culture (music, costumes, Flag day, language)	0.468
13	Private lessons are available for teaching the Circassian language	0.563
14	Dictionaries are available for learning the Circassian language	0.683
15	Applications are available for learning the Circassian language	0.576
16	Immersion schools are available for teaching the Circassian language	0.684
KMO		0.881
Bartlett's Test of Sphericity – Chi-Square		3630.168
Df		120
Eigen Value		7.302
Sig.		0.00**

**Statistically significant at $(0.05 = \alpha)$

It was noted from the results of Table No. (1) that all values were greater than (1). All (KMO) values were greater than (0.50) (Hair et al., 2010). All values of Bartlett's test of Sphericity were statistically significant at the level of statistical significance ($\alpha = 0.05$).

Ultimately, all of the factor's values were loaded onto a single factor, and their values surpassed 0.40. The exploratory factor analysis results show that the construct validity of the Education Variable is high.

The findings of the exploratory factor analysis of the study tool (Family Practices) are displayed in Table (2).

Table (2): Loadings (Correlations) matrix for the items on the dimensions of the study tool (Family Practices).

NO.	Item	Loadings (Family Practices items)
1	They use the Circassian language within the family meetings	0.873
2	They use the Circassian language in special occasions (weddings/ Eid Adha, Eid Fiter)	0.82
3	Grandparents use the Circassian language with their grandchildren	0.76
4	Oral stories are passed through generations using Circassian language	0.803
5	They listen to Circassian songs in family meetings	0.558
6	Parents use the Circassian language with their children as the native language	0.819
7	They learn the Circassian language to participate in folk songs	0.709
8	They learn the Circassian language to attend folklore ceremonies	0.769
9	Extended families living together help in learning the Circassian language	0.646
10	They learn the Circassian language during social gatherings	0.791
KMO		0.893
Bartlett's Test of Sphericity – Chi-Square		2596.008
Df		45
Eigen Value		5.779
Sig.		0.00**

**Statistically significant at ($0.05 = \alpha$)

It was noted from the results of Table No. (2) that all values were greater than (1). All (KMO) values were greater than (0.50) (Hair et al., 2010). All values of Bartlett's test of Sphericity were statistically significant at the level of statistical significance ($\alpha = 0.05$).

Finally, all of the factor's values were loaded onto a single factor, and their values surpassed 0.40. The exploratory factor analysis results show that the construct validity of the Family Practices Variable is high.

Table (3) shows the results of the exploratory factor analysis of the study tool (Digital Means):

Table (3): Loadings matrix for the items on the dimensions of the study tool (Digital Means).

NO.	Item	Loadings (Digital Means items)
1	Applications are available for learning the Circassian language.	0.814
2	Watching Circassian Movies can help the Circassians to learn the Circassian language.	0.488
3	Listening to Circassian songs can help to learn the Circassian language.	0.588
4	Online dictionaries are available for learning the Circassian language.	0.812
5	E-libraries are available to learn the Circassian language.	0.772
6	YouTube channels are available to learn the Circassian language.	0.719
7	Television channels are available to learn the Circassian language.	0.768
KMO		0.750
Bartlett's Test of Sphericity – Chi-Square		1345.479
Df		21
Eigen Value		3.609
Sig.		0.00**

**Statistically significant at ($0.05 = \alpha$)

It was noted from the results of Table No. (3) that all Eigen Value values were greater than (1). All (KMO) values were greater than (0.50) (Hair et al., 2010). All values of

Bartlett's test of Sphericity were statistically significant at the level of statistical significance (α = 0.05).

Finally, all of the factor's values were loaded onto a single factor, and their values surpassed 0.40. The exploratory factor analysis results show that the construct validity of the Digital Means Variable is high.

3.7.2 Reliability:

Table (4): Reliability Test (Cronbach's Alpha) for all Variables.

NO.	Dimensions	NO.	Cronbach's Alpha (Alpha Value (α))
1	Education	16	0.918
2	Family Practices	10	0.917
3	Digital Means	7	0.839
	Overall	**33**	**0.940**

It was noted from Table No. (4) that the reliability coefficients of all the scales were high. In cases where percentages were deemed acceptable due to their exceeding of the allowable threshold of 0.70 (Pallant, 2005). As a result, the study tool can be applied to accomplish the goals of the research.

3.8. Procedures of the Study

The researcher followed the following procedures to conduct this study:

1. Reading previous studies related to LM, LS and LR.

2. Based on the readings of previous studies, resolving the objectives and formulating the research questions.

3. Determining the methodology of the study.

4. Determining the population and the sample.

5. Interviewing Circassian members as a case study to collect detailed information about the language revitalization efforts exert by the Circassians in Jordan.

6. Collecting the data using the questionnaire and analyzing the data by using the descriptive analytical approach.

7. Discussing the findings in relation to the reviewed literature.

8. Listing the references according to APA style.

9. Adding appendices.

CHAPTER FOUR

Results of the study

4.0. Introduction

This chapter provides answers to the questions of the study in light of the data obtained from questionnaire that was distributed to 392 members of the Circassian community in Jordan. Data was collected to answer the main question, and the sub-questions of the study that seeks to explore the efforts that are being exerted by the Circassian community to revitalize their heritage language.

The main question of the study: What do the Circassians of Jordan do to revitalize their heritage language?

The sub-questions are:

1. What are the family practices the Circassian make in order to revitalize their heritage language ?

2. How can education help the Circassians in Jordan to revitalize their heritage language?

3. How can the digital means help the Circassians in Jordan to revitalize their heritage language?

The questionnaire was divided into two parts. The first part was about the demographic information about the respondents, while the second part contained questions about the main ideas of the study's questions.

4.0. Results of the demographic variables to study sample

The first section of the questionnaire has two demographic variables to study's sample. The first variable is gender, and it has two options including, male or female. The second variable is age, and it has three options including, less than 20 years, 20-25 years and more than 25 years. Table (5) shows the descriptive sample of the demographic variables of the study:

Table (5): Descriptive Sample of the Demographic Variables of the Study.

NO.	Variables	Categorization	Frequency	Percent%
1	Gender	Male	161	41.1
		Female	231	58.9
	Total		**392**	**100**
2	Age	Less than 20 years	18	4.6
		20-25 years	32	8.2
		More than 25 years	342	87.2
	Total		**392**	**100**

It is noted from Table (5) that the percentage of male was (41.1 %), which is the lowest percentage, and the percentage of female was (58.9%), which is the highest percentage.

With regard to the distribution of the study sample in light of the age variable, the percentage of individuals whose age was (Less than 20 years) was equal to (4.6%), which is the lowest percentage, and the percentage of individuals whose age was (20-25 years) was equal to (8.2%), and the percentage of individuals whose age was (More than 25 years) is (87.2%), which is the highest percentage in the study sample. These results came as this because the elder Circassians seemed more interested in learning and revitalizing the Circassian language than the newer generation. The older Circassians are interested in learning and revitalizing their heritage language because they lived during the times when people used Circassian language in their daily interactions. On the other hand, the

younger generations seemed less interested in the process of learning and revitalizing the Circassian language because they grew up speaking only Arabic as it is used in every aspect of life in Jordan.

Figure No. (1) shows the distribution of the study sample according to the gender variable, while Figure No. (2) shows the distribution of the study sample according to the age variable.
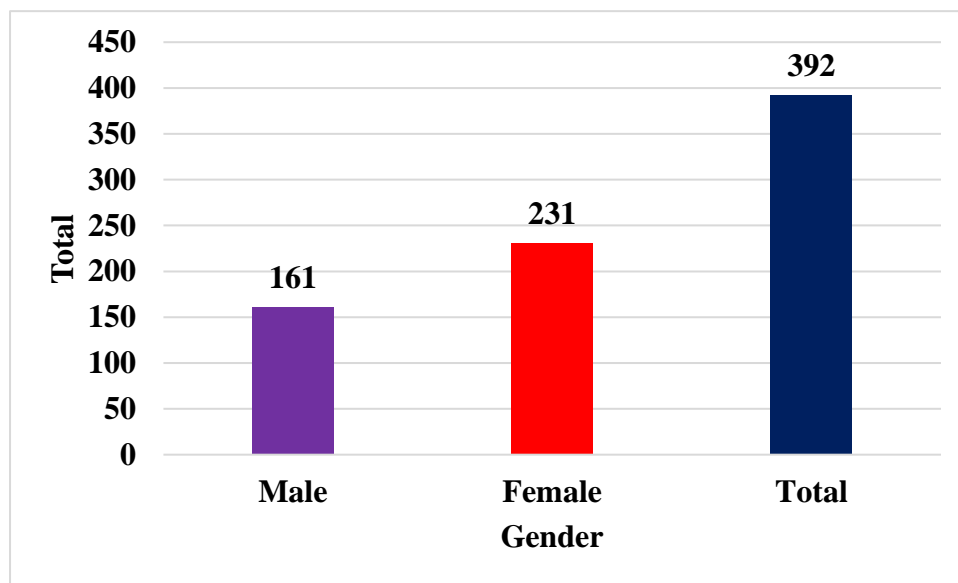
Figure (1): The distribution of the study sample according to the gender variable.
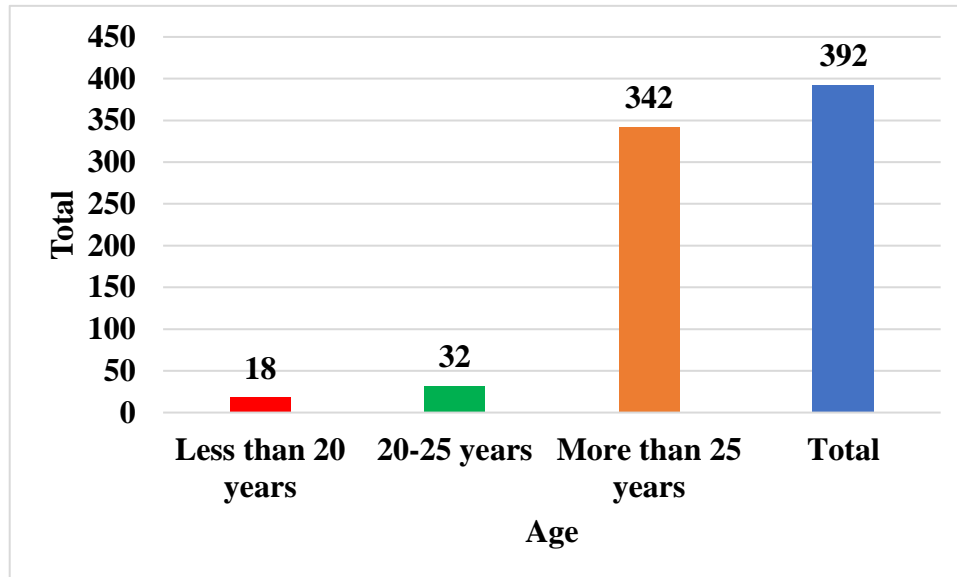
Figure (2): The distribution of the study sample according to the age variable.

4.1. Results of the study variables

This part of the study provides a descriptive analysis of study variables used in the questionnaire. The questionnaire, which was conducted to fulfill the objectives of the study, has 33 items that are related to the main ideas of the sub-questions of the study including, the family practices, education and digital means. The items of the questionnaire were graded according to the five scales as follows:

Grade	1	2	3	4	5
Scale	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Here is how to assess the relative importance of items:

Class	3.68 – 5	2.34 – 3.67	1 – 2.33
relative importance	High	Medium	Low

4.1.1. Results Related to The First Sub-question:

What are the family practices the Circassian make in order to revitalize their heritage language?

The first sub-question of the study focuses on the family practices towards revitalizing their heritage language. To answer this question, the researcher included 10 statements related to the family practices that the Circassians may use to revitalize their language. Table (6) shows the arithmetic mean, standard deviation, ranks, and importance level for Family Practices Items:

Table (6): Mean, SD, ranks and importance level of Family Practices Items.

NO	Items	Mean	Standard Deviation	Rank	Importance level
1	They use the Circassian language within the family meetings in Jordan.	2.84	1.09	5	Medium
2	They use the Circassian language in special occasions (weddings/ Eid Adha, Eid Fiter) in Jordan.	2.83	1.11	6	Medium
3	Grandparents use the Circassian language with their grandchildren in Jordan.	3.27	1.11	3	Medium
4	Oral stories are passed through generations using Circassian language in Jordan.	2.50	1.10	9	Medium
5	Circassians in Jordan listen to Circassian songs in family meetings.	3.59	1.04	1	Medium
6	Parents use the Circassian language with their children as the native language in Jordan.	2.49	1.15	10	Medium
7	Circassians in Jordan learn the Circassian language to participate in folk songs.	2.82	1.05	7	Medium
8	Circassians in Jordan learn the Circassian language to attend folklore ceremonies.	2.70	1.08	8	Medium

NO	Items	Mean	Standard Deviation	Rank	Importance level
9	Extended families living together help in learning the Circassian language in Jordan.	3.46	1.11	2	Medium
10	Circassians in Jordan learn the Circassian language during social gatherings.	2.94	1.09	4	Medium
Overall		**2.94**	**0.83**		**Medium**

It is noted from Table (6) that the mean values between (2.49 - 3.59) with standard deviations between (1.04 - 1.15). Item (5) came in the first rank, which states (Circassians in Jordan listen to Circassian songs in family meetings) with the mean (3.59) and a standard deviation of (1.04), and with a medium degree of appreciation. Item (9) came in the second rank, which states that (Extended families living together help in learning the Circassian language in Jordan) with the mean (3.46) and a standard deviation of (1.11), and with a medium degree of appreciation. Item (6) came in the last rank, which states that (Parents use the Circassian language with their children as the native language in Jordan) with the mean (2.49) and a standard deviation of (1.15), with a medium degree of appreciation. The overall mean was (2.94) with a standard deviation of (0.83) and with a medium degree of estimate. These results indicate that the family practices that are mentioned show medium appreciation.

Figure No. (3) shows the values of the means of the study sample's responses to the items related to the **Family Practices** dimension.
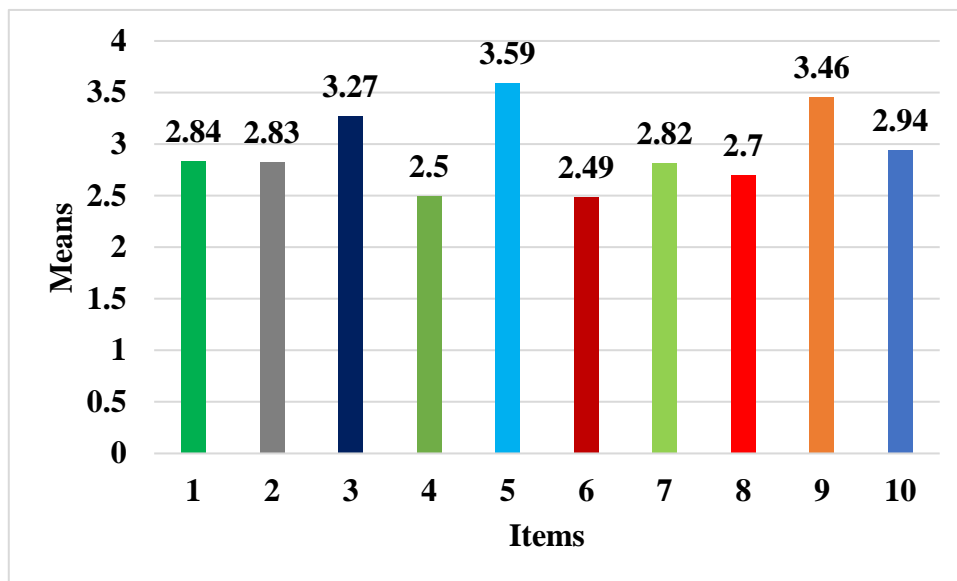
Figure (3) The values of the means for the items related to the **Family Practices**

dimension.

4.1.2. Results Related to The Second Sub-question

How does heritage language education help the Circassians in Jordan to revitalize their heritage language?

The second sub-question of the study focuses on how education can help the Circassians in Jordan to revitalize their heritage language. To answer this question, the questionnaire included 16 statements related to education including the existence of schools, institutions or organizations that help them to learn the language. Also, it included statements about the availability of school materials, dictionaries, and language learning applications or websites.

Table (7) shows the arithmetic mean, standard deviation, ranks, and importance level for Education Items:

Table (7): Mean, SD, ranks and importance level of Education Items.

NO	Items	Mean	Standard Deviation	Rank	Importance level
1	There are textbooks for teaching the Circassian language in Jordan.	3.60	1.11	7	Medium
2	There are available resources for teaching the Circassian language in Jordan.	3.63	1.08	6	Medium
3	There are Libraries that offer textbooks or other resources for teaching the language in Jordan.	2.74	1.17	10	Medium
4	There are schools that teach the Circassian language in Jordan.	3.84	1.02	2	High
5	There are institutions and centers for offering courses for teaching the Circassian language in Jordan.	4.04	0.88	1	High
6	Students use the Circassian language within learning communities in Jordan.	2.49	1.08	13	Medium
7	Students use the Circassian language outside schools in Jordan.	2.29	1.09	14	Low
8	Parents enhance what teachers teach at school.	2.62	1.08	11	Medium
9	Authentic resources are available to be used in teaching at schools.	2.99	1.13	9	Medium
10	Dubbing translation is available for the students to be used in teaching the Circassian language in Jordan.	2.59	1.02	12	Medium
11	Students' assessment in the Circassian language is not counted in the overall assessment in Jordan.	2.49	1.15	13	Medium
12	Open days are available for students to share the culture (music, costumes, Flag Day, language) in Jordan.	3.76	0.95	4	High
13	Private lessons are available for teaching the Circassian language in Jordan.	3.82	0.99	3	High

NO	Items	Mean	Standard Deviation	Rank	Importance level
14	Dictionaries are available for learning the Circassian language in Jordan.	3.66	0.99	5	Medium
15	Applications are available for learning the Circassian language in Jordan.	3.20	1.19	8	Medium
16	Immersion schools are available in Jordan for teaching the Circassian language.	2.59	1.05	12	Medium
Overall		**3.15**	**0.71**		Medium

It is noted from Table (7) that the mean values between (2.29 - 4.04) with the standard deviations between (0.88 - 1.19). Item (5) came in the first rank, which states that (There are institutions and centers for offering courses for teaching the Circassian language in Jordan) with the mean (4.04) and a standard deviation of (0.88), and with a high degree of appreciation. Item (4) came in the second rank, which states that (There are schools that teach the Circassian language in Jordan) with the mean of (3.84), and a standard deviation (1.02), and with a high degree of appreciation. Item (7) came in the last rank, which states that (Students use the Circassian language outside schools in Jordan) with the mean (2.29), and a standard deviation of (1.09), with a low degree of appreciation. The overall mean was (3.15) with a standard deviation of (0.71), and with a medium degree of estimate. These results indicate that education's help in revitalizing the Circassians language is medium.

Figure No. (4) shows the values of the means of the study sample's responses to the items related to the **Education** dimension.

Figure (4) The values of the means for the items related to the **Education** dimension.

4.1.3. Results Related to The Third Sub-question

How do the digital means help the Circassians in Jordan to revitalize their heritage language?

The third sub-question of the study focuses on digital means, and how these means can play an important part in the Circassian language revitalization journey. To answer this question, the researcher included 7 statements related to digital means including the availability of language learning applications and websites, online dictionaries, TV channels that can help the Circassians in Jordan to learn the language.

Table (8) shows the arithmetic mean, standard deviation, ranks, and importance level for Digital Means Items:

Table (8): Mean, SD, ranks and importance level of Digital Means Items.

NO	Items	Mean	Standard Deviation	Rank	Importance level
1	Applications are available for learning the Circassian language in Jordan.	3.25	1.13	5	Medium
2	Watching Circassian Movies can help the Circassians in Jordan to learn the Circassian language.	3.74	0.98	2	High
3	Listening to Circassian songs can help to learn the Circassian language in Jordan.	3.86	0.84	1	High
4	Online dictionaries are available for learning the Circassian language in Jordan.	3.42	0.96	4	Medium
5	E-libraries are available to learn the Circassian language in Jordan.	3.04	0.99	6	Medium
6	YouTube channels are available to learn the Circassian language in Jordan.	3.52	0.88	3	Medium
7	Television channels are available to learn the Circassian language in Jordan.	3.02	1.08	7	Medium
Overall		**3.41**	**0.70**	**Medium**	

It is noted from Table (8) that the mean values between (3.02 - 3.86) with the standard deviations between (0.84 - 1.13). Item (3) came in the first rank, which states that (Listening to Circassian songs can help to learn the Circassian language in Jordan) with the mean (3.86) and a standard deviation of (0.84), and with a high degree of appreciation. Item (2) came in the second rank, which states that (Watching Circassian Movies can help the Circassians to learn the Circassian language in Jordan) with the mean (3.74) and a standard deviation of (0.98), and with a high degree of appreciation. Item (7) came in the last rank, which states that (Television channels are available to learn the Circassian language in Jordan) with the mean (3.02) and a standard deviation of (1.08), with a medium degree of appreciation. The overall mean was (3.41) with a standard deviation of (0.70), and with a medium degree of estimate. These results indicate that the use of

digital means help the Circassian language in Jordan to revitalize their heritage language is medium.

Figure No. (5) shows the values of the means of the study sample's responses to the items related to the **Digital Means** dimension.
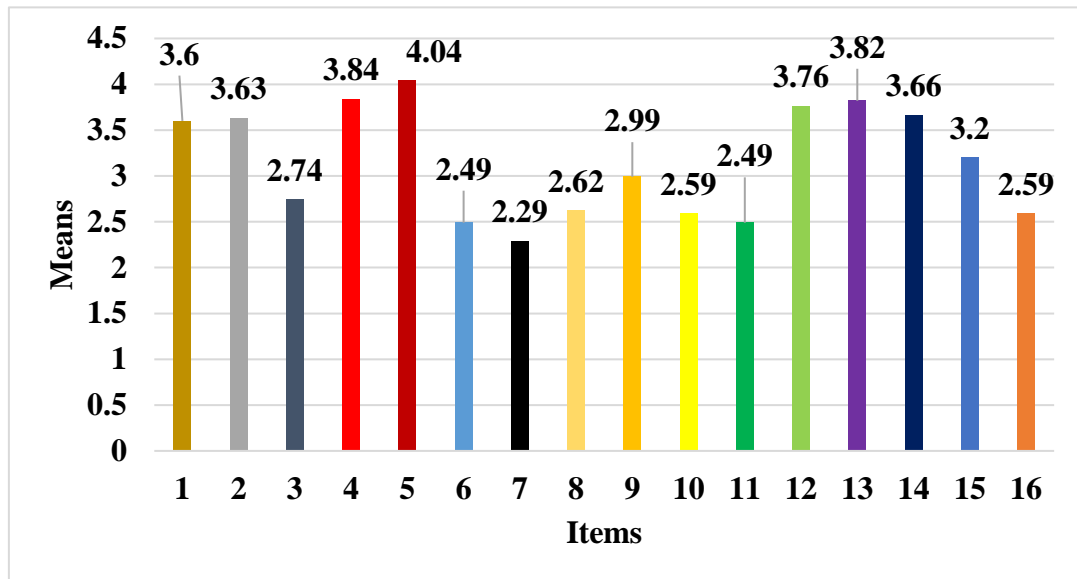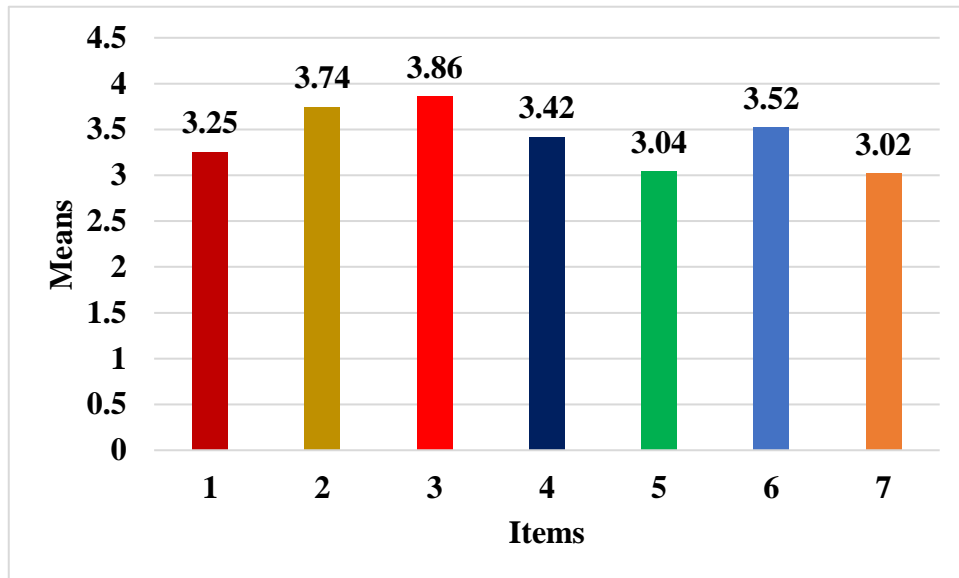

Figure (5) The values of the means for the items related to the **Digital Means** dimension.

CHAPTER FIVE

Discussion, Conclusion, and Recommendations

5.0. Introduction

This chapter provides an overview of the questionnaire responses regarding the efforts by the Circassians in Jordan to revitalize the Circassian language. The findings also provide clarification regarding the literature that has been reviewed. At the end of the chapter, the researcher provides a summary and recommendations for additional research.

5.1. Discussion of the Results of the First Sub-question

The first sub-question of the study is (What are the family practices the Circassian make in order to revitalize their heritage language?). To answer this question, the questionnaire included a section of ten statements that ask about their family practices including their behavior during family meetings or the special occasions.

According to the respondents' perspectives, the statement " Circassians in Jordan listen to Circassian songs in family meetings." is the most significant action taken by the Circassians in Jordan when attempting to revitalize their heritage language because anything accompanied by music is easier to remember. However, the statement "Parents use the Circassian language with their children as the native language in Jordan." is the least significant action taken by them. This reveals that the Circassian are used to using materials like songs to learn the language rather than using it to interact with each other. These findings are in contrast to the findings of Rosiak (2018), which reveal that parents whose children attend bilingual or Welsh-language schools are more encouraged to learn the language because they feel it is necessary when their children require assistance with

Welsh homework as well as having a Welsh-speaking family members, friends or colleagues was a strong motivation to revitalize the language. In addition, the findings of this study contradict the findings of Holmes et al. (1993), who indicated that the three communities involved in the study provided possibilities to use the language in both at home and outside home.

Moreover, the findings of the current study can be justified in terms of Abd-el-Jawad (2006)'s investigation, as it was indicated that for the Circassians, the language has never been a primary issue since the interests are fulfilled better by the majority language, so it can be inferred that they tend not to necessarily use it in everyday routine like in households between parents and children, however, national language song playing in festivals and family gatherings signified that the language has great emotional and symbolic significance for the Circassians as found by Abd-el-Jawad (2006). Same factors are highlighted by Rannut (2009) as she showed that the Circassian language is used by small part of the Circassians in the public domains, while Arabic is always used by them almost in all walks of life, and the reason to such happening can be thought in terms of previously quoted research as Arabic serves the major life interests, and is the most frequently spoken language.

Most of the participants in the questionnaire, who answered the questions about the challenges, and the obstacles that face the Circassian families when attempting to revitalize their heritage language within their household, reported several reasons led the Circassians to lose their language within household. These include, the lack of real opportunities to use the Circassian language within the family members as well as the lack of sufficient time for parents to learn the language, and teach their children because of their work and the daily commitments. In addition, some reported that feeling ashamed

of pronouncing the language incorrectly led them to neglect the language. However, Omer (2015) claimed that the Circassian is used by elders or when younger generations address Circassian elders in households. Multiple factors can be quoted here to develop an insight into the phenomenon and to reason it. Ortega et al. (2015) showed that minority people, if motivated, tend to learn the native language by means other than family transmission, for instance, through adult language learning, immersion, bilingual education, or revitalization projects. Furthermore, Fishman (1966) emphasized the significance of age, which can be a significant factor in this situation and showed that older generations are perceived as having different linguistic usage preferences than younger, more educated generations. The younger generation, more exposed to diverse influences through the media and educational system, views the older generation as linguistically conservative.

5.2. Discussion of the Results of the Second Sub-question

The second sub-question of the study is (How can education help the Circassians in Jordan to revitalize their heritage language?). To answer this question, the questionnaire included a section of 16 statements that asks about the role of education in revitalizing the Circassian language in Jordan.

According to the respondents' perspectives, the statement "There are institutions and centers for offering courses for teaching the Circassian language in Jordan" is the most significant point chosen by the Circassians in Jordan when attempt to revitalize their heritage language through education. However, the statement "Students use the Circassian language outside schools in Jordan" is the least significant point chosen by them.

Similar findings can be found in the contemporary research scholarship as Ortega et al. (2015) found that multiple new speakers, who are motivated to learn the native language due to their cultural or ethnic background, tend to learn it through adult language learning, immersion, bilingual education, or revitalization projects. Language revitalization can be promoted by many ways, whether through the community members or through the government. However, the members of the ethnic minority should be interested in learning and transmitting their heritage language to successfully bring it back to life (Fishman, 2001).

In addition to that, Holmes (1993) investigated the language shift and language revival among different minority communities in New Zealand and all the communities exhibited the opportunities of teaching the native language in a variety of institutionalized situations such as the community school, community social events, the church, and at home. Similarly, Al-Nahar (2009) emphasized how Armenian minority communities in Arab countries use social domains like their neighbourhood, place of education, and religious and cultural contexts. Furthermore, minority communities in Yemen are now free to use and study their native tongues owing to government and educational policies, according to Dweik & Nofal (2013).

About the challenges that Circassians face in using education to promote language revitalization, some of the respondents said that the unavailability of libraries that offer authentic resources to learn and teach the language as well as the unavailability of systematic education programmes have been contributing factors to the loss of the language within the Circassian community in Jordan. Despite the fact that the item "There are institutions and centers for offering courses for teaching the Circassian language in Jordan" comes in the first rank of the analysis, most of the respondent

reported that the schools, institutions and the organizations are few in number and insufficient for spreading the language. Additionally, they call for increasing Circassian language education.

Circassians face challenges from an inadequate language policy and an education system that threatens to eradicate their languages, according to a study by Bland (2018). The Circassian Charity Association only occasionally hosts language classes in Circassian. Furthermore, no expert assessment of the Circassian language situation grounded in international legal documents has been conducted, nor has research been conducted to establish a foundation for requesting government support and organizing additional language revitalization initiatives (Rannut, 2009).

5.3. Discussion of the Results of the Third Sub-question

The third sub-question of the study is (How can the digital means help the Circassians in Jordan to revitalize their heritage language?). To answer this question, the questionnaire included a section of seven statements that asks about the role of digital means in revitalizing the Circassian language in Jordan.

The respondents' results show that the statement "Listening to Circassian songs can help to learn the Circassian language in Jordan" is the most important point chosen by the Circassians in Jordan when attempt to revitalize their heritage language through education. However, the statement "Television channels are available to learn the Circassian language in Jordan" is the least important point chosen by them. Many of the participants reported that there was a TV channel for Circassians in Jordan in the past but the absence of the financial support led them to stop broadcasting.

In the same way, many researchers attempted to explain the significance of media in reviving the native language and claimed mixed findings. According to Cassels (2019), new media made it possible for geographically separated Indigenous groups to connect with one another and to support and raise awareness among various Indigenous language revitalization movements across the globe. Furthermore, indigenous people are inspired by the use of indigenous languages in new media outlets. The use of indigenous languages in new media enables them to develop metalinguistic awareness, which allows them to reflect on their own languages. Also, it helps them to improve the credibility of the indigenous languages as important and contemporary means of communication. However, there are many challenges face indigenous communities in using new media outlets to revitalize their languages. These include the loss of internet connection and the lack of content creator who update their work using indigenous languages on new media outlets. Barrot (2022) noted that language learning through social media has been beneficial and has increased during the past ten years.

Belhiah et al. (2020) had almost similar results to the least important point in this sub-domain since he revealed that political, economic and logistical factors such as neglecting the guidelines and specification by media outlets, the shortage of financial and human resources, the lack of audiovisual production, and the absence of promoting Amazigh language led to the failure of promoting Amazigh language through television networks.

Despite the presence of websites, applications and other digital means that provide Circassian materials, the unclear understanding of the language by the newer generation of the Circassian community makes them stay away from learning the language.

5.4. Conclusion

It was concluded that:

- Circassian songs have been an ultimate and the most evident tool for the Circassian families in Jordan for learning and reviving their endangered native language because anything accompanied by music is easier to remember.

- Educational institutions and institutions offering opportunities for learning Circassian language are also most accepted mode of learning among the Circassian population.

- One concerning finding is that families don't tend to use the Circassian language in their household. The fact should be considered by the language institutions so that they can devise the strategies to promote the usage of the language in daily routine.

- The Use of social media as a language learning source has also been neglected by the Circassian masses and it should be noted by the researchers to devise methods how they can put more efforts for reviving language through media.

5.5. Recommendations

The research recommendations are:

- Conducting further research on language revitalization efforts with other ethnic minorities in Jordan.

- Conducting further research on Circassian language revitalization efforts concerning factors other than education, family practices and digital means.

- Conducting further research on language revitalization concerning both the efforts and the challenges that arise in the journeys of revitalizing endangered languages.

- Conducting further research on language revitalization concerning the influence of the social factors such as gender and age.

- Scheduling of activities honouring the language and customs of the Circassian people. These might include town hall meetings, storytelling events, and festivals.

- Investigating in-depth successful methods for language revitalization. Examine effective models from previous language revitalization initiatives and modify them to fit the Circassian environment.

- Organizing joint educational initiatives with Circassian communities. Provide instruction in the Circassian language and culture through community schools or after-school activities.

- Designing international awareness campaigns about the Circassian language and culture. Showcase Circassian heritage and its linguistic significance through social media, international events, and cultural exchanges.

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Appendices

Appendix (A)
Simi-structured Interview Guide

Language Revitalization by Education:

1. How does education play a role in language revitalization efforts?

2. What are some resources and organizations that focus on language revitalization through education that communities can tap into?

3. What role can schools, both traditional and contemporary, play in language revitalization through education?

4. How do language revitalization efforts through education adapt to the needs of different age groups, from children to adults?

5. What are the challenges and obstacles in promoting / using education to revitalize Circassian language?

Language Revitalization by Family Practices:

1. What are some possible family practices that Circassian use to revitalize their language?

 Are there any resources available for families who wish to embark on language revitalization journeys, such as language classes, materials (songs, films, stories, books or dictionaries) , or community support networks?

2. Are there any institutions or organizations that support families in their language revitalization journey?

➢ What are these institutions or organizations?

> ➢ What kind of support do they give?
>
>> • What are some common challenges faced by Circassian families when attempting to revitalize their language within their household?

Language Revitalization by Media Outlets:

1. What role does media outlets, digital or traditional, play in language revitalization efforts?

2. What resources are available to support communities interested in using media for language revitalization?

3. How can television and film be used as tools for language preservation and revitalization?

4. How can multimedia platforms, such as podcasts and YouTube channels, be leveraged to promote endangered languages?

5. How can technology, such as language learning apps and online resources, be integrated into family language revitalization efforts?

• What are the challenges and obstacles facing the Circassians in Jordan using education to revitalize Circassian language?

Appendix (B)
Students' Questionnaire

Circassian Language Revitalization Efforts in Jordan

Dear respondents,

The researcher is conducting a research paper that is entitled **"Circassian Language Revitalization Efforts in Jordan"** as a part of my M, A. thesis at Middle East University-Jordan. The purpose of this study is to explore the efforts that can be made by the Circassians in Jordan to bring back their heritage language to life, by investigating three main aspects, including the family practices, education and digital means.

You are kindly requested to answer all the items of this questionnaire carefully and accurately. We assure you that any information or data obtained from this questionnaire will be kept confidential and used for the purposes of academic research ONLY. Your identity will remain anonymous.

Thank you so much for your willingness to participate and share your views which will be valuable for completing this research successfully. We highly appreciate the time and effort you will put on this.

Completing this survey will take only 10 MINUTES.

Feel free to contact me for further information.

Researcher, Ahmad Kazem Obeid

Email: Ahmadobeid30@gmail.com

Please provide answers to the following questions:

Part (1): The Personal Information

Gender: **Male**   **Female**

Age: **Less than 20 years**

                      20-25 years

                      More than 25 years

Part 2: Please answer all of the following questions based on:

5 = Strongly Agree   4 = Agree   3 = Neutral   2 = Disagree   1 = Strongly Disagree

1. Family Practices

Items	5	4	3	2	1
1. They use the Circassian language within the family meetings in Jordan.					
2. They use the Circassian language in special occasions (weddings/ Eid Adha, Eid Fiter) in Jordan.					
3. Grandparents use the Circassian language with their grandchildren in Jordan.					
4. Oral stories are passed through generations using Circassian language in Jordan.					
5. Circassians in Jordan listen to Circassian songs in family meetings.					
6. Parents use the Circassian language with their children as the native language in Jordan.					
7. Circassians in Jordan learn the Circassian language to participate in folk songs.					
8. Circassians in Jordan learn the Circassian language to attend folklore ceremonies.					
9. Extended families living together help in learning the Circassian language in Jordan.					
10. Circassians in Jordan learn the Circassian language during social gatherings.					

What are the challenges faced by Circassian families when attempting to revitalize their language within their household?

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2. Education					
Items	5	4	3	2	1
11. There are textbooks for teaching the Circassian language in Jordan.					
12. There are available resources for teaching the Circassian language in Jordan.					
13. There are Libraries that offer textbooks or other resources for teaching the language in Jordan.					
14. There are schools that teach the Circassian language in Jordan.					
15. There are institutions and centers for offering courses for teaching the Circassian language in Jordan.					
16. Students use the Circassian language within learning communities in Jordan.					
17. Students use the Circassian language outside schools in Jordan.					
18. Parents enhance what teachers teach at school.					
19. Authentic resources are available to be used in teaching at schools.					
20. Dubbing translation is available for the students to be used in teaching the Circassian language in Jordan.					
21. Students' assessment in the Circassian language is not counted in the overall assessment in Jordan.					
22. Open days are available for students to share the culture (music, costumes, Flag Day, language) in Jordan.					
23. Private lessons are available for teaching the Circassian language in Jordan.					
24. Dictionaries are available for learning the Circassian language in Jordan.					
25. Applications are available for learning the Circassian language in Jordan.					
26. Immersion schools are available in Jordan for teaching the Circassian language.					

What are the challenges and obstacles in using education to revitalize Circassian language in Jordan?

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3. Digital Means					
Items	5	4	3	2	1
27. Applications are available for learning the Circassian language in Jordan.					
28. Watching Circassian Movies can help the Circassians in Jordan to learn the Circassian language.					
29. Listening to Circassian songs can help to learn the Circassian language in Jordan.					
30. Online dictionaries are available for learning the Circassian language in Jordan.					
31. E-libraries are available to learn the Circassian language in Jordan.					
32. YouTube channels are available to learn the Circassian language in Jordan.					
33. Television channels are available to learn the Circassian language in Jordan.					

What are the challenges faced by Circassian when attempting to revitalize their language through digital means?

Thank you for your cooperation

Reviewer information:

Appendix (C)

Panel of Experts

Name	Specialization	Place of work	Email
Nibal Malkawi	Applied Linguistics	Al-Balqa Applied University	nmalkawi@bau.edu.jo
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Dr. Wajd Rasmi Al-Ahmad	Linguistics – Corpus Linguistics	Middle East University	wahmad@meu.edu.jo
Dr. Juhaina Maan Al-issawi	Linguistics	Middle East University	jalissawi@meu.edu.jo
Dr. Khoulod Ayman Ramadan	Applied Translation	Middle East University	Kholodlezo1@meu.edu.jo