



**Factors Influencing Language and Cultural
Maintenance among the Turkmen of Jordan:**

A Sociolinguistic Study

**العوامل المؤثرة في محافظة تركمان الأردن على لغتهم وثقافتهم:
دراسة لغوية اجتماعية**

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Requirements for the Master's Degree of Arts in English
Language and Literature**

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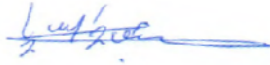
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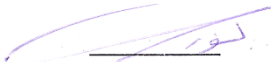

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Committee's Decision

This thesis, "*Factors Influencing Language and Cultural Maintenance among the Turkmen of Jordan*", was examined and certified on the 20th-December-2014.

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Dedication

I dedicate this work to my country, Jordan, to my homeland Palestine,
to all my family members, my friends and beloved ones.

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Factors Influencing Language and Cultural Maintenance among the Turkmen of Jordan:

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**العوامل المؤثرة في محافظة تركمان الأردن على لغتهم وثقافتهم:
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Abstract

This case study aimed at investigating the Turkmen's of Jordan language proficiency in Turkmen and Arabic, their use of Turkmen and Arabic in their daily interaction, the Turkmen's cultural aspects which they preserved and the factors that helped them to preserve their ethnic language and culture. In order to achieve the objectives of this study, the researcher followed the case study approach and utilized pilot questionnaire, semi-structured interviews as well as observation and chose a sample of five Turkmen families living in different parts of Amman- Jordan. The findings

of the study indicated that the Turkmen of Jordan have high levels of proficiency in oral-aural skills in Turkmen and Arabic while they have very low levels of proficiency in reading and writing in both languages. Additionally, Turkmen is almost exclusively used at home while Arabic is used in the work and worshipping places. Moreover, the Turkmen of Jordan have preserved their culture in many aspects such as their life style, their clothing, their food and their marriage traditions. Finally, the study revealed that the factors that helped them to preserve their ethnic language and culture include family, media, lack of education, their refusal of external marriages and their partial isolation from the Jordanian society.

Key Words: Factors, Language, Culture, Maintenance, Turkmen

العوامل المؤثرة في محافظة تركمان الأردن على لغتهم وثقافتهم:

دراسة لغوية اجتماعية

إعداد: إسرائ عبد الخالق / بإشراف: الأستاذ الدكتور بدر سعيد الدويك

الملخص

تهدف هذه الدراسة إلى قياس مستوى الكفاءة اللغوية لدى التركمان الأردنيين في كل من اللغتين التركمانية والعربية، ومدى توظيفهم لها في حياتهم وتفاعلهم اليومي. كما تبحث في عناصر الثقافة التركمانية التي حافظوا عليها، والعوامل التي ساعدتهم على ذلك. تحقيقاً للأهداف المذكورة استعانت الباحثة بعينة مكونة من خمس عائلات تركمانية تعيش في أماكن مختلفة من عمان، واتبعت أسلوب دراسة الحالة حيث استخدمت المقابلات الشخصية، والملاحظة القائمة على المشاركة، إضافة إلى استخدام الاستبانة الريادية في جمع المعلومات التاريخية والاجتماعية وغيرها. تشير نتائج الدراسة إلى أن التركمان الأردنيين يتمتعون بمستويات عالية من الكفاءة في المهارات اللفظية-السمعية في اللغتين بينما لا يتقنون القراءة والكتابة في كليهما. كذلك تبين أنهم يستخدمون التركمانية بشكل شبه حصري في البيت مع الأهل والأصدقاء وفي الأحياء، بينما يستخدمون العربية في أماكن العبادة والعمل فقط. بالإضافة إلى ذلك كشفت الدراسة عن عدد من مظاهر الثقافة التركمانية التي استطاعوا المحافظة عليها وتشمل: أسلوب حياتهم، وزيمهم الشعبي، وطعامهم، وكذلك عاداتهم المتعلقة بالزواج. وأخيراً، تبين الدراسة أن أهم العوامل التي ساعدت التركمان الأردنيين على المحافظة على لغتهم وثقافتهم العرقية هي: العائلة، ووسائل الإعلام وعدم التعليم، إضافة إلى رفضهم للزواج من أصول أخرى، وعزلتهم عن المجتمع الأردني.

الكلمات الدلالية: عوامل، لغة، ثقافة، محافظة، تركمان.

Chapter One

Introduction

1.0 Introduction

This chapter starts with the background of the current study, followed by the statement of the problem, the objectives and questions of the study, its significance, limits and limitations and finally the definition of terms.

1.1 Background of the Study

The fact that language contact is an indispensable part of sociolinguistic studies is unquestionable. It has been proved both by empirical and theoretical studies that when two languages are brought together in a certain setting, for whatever reason, the result is one of three possibilities. Namely, either the host language dominates the migrating language, as the latter vanishes; the migrating language replaces the host language as the latter

vanishes; or the two languages coexist, while each one of them is associated and restricted to specific domains of language use.

A major cause to language contact is involuntary immigration of ethnic minorities for various reasons. Language contact, of course, is always accompanied by cultural contact or even cultural clash. In such situations, minority groups either preserve their original cultural aspects, or just fit in the new cultural context and lose their own cultural identity. The current study examines the case of the Turkmen of Jordan; an ethnic minority group that was forced to migrate and settle in different parts of the Middle East.

History and Origins of the Turkmen of Jordan

The question of who the Turkmen are is not an easy one to answer. Sources vary not only in terms of the origins of Turkmen, but in the date of their settlement in different Arab countries as well as in the reasons of naming them so.

As the researcher was conducting this study, she encountered many different groups of people who are named "Turkmen". One of them is the group of Turkmen who migrated recently from Kirkuk- Iraq and settled in Jordanian the last two decades as a consequence of the political conflict in Iraq. "Arab Turkmen" is another group who migrated from Palestine- Marj Ibin A'amer, whose members claim to be pure Arab people who have known only Arabic as their mother tongue for many generations. The last group, who are the focal point of this study, are those who live mainly in tents or in newly built houses and who are often mistaken with the Gypsies who almost lead the same style of life. According to them, they also came to Jordan from Palestine as they had settled in Marj Ibin A'amer as well.

Sources report that the word "Turkmen" is a name given to groups of people of the Turkic race who are descendants of their great father Oghuzhan and his twelve grandsons. They speak the Turkmen language, which is a branch of the Turkish language that belongs originally to the Altaic languages. The name "Turkmen" as Somer (1967) believes is an equivalent to the Turkish Oguz tribes who converted to Islam at the time when the Seljuk Muslims had their extreme power. It was first mentioned by

the great Arab geographer, Almaqdisi Albushari in his book *Ahsan Altaqasim* (10 AD).

According to Alnajafi (2014), after converting to Islam and participating with the Islamic army, the Turkmen started to move to the Middle East and the Caucasus and they became part of their people. Turkmen speaking groups were found in Iran, Iraq, Syria, Lebanon and Palestine. After a while, they became a majority and spread their own language to Azerbaijan and Anatolia as well, which became the center of the Ottoman State that was called "Turkey" later on.

Just like other European and Arab nations, it seems that the groups of Turkmen people do not share the same ethnic origin, but they are united by linguistic and cultural bonds. The Turkmen people are said to be a mixture of white, yellow and black people who speak the same language and share almost the same traditions and culture.

According to Language Material Project, the population of the Turkmen people in general exceeded seven million and a half at the beginning of the twenty- first century. (3.4) million of them live in Turkmenistan while about 500.000 Turkmen live in Afghanistan and 2 million in Iran. Other

Turkmen live in Uzbekistan, Kazakhstan and other Asian nations. Smaller populations of them are scattered in various parts of Asia including Iraq, Syria, Jordan and central Turkey.

Al Najafi (2014) adds that the Turkmen started to migrate to the Middle East towards the end of the seventh century as they started to leave their homelands in central Asia and settled in different parts of the Middle East. They mainly chose boarder areas between Arab and Byzantium's countries to settle in. Afterwards, they mingled with the Arab-Muslim's nation and participated in the Arab's wars against the Crusaders, the matter which paved the way for many of them to take part in the Islamic political life, especially during the Abbasid era as many of them held high positions at that time.

The Turkmen of Palestine or the so-called "Arab Turkmen" as they all belong to a tribe that holds the same name had originally come to Palestine during the time of Crusaders' wars. They helped Muslims to defend the area, as many of them were leaders with Saladin such as Muthafar AL-Din Kojak and Yusef Zin Al-Din. The previous two leaders are considered a main cause for bringing the Turkmen into Palestine. As usual, the Turkmen

people mingled with the Palestinian community and became part of it. They participated in the revolution of (1936-1939), and in (1984), when the Israeli forces invaded their villages and destroyed them, people were forced to immigrate either to Syria or to Jordan.

According to Shoup (2007), the Turkmen of Jordan are an ethnic minority that is composed of a number of groups of people who arrived in Jordan during different times. Some references mention that the Turkmen who first arrived in Jordan did so during the Mamluk period and the early time of the Ottoman period. Some of them came with the Ottomans almost at the same time in which the Circassians and the Chechens arrived in Jordan aiming at controlling areas of Jordan, which were governed by Bedouin tribal authorities. Other sources report that some of the Uzbeks arrived following the Soviets control of Central Asia in 1918, as Russia victimized a large number of Islamic religious men and scholars, the matter which caused them to seek refuge in parts of Saudi Arabia and Jordan. In 1928, the cruelest anti-Islam campaign in central Asia ever was initiated by the Soviet authorities. Consequently, large waves of Turkmen people started to migrate

and sought religious freedom and peace in many other countries including Iraq, Syria and Jordan.

According to Joshua Project (2014), there are no less than 6,300 Turkmen living in Jordan. Their main language is Turkmen. 2% of them are Christians, and 96% are Muslims. According to them, the first wave of Turkmen settled in Jordan in the time of Prince Abdullah I, as they settled first in Al-Salt then in Ma'an and in 1970's they settled in different parts of Amman. Currently, they are scattered in different parts of the Kingdom of Jordan including Amman (in Sahab, Albyader, Moqablein, KhrebetAssouq) and Irbid where there is a neighborhood called after them as well as in Zarqa' city.

According to the Turkmen people, their way of life has always been characterized by pastoral nomadic features. They generally live in tents, although some of them have newly built houses especially in Sahab. In the past, they depended on raising sheep, goats, camels and cattle. Nowadays, most of their men work as peddlers, as they sell cheap goods such as sunglasses, leather jackets, watches, belts and other items. Their women are usually housewives, while some of them work in collecting antiques that

they sell later on. They keep moving from one place to another searching for their livings and escaping the offensive treatment of some governmental forces. As a result, they cannot usually send their children to schools due to their constant movement. They live in tribes and they are distinguished for their costumes and traditions. Women are usually dressed in colorful dresses called "fustan", while men are dressed casually in shirts and trousers. Their first loyalty is to the tribe, which is the largest descent group, then to the clan and finally to the family. The head of the group is called the "Sheikh", and usually he is the one that other members consult in any problem. This position is usually inherited by the sheikh's son after his death. In terms of marriage, they hardly ever have external marriages. Girls get married early at the age of 13-15, and even boys get married in relatively early ages. In many cases they do not register their marriages legally in courts, unless if the groom is of the legal age for marriage in Jordan. It is a must for them that a young man marries his cousin "the daughter of his father's brother". The bride is dressed in white with a red waist ribbon. Brides' dowries are relatively very cheap as they range from 300-500 JDs. The bride's father is responsible to buy her marriage jewelries. Jewels are always made of gold and include rings, earnings and nose rings that they call "khuzum". They

hold marriages in their neighborhoods, and their parties are always mixed as men and women gather, sing and dance in the same place. One of the Turkish dances they perform is called "Anqara" dance in which dancers of two genders make a circle and dance. Long hair is usually a sign of women's beauty and they even use kinds of hair extensions to have the long hair they want. Women also cover their hair with a semi-transparent colorful piece of cloth called "mindeil". Rates of birth are relatively high as most of Turkmen have no less than ten children. It is a must for them to bring at least one male child to hold the name of his father as they said. In terms of food, some of them have preserved special kinds of Turkish food that they cook such as " Al masqouf " grilled chicken, home-made bread " baked on tannour" , and dough with lentil. They drink sweet Turkish coffee, red and green tea, and other common boiled herbs. Very few of them are still keeping old ottoman pottery made of copper.

1.2 Statement of the Problem

The issue of language in contact has always raised considerable interest among scholars and linguists such as Fishman (1966), Ferguson (1981), Weinreich (1974) and others. Bilingualism and linguistic- cultural

preservation among ethnic minority groups who live in countries that have other official languages as standard languages necessitates deep investigation and research. The researcher thus is investigating the linguistic and cultural status of the Turkmen of Jordan. It is important to note that this study investigates the Turkmen of Jordan, not the Arab Turkmen of Jordan.

1.3 Objectives of the Study

The current study aims to achieve the following objectives:

1. To investigate language proficiency among the Turkmen of Jordan.
2. To determine how the Turkmen of Jordan use their ethnic language and Arabic in their daily life.
3. To describe the cultural aspects that the Turkmen of Jordan preserve.
4. To explore the factors that helped them to preserve their language and culture.

1.4 Questions of the Study

This study aims to answer the following questions:

1. How proficient are the Turkmen of Jordan in both Turkmen and Arabic?
2. How do they use both languages (Turkmen and Arabic) in their daily interaction?
3. What cultural categories (aspects) do the Turkmen of Jordan preserve?
4. What factors have helped them maintain their language and culture?

1.5 Significance of the Study

Sociolinguistic applied studies that investigate languages of ethnic minorities in the Middle East are frequent, but studies that deal with language and cultural preservation among the Turkmen of Jordan are very few if any. To the best knowledge of the researcher, this is the first study that examines the Turkmen of Jordan in such context, and thus, it is expected to fill a gap in the applied literature that is related to the issue of language and cultural preservation among ethnic minorities. Moreover, the

study is believed to be the first case study that examines ethnic minorities in Jordan as previous studies were all quantitative studies and aimed at finding statistical rather than qualitative and descriptive information. The current study is expected to help other researchers who are conducting researches on similar ethnic groups. Finally, the current study is likely to benefit members of the investigated ethnic group as well.

1.6 Limitations of the Study

This study investigates a relatively small sample of the Turkmen of Jordan. It is also limited to the instruments that are being utilized in the study. Its results thus, cannot be generalized to the whole Turkmen of Jordan or to other ethnic minorities.

1.7 Limits of the Study

The current study is conducted in Amman, Jordan during the Academic year 2014-2015. Its findings are thus limited to the mentioned time and place.

1.8 Definitions of Terms

- **Culture:** Newmark (1988) defines it as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression"(p.94). **Operationally**, it is used in this study to refer to the Turkmen's of Jordan ways of life, including their food, clothing, houses, names, social habits, traditions and folklore among other things.

- **Cultural Preservation: Operationally**, it is used in the current study to refer to Turkmen's of Jordan maintenance of their original cultural elements including food, social habits, folklore, names, ways of dressing, and ways of living among others.

- **Language Preservation:** Ferguson (1981) defines it as "the continuous use of a language by a speech community under conditions where there is a possibility of shift to another language" (p.530).**Operationally**, it is used in the current study to refer to the ability and efforts of the Turkmen of Jordan as a minority group to maintain their ethnic language.

Chapter Two

Review of Literature

2.0 Introduction

Literature that deals with the issue of language and cultural preservation among ethnic minorities in various parts of the world is quite abundant. In this chapter, the researcher reviews international and regional theoretical and empirical studies related to the main dimensions that the study investigates. The chapter concludes with a brief summary.

2.1 Theoretical Literature Related to Language Contact, Language Maintenance and Cultural Aspects.

Many sociolinguists have elaborated on the subject of language contact and its outcomes, namely language and cultural maintenance or loss, such as Fishman (1966), Weinreich (1974), Ferguson (1981), Thomson (2001), Winford(2003), Haugen(1956) and Spolsky (1998).

Weinreich (1974) elaborates on the issue of language in contact. In his book *Language in Contact: Problems and Solutions*, he explores many linguistic phenomena that occur as a result of the existence of two languages in contact. These include bilingualism, linguistic interference as well as the

socio -cultural setting of language in contact which all seem to be in the core of the current study.

He also states that "two or more languages will be said to be in contact if they are used alternatively by the same person." (p.1). A person who uses two different languages in different situations or with different people is called a bilingual, and the practice of using two different languages alternatively is called bilingualism. He also adds that interference is "the deviation from the norms of either language which occurs in the speech of a bilingual as a result of their familiarity with more than one language". (p.1)

What is even of a more interest is that he relates language contact to cultural contact as only one facet of the larger phenomenon of cultural contact. Cultural interference involves both the death of some cultural aspects of any given group of people as well the as the adaptation of new cultural elements of the new society in which they live. Weinrich adds that "When a language contact situation is examined in details, the interrelation of socio-cultural conditions and linguistic phenomena are apparent" (p.38).

Fishman (1966) is one of the earliest sociolinguists to elaborate on different aspects of the issue of language and culture in contact. In his book *Language Loyalty in the United States: Problems and Solutions* he defines both language maintenance and language shift as related topics to the issue of language stability and language change. He adds that there are many factors that may contribute to the preservation or loss of a language of any group of people. These include social, cultural and psychological factors.

Moreover, Fishman highlights three central sub-topics to be examined whenever the issue of language maintenance and language shift is investigated. These are:

1. The habitual use of more than one point in time or space under conditions of intergroup control.
2. Psychological, social or cultural process related to stability or change in habitual language use under conditions of intergroup contact.
3. Behavior towards language in contact settings. (p.424)

Fishman (1989) suggests three possibilities that are likely to materialize whenever two languages are brought together in any given context. These are:

1. The host (indigenous) language dominates the immigrant language as the latter vanishes. An example is the case of English in England and the United States as it overcomes the language of immigrants from different parts of the world.
2. The immigrant language dominates the local (host) language as the latter dies out. An example is the case of the Native Indians in the United States as most of their languages were overcome by the immigrants' English language.
3. Both the host and the local language of a country coexist in the same social context as both of them are maintained while each is used in different domains.

Ferguson (1981) defines language maintenance as "the preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language" (p. 530). On the other hand, he defines language shift as "the change in regular use or mother tongue status of one language to another in a speech community" (p.530).

Haugen (1956) studies bilingualism, namely, bilingualism in America as he considers it the direct result of colonization, conquest and migration. The

previous are all causes to create language and culture in contact situations to which bilingualism and cultural change are attributed. A bilingual person as he defines is "a person with a number of different language skills..., one who knows two different languages"(p.9).

Bilinguals according to him can be classified into two sub-groups depending on their ability to keep the two linguistic systems they use apart. If a bilingual succeeds in doing this, he\she is considered two separate speakers in one person. If, by contrast, one fails to keep the two systems apart, he\she is very likely to experience linguistic problems such as language interference.

Two aspects of the study of language and culture in contact are highlighted in his book; language is "an index of culture and that it is a thermometer of cultural change" (p.87). It is considered as a symbol of a society, one of its institutions as well as its instruments. That is, language is the means of communication among all other social institutions.

Winford (2003) discusses various types of language contact and suggests that these different results are the fruit of different social situations. That is the incident of language contact can only be understood through

understanding the situation under which it was developed. Language contact's outcomes include language maintenance, language shift and language creation.

A simple definition of language in contact is given by Thomson (2001). He defines it as "the use of more than one language in the same place at the same time" (p.1). Language contact, she claims, will inevitably lead to the change in languages as one language may influence the other. Final results of such language contact situations are usually crystallized as language change, language mixture or language death.

Fasold (1984) defines language maintenance as "the long term collective result of language choice" (P.213). Moreover, he asserts that language maintenance occurs when members of a given community decide to keep on using the language that their ancestors traditionally used.

Clyne and Kip (1999) discuss a number of factors that either supports or hinder language preservation. Such factors include home, religion, education as well as the social networks. The most significant of which, as they report, is home; they state that "if a language is not maintained at home, then it cannot be maintained elsewhere" (p. 47)

Clyne (2001) claims that home is of a major importance for heritage language maintenance. He even gives the role of grandparents a superior position to that of parents as he states "grandparents rather than parents play an increasing role in the intergenerational language maintenance" (p. 367)

In his book, *Sociolinguistics*, Spolsky (1998) asserts that the involuntary immigration is one of the most common factors that leads to the phenomenon of bilingualism or even multilingualism. Such forced immigrations are common in the ancient Middle East in the nineteenth century. In addition, the British policy has forced many Indians to leave their country to work in sugar fields in Fiji. The African slave trade to different parts of the west is another example of involuntary immigration that led not only to language contact, but to culture contact as well.

He also explores the concept of language loyalty, defining it as "the ability of a speaker of a language to stand up the pressure of more powerful languages (p.21). The case of various ethnic groups moving into the United States losing their ethnic language and culture is one of the clearest examples. Furthermore, he elaborates on the issue of language as an ethnic identity. It is an unquestionable fact that the most significant feature of any

group of people's identity and solidarity. Even the name of any ethnic group is usually derived from the name of their native language, and preserving their language is usually a strong sign of preserving their traditions.

2.2 Theoretical Studies Related to Culture's Definition, Aspects and Relationship to Language.

Stern (1996) defines culture as " the typical behavior in daily situations, i.e. personal relationships, family life, value systems, philosophies....in fact, the whole shared social fabric that makes up a society" (p.207)

Brown (2007) also defines culture as "the ideas, customs, skills and tools that characterize a given group of people in a given period of time" (p.380)

Brown (1994) confirms the strong relationship between language and culture. He asserts that " language is a part of culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture"(p. 165)

Newmark (1988) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (p.94). From his own perspective, language is not a component of culture, but it for sure contains all sorts of

cultural deposits in both its structural forms and lexis. He categorizes cultural aspects under the following headings:

1. Ecology, including flowers, animals, winds, plains, rivers, mountains...etc.
2. Material culture (artifacts).
 - a. Food.
 - b. Clothes.
 - c. Houses and towns.
 - d. Transportation.
3. Social culture, work and leisure; including names of professions and ways of entertainment
4. Organizations, customs, activities, procedure, concepts.
 - a. Political and administrative
 - b. Religious
 - c. Artistic
 - d. Gestures and habits .(p.95)

Nida (1998) states that

Language and culture are two symbolic systems. Everything we say in language has meanings designative or sociative , denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture, and culture is more extensive than language. (p.2)

2.3 Regional Empirical Studies Related to Language and Cultural Contact and Preservation

Dweik (2000) investigated linguistic and cultural maintenance among the Chechens of Jordan. The study explored language maintenance relationship to non-linguistic process that influences the outcomes of language contact situations. The sample of the study consisted of 100 subjects and the instrument included both questionnaires and interviews to collect data. Results of the study indicated that the Chechens of Jordan maintained their language and culture mainly because of their isolation from the larger Jordanian community. Chechen was thus used in most domains of language use including home, schools, neighborhood religious and cultural settings. The study also concluded that the Chechens of Jordan maintained a diglossic use of Chechen and Arabic even through the third and fourth generation of them.

Dashti (2004) conducted a study in which he attempted to investigate the language situation among the Kuwaiti Ajams in order to find out the extent to which they have maintained their ethnic language (Farsi) or the extent to which they have shifted to Kuwaiti Arabic. In his Case –study, the

researcher used participant observation and recorded conversations in collecting the required data from two Kuwaiti Ajams families living in different neighborhood. Their choices of language were then deeply analyzed. The findings of the study showed that the language shift has already started to occur among the grandchildren's generation of the Kuwaiti- Ajams. The researcher thus expected that Farsi will no longer be used by the succeeding generations of the Kuwaiti Ajams.

Al khatib and Al-Ali (2005), in their study on language and cultural preservation among the Gypsies of Jordan, found that there is a case of language maintenance among them. Data were collected from 100 speakers by the means of a questionnaire and interview. This linguistic-cultural preservation was attributed to the Gypsies isolation from the larger cultural community of the Jordanian. That they feel unable to melt in the overall cultural environment, the matter that led to their preservation to their own language and culture.

Al-Zoubi (2007) conducted a study that investigated language and cultural maintenance among the Druze of Jordan. It was a case study of the Druze of Ummal-Quttain village. The study aimed particularly to find out

the socioeconomic, cultural, historical and religious factors that influenced cultural and linguistic maintenance among the Druze. Data were collected by the means of questionnaires and interviews that examined language proficiency, domains of language use and attitudes towards both languages. The findings of the study indicated that the Druze of Ummel-Quttain lived in both religious and social isolation from the majority Sunni Jordanian, the matter which enhanced cultural and linguistic maintenance.

Abdelfattah (2010), in a study titled "Arabic-Hebrew Language switching and Cultural Identity", tried to explain the use of Hebrew by speakers of Arabic and to relate this language choice to cultural identity. Data were collected in two-year time by the means of taking extractions of free spontaneous conversations in different communicative settings. Most of data were collected by informants who lived in different Arab communities in the occupied land of Palestine. Conversations were first recorded then analyzed. Sample examples were selected and analyzed from the perspective of "conversational Analysis" suggested by Handel (1982). After the thorough analysis, the researcher came to conclude that refraining from code switching is a sign of cultural identity, the acquisition of a foreign language

and its culture always comes on the expense of another and language maintenance is associated with cultural preservation and vice-versa.

Nofal (2011) investigated the linguistic situation among the Indians in Yemen. The sample of his study consisted of 86 participants. Data were collected by the means of a six-section language questionnaire. Results showed that despite the fact that the Indians settlements in Yemen dates back to over than 170 years, some of them still maintain their ethnic language especially in listening and speaking. Such language maintenance was attributed to some familial factors.

In an article titled "Turkmen village in Lebanon preserve Turkish language, culture", Albawaba (October 2013) the author states that there is a village in Lebanon where everyone speaks Turkish. Signs of stores are all in Turkish, along with the Turkish flag hanging everywhere make one feel that he\she is in Turkey. Several shops sell Turkish imported clothing and many locals have special satellites for Turkish news and TV shows. A local center of education gives lessons in Turkish language, the matter which enhances language preservation there. The strongest factor that helped this high level of language and cultural preservation according to the article is the isolation

of the village which is not even recognized by a great number of Lebanese people as well as the strong community and familial ties that the inhabitants enjoy.

Dweik and Al-Obaidi (2014) investigated the linguistic situation among the Chaldo-Assyrians of Baghdad. The study aimed at finding out the domains in which the Chaldo-Assyrians of Baghdad used Syriac and Arabic and their attitudes towards each language. The sample of the study consisted of 135 Chaldo-Assyrians of Baghdad from different age, gender, and educational background. In order to attain the needed data, the researchers used both interviews and a two-part questionnaire that questioned both domains of language use and language attitudes among the subjects. The study concluded that the Assyrians used their Syriac language in many domains; such as home, religious places as well as their inner speech, and used Arabic and Syriac in other social domains such as the neighborhood, the place of work, media among others. Moreover, the subjects' attitudes towards both Arabic and Syriac were found to be highly positive.

2.4 International Empirical Studies Related to Language and Cultural Contact and Preservation

Lou and Wiseman (2000) in a study titled "Ethnic language maintenance among Chinese immigrant children in the United States", investigated factors that had strong effect on heritage language maintenance among 250 Chinese-Americans in Chinese schools, churches and universities in California. The researchers used the 2000 supplementary survey in collecting the needed data. Several factors that influence heritage language maintenance were investigated. Main findings of the study indicated that peer influence had a great significance on heritage language maintenance among Chinese immigrants of different age groups. Moreover, mothers were found to have more positive influence on their children's heritage language maintenance than fathers. They also had profound influence on their children's positive attitudes toward heritage language as well as on developing their ethno-linguistic Chinese identity.

Lee (2002) conducted a study that examined the role of cultural identity in heritage language learning among Korean American. The sample of the study consisted of 40 second-generation Korean American students in the

United States. The study had three main objectives. First, finding the levels of heritage language proficiency and language use among second-generation Korean-American youth, finding with which culture(s) they identify themselves, and finally examining whether there is a relation between one's cultural identity and heritage language proficiency. The researcher collected data by the means of questionnaire and analyzed data by both quantitative and qualitative analysis. Results of the study showed that most second-generation Korean-Americans have good levels of proficiency in Korean. Moreover, most of the participants agreed that the lack of social recognition of the importance of their heritage language maintenance was the most significant factor that de-motivated their maintenance of it. Results also showed that Korean Americans have developed a kind of bicultural identity that consists of characteristics from both Korean and American cultures. Finally, their maintenance of their native language was attributed to the strength of this bicultural identity.

Wherritt and Gonzalez (2003), in a study titled "Spanish language maintenance in a small Laowa community" aimed to investigate language maintenance or shift in the Mexican-American community of West Liberty,

Laowa. Data were collected both by ethnographic observation through research assistants as well as a survey in which data were collected by the means of questionnaires that were distributed to 40 speakers of Spanish who claimed it as their mother tongue. The researchers also conducted a number of interviews that aimed to test language maintenance or language shift. Results indicated a case of language maintenance among the Mexican of America which was attributed to a number of factors; at the top of which is the isolation of their community from the larger American community. Other factors included the regular visits to the homeland, working in Spanish speaking environment and the continuation of immigration from Mexico to America.

Ishizawa (2004) conducted a study titled "Minority language use among grandchildren in multigenerational home". In his study, the researcher attempted to find out to what extent grandchildren's language maintenance is enhanced by the presence of non-English speaking grandparent in their households. The researcher used the census 2000 supplementary survey to collect the needed data related to different minority groups living in different parts of the United States. Results of the study showed that living

with non-English speaking grandparent deeply influences grandchildren's maintenance of their heritage language. Moreover, the study revealed that the presence of grandmothers in particular, is much more influential than the presence of grandfathers among grandchildren. In general, the study criticizes the theory that claims that language loss occurs among the third immigrant generations as it ignores the role of grandparents in heritage language maintenance.

Park and Sarkar (2005) investigated Korean immigrant parents' in Montreal attitudes toward heritage language maintenance in the part of their children. The objectives of the study were as follows: to find out parents' attitudes toward heritage language maintenance for their children, the effort they gave to help them maintain their ethnic language and culture and the role of the Korean community and the Korean church. Data were collected by the means of questionnaire as well as interviews. The sample of the study consisted of nine Korean parents who had a child (or children) whose ages ranged from 6-18. Results of the study revealed that Korean immigrant parents in Montreal had very positive attitudes toward their children's heritage language preservation. Moreover, Korean parents think that this

language and culture preservation in the part of their children ensures them better economic futures. Finally they think that if their children preserve their ethnic language, then they preserve their ethnic culture as well.

Lammervo (2005), in a study titled "Language and culture contact and attitudes among first generation Australian Finns", investigated the effects of Australian Finns' attitudes and other background factors on their maintenance of their ethnic language and culture. Data were collected through informal meetings with thirty-one first generation Australian Finns in Brisbane area. The researcher designed a questionnaire on attitude, language use and socioeconomic background factors. Later on, the researcher analyzed the collected data by the means of both descriptive statistical tools and qualitative analysis. Results of the study showed that the general attitudes toward Finnish language preservation were positive. First generation Australian Finns were found to have maintained proficiency in their other tongue. Moreover, the developing communication technology as well as intercontinental travelling helped first generation Australian Finns to maintain their heritage language and culture.

Lui (2008) conducted a study that investigated maintaining Chinese as a heritage language in the United States. The study aimed to answer three main questions: what makes Chinese Americans maintain their heritage language? What factors are important for heritage language maintenance? And what difficulties do Chinese children face in preserving their heritage language? The sample of the study consisted of 28 participants, among them three were interviewed. Data were collected by the means of questionnaire and as well as follow-up interviews. The questionnaire was designed to reveal participants' opinions, attitudes and language learning experience about their heritage language maintenance. Results of the study revealed the following: both parents and their children had positive attitudes toward learning Chinese, Chinese children had difficulties in learning their heritage language due to the lack of interest and cross-language differences between Chinese and English and finally, family, extended family members and peers had a crucial role in heritage language maintenance.

Otcu (2008) conducted a study that examined Turkish heritage language maintenance in New York City-USA. The study specifically examined the role of Turkish Saturday school in facilitating heritage language

preservation among second-generation Turkish- Americans. The sample of the study consisted of 23 focal participants and included seven students (pre-kindergarten, first, third and fifth grade), their parents, teachers and school administrators. Data were collected through participant's observation and semi-structured interviews. Results showed that first; the school connects the Turkish-American children to their heritage language. Second, the school connects the Turkish speech community and creates a kind of a united identity that is reflected in the use of Turkish language. Third, school is a setting for the grown-ups to feel moral satisfaction due to the positive outcomes of Turkish language and culture education in the part of their children.

Rohani, Choi, Najm, Burnett and Colahan (2012) examined the role of family in language maintenance among immigrant families from six different backgrounds living in New York City. These were Persian, Spanish, Urdu, Japanese, Pakistani, and Cantonese speakers. The researchers interviewed six individuals of each group, and each interview lasted for around 60 minutes. Results of the study showed that family was the most crucial factor for language maintenance among the previous six

groups. Both implicit and explicit actions were done by parents in order to help maintain their heritage language. Some of them moved to live in neighborhoods where more immigrants of their groups live and use their heritage language and culture. Others sent their children to their homeland to spend time with relatives. Most of them bought specific materials for their children such as stories and books to help them practice their heritage language and even some of them verbally scolded their children for speaking English. Japanese parents used Japanese exclusively and Japanese mothers purposefully did not learn English at the beginning at home as to force their children to use Japanese. Urdu-speaking families stated that the existence of Urdu-speaking home-maid who does not speak English helped in heritage language maintenance. The presence of grandparents among Cantonese-speaking families fostered language maintenance as well.

Baker (2013) conducted a study that investigated parents' attitudes toward their heritage language maintenance among Korean immigrants in West Michigan. The sample of the study consisted of three families that were chosen through the reputational method. The study investigated three aspects; parents' attitudes toward their children's heritage language

maintenance, efforts the Korean made in order to maintain their heritage language and difficulties they encountered in attempting to maintain their heritage language in West Michigan. The researcher used both interviews and observation in order to attain the needed data. Results of the study revealed that Korean immigrant parents had strong preference for their heritage language over English. Moreover, all participants spoke only Korean to their children since birth and taught them Korean during pre-school age. Lastly, participants were divided into two groups; one claims that maintaining Korean in an English speaking community was extremely challenging while the other group reported that they found no difficulty maintaining Korean among themselves and their children as long as the home-dominant used language is Korean and as long as they as parents are aware of the importance of preserving it.

Similarly, Dweik (1998) investigated language loyalty among the Yemenites of Lackawanna- New York. His study aimed at finding factors that resulted in such preservation of Arabic among them despite their long residence in an English-dominant community as the United States. He utilized both personal interviews as well as a socio-linguistic questionnaire

in order to collect the needed data from a sample that consisted of fifty participants. Results of the study revealed that all participants had positive attitudes towards Arabic. Moreover, they have maintained a habitual use of it in different domains including the home domain and the worshipping place. In addition to that, internal marriages were found to have a major role in maintaining their ethnic language.

Holmes, Roberts, Verivaki and Aipolo (1993) examined the language situation among three minority groups living in Newzeland. These are Chinese, Greek and Tangon. Results of their study showed that many factors enhanced language maintenance among these groups. These factors included participants' positive attitudes towards their ethnic languages, constant interaction among members of the same group, their adherence to internal marriages and the help of language community schools and religious places.

2.5 Summary

After the above thorough investigation of previous theoretical and empirical literature, the researcher found that situations of language contact differ in both circumstances and results. Some minority groups tended to maintain their ethnic language and culture despite their migration for

successive generations. Among the most influential factors that were found to have great influence on language and culture preservation or loss are parents and grandparents. The depth and strength of social relationships among minority groups' members has a significant role on language and culture preservation or loss as well. The literature reviewed in this chapter helped the researcher in planning the following three chapters; namely, in planning methodology and procedures, analyzing collected data and finally in drawing conclusions of the current study.

Chapter Three

Methodology and Procedures

3.0 Introduction

This chapter illustrates the methodology and the instruments of the study. In order to guarantee the highest degree of scientific integrity and accuracy, the researcher utilized a multiple data gathering approach in which different means were effectively used. The chapter comments on the sample and population of the study, the instruments of the study and their validity (observation, pilot questionnaire and personal semi-structured interviews) and concludes with the procedure of the study.

3.1 Research Design

The case study approach is favoured because the study examines a social phenomenon and aims at finding answers to "what" and "how" questions rather than finding statistical or quantitative information. According to Yin (2009), "the case study method allows investigations to retain the holistic and meaningful characteristics of real-life events" (p.4). Moreover, this approach is found more suitable to the current study since it allows more direct contact as well as closer understanding to the target phenomenon and

the target group. This is accomplished relying on deep analysis of interviews' answers as well as observations that account for both verbal and non-verbal behavior.

3.2 Population and Sample of the Study

The population of the study consists of the Turkmen of Jordan who live in Amman. After a deep search and investigation, the researcher decided to study the specific group of the Turkmen of Jordan who received very little consideration, if any. A sample of five Turkmen families was selected using reputational method of sampling, as the researcher was assisted by one of her friends who introduced her to a photographer who is in direct contact with the studied group. The relatively small size of the sample is due to the difficulty of accessing the places of living of the investigated group and the nature of their life which is characterized by constant moving from one place to another in most cases.

The demographic background information of the participants is provided such as age, gender, religion, marital status, level of education, their residency, the language of parents and the languages they use.

3.3 The Instruments of the Study

The researcher utilized a pilot questionnaire, observation as well as semi-structured interviews in order to fully gather the needed data that help in achieving the objectives of the study.

3.3.1 A Pilot Questionnaire

For the sake of gathering preliminary sociolinguistic and historical information about the target group, the researcher designed a pilot questionnaire (Appendix A) and applied it by interviewing three members of the community who are not part of the sample of the study. (One female / 30-year old and two males of 42 and 54-year old). The researcher chose to get questionnaire responses through interviews because the respondents were illiterate and she filled in their responses herself. The researcher started by introducing herself and the purpose of her study. Interviewees were interviewed separately on three different days and settings. Answers were recorded accurately and were later on analyzed and used in building the background of the study.

3.3.2 Semi- Structured Interviews

The semi-structured interview is a type of interview that usually utilizes open-ended questions. Questions are usually flexible, but they are directed at gaining certain information. Closed-ended questions might also be used in some cases. This type of interview is often used in qualitative research where answers are analyzed by using the descriptive method of analysis. Semi-structured interviews, thus, are located in the middle of the continuum between structured interviews whose questions are very standardized on one end, and unstructured interviews with all open-ended questions on the other.

In this study, semi-structured interviews are designed following the method used in many previous studies such as in Park (2005), Otco (2008), Sofu (2009) and Dweik (2000) among others. They are favoured due to their flexible nature that provides a better chance to ask more questions that the context suggests (Cohen and Crabtree, 2006). Interviews were held with common people of the community since the researcher couldn't find any key personalities among the studied group who hold high positions in Jordan. The researcher set the time and place of interviews in advance. The interviewees were Turkmen of both genders from different families living in

various parts of the city of Amman. In general, the interviewees were cooperating and welcoming and they were even thankful for the researcher for examining their group. Five interviews were held with members of five different families. Two of them were with male members living in houses, and three with female Turkmen living in tents. The researcher was assisted by a friend who worked at the same schools where the researcher is an employee. (Amer Hasanen) worked also as a journalist and photographer. He introduced the researcher to another female professional photographer who has good relation with the Turkmen of Jordan as she regularly takes photos of them. An appointment was arranged with the photographer (Suha Abu- Laban) during which she informed the researcher where the Turkmen people are found. Via mobile, the photographer arranged a meeting with the first family and accompanied the researcher in her first visit to them. This facilitated the entrance of the researcher to the Turkmen's community, as they were welcoming due to their deep friendship with the photographer. Other families were introduced through the first family. Each interview lasted for almost an hour. After introducing herself and the purpose of her study, the researcher started the interviews during which she took as

much notes as possible. The interviewees were given the chance to speak freely without interruption, and thus the gained data were so valuable.

Questions of the interviews were prepared by the researcher and covered a wide range of information. Thus, the researcher classified those under five sections that helped in answering the questions of the study respectively (Appendix C). The first part of the interview dealt with the demographic data of the five interviewed participants (gender, age, occupation, education...etc.). The second section investigated the participants' language proficiency in both Arabic and Turkmen and the third aimed at finding out how the Turkmen of Jordan use each language in their daily interaction, such as at home, the neighborhood, the work place, and the worship place. The fourth part examined the cultural aspects that the Turkmen of Jordan had preserved. Cultural aspects that were investigated included their dressing, food and drinks, style of living, marriage, music and art among others. The fifth part was designed to reveal the factors that helped them to preserve their ethnic language and culture.

3.3.3. Observation

The efficiency and usefulness of observation as a means of data collection has been proved through both theoretical and empirical studies. Fraenkel, Wallen and Hyon (2011) claim that while interviews provide the chance to reveal participants' thoughts and attitudes, direct observation allow researchers to find out what they really do. This study used participant observation as the researcher concentrated on observing language use among the five participants and their family members and observing their ways of life, their customs and some of their cultural facets that were obvious through observation.

After asking permission for camera recording from two separate families, the researcher was able to videotape 90 minutes of the Turkmen daily life. Each family was videotaped for 45 minutes after the researcher asked them to act freely as if the camera was off. Summary notes were created on the day of each observation. All video recordings were saved in a locker at the researcher's home in order to insure their confidentiality and were only used for the sake of this study. Observation revealed many aspects of the Turkmen linguistic interaction and behavior that would be

impossible to be discovered using any different instrument. Patterns of their use of Arabic and Turkmen, especially among parents and their children, for instance, were clearly seen. The same applies to their style of living, their costumes, the jobs they work in, their humble furnished tents and finally their friendliness and hospitality which were revealed through observation.

3.4 Validity of the Instrument

The researcher asked experts in the field of linguistics to examine and ensure the validity of the pilot questionnaire as well as the interview's items in order to guarantee that they all are relevant and measure what they are supposed to measure. Later on, she took all comments or suggestions provided by the experts in consideration and did the needed adjustment.

3.5 Data Collection and Analysis:

Data of the study were collected through semi-structured interviews and observation. Later on, the collected data were revised, described and narrated. The results were shown in a descriptive way due to the qualitative nature of the study. Tables were used in some cases as needed.

3.7 Procedures of the Study

This study was conducted following a number of steps in order to achieve its objectives with the ultimate level of objectivity and credibility.

1. Reading and introducing the available previous theoretical and empirical studies that elaborated on the issue of language contact in general, ethnic language maintenance, heritage culture, as well as locating historical resources that focus on the Turkmen in general and the Turkmen of Jordan in particular.
2. Determining the questions and objectives of the study.
3. Paying a number of visits to certain neighborhoods where the examined group live in order to form a general perspective about the nature of their life.
4. Videotaping two different families, each for 45 minutes in order to observe several aspects of the Turkmen's linguistic interaction and cultural aspects of their lives.
5. Designing the pilot questionnaire.

6. Preparing the questions of semi-structured interviews and classifying them under five sections as each section was meant to answer one of the questions of the study respectively.
7. Checking the pilot questionnaire and the interviews' items validity by consulting a panel of experts in the field of linguistics and making the recommended amendments.
8. Writing a cover letter, which explains the purpose of the study, and attaching it to the interviews, and obtaining an official permission from the Middle East University in order to facilitate and authorize the work of the researcher.
9. Attaining a letter of permission from the Middle East University to facilitate the task of the researcher.
10. Conducting three interviews in order to answer the pilot questionnaire with three members of the community who are not part of the sample of the study.
11. Conducting personal semi-structured interviews with members of the selected group in order to investigate their linguistic proficiency, domains of language use, cultural aspects that they preserved and the factors that influenced their language and culture preservation.

12. Recording the collected data and classifying them under certain categories in order to facilitate finding the results of the study.
13. Comparing the findings of the study with those of other previous studies, showing points of agreement and disagreement.
14. Drawing and highlighting the main findings of the study, and giving recommendations for future studies.
15. Listing the references of the study in an alphabetical order according to the APA style and adding Appendices to the end of the study.

Chapter Four

Findings of the Study

4.0 Introduction

This chapter presents the findings of the current study, which examines the Turkmen of Jordan's efforts to preserve their heritage language and culture.

Due to the qualitative nature of the study and the utilized instruments, the gathered data were analyzed following the descriptive method of analysis. Nevertheless, tables were also used when needed in order to facilitate the presentation of the findings.

The four questions of the study were as follows:

1. How proficient are the Turkmen of Jordan in both Turkmen and Arabic?
2. How do they use both languages (Turkmen and Arabic) in their daily interaction?
3. What cultural categories (aspects) do the Turkmen of Jordan preserve?
4. What factors have helped them maintain their language and culture?

The previous questions were answered respectively according to the collected data; first through semi-structured interviews, and then through observation. The following sub-sections provide findings based on each instrument after the gathered data were thoroughly read for several times and organized as to match each question.

4.1 Findings of Interviews

Findings of interviews were arranged as to answer the four questions of the study under five pre-established categories: the first examines participants' demographic information, followed by language proficiency, language use; first, at home and in other domains of language use, preserved cultural aspects among participants and factors that enhanced language and cultural preservation among them. Some of the participants' interesting quotations were translated into English and provided. The participants' demographic information is illustrated in Table (1).

Table (1).Participants' Demographic Information

Participant no.	Gender	Age	Marital Status	Place of birth	Occupation
1	Female	35	married	Jordan	Housewife
2	Male	42	married	Jordan	Peddler
3	Female	32	married	Jordan	Housewife
4	Male	37	married	Jordan	Peddler
5	Male	45	married	Jordan	Peddler

Participants' Language Proficiency in both Arabic and Turkmen

The first question of the study aimed particularly at examining language proficiency among the Turkmen of Jordan in both their heritage language Turkmen as well as in Arabic. Here we start with what interviews revealed concerning this question.

Data that were collected through interviews helped in forming a general perception concerning the Turkmen's proficiency in both their heritage language Turkmen and Arabic. All interviewed participants were asked to self-evaluate their language proficiency in the four language skills; first in

their heritage language "Turkmen", and then in their second language "Arabic". A self-rating scale was prepared by the researcher and was included within the interviews questions. The participants were asked to evaluate their linguistic proficiency according to a scale which comprises five categories: excellent, very good, good, fair and poor. The first participant (35-year old female) rated her reading and writing skills in Turkmen as "poor", while she rated her listening and speaking as "excellent". The second participant (42-year old male) rated his reading skill in "Turkmen" as "fair" while he rated his writing skills as "poor". With regard to speaking and listening, he rated his skills as "excellent" in both. The third participant (32-year old female) rated her reading and writing skills in Turkmen as "poor", while she said her skills were "excellent" in listening and speaking. The fourth and fifth participants (37 and 45-year old males respectively) evaluated their reading skills as "fair" and "poor" respectively, while they rated their writing as "poor". Moreover, the two of them rated their listening comprehension and speaking as "excellent". Results of participants' self evaluation of their proficiency in Turkmen are presented in Table (2) the following page. Analysis and explanation of the results is found in chapter five.

Table (2). Participants' Self-evaluation of their Language Proficiency in
"Turkmen"

Participant no.	Reading proficiency	Writing proficiency	Listening proficiency	Speaking proficiency
1	poor	poor	excellent	excellent
2	fair	poor	excellent	excellent
3	poor	poor	excellent	excellent
4	fair	poor	excellent	excellent
5	poor	poor	excellent	excellent

As shown in Table (2) above, the participants' overall proficiency in Turkmen reading is "fair- poor", while it is "poor" in writing. By contrast, their listening and speaking proficiency in it are both "excellent". In terms of the Turkmen's proficiency in Arabic, the participants self evaluated their language proficiency during the interviews as follows: the first participant (35-year old female) evaluated her reading and writing in Arabic as "poor", while she rated her listening and speaking skills as "very good". The second participant (42-year old male) rated his writing in Arabic as "poor", while he

rated his reading as "good" and his speaking and listening as "excellent". The third participant (32-year old female) rated her reading and writing in Arabic as "poor", while she rated her listening as "excellent" and her speaking as "very good". The fourth participant (37-year old male) rated his reading and writing in Arabic as "fair", while he rated his listening and speaking as "excellent". Finally, the fifth participant (47-year old male) rated his reading in Arabic as "fair", his writing as "poor", his listening as "excellent" and his speaking as "very good". Table (3) below shows the results of participants' self-evaluation of their language proficiency in Arabic.

Table (3).Participants' Self-Evaluation of Their Proficiency in Arabic

Participant no.	Reading proficiency	Writing proficiency	Listening proficiency	Speaking proficiency
1	poor	poor	very good	very good
2	good	poor	excellent	excellent
3	poor	poor	excellent	very good
4	fair	fair	excellent	excellent
5	fair	poor	excellent	very good

The overall results of participants' self-evaluation of their proficiency in Arabic are as follows: "fair-poor" in both reading and writing, "very good-excellent" in both listening and speaking.

Language Use of Turkmen and Arabic

In order answer the second question of the study that investigated how the Turkmen of Jordan use both Arabic and Turkmen in their daily interaction, the participants were asked several questions and their answers were recorded during the interviews. Since the researcher believed it is of a major importance, she focused first on language use at home with different family members. The first participant (32-year old female) said that she used only Turkmen with her little kids from the age of birth until they were grown up enough to mingle with other people outside home. With more grown up children, she mostly used Turkmen and sometimes used Arabic if there was a need to do so. In addition, she used only Turkmen with her spouse, siblings and parents. The second participant (42-year old male) used only Turkmen with all family members except with his grown up children with whom he used mostly Turkmen and sometimes Arabic. The third participant (32-year old female) said she used only Turkmen at home with all her

family members; "we don't need Arabic at home, we only use it with strangers since they do not understand Turkmen", she said. The fourth participant (37-year old male) said he used only Turkmen with his little children, while he used both Arabic and Turkmen with his more grownup children. "It depends on what topic we are discussing. I usually shift to Arabic when the conversation is about an Arabic issue" he said. This applied also to his interaction with his siblings, spouse and parents, as he used mostly Turkmen and only shifted to Arabic when the topic required doing so. The fifth participant (45-year old male) said he used only Turkmen with his little and grown up children as well as with his spouse, siblings and parents. "We hardly ever speak Arabic at home, it is not our home language, we inherited Turkmen from our parents and grandparents and now it's our role to keep it. Turkmen is our identity", he said. Table (4) next page summarizes home language use among the Turkmen of Jordan.

Table (4) Language Use at Home among the Turkmen of Jordan

Participant no.	With little kids	With grown-up children	With spouse	With siblings	With parents
1	Only Turkmen	Mostly Turkmen	Only Turkmen	Only Turkmen	Only Turkmen
2	Only Turkmen	Mostly Turkmen	Only Turkmen	Only Turkmen	Only Turkmen
3	Only Turkmen	Only Turkmen	Only Turkmen	Only Turkmen	Only Turkmen
4	Only Turkmen	Mostly Turkmen	Mostly Turkmen	Mostly Turkmen	Only Turkmen
5	Only Turkmen	Only Turkmen	Only Turkmen	Only Turkmen	Only Turkmen

As shown in Table (4) above Turkmen is the dominating language at home. Other domains of language use such as the neighborhood, the work place, the worshipping place and media were also investigated and results were as follows: the first participant (32-year old female) said she used both Arabic and Turkmen in the neighborhood and that she watched only Turkmen channels on TV. By contrast, she used only Arabic in her prayers since it is the language of the Holy Qur'an as she said. The second participant (45-year old male) said he used both Arabic and Turkmen in the neighborhood depending on the person with whom he spoke. In the work place, he mostly used Arabic since his job as a peddler in an Arabic country required that. In

the worshipping place, he used only Arabic while he watched only Turkmen channels on TV. The third participant (32-year old female) said she used mostly Turkmen in the neighborhood unless if a conversation was held with an Arabic speaker. She also used only Arabic in her prayers while she watched Turkmen TV channels only. The fourth participant (37-year old male) said he used both Turkmen and Arabic in the neighborhood while he mostly used Arabic in the work place. He did his prayers in Arabic while he watched Turkmen TV channels only. Finally, the fifth participant said he used mostly Turkmen in the neighborhood while he used mostly Arabic in the work place. He watched both Arabic and Turkmen TV channels while he used only Arabic in his prayers. Summary is given in Table (5) below.

Table (5) Language Use Outside Home among the Turkmen of Jordan

Participant no.	The neighborhood	The work place	worshipping place	Language of media (TV Channels)
1	Arabic + Turkmen	-----	Only Arabic	Only Turkmen
2	Arabic + Turkmen	Mostly Arabic	Only Arabic	Only Turkmen
3	Mostly Turkmen	-----	Only Arabic	Only Turkmen
4	Mostly Turkmen	Mostly Arabic	Only Arabic	Only b Turkmen
5	Mostly Turkmen	Mostly Arabic	Only Arabic	Arabic + Turkmen

As seen in Table (5) above Turkmen is used more often than Arabic in the neighborhood and in media, while Arabic is the only language used in the worshipping place and is mostly used in the work place. This will be explained in chapter five.

Preserved Cultural Aspects: In terms of the third question of the study that investigates the cultural aspects that the Turkmen of Jordan have preserved, here the researcher presents what interviews have revealed.

The interview questions related to the cultural aspects that the Turkmen of Jordan preserved revealed a lot of interesting information. The most obvious one is their clothing. All interviewees said Turkmen's women still keep their ancestors' old way of dressing; a colourful (orange, red, yellow and green) dress (fustan), and a semi-transparent head cover of different colours. Accessories that distinguish their women are rings on the nose called (alkhuzom). Men, on the other hand, are dressed in trousers and shirts. Another aspect that the Turkmen of Jordan have preserved is their housing and life style. Most of them in general and most of the participants in particular (3\5) live in tents of different colours. Only two participants have recently built houses that are very humbly furnished in a way that resembles

those of their old tents. In terms of marriage traditions, all participants agreed that they usually get married in a relatively early age (15-18 for men and 13-15 for women). Dowries are usually very cheap, and the bride's father is the one who provides her with what she needs for marriage. Most of their marriages are not formally registered due to their illegal age of marriage. Most importantly for the current study, all interviewees said that their marriages are all internal, and that there are very few cases of external marriages among them, if any. Songs in wedding parties are a mixture of Turkmen and Arabic, and their parties are always mixed. The most popular dance is (Ankara dance) in which both men and women gather in circles, sing and dance. Finally, the Turkmen have only preserved certain types of their food such as grilled chicken called (Masqouf), (Burghul) as well as their homemade bread (At-Tanour).

Factors that Enhanced Language and Cultural Preservation

Results of interviews related to the fourth question that examines the factors that helped the Turkmen of Jordan to preserve their ethnic language and culture were the following. All participants reported that they spoke only Turkmen to their little children since birth and used mostly Turkmen

among each other in their daily familial communication. Family was the most influential factor for language and culture preservation. In addition to that, each participant (female or male parent) mentioned one more factor that helped his children to maintain their heritage language and culture.

The first participant (35-year old female) said that the presence of grandparents who live with the family and usually take care of little children guaranteed better maintenance of both Turkmen language and culture. "My parents speak only Turkmen and always tell my children old stories in Turkmen as well" she said.

The second participant (42-year old male) reported the same and added that they maintained a kind of familial habit in which all family members gather and watch Turkmen TV channels almost every day. "This strengthens familial ties, provides constant exposure to Turkmen language and help children identify their culture, which is the most crucial factor in building their Turkmen identity" he said.

While the third participant (32-year old female) said the same about language use at home; she added that she and her family travels every two-years to Turkey. These organized trips to Turkey were intended to keep

children in touch with their heritage culture and language. "We visit different historical places and museums, and we also have friends there in Turkey. Going there not only breaks the routine of our rough life in Jordan, but it also helps my kids to maintain the Turkmen identity", She said.

The fourth and fifth participants (37- year old female and 45-year old male respectively) attributed the maintenance of Turkmen language and culture to two reasons. First, they are partially isolated from the larger Jordanian community. They are usually criticized for the way they look and live, and their interaction with the outer community is restricted to their job interaction only. "We do not have strong social relations with the Jordanians, they think we are lagging behind", the fourth participant said.

Second, although the Turkmen of Jordan are allowed to send their children to governmental schools as they hold the Jordanian citizenship, they don't do so because of their constant moving from one place to another and since their children get bullied by other children as the fifth participant claimed. This isolation from the outer community as well as the lack of formal education in Arabic enhanced the Turkmen language and cultural maintenance.

4.2. Observation Findings

The several visits that the researcher paid to Turkmen-inhabited neighborhoods and her 90 minutes tape-recording revealed many interesting facts related to the Turkmen of Jordan's language use and cultural preservation. In general, the researcher could clearly notice that almost all members of the investigated group communicated in Turkmen among each other. Little children (pre-school age) could not understand any word in Arabic; even when the researcher asked them very simple questions such as "where is your mum?" Or "what's your name?" in Arabic, they stared at her in a way that showed lack of the minimum degree of understanding. Children above six, on the other hand, showed more understanding of Arabic and were able to give simple answers to the researcher's questions. Moreover, adults (most of them are parents and grandparents) could smoothly converse with the researcher in Arabic although their accent showed that Arabic is not their mother tongue. They exhibited some kinds of language interference when they spoke Arabic as many of them did not use gender of pronouns correctly, and others used the third person pronoun "huwa" in Arabic to refer to themselves.

The two tape-recorded sessions were done through two visits the researcher paid to two families of the investigated group; the families of the second (42-year old male) and fifth (45-years old) participants. Tape recording was done during (August- 2014), and all video tapes were kept in a locker in the researcher's house and were only used as a source of data of the current study.

The researcher first asked the second participant (42-year old male) via mobile phone if she was allowed to pay a visit to the family and tape-record an hour of their daily life, and he gladly agreed. He suggested the afternoon time when daylight was still on and all family members were there. The next day, at 5.p.m, the researcher was there. The father had just arrived home and other family members were waiting to have lunch together. The small TV of the family was set on a Turkmen channel. They all watched while they were eating. The researcher set the camera in a corner that gave a full view of the small room where the family was sitting. The house had very little items and looked very humble. The mother and three daughters were dressed colorfully while male members were wearing trousers and shirts. Before they started eating, they had recited a kind of food prayers in Arabic. Except

for very few extracts that were made in Arabic, the overall communication among family members was in Turkmen. The father switched to Arabic twice, once as he invited the researcher to join their table as he said:

" *Besalat mohammad la tsharkina azzad*", and the second was when he asked his elder son about his job that day as he said:

" *Wesh be't elyoum*" , (what did you sell today?).His son answered in Turkmen.

The rest family members spoke in Turkmen all the time. The mother spoke Turkmen exclusively with her children and only used Arabic when she asked the researcher what to drink. After lunch, a nine -year old child held a pencil and a sheet of paper and tried to copy news headlines from the TV screen that was set on a Turkmen channel as mentioned above. After a while, there was a Turkmen's song, and two children started singing with it. According to the father, his kids can read and write some words in Turkmen since they watch Turkmen TV channels all the time. "Children learn fast. They want to be like other children; they want to read and write", he said. He added that his passed-away parents taught his elder son Turkmen's alphabets, and that is how he can read Turkmen better than any other

member of the family can. To conclude, it was observed that Turkmen is the home used language especially that Turkmen parents used almost only Turkmen with their children at home.

The second video- taped hour was done after about 5 days. The researcher asked the fifth participant (45-year old male) whether she could videotape an hour of their daily interaction for the sake of completing her study, and he welcomed her request with pleasure. The family lived in a newly built small house in (Sahab- Amman). The house was still not completely finished and there was a Jordanian middle-aged builder who was a friend of the family. First, children reacted to the camera as it was the first time they had been videotaped. The researcher asked their mother to tell them that the camera was not working, and the mother who was dressed in a colorful dress with a pink semi-transparent head cover did so in Turkmen. The family had 10 children; four girls dressed in colourful hand-made dresses and six boys. The eldest son was 18 and the rest were younger. The youngest was two year-old. At the corner of the living room, there was an old sewing machine which the mother used to make dresses for her daughters and herself. All female members of the family -young and old-

had rings on their noses and wore their long hair twisted. There was very little furniture in the room. The family used blankets to sit on and it looked more as if they were still living in their old tents. The researcher set the camera on the TV table and asked everyone to act freely as if she wasn't there. While the builder was doing some job, the father spoke to him in Arabic all the time. When the father asked his wife to prepare tea, however, he immediately shifted to Turkmen. The mother spoke only Turkmen to her children, except when she spoke to her eldest son who apparently was relaxed with Arabic due to his interaction with the outer community through his job as a peddler. Other than that most language use at home was in Turkmen. When tea was ready, the mother presented it saying "tfadal" in Arabic for both the builder and the researcher. Young children spoke to each other in Turkmen exclusively. After almost 15 minutes, they turned on the TV and set it on a Turkmen channel. While they were watching a documentary program about animals, children asked their mum several times about the name of different animals in Arabic. They asked about cheetah, lioness and tigers. The mother did not know the Arabic term for a lioness (labo'ah). The mother said that her children are willing to learn Arabic, but she couldn't send them to public schools earlier since the family

had not a stable place to live in. Now as they built a house, they are planning to send their kids to school as she reported in Arabic. The grandmother was there as well; she spoke very little but she did so in Turkmen. During the last 15 minutes of the video recording, she gathered her five younger grandchildren in a circle and started telling them a story in Turkmen trying to lessen their noise as their father started to get irritated. When the researcher asked the mother what the grandmother was doing, she said that her mum tells her kids a Turkmen's story almost every evening before they go to bed. That evening story was about a brave Turkmen leader who saved his people during wartime and spread peace among them, according to the mother's translation to Arabic.

To conclude, Turkmen is the dominant language used at home again. Parents, grandparents and children showed almost exclusive use of Turkmen to communicate with each other. Lack of knowledge of Arabic among children, the constant use of Turkmen by parents and the presence of grandparents all contributed to the maintenance of the Turkmen's language.

4.3 Summary

This study utilized a pilot questionnaire, personal semi-structured interviews as well as observations as means of data collection. The utilized instruments revealed much concerning the questions of the study. First, it was found that all the participants were proficient in both Turkmen and Arabic only in speaking and listening while they lack the ability to read or write in both languages. Second, all participants spoke almost only Turkmen at home with their spouse, children and parents while Arabic use was restricted to the work place, religious places and with Jordanian people in the neighborhood. Third, the Turkmen could preserve several cultural aspects of their life; mainly their clothes, ways of living, their marriage traditions and their food. Finally, Turkmen culture and language preservation were enhanced by several factors. These factors included family, media, their partial isolation from the outer Jordanian society, their lack of education due to the harsh circumstances of their lives, their refusal of external marriages and their pride in the Turkmen's language and culture. Further illustrations of these findings will be presented in chapter five.

Chapter Five

Discussion, Conclusions and Recommendations.

5.0 Introduction

This chapter gives a brief summary of the findings of the study in connection with the Turkmen of Jordan's proficiency in both Arabic and Turkmen, their use of Turkmen and Arabic in their daily interaction, the aspects of preserving their ethnic culture and finally, the factors that helped them maintain their heritage language and culture. These findings are discussed and compared with the findings of other studies reviewed in the second chapter. The chapter concludes with some recommendations for future research.

5.1 Discussion of the Findings Related to Turkmen's Proficiency in Turkmen and Arabic

The first question of the current study aimed to find out the levels of language proficiency in both Arabic and Turkmen among the Turkmen of Jordan. Results recorded in Table (2) page (54), showed that while all the participants maintained an excellent level of proficiency with speaking and

listening to Turkmen, they have very low level of proficiency in reading and writing. This is rather natural since first; Turkmen is the language they acquired since birth from their parents and grandparents; second, they had no opportunities to receive any kind of formal or informal education in Turkmen. Even those who claim having fair levels of reading attributed it to the fact that they had learned Turkmen alphabets from their parents or grandparents during their early years of childhood. It is worth mentioning that almost all parents agreed that their young children have better levels in reading than themselves since they learn it from Turkmen TV channels which they watch all the time. Meanwhile, the participants' levels of proficiency in Arabic as recorded in Table (3) page (55) demonstrated that all participants have (good) levels of proficiency when speaking and listening to Arabic, while their levels of proficiency in reading and writing varied from(fair - poor). This can be explained in the light of the fact that Arabic is the language of the larger Jordanian society in which they live and with which they communicate with Arabic-speaking people. It is the mainstream language they learn as they grow up due to their need to interact with the larger society where they live.

5.2 Discussion of the Findings Related to Using Ethnic Language and Arabic in Their Daily Interaction

The second question of the study aimed to explore how they use Turkmen and Arabic and in their daily interaction. Results presented in Table (4) page (58) showed a clear dominance of the use of Turkmen over that of Arabic. All the participants reported that they almost exclusively use Turkmen with their little children, their spouses, their siblings, and their parents, while they use mostly Turkmen with their grown up children depending on the topic of the conversation. According to them, Turkmen is a major part of their ethnic identity and it is the main heritage item that they feel responsible to preserve. This result goes hand in hand with Weinreich (1974) who stated that "ethnic groups tend to stick to their ethnic language since "it becomes a symbol of group integrity" (p.100).

Results of language use within other domains are presented in Table (5) page (59) and they illustrated that while Turkmen is the dominant language in the neighborhood, and in media, Arabic is the language used in the worshipping place as well as the work place. The majority of the Turkmen of Jordan as mentioned in the first chapter are Muslims, and just like other Muslims, they adhere to reciting and doing their prayers in the language of

the holy Qur'an. In addition to that, their main careers as peddlers force them to use Arabic; the language of the mainstream where they live. In their neighborhoods, however, where they live with people of their own ethnic group, they mostly use Turkmen except when they interact with Arabic speaking neighbors or strangers. As for media, all participants claimed that they watch Turkmen TV channels almost all the time, and that their little kids spend much time in front of TV screen the matter which supports their acquisition and preservation of Turkmen's language.

5.3 Discussion of Findings Related to Preserved Cultural Aspects among the Turkmen of Jordan

The third question of the study explored the cultural aspects that the Turkmen of Jordan preserved. Despite the fact that the Turkmen of Jordan had settled in Jordan a long time ago, they still maintain many cultural aspects that distinguish them from other ethnic groups living in Jordan and from Jordanian people as well. The first and most obvious one is their lifestyle. Most of The Turkmen of Jordan still insist on living in tents, although many of them are not needy. They prefer to live in these tents since they lead a kind of nomadic life where they keep moving from one place to another searching for their living. One of the participants who had newly

built a house asserted that he plans to keep his tent beside his house as he cannot be totally detached from the way he was raised up.

Another major cultural manifestation that the Turkmen of Jordan preserve is their clothing. Turkmen women in particular are distinguished for the way they are usually dressed. They could not spare their traditional way of dressing despite their long residence in Jordan and their interaction with the outer Jordanian community. Turkmen women are known for their shiny colorful long dresses and their semi-transparent head covers. Moreover, they rarely cut their hair and wear it twisted most of the time. In addition, Turkmen women and even little girls have nose-ring accessory called (al-khuzum) which they inherited from their grandmothers.

Furthermore, the Turkmen of Jordan have preserved different kinds of their traditional food such as grilled chicken called (Masqouf), (Burghul) as well as their homemade bread.

Finally, the Turkmen of Jordan have preserved certain marital traditions of their own. These include, their exclusive internal marriages; the early age of marriage for girls and boys as girls got married around (13-15) and boys around (15-18); the relatively cheap dowries that are estimated around (JD

300-500) and finally the mixed marriage parties in which both men and women celebrate, sing and dance together.

This cultural preservation, as the researcher believes, can be attributed first to their pride in whom they are, as all participants showed positive attitude towards their origins. This result is consistent with that of Park and Saker (2005), as well as of Lamervo (2005), who found that parent's positive attitude and pride in their ethnic language and culture result in their maintenance over generations. Second, it can also be explained as a result of their partial isolation from the outer Jordanian community. As observed before, the Turkmen live in small groups which are scattered in different parts of Jordan. This "language island" formed a kind of barrier that prevented their integration in the Jordanian community and thus enhanced their language and culture preservation. This result agrees with that of Dweik, (2000), Al-khatib and Al-Ali (2005), Al-Zoubi (2007) and Holmes et al (1993) who examined relatively similar groups the Chechens, Gypsies, the Druze and Chinese, Greek and Tangon respectively, and found that major reasons for their language and culture preservation included their

isolation from the outer community in which they live and their internal marriages.

5.4 Discussion of Findings Related to Factors that Helped the Turkmen of Jordan to Preserve their Ethnic Language and Culture.

The final question of the current study aimed to find out the factors that helped the Turkmen of Jordan to preserve their language and culture. Based on the researcher's direct observations and her personal interviews with participants, she found that family played the main role in their language and cultural preservation. This includes the role of parents as well as that of grandparents. All participants of the current study stated that they spoke only Turkmen to their little children since birth, and thus it is the language that their children acquire naturally in their early years of childhood. Moreover, all participants spoke almost only Turkmen with their spouses, siblings and parents. This adherence to the use of a group's mother tongue over time results in preserving it from loss.

In addition to that, some of the participants mentioned that keeping strong relations with Turkmen –speaking friends and relative abroad have assisted in language and culture preservation. Many of them reported that

they phone their relatives outside Jordan regularly. Others stated that they visit their relatives in Turkey constantly as they believe that their children should know more about their origins and culture.

This result is harmonious with Clyne and Kip (1999) who concluded that home is the most significant factor that supports language maintenance among immigrant groups. Moreover, this result goes hand in hand with results of many empirical studies, such as those of Nofal (2011), Lui, (2008), Rohani et al (2012) and Baker (2013), who all found out that family in general and parents in particular have the upper hand in maintaining their heritage language among them and among their children as well.

Grandparents living in the same household with their Turkmen children and grandchildren had an important role in maintaining Turkmen through generations as well. Even some uneducated Turkmen's parents stated that they learned Turkmen alphabets from their grandparents. Moreover, participants who have a grandmother\ father living with them reported that they keep using Turkmen with their grandchildren and that they tell them stories about their old incidents and about their history.

This result agrees with many studies that highlight the role of grandparents in heritage language maintenance such as those of Lui (2008) and Ishizawa (2004), who emphasized the role of grandparents in general and grandmothers in particular in language maintenance among their children and grandchildren.

Another factor that appears to have a noteworthy role in helping the Turkmen of Jordan to preserve their ethnic language and culture is their isolation from the outer Jordanian society. Despite their long residency in Jordan, the Turkmen of Jordan are forming a kind of subculture within Jordan. They are still keeping their own life style where they live in tents and keep moving from one place to another. Whether this is a matter of choice or is a consequence of being rejected by the larger community, it definitely contributes to their preservation of their ethnic language and culture. Their mixture with Arabic-speaking people is restricted to the work and worshipping places, and with time, they were able to learn the mainstream language Arabic orally. Furthermore, the Turkmen of Jordan do not send their children to schools because there are no schools that teach Turkmen in Jordan, they keep changing the places where they live and

finally, those who tried to send their kids to public schools found that their children were not welcomed by other Jordanian children and were verbally abused -as they claimed-. This result agrees with those of Werritt and Gonzalez (2003), who concluded that the main reason that helped the Mexicans of Laowa community- America to maintain their ethnic language is their isolation from the larger American community. Additionally, this result is in line with that of Al-Zouby (2007), who examined language and cultural maintenance among the Druze of Jordan and concluded that their separation from the larger Jordanian community contributed to their preservation of their ethnic language and culture.

Similarly, Dweik (2000), who investigated language and cultural maintenance among the Chechens of Jordan, found out that they separated themselves from the larger Jordanian community, and consequently succeeded in maintaining their ethnic language and culture over the third and fourth generations. Finally, Alkatib and Al-Ali (2005) also found out that the Gypsies of Jordan, who share many common grounds with the Turkmen, were also able to preserve their ethnic language and culture

because they were unable to melt in the overall Jordanian cultural environment.

A third factor that appears to have a strong role in helping the Turkmen of Jordan to preserve their ethnic language and culture is media. All participants stated that they watch Turkmen TV channels almost exclusively. One of them reported that one of their familial daily habits is to have lunch in front of the TV screen. This daily routine not only keeps them in connection with their ethnic language and culture, but it also strengthens their familial ties as well. Another participant asserts that watching Turkmen TV channels on the part of his children is doing a more profound role in helping them to know how to read and write Turkmen. Indeed, the aid of media is making the third and fourth generation more proficient in writing and reading skills than their parents.

This result totally disagrees with theories that claim that language shift usually occurs within the third generation of immigrant groups. Undoubtedly, each linguistic situation should be studied individually taking into consideration all given circumstances that may affect the final result of either language maintenance or shift.

One more cause that attributed to the maintenance of ethnic language and culture is the exclusive internal marriages the Turkmen of Jordan adhere to. All participants asserted that they never engage in external marriages; it is one of their stable traditions that they stick to. They even exhibit more adherences to marriages among cousins. This tradition plays a crucial role in preventing any interference of any other language that might be spoken at home. Children who grow with Turkmen speaking parents will undoubtedly acquire Turkmen exclusively. In addition to language, cultural aspects are also better preserved since both parents share exactly the same background.

This result echoes those of Holmes et al (1993), who highlighted the crucial role of internal marriages among three ethnic immigrant minorities in Newzeland in maintaining their mother tongue. It also agrees with those of Dweik (1998), who examined the language situation among the Yemenites of Lackawanna- New York and found that their internal marriages had a profound role in preserving their ethnic language.

5.5 Conclusions

Deep analysis and discussion of the data collected in the current study revealed many aspects about the language and cultural situation among the Turkmen of Jordan. They were found to have maintained their ethnic language and culture among successive generations despite their long residency in an Arabic-speaking environment. Moreover, they used both Turkmen and Arabic in different settings with different levels of proficiency. The answers of the questions can be summarized as follows:

1. The Turkmen of Jordan have excellent levels of proficiency in their mother tongue, even if this proficiency is almost restricted to speaking and listening.
2. The Turkmen of Jordan maintain good levels of proficiency in the host language (Arabic), and this proficiency is restricted to their listening and speaking skills as well.
3. The Turkmen of Jordan use almost only Turkmen at home when they speak to their little children, their spouse, their siblings and their parents. Turkmen is also the language with which they watch TV and

use in phone calls with other Turkmen speaking relatives and friends in Jordan and abroad.

4. Their use of Arabic is restricted to the worshipping place (masjid) and in their prayers since it is the language of their religion (Islam) and in the work place, as they need to deal with Arabic-speaking people.
5. As a result, adult Turkmen of Jordan can be said to have maintained the ability to use both Arabic and Turkmen with the use of each language restricted to certain domains where the other language is not used.
6. The Turkmen of Jordan succeed in preserving many aspects of their ethnic culture despite their long residency in Jordan. Such cultural aspects include:
 - The way they are dressed, especially their female members.
 - The way they live where the majority of them are still living in tents.
 - Their marriage traditions; the early age of marriage, their frequent marriages, their outdoor mixed marriage parties and most importantly, their adherence to internal marriages.

7. The study revealed many socio-cultural factors that enhanced language and cultural preservation among the Turkmen of Jordan.

These are:

- ***The family***, which includes both immediate and extended family members. Parents and grandparents used only Turkmen with their children and grandchildren. Moreover, grandparents told their grandchildren old stories about their Turkmen's history and encouraged them to feel proud of it. Some parents paid regular visits to their relatives and friend abroad, and thus were able to keep strong social relations with the Turkmen speaking members and exposed their children to their ethnic language and culture.
- ***Partial isolation from the larger host community***; they are still living on the sides of streets in their own tents and they could not totally melt in the outer Jordanian society.
- ***Media***; Watching Turkmen TV channels helped both parents and their children to stay in contact with their ethnic language and culture. Moreover, Turkmen children learn more about reading and writing in Turkmen as they watch Turkmen TV channels daily. Mobile networks also have a hand in facilitating constant

interaction with other Turkmen-speaking relatives and friends abroad.

- ***Rejection of external marriages:*** the Turkmen of Jordan are not willing to get married to Jordanian people nor they are welcomed to do so by the Jordanians. This protective tradition prevented the intrusion of any other language to Turkmen-speaking households and helped in preserving the same traditions and culture.
- ***Lack of education:*** the Turkmen of Jordan had not had the opportunities to get any kind of formal or informal education. Their nomadic style of life kept them constantly moving from one place to another, and thus they found difficulty sending their children to schools. As a result, they were not formally exposed to other languages. In fact, Turkmen is the language to which they are most exposed since their early ages, the matter that gives it better chances to be preserved.

5. 6 Recommendations

Language and culture of ethnic minorities in different parts of the world may face loss if they are not given the needed considerations. After the deep investigation of the current study as well as the literature reviewed in chapter two, the researcher believes that language and cultural maintenance among ethnic immigrant minorities is the responsibility of individuals, especially parents, academics as well as community leaders.

Parents. Immigrant parents hold the greatest responsibility in maintaining their ethnic language and culture. Although the Turkmen of Jordan have succeeded in maintaining Turkmen language and culture, they still ignored the importance of learning the four language skills collectively. Consequently, their children lack the proficiency in reading and writing. They are recommended to start a kind of regular education using online available sources. This would be reflected on both their education and the education of their children as well.

Community leaders. As seen in this study, Turkmen's community leaders have given very little consideration if any to the education and development of the member of their group. Illiteracy keeps these people lagging behind

and prevents them from melting in the Jordanian society. Turkmen community leaders are recommended to build at least one Turkmen school in every city that has Turkmen groups and to try to participate in the political and economic life in Jordan as well.

Researchers. The current study is the first sociolinguistic one that examines the Turkmen of Jordan as an ethnic minority group in Jordan. The sample of this case study, however, is relatively small, and its results are also limited to the utilized instruments. Researchers thus are advised to conduct further research on this group as well as other minority groups that have not received the needed consideration.

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Appendix (A)
Pilot Questionnaire

Dear respondents,

I, Esra' Abdelkhalik, an MA student in the Department of English language and Literature at the Middle East University in Amman Jordan. I am conducting a study entitled *“Factors Influencing Language and Cultural Maintenance among the Turkmen of Jordan ”*, as a main requirement to obtain my Master’s degree in English. First, I would like to thank you for spending the time and effort responding to my questions. I assure you that the gained information will be kept confidentially and solely for the sake of academic research.

Please answer the following questions concerning the Turkmen of Jordan.

1. Who are the Turkmen? What are their origins?

.....

2. Where did the Turkmen of Jordan come from?

.....

3. What were the reasons that caused their immigration to Jordan?

.....
.....
.....

4. Approximately, when did the Turkmen of Jordan arrive there?

.....
.....
.....

5. Where did the Turkmen of Jordan first settle in Jordan?

.....
.....
.....

6. Are there any particular places in Jordan in which the Turkmen currently live?

.....
.....
.....

7. What is the religious background of the Turkmen of Jordan?

.....
.....
.....

8. What kinds of jobs did the Turkmen of Jordan occupy in the past and what are those that they do at the present?

.....
.....
.....

9. What do the Turkmen call the leader of their group? What responsibilities are presumed to him?

.....
.....
.....

10. What type of marriage do the Turkmen of Jordan adhere to? External\ Internal?

.....
.....
.....

11. What marriage traditions do the Turkmen adhere to with regard to:

a. range age of marriage?

.....
.....

b. dowries?

.....
.....

c. wedding parties?

.....
.....

d. any other special tradition?

.....
.....

Appendix (A)

Pilot Questionnaire (Arabic Version)

أعزائي المشاركين / المشاركات

أنا، إسراء عبد الخالق طالبة ماجستير في قسم اللغة الإنجليزية وآدابها في جامعة الشرق الأوسط في الأردن. أقوم بدراسة عنوانها "العوامل المؤثرة في محافظة تركمان الأردن على لغتهم وثقافتهم" كمتطلب للحصول على درجة الماجستير في اللغة الإنجليزية وآدابها.

في البداية، أود أن أتقدم لكم بجزيل الشكر لبذلكم الوقت والجهد في الإجابة على أسئلتني. مؤكدة أن جميع الإجابات ستستخدم لغايات البحث العلمي فقط. أرجو التفضل بالإجابة على الأسئلة التالية فيما يتعلق بالتركمان الأردنيين.

1. من هم التركمان الأردنيون وما هي أصولهم؟

.....
.....

2. من أين جاء التركمان الأردنيون؟

.....
.....

3. ما هي الأسباب التي دفعتهم للهجرة إلى الأردن؟

.....
.....

4. تقديراً، في أي عام وصل التركمان الأردنيون إلى الأردن؟

.....
.....

5. أين أسنقر التركمان الأردنيون لدى وصولهم إلى الأردن؟

.....
.....

6. هل هنالك مناطق/ أحياء معينة يستقر بها التركمان الأردنيون حالياً؟

.....

7. ما هي الخلفية الدينية للتركمان الأردنيين؟

.....

8. ما هي الأعمال التي عمل بها التركمان قديماً وما الأعمال التي يشتغلون بها حالياً؟

.....

9. ما الاسم الذي تطلقونه على كبير جماعتكم؟

.....

10. أي أنواع الزواج تتبعون عادة؟ الزواج الداخلي أم الخارجي؟

.....

11. أي تقاليد الزواج التالية تتبعون؟

.....
 ا. معدل السن للزواج لدى الفتيات والفتية

.....
 ب. معدل المهور

.....
 ج. حفلات الزواج

.....
 د. أي تقاليد خاصة أخرى

Appendix (B)

Semi-Structured Interviews

Dear participants,

My name is Esra' Abdulkhaliq, an MA student in the Department of English Language and Literature at the Middle East University Amman - Jordan. I am conducting a sociolinguistic study entitled "*Factors Influencing Language and Cultural Maintenance among the Turkmen of Jordan*", as a partial requirement for attaining my M.A degree in English Language and literature. First, I would like to express my sincere thanks and gratitude for spending the time and efforts participating in my study. This interview comes into five sections: the first of which investigates the participants' demographic information. This is followed by the second section, which explores participants' language proficiency in Turkmen and Arabic. The third section explores the cultural aspects that the Turkmen of Jordan preserve, and finally, the fifth tries to find out the factors that helped the Turkmen of Jordan to preserve their language and culture.

Please accept all my gratitude and appreciation

e-mail: leaderene1982@hotmail.com.

* The researcher used the following guidelines during her interviews with answers in based on their filled she the participants of the study, and responses.

Information. I. Participants' Demographic

Participant's no.	Gender	Age	Marital Status	Place of birth	Occupation	Religion
1						
2						
3						
4						
5						

II. Language Proficiency.

1. What is your mother tongue? What other language(s) do you speak?

.....

2. How do you evaluate your language skills in Turkmen?

Skill	Excellent	Very good	Good	Poor
Reading				
Writing				
Listening				
Speaking				

3. How do you evaluate your language skills in Arabic?

Skill	Excellent	Very good	Good	Poor
Reading				
Writing				
Listening				
Speaking				

Notes:

.....

.....

.....

.....

.....

9. Do Turkmen's children receive any kind of formal or informal education in Turkmen or Arabic?

- a. Yes
- b. No

*If yes, please explain.

.....

.....

.....

.....

.....

.....

.....

III .Linguistic Interaction at Home

Participant's no.	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Only Arabic	Mostly Arabic
What language(s) do you use at home when you interact with your little children?					
What language(s) do you use at home when you interact with your grown-up children?					
What language(s) do you use at home when you interact with your spouse?					
What language(s) do you use at home when you interact with your siblings?					
What language(s) do you use at home when you interact with your parents?					

IV. Daily Linguistic Interaction Outside Home

Participant's no.	Only Turkmen	Only Arabic	Arabic and Turkmen	Mostly Turkmen	Mostly Arabic
What language(s) do you use at the workplace?					
What language(s) do you use at a worship place?					
In what language(s) do you watch TV?					
In what language(s) do you listen to the radio?					
What language(s) do you use in the neighborhood ?					

V. Preserved Cultural Aspects

1. Which of the following Turkmen cultural categories do you stick to as a Turkmen? And which aspects do you believe had been lost.

Cultural Aspect	Relatively preserved	Preserved	Relatively lost	Lost
Clothes				
Food				
Traditions				
Family patterns				
Accommodation				
Jobs				
Music				
Celebrations				
Marriage traditions				
Behavior				

1. Please describe the Turkmen's casual dress for men and women.

.....

.....

.....

2. Please describe the Turkmen's formal dress for weddings.

.....
.....
.....

3. What type of housing do you live in?

.....
.....
.....

4. What types of old inherited items related to your heritage culture do you keep?

.....
.....
.....

5. What makes you a Turkman? Is it your language, religion, or dressing? What other cultural features characterize you as a Turkman?

.....
.....
.....

6. Are there any special occasions that you celebrate as a Turkman? If yes, Please specify.

.....
.....

7. Are there any particular types of jewelry that Turkmen women wear?

.....
.....

8. Mention some particular kinds of Turkmen food that you cook.

.....
.....

VI. Factors that Enhanced Language and Cultural Preservation

1. Which of the following factors do you think have helped you in maintaining your heritage language and culture?

Factor	Strongly agree	Agree	Neutral	Strongly disagree	Disagree
Family.					
Grandparents living within the family					
Strong social relationships among the Turkmen of Jordan.					
Lack of education.					
Maintaining good relations with Turkmen speaking friends\ relatives out of Jordan					
Listening to Turkmen radio stations.					
Watching Turkmen TV channels					
Internal marriages.					
Travelling to Turkmen speaking countries.					
Partial isolation of the Turkmen of Jordan from the larger Jordanian community.					
Feeling that Turkmen language and culture are part of your identity.					
Feeling proud of being Turkmen.					
Strong familial ties among the Turkmen of Jordan. .					

Notes:.....

Appendix (B)

Semi- Structured Interviews (Arabic Version)

أعزائي المشاركين / المشاركات

أنا، إسراء عبد الخالق، طالبة ماجستير في قسم اللغة الإنجليزية وآدابها في جامعة الشرق الأوسط في الأردن. أقوم حالياً بدراسة لغوية اجتماعية بعنوان **”العوامل المؤثرة في محافظة تركمان الأردن على لغتهم وثقافتهم”** كمتطلب للحصول على درجة الماجستير في اللغة الإنجليزية وآدابها. أود التقدم لكم بجزيل الشكر لبدلكم الوقت والجهد في المشاركة في هذه الدراسة. تتكون هذه المقابلة من خمسة أقسام: يبحث القسم الأول في المعلومات الديموغرافية للمشاركين، ويليه القسم الثاني الذي يهدف إلى التعرف على كفاءة المشاركين اللغوية في كل من اللغة التركمانية والعربية، يليه القسم الثالث الذي يبحث في المظاهر الثقافية التي استطاع التركمان الحفاظ عليها، وأخيراً يبحث القسم الخامس في العوامل التي ساعدت التركمان الأردنيين في الحفاظ على لغتهم وثقافتهم الأثنية. أؤكد لحضراتكم بأن الإجابات ستستخدم لأغراض البحث العلمي فقط. واقبلوا فائق الاحترام والتقدير.

البريد الإلكتروني: leaderene1982@hotmail.com

قامت الباحثة باتباع الدليل التالي خلال إجرائها للمقابلات مع المشاركين حيث قامت بتسجيل الإجابات وفقا لردودهم.

ا. المعلومات الديموغرافية للمشاركين

رقم المشترك	الجنس	العمر	الحالة الاجتماعية	مكتن الولادة	المهنة	الديانة
1						
2						
3						
4						
5						

ب. الكفاءة اللغوية

1. ما هي لغتك الأم؟ وما اللغات الأخرى التي تتحدث بها؟

.....

2. كيف تقيم كفاءتك اللغوية في اللغة التركمانية؟

المهارة	ممتاز	جيد جدا	جيد	ضعيف
القراءة				
الكتابة				
الاستماع				

				المحادثة
--	--	--	--	----------

3. كيف تقيم كفاءتك اللغوية في اللغة العربية؟

المهارة	ممتاز	جيد جدا	جيد	ضعيف
القراءة				
الكتابة				
الاستماع				
المحادثة				

ملاحظات:

.....

.....

.....

.....

.....

4. هل يتلقى أبناؤك أي شكل من أشكال تعليم الرسمي أو الغير رسمي باللغة التركمانية أو العربية؟

ا. نعم ب. لا

* إذا أجبت ب (نعم) أرجو الإيضاح

.....

.....

.....

.....

.....

.....

ج. التفاعل اللغوي

* في المنزل

العربية غالبا	العربية فقط	التركمانية والعربية	التركمانية غالبا	التركمانية فقط	رقم المشارك
					ما اللغة التي تستخدمها في المنزل عندما تتحدث مع صغارك؟
					ما اللغة التي تستخدمها في المنزل عندما تتحدث مع أبنائك البالغين؟
					ما اللغة التي تستخدمها في المنزل عندما تتحدث زوجتك/ زوجك؟
					ما اللغة التي تستخدمها في المنزل عندما تتحدث مع أشقاتك؟
					ما اللغة التي تستخدمها في المنزل عندما تتحدث مع والديك؟

* خارج المنزل

العربية غالبا	العربية فقط	التركمانية والعربية	التركمانية غالبا	التركمانية فقط	رقم المشارك
					ما اللغة التي تستخدمها في مكان العمل؟
					ما اللغة التي تستخدمها مكان العبادة؟
					بأي لغة تشاهد التلفاز؟
					بأي لغة تستمع إلى المذياع؟
					ما هي اللغة التي تستخدمها في الحي؟

ملاحظات:.....

د. المظاهر الثقافية التي تم الحفاظ عليها

1. في اعتقادك، أي من المظاهر التركمانية التالية يحافظ التركمان عليها وأي منها فقدت لديهم؟

المظهر الثقافي	حُفظ جزئياً	حُفظ	فُقد جزئياً	فُقد
الزّي الشعبي				
المأكولات والمشروبات				
التقاليد				
النمط الأسري				
أماكن العيش				
المهن				
الموسيقى				
الاحتفالات				
تقاليد الزواج				
السلوك العام				

2. صف الزّي التقليدي لكل من الرجل التركماني والمرأة التركمانية.

.....

3. صف الزي الرسمي لحفلات الزواج لكل من المرأة التركمانية والرجل التركماني.

.....

4. ما هي أنواع المساكن التي تعيشون فيها؟

.....

4. أذكر الممتلكات ذات الصلة بإرثكم التركماني التي لا زالت تحتفظ بها؟

.....

5. ما هو الشيء الذي يمثل هويتك التركمانية؟ أهى اللغة أم الدين أم اللباس أم أي خصوصية أخرى تميزك عن سواك كتركماني؟

.....

6. هل هنالك أي مناسبات خاصة يحتفل بها التركمان؟ بين ذلك.

.....

7. هل هنالك أي أنواع خاصة من الحلوى تتزين بها نساء التركمان؟

.....

8. أذكر بعضاً من المأكولات التركمانية التي تطهونها.

.....

ه. العوامل التي ساعدت في المحافظة على الثقافة واللغة

1. أي من العوامل التالية تعتقد أنها ساعدت التركمان الأردنيين في المحافظة على ثقافتهم ولغتهم؟

العامل	أوافق بشدة	أوافق	محايد	لا أوافق بشدة	لا أوافق
العائلة					
وجود أحد الأجداد أو كلاهما في العائلة					
العلاقات الاجتماعية المتينة ما بين أفراد المجتمع التركمان					
عدم التعليم					
المحافظة على الروابط الاجتماعية مع الأصدقاء والأقارب التركمان خارج الأردن					
الاستماع للمذيع باللغة التركمانية					
مشاهدة قنوات التلفاز التركمانية					
الزواج الداخلي					
السفر لبعض البلدان التي تتحدث التركمانية.					
عزلة التركمان إلى حد ما عن المجتمع الأردني					
الشعور بأن اللغة والثقافة التركمانية جزء من هويتك					
الشعور بالفخر بكونك تركماني					
العلاقات الأسرية المتينة بين التركمان					

ملاحظات

.....

.....

.....

Appendix (C)

Validation Committee

Name	Rank	Specialization	Place of work
Dr.Elham. H.Ammari	Associate Professor	Applied Linguistics	American University of Madaba
Dr. Suleiman. A. Al-Abbas	Assistant Professor	Applied Linguistics	Arab Open University
Dr. Sereen. M.Jubran	Assistant Professor	Applied Linguistics	Al-Blqa' Applied University
Mr. Mohammad Abu-Saqri	English Supervisor	Translation	Al- Hasad schools

Appendix (D) Validation Letter

Dear Professors,

Based on your experience, you are kindly required to determine the face and content validity of the main instruments that will be used in collecting data for my M.A thesis titled (*Factors Influencing Language and Cultural Maintenance among the Turkmen of Jordan*). The instruments are pilot questionnaire, semi-structured interviews and Observation.

Your time, effort and assistance in commenting on the following are highly appreciated:

1. Are the questions\ items of the instruments related to the topic under investigation?

.....

2. Will the instruments measure what they are meant to measure?

.....

3. Is the language of the items of the instruments clear?

.....

4. Please feel free to make any further comments or suggestions.

.....

MEU جامعة الشرق الأوسط MIDDLE EAST UNIVERSITY

كلية الآداب والعلوم
Faculty of Arts & Sciences

الرقم، ك أ ع / خ / 1 / 4
التاريخ، 29 / 11 / 2014

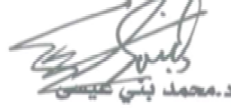
إلى من يهمه الأمر

تحيةً طيبةً، وبعد ،

أرجو التكرم بالعمل على تسهيل مهمة الطالبة اسراء نعيم عبد الخالق ورقمها الجامعي (4001210017) ماجستير لغة انجليزية وآدابها في جامعة الشرق الأوسط ، لتطبيق الأداة المعدة للبحث الذي سيتم تطبيقه على تركمان الأردنيين الموجودين في عمان بعنوان (جهود المحافظة على اللغة والثقافة لدى التركمان الأردنيين) بأشراف أ.د.بدر الدويك .

وتفضلوا بقبول فائق الاحترام والتقدير

عميد كلية الآداب والعلوم


د.محمد نجي عيسى



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