

**The Linguistic Situation among the Iraqi
Turkmen of Kirkuk: A Sociolinguistic Study**

الوضع اللغوي بين التركمان العراقيين في كركوك
دراسة لغوية اجتماعية

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

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Authorization

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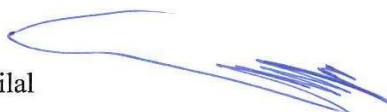
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I present my thankfulness to mighty Allah for helping and giving me the chance to finish this thesis. and I present my thankfulness to my supervisor. I would never have been able to finish my thesis without the encouragement of family and friends. I would also like to thank my committee members for sharing their precious time and knowledge with me. I would also like to thank my mother, Father and brother for their love and encouragement .

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Dedication

I dedicate this work to the precious people who are always with me

To my Father, Mother, Brother, My sister in law.

And to my Best friends, Maryam Qadan, Rania Qadan, Heba Qadan, Razan
and Renad Habashna.

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**The Language Situation among the Iraqi Turkmen of Kirkuk:
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Abstract

This study aimed at investigating the language situation among the Turkmen of Kirkuk\Iraq, explored the attitudes of the Turkmen of Kirkuk towards Turkmen and Arabic. it also investigated the factors that supported the use of Turkmen and Arabic languages. This study also attempted to explore the domains of use of Turkmen and Arabic. The researcher used pilot interviews and sociolinguistic questionnaire to obtain data about the Turkmen.

The sample was 50 members from the Turkmen community from Kirkuk. Results showed that the Turkmen of Kirkuk have maintained the Turkmen language. The results also indicated that the Turkmen in Kirkuk have very positive attitudes towards both languages (Turkmen and Arabic). Moreover, The results of the study showed that the family has an important role in preserving the language and that most Turkmen consider Turkmen language as their childhood language and they use it frequently at home while talking to the family and relatives and This was an important factor helped them to preserve their ethnic language.

Keywords: Language, Turkmen, Arabic, Ethnic, Shift, A Sociolinguistic study.

الوضع اللغوي بين التركمان العراقيين في كركوك: دراسة لغوية اجتماعية

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الملخص

هدفت هذه الدراسة إلى التعرف على الوضع اللغوي لدى تركمان كركوك في العراق. كما بحثت مواقف التركمان تجاه اللغتين بالإضافة لدراسة العوامل التي تدعم استخدام اللغتين التركمانية والعربية، كما حاولت هذه الدراسة استكشاف مجالات استخدام التركمان والعربية. استخدمت الباحثة المقابلات التجريبية للحصول على بيانات عن التركمان. كما تم تصميم واستعمال استبيان لغوي اجتماعي متكون من خمسة أجزاء لتحقيق الأهداف.

تكونت العينة 50 فرداً من الجالية التركمانية من كركوك. خرجت هذه الدراسة بنتائج أظهرت أن تركمان كركوك حافظوا على اللغة التركمانية. و اشارت النتائج أيضا إلى أن تركمان كركوك لديهم مواقف إيجابية للغاية تجاه كلتا اللغتين التركمانية والعربية. علاوة على ذلك، أظهرت النتائج أن الأسرة لها دور مهم في الحفاظ على اللغة وأن معظم التركمان يعتبرون اللغة التركمانية لغة طفولتهم ويستخدمونها بشكل متكرر في المنزل أثناء التحدث مع العائلة والأقارب وتم اعتبار هذا كعامل مهم ساعدهم في الحفاظ على لغتهم العرقية.

الكلمات المفتاحية: اللغة، التركمان، العربية، العرقية، التحول ، دراسة اجتماعية.

CHAPTER ONE

Background of the Study

1.1 :Intoduction

This chapter begins with the background of the study then the statement of the problem, objectives, questions and significance of the study. This chapter also indecates the limits and limitations of the study and finally the definition of terms used in this study.

Many reasons lead to human immigration. such reasons may be religious, political or economic. when people migrate, they take the mother language to the host country and for various reasons such as communication and job opportunities they start using the language of the host country, which leads to language shift and the poor use of the mother language or may lead to language death, It is most likely that immigrants use a second language for communicative purposes in the host countries. An Iraqi immigrant, for example, has no choice but to use English when settling and working in England. Linguistically, immigration has various impacts on the first and second languages of immigrants such as language shift, language loss On the other hand, most ethnic groups believe that their language is the best medium for preserving and expressing their traditions. Fishman (1998) indicated that outcome of language contact can be modeled into three categories: the first language of immigrants loses its core after at least one generation due to the influence of the second language of the host country. The second one indicates that the intrusive immigrant language takes over the host language like local languages in the Roman and other languages in Iraq and Syria.

The third model takes place when the immigrant language survives and used simultaneously with the second language of the host country. It is worth mentioning that each language has its domains of language use and each group has its way of life, like the case Kurdish and Arabic languages in Iraq\Mosul, Abdulsalam (2014) indicated that The Kurds of Iraq in Mosul often use their Kurdish language when communicating with each other and use Arabic language only when communicating with Arabs. Therefore, the Kurdish language preserves its origins, scope.

1.1.2 Turkmen of Iraq: A Brief introduction:

Kerkuklu (2007) mentions that Turkmen are the third largest ethnic group in Iraq after Arabs and Kurds, and the Iraqi Turkmen population is estimated at around 2.5 million. Al-Hassany (2013) defines Turkmen as those people who have settled on lands separating the Kurds from Arabs' territories..He described the limits of Turkmen settlement as stretching from north of Teleafer at Mosul to an area in the southeast encompassing Tuz Khurmato in Kirkuk Province .

According to Kerkulu (2007) that the name Turkmen, as a whole word, has no meaning in the Modern Turkish Dictionary other than 'a Turkish clan'. As a compound name, it can be divided into two words, Turk and men. The word 'Turk' is used as a synonym to the word 'Turkic' of international literary usage. The word 'men' means 'I'. Figuratively, it refers to bravery. Kerkulu (2005) also states that The Iraqi Turkmen language is drawn from two major sources.The first and foremost is the spoken language and local dialect spoken in Erbil, Kirkuk and other main Turkish settlements. In general, these belong to Azeri Turkish. Although local Turkish dialects show degrees

of similarities, differences are found in local dialects spoken in different cities, towns, villages and, even, neighborhoods. Al-Abassy (2009) mentions that The Turkmen have migrated to Iraq because of political circumstances and The immigration of the Turkmen to Iraq occurred in different times including Amawi, Abbasid, Seljuk, Celayirli, Ilhanlı, and Ottoman periods.

Saatci (1996) indicates that the Turkmen first migrated to Iraq in the Umayyad era, then the Abbasid era. The second migration took place during the Seljuk era and is considered the most important and largest immigration period and the Third wave of Turkmen occurred after the Ottoman Empire. Some sources indicated that the word Turkmen are groups of people who are the descendants of Oghuzhan and his grandsons, Turkmen language is their language and it's a branch of Turkish language.

Al-Najafi (2014) states that the Turkmen peoples began their migration in the seventeenth century and settled in Asia. Their areas were between Arab and Byzantium's countries. 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.

According to Kayili (2007) When one analyzes The Turkmen situation living in various locations across Iraq today, We see that the Turkish language – albeit a different dialect then is commonly spoken in Turkey – is still very much intact. In fact, the diverse range of Oghuz tribes can be traced today when researching contemporary

Turkish dialects, which differ to varying degrees, across different regions in Iraq. Geographically, the Turkmens mainly inhabit areas from the northwest to the southeast of Iraq. Starting from the west of Mosul where a substantial Turkmen population resides in Tal Afar, they stretch out to villages and cities of Erbil, Altunköprü, Kirkuk, Tazehurmatu, Tavuk, Tuzhurmatu, Bayat Köyleri, Kifri, Hanekin, Karağan, Kızlarbat, Şahraban, Bedre, Kazaniye, and Mendel.

Nissam (1999) states that Under the 1925 constitution, the use of Anatolian Turkish in schools, government offices and the media was allowed. Modern Turkish influence remained strong until Arabic became the new official language in the 1930s, and a degree of Turkmen– Turkish diglossia is still observable.

This study aims at investigating the language situation of Turkmen of Kirkuk, their attitudes towards Turkmen and Arabic languages and factors that lead them to maintain or lose the Turkmen language. This study is applied on Kirkuk and the findings are limited to the sample of the study and its instrument.

1.2 Statement of the Problem:

Different linguistic outcomes such as language maintenance and language loss or shift can be found when two different ethnic languages get in contact in one region. In Kirkuk, Turkmen is the language of the minority and Arabic is language of the majority and they have been in contact for a long time. This study also aimed to explore the language situation in Kirkuk and how the Turkmen language was affected by the Arabic language.

1.3 The Objectives of the Study:

This study aimed at:

- 1- Finding in which domains do the Turkmen of Kirkuk use their ethnic language.
- 2- Investigating the attitudes of Turkmen of Kirkuk towards Turkman and Arabic languages.
- 3- Investigating the factors that help the Turkmen of Kirkuk to maintain or shift their ethnic language into Arabic.

1.4 Questions of the Study:

To achieve the objectives of this study, the researcher attempts to answer the following questions :

- 1- In what domains do the Turkmen of Kirkuk use each language (Arabic -Turkmen)
- 2- What are the Turkmen attitudes towards each language (Arabic - Turkmen)?
- 3- What are the factors that help the Turkmen of Kirkuk to maintain or lose their ethnic language?

1.5 Significance of the Study:

There are many studies about the ethnic minorities in the Middle East but best studies that have investigated the language situation among the Turkmen of Kirkuk are few .So, this study enriches the sociolinguistic studies. Besides that this study helps other sociolinguists researchers to understand the language situation conceptions as language maintenance, loss, and shift.

1.6 Limitation and limits of the Study:

The findings are only limited to the sample of the study so, the results of this study cannot be generalized to all Turkmen People in Kirkuk. This study is conducted in the second semester of the year 2019\2020.

1.7 Definitions of Terms:

1- Language situation: The total configuration of language use at a given time and place, including such data as how many and what kinds of languages are spoken in the area by how many people, under what circumstances, and what the attitudes and beliefs about languages held by community members. Ferguson (1981). The researcher defined language situation as how many and what kinds of languages are used in the region and what are the factors that support the use of the languages found in that region, also what are the attitudes and domains of each language ?

2- Language maintenance: language maintenance occurs when the community decides to use their ethnic language or languages continually. Fasold (1984). The researcher described this term as the continuing use of a language in the face of competition from a regionally and socially more powerful language.

3-Language shift: Language shift happens when a minority group replaces the habitual use of one language by the habitual use of another. This shift to the second language usually, but not always, involves the gradual disappearance of the first, involves the gradual disappearance of the first. Thomason (2001). The researcher

described language shift as the replacement of one language by another as the primary means of communication within a community.

4-Language attitudes: hypothetical constructs that are interfered, conceptual inventions hopefully aiding the description and explanation of behavior. Baker (1988). According to the researcher Language attitudes are the opinions and ideas that speakers have towards a language.

5-Language death: language dies when it ceases to be used for any purposes of regular spoken communication within a speech community".Thomason (2001).The researcher described this term as it refers to the total disappearance of a language when it does not have have any speakers anymore.

6-Language Loyalty: the principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist change in their language. Weinreich(1974).The researcher described language loyalty as the Preference of a person to use the mother language of the minority.

7- Ethnic language: refers to ethnic language as the language of people from the same ethnic group, who have the same cultural and history which differentiate them from others. Peoples and Bailey (2010).The researcher described it as the official language of members of a particular ethnic group.

8-Indigenous language: a language that is native for a region and spoken by indigenous people of the same cultural value and belief. Baker (1988). The researcher

described Indigenous language as a language that is native to a region and spoken by indigenous people, often reduced to the status of a minority language. This language would be from linguistically distinct community that has been settled in the area for many generations.

CHAPTER TWO

Review of Literature

2.0 Review of Literature:

This chapter introduces theoretical researches which discuss language attitudes, maintenance and language shift. It also covers other relevant empirical studies that cover language contact in addition to language choice, use, and attitudes.

2.1 Review of Theoretical Literature:

2.1.1 Review of Theoretical Studies Related to Language Maintenance:

Language shift and maintenance are terms which refer to the choice of society for a specific language. Their choice may lead to the total death of a language when there are no speakers, or only the death of the language in a specific community. There might be some degree of language maintenance given that the shift never occurs or it occurs only in restricted domains of society.

Fishman (1966) points that the field of language shift and maintenance can be defined as “the relationship between stability, changes in the use of habitual language, on the one side, and social psychological or cultural processes on the other side” Fishman gives three subdivisions of the field of language shifts and language maintenance. The first one refers to the habitual language use under a group's communication condition.

Second, social, cultural or psychological processes of change in habitual language

use or stability under conditions of the contact of intergroup. Third, Behaviors towards the settings of language in contact. (P.224).

Clyne (1982) explains the importance of the linguistic maintenance efforts paid by grandparents and relatives in the process of the language maintaining. He also emphasizes on the importance of the home domain in interacting with people who are unable to speak the national language well. According to Clyne this is one situation that induces the use of the community language.

Paulston (1994) refers that when there is a connection between the language of migrants and indigenous people of the land, there will be a quick change in the mother tongue shift of migrants whenever there are socio-economic motives to adopt the dominant language. Paulston also indicates that the shift is rapid where there is access to the dominant language through submersion education and/or ESL instruction. (P.99).

Lewis (1985) states that the openness community can affect the language choice. When the community is more open to other cultures and languages, then it will engage in the linguistic or nonlinguistic contacts more and more. However, there are communities that will reject this contact because of their pride of their culture and language. Lewis also adds that these communities are more likely to maintain their heritage language maintenance and reject language shift.

Fishman (1985) discusses the languages when they get in contact and he considered three resolutions that can be considered as the outcome. He discussed immigrant

languages status when they are in contact with the host languages. Fishman gave three possibilities for the fate of language in contact:

The first possibility occurs when there is an interaction between the intrusive language and the immigrants ethnic language, here the language of immigrants is lost. The second possibility occurs when there is an interaction between the intrusive language and the ethnic language of immigrants, here, the intrusive language is lost. Finally, the third and last possibility occurs when the intrusive language interacts with the immigrants language Then, the two languages are preserved.

Kloss (1966) discusses some factors that lead to language shift or language maintenance. These factors are: religious-societal isolation existence of language islands immigration time, affiliation with denomination fostering parochial schools, pre-immigration experience with language maintenance efforts and the use of the language as the only official tongue during pre- Anglo American period.

According to Hoffman (1991) " a community might change one set of linguistic tools for another under social, cultural and political conditions. This phenomenon is clearly observable in the case of migrant communities." (p.186)

Dorain (1981) confirms that many factors such as age and the use of language in a specific field have a big effect on preserving the language and transferring for future generations.

Jendra (2010) suggests factors that may affect language maintenance: First, when the community have a large number of speakers, then it will have better ability to preserve their ethnic language. Second, when the minority group lives with each other in one place, then, their language can be preserved. Third, the ethnic language of the minority can be maintained if the speakers had enough pride in their language and consider it as their identity. Forth, better economic condition. Immigrants with a great economic condition may accept that their fortune is done because of the use of their language.(p.144).

Schrauf (1999) emphasizes that religion is a very important factor in preserving the ethnic languages of minorities. He also affirms that persistence in the religious practice of the minority helps to preserve the minority's language, especially when the individual learns his religious rites since childhood. So, he indicates that "the religious beliefs and mother tongue maintenance can be interdependent (p.178).

Hofman (1984) mentions that language shift usually occurs when the community begins to use the intrusive language gradually and does not preserve its language . He stresses that language maintenance occurs when the community maintain its language and prefer to use it more than intrusive language. (.p.147)

Similarly, and according to Fasold (1984), language maintenance can be defined as a situation when the community continually use their mother language. He adds that language maintenance happens when the society preserves the use of their ethnic language, and in contrast, he states that language shift emerges when the society use another language instead of their ethnic mother language.

2.1.2 Review of Theoretical Studies Related to Language Shift:

Baker (2001) indicates the factors that may lead to language shift Confirming on different levels that cause language shift, such as the psychological, economic, political, and at the sociolinguistic level. (p.92).

Holmes (2001) indicates that intermarriage affects languages and leads to language shift. Holmes adds that negative attitudes towards the ethnic language increase when the individuals depend on the host language while working to improve their economic conditions. He also affirms that demographic factors affect the language shift considerably when immigrants are forced to use the host language to communicate with the indigenous people. Finally, Holmes asserts that speakers use the host language while living in another place but preserving their language when living in their mother country.

Weinreich (1974) suggests that some ethnic group considers their language as a symbol of integrity based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood."(p.100). He adds that language shift happens with certain people in certain situation and domains. also Weinreich adds that language shift is " a changing in the habitual use of one language to another." (p.16).

Reagan (2002), indicates some factors which define the ethnic language status among society:

1. the number of speakers of a language.

2- language's geographical spread: whether intrusive language is used as a second language or a lingua franca by the minority.

3- the heritage of the ethnic language affects language maintenance and shift

4- the widely use of a language in communications with others.

5- Written traditions of a language affect the process of language maintenance and shift.

(p.67).

Fishman (1972) defines language shift as a process which takes place when the younger members stop using their native language and instead they use the intrusive language. Thus the ethnic language is not passed on from the parents to the children. Fishman adds that language maintenance occurs when the ethnic language members use their ethnic language across generations and pass it from parents to children despite the presence of a majority language. for society the kind of stable diglossia.

Similarly, and according to Ferguson (1981) language shift can be defined as "A changing in the mother-tongue status and regular use of the one language to another."(p.530). He defines language maintenance as "the preservation of the language use by a community under specific conditions where there is possibility of shift from another language."(p.530).

Winford (2003) defines language shift as "a total or partial negligence of a group's ethnic language and replace it with another language.

2.1.3 Review of Theoretical Studies Related to Language Attitudes :

Rayn (1982) defines language attitudes as " the behavioral index or affective cognitive of evaluation reactions toward different speakers or language varieties ". (p.7).

Also, Obiols (2002) defines the language attitudes as the mental tendency towards something which is considered a road between behavior and opinion. (p.28).

Holms (1992) states three stages of ethnicity attitudes. The first stage is the attitudes towards a social or ethnic group. The second stage is the attitudes towards the ethnic group language. The third stage is the attitudes towards individual language speakers.

Fasold (1984) indicates that the attitudes of a language reflect the attitudes of members of different ethnic groups. Fasold focused on the relations between high and low varieties of language and observed that there is a certain social hierarchy presented in the use of such varieties in society. Fasold suggested that the language relations between power and solidarity are not always presented in the high and low varieties of language.

2.2 Review of Local and Regional Empirical Studies:

There are many studies on Language Situation among immigrant communities were conducted by other scholars in Jordan as well as different parts of the world.

2.2.1 Studies Related to Language Situation and Language Maintenance:

Dweik (1986) investigated the language situation among three minorities in Al-Quds, the Assyrians, Greeks and Armenians. Dweik focused on the language use as an

indicator of ethnic mother tongue maintenance. The study sample was (25) respondents from each community of Al-Quds. Their ages range is 18 to 40 with different professions. The results of the study found that the three linguistic minorities maintained their ethnic language highly. The study also found that the factors contributed in maintaining the minorities ethnic languages are “having a community of their ethnic group, a weak contact with different groups, daily use of ethnic language , ethnic schools, internal marriage, churches and clubs.

Also, Holmes (1992) studied the language situation among three ethnic minorities in Australia. Holmes found a set of factors that led to language maintenance, these factors were: First, Regular social interaction between the members of a community. Second, the use of the ethnic language at home and with relatives. Third, the positive attitudes towards the ethnic language. Fourth, the high values of the ethnic community towards their identity. And another factors as residential contiguity, resistance to inter-ethnic marriage, support for community language schools, a positive orientation to the homelands and community religious organizations. (p.18).

Dweik (1998) studied the language situation among the Yemenite community Buffalo city in New York state. The study concluded that the Yemenites maintained Arabic language despite their living in a country where English is the mother language. Dweik also found that Arabic language is used in the most social domains and in their homes and communities. This maintenance is a result of the positive attitudes of Arabs towards the Arabic language and many factors such as "The habitual language use,

Arabs use Arabic language at home, neighborhood and relatives".Also the Yemenites social isolation from American life, religious and internal marriages, social, and political leaders in the Yemenites community in supporting the retention of Arabic.

Al-Majali (1988) conducted a study on the language situation of the Circassians in Jordan.This study found that the Circassians highly retained their ethnic language. Al-Majaly found that the Circassian language is still used in most of social domains as home, neighborhood and among relatives. This maintenance is the result of the positive attitudes towards the Circassian language.

Moawad (1999) studied the linguistic situation among the Gypsies and Turkmans in Jordan. his study focused on the attitudes of the respondents' towards their ethnic languages and loyalty towards their languages. The results of this study found that the Turkmans maintained their ethnic language and it is used in many different domains.The results also showed that they had positive attitudes towards their ethnic language. And for the Gypsies, the study showed that they had negative attitudes towards their ethnic language and that they considered it a bad marker and that they are stigmatized by non-Gypsies because of it.

Dweik (1999) conducted a study about the language situation of the Circassians of Jordan. The results of the study showed that the Circassians of Jordan had maintained their language despite the passage of many years since their arrival to Jordan .He indicated that the Circassians were using their ethnic language side by side with the official language of Jordan (Arabic).

Odisho (1999) dealt with the language situation among the Assyrian in the United States across three generations. Odisho used personal observation to investigate the shift from Assyrian ethnic language into English language within three generations. The results showed that 82% of the second generation became bilingual speaking their ethnic language and the majority-group language while with the third generation, English became the dominant language in almost all aspects of life and it replaced their ethnic language.

Dweik (2000) conducted a study about the language maintenance among the Chechens of Jordan. A minority group came to Jordan 100 years ago. The results of this study showed that the third and fourth generation Chechen in Jordan had maintained a Arabic language, the language of the majority of Jordanians and the official language of the Jordan.

Fillmore (2000) confirmed that the school affects children's language choices, but it is not expected to provide children with what is most necessary in life and communication. Fillmore confirmed also that the family has a very important role in providing individuals with elements of successful functioning: some of these elements include knowledge of a person's identity, where he came from in addition to a sense of belonging and knowing how to relate events to one's life, how to deal with them and how to deal with the responsibility of the individual towards himself and society (p. 206).

Phinney and Romero (2001) studied the importance of three factors And its impact on the ethnic identity of adolescents who belong to immigrant families and have an ethnic language. The three groups were : Mexican, Vietnamese, and Armenian. The factors that Phinney, Romero investigated were First, the proficiency of the ethnic language. Second, parents' cultural maintenance. Third and finally the social interaction with peers of the same ethnicity. Starting with Armenians, the researchers found That many parents not only relied on their efforts at home to preserve their cultural heritage, but also relied on their ethnic language schools in order to preserve their language and maintain their cultural heritage. The study also showed that the Vietnamese parents, due to the lessened influence of peers, tended to have a greater influence on language, and thus, on ethnic identity And in the Mexican American group, the results of the study showed that the wealthy and highly economical families had few efforts to preserve their ethnic language and thus less proficiency in Spanish among the adolescents.

Guardado (2002) made a study on the maintenance or loss of first language skill. His sample of the study was different generations from four Spanish families. He used interviews instrument as a method to collect data for the study and recorded all the interviews. The study showed that the children of Spanish families have been lost their ethnic language.

Tannenbaum & Howie (2003) investigated the role and importance of emotional factors in maintaining the minority ethnic language. Data were taken from forty child, their ages are between 9 to 12. All Children were from Chinese immigrant families in Sydney, Australia. The researchers used language maintenance questionnaire ,and the

results revealed that coherent families affected in their children and led them to greater use of the minority ethnic language .

Dashti (2004) examined the language situation among the Ajams of A-Kuwait. His study aimed at investigating the language situation among the Kuwaiti Ajams and if their ethnic language is maintained or shifted it into the Arabic language. Dashti used the Participant observation and interviews to conduct this study. All interviews were recorded. The study concluded that, due to several factors such as immigration, religion and Ajams marriage to Arabs, the generation of grandchildren are using the Arabic language and not their ethnic language, So, Dashti believes that the Persian language in Kuwait may disappear in the next generation.(p.29).

Rohani, Amjad, Burnett, Choi, and Colahan (2005) examined the language maintenance among six immigrant groups (Persian-speaking Baha'is, Cantonese, Urdu, Spanish, and apanese) in the United States of America. They tried to investigate the family role in language maintenance. The researches used the interviews as the instrument of the study. The researchers talked with six people from distinctive nationalities who talk different languages. The results of the study found that the family has the primarily responsibility in the maintenance or the sift of the ethnic language. The results also showed that the children in school face the majority language and this causes a decrease in their positive attitudes towards their mother langauge also it decreases the use of their mother language. The results also showed that families attitudes of language maintenance differed from one family to another, also parents have a major role in language shift or maintenance.

Othman (2006) examined the language situation among the in Manchester city, Britain. The results found that Arabic language is used by Arabs at their home and with friends, also in the mosque, while English language is used at university and work. From his conclusion. The results showed that the Arabic language is used in specific domains and that means that there is language maintenance between Arabs at Manchester.

Muaka (2007) examined the language situation among the Kenyans in different rural and urban areas. This study aimed to examine the perception of the Kenyan youth and how their perception affected the use of their ethnic language. The researcher used three instruments to collect the data, his instruments were: questionnaire, participant observation, and interviews. The results of the study showed that different Kenyan institutions are forcing individuals to stop using their ethnic language and use the English language instead. The results also showed that Kenyans use their language at home among family members and with everyone who belongs to the Kenyan ethnicity. The results added that the Kenyans are comfortable towards their language more than English language. Also The results indicated that Kenyans had maintained their language and their loyalty level towards their ethnic language is high.

Aswegen (2008) examined the language situation and maintenance of a minority in Ethiopia named Maali. This study aimed to discover the factors that helped the minority to maintain their ethnic language. The used the qualitative strategy method to conduct this study. The results of the study found that the regional nationalism is the reason behind language maintenance in Maali. The results also showed that the ability

of the Maali minority to read and write in their ethnic language.is another reason for the maintenance their ethnic language.

Nofal (2011) conducted a study about the language situation among the Indians of Yemen. The sample of his study was 100 Indians of Yemen who were selected purposively . He used the linguistic questionnaire and interviews as instruments of this study to explore the linguistic and cultural situation. The results of the study showed that the Indians use their ethnic language at home and among family and relatives, which confirms that non-linguistic factors affect language maintenance.The results also showed that Indians maintained their native language, especially while listening and speaking.

Al-Momani and Al-Momani (2013) examined the language situation among the Circassians of Jordan. The study aimed at investigating Circassians attitudes towards Arabic. The sample of the study was 100 Circassians and they were asked to answer the Sociolinguistic questionnaire to explore their language situation and collecting data.The questionnaire was divided into three sections.The results of the study showed that the Circassians use their ethnic language at home and between family and relatives and use the Arabic language in their jobs and in markets.The study also revealed that the Circassians have very positive attitudes towards Arabic language and consider it the most important language for communication and living.

2.2.2 Empirical Studies Related to Language Shift and Attitudes:

Dweik (1992) examined the language situation among Lebanese immigrants in

New York. The sample of this study was a 100 Lebanese immigrant who resided Buffalo city at New York. Dweik used the linguistic questionnaire and interviews instruments for this study to explore the linguistic and cultural situation . The results of the study showed that the Arabs have very positive attitudes towards the English language and use it in various fields, including jobs, home and family . The reason for the lack use of Arabic language is the habitual use of English language where Arabic language is no longer used at home family, relatives and neighbors . Also, the mixed marriages between Arabs and Americans had an important role in language shift from Arabic into English adding the demographic structure and high occupations.

Al-Khatib (2001) conducted a study about the language situation among the Armenians of Jordan. concluded that the Armenians of Jordan were assumed to be experiencing a kind of change in their speech. The main aim of this study was to gauge the change and to highlight the socio-demographic factors enhancing it. Al-Khatib used the linguistic questionnaire and interviews as instruments for this study to explore the linguistic and cultural situation by collecting data with the help of a number of Armenians. The results of the study revealed that the Armenian ethnic language is being totally lost in Jordan. It is used only a little at home by the elderly Armenian people. while the Arabic language is adopted for communication, especially between the third and fourth generations. The results also add the possibility of the total loss of the Armenian language at the next generation.

Castellanos (2001) explored the Spanish language loss in two Mexican American families. The researcher gets the data from the sample of the study which consisted of six people. Castellanos used the interviews as the instruments of the study. The results showed that the reasons behind losing the Spanish language are (1) Mexicans did not use the Spanish frequently in home and among family (2) Mexicans limited proficiency in Spanish language. (3) Bad strategies are used for Spanish language maintenance. The results added many other factors caused the loss of the Spanish language, including The living in a place which is far from the mother country and not using Spanish at home.

Ayres (2003) conducted a study about the language situation among the Spanish students in the American universities. Ayres collected data through interviews with students to explore their language situation. The results showed great importance for English language in schools, universities, markets and jobs. The results also showed that the parents have a fundamental role in maintaining the Spanish language at home and among family members.

Finocchiaro (2004) explored the a study on language maintenance among a three generations Italian family in three migration countries. The study is a comparative investigation into the use of Italian of an extended Italian family in language contact situation in three countries: the United States, Australia and France. This study was undertaken and described in the context of the different policies on migrant integration and minority languages in the three migration countries. The investigation used the 'Case Study' methodology in the format of an embedded multiple case-study project. The findings indicated that "for people of Italian background living as a minority group

in language contact situation, compartmentalization is not a viable alternative, nor do they consider the maintenance of their community language important" (p. 2).

Kuncha and Bathula (2004) studied the language attitudes between Telugu children and their mothers in the at Newzlanda. The results of the study showed that most of Telugu children are speaking English and losing their mother tongue quickly. Also there is a major language shift between Telugu tribes in New Zealand .The results also added that despite of this shift but most of the tribes are still speaking their mother tongue at home and between family members especially among the elderly" (p.6).

Mugaddam (2006) studied the language attitudes among ethnic migrants in Khartoum. The researcher used a sociolinguistic questionnaire as an instrument of the study to collect enough data . The sample consisted of 100 individual immigrant. The results of the study showed a weakness in the use of the ethnic language and very positive attitudes towards the Arabic, the immigrants frequently use Arabic language especially in schools, universities, jobs and shopping

Moreover, Park & Sarkar (2007) studied the language situation among the Korean-Canadian immigrants in Montreal by exploring The attitudes of Korean immigrant parents towards their language. also, the researchers studied the parents efforts for preserving the mother language of their children.The researchers used interviews and a sociolinguistic questionnaire as instruments to collect enough data. The sample consisted of nine Korean parents, who have children with eighteen years old and less . The results showed positive attitudes of parents towards their mother language

maintenance and it's clear that they keep speaking the Korean language at home because they believe that the Korean language will provide their children with a better future and strong job opportunities and better life in addition to having a good ability of communicating with their Korean relatives and friends in Korea. (p.16).

Lung (2008) studied the attitudes of children teachers in kindergartens towards children mother language use in kindergarten. Lung also studied the teachers role in children mother language maintenance. The instruments of the study were: 1) a sociolinguistic questionnaire 2) interviews. Data were taken from fifty teachers. The results showed positive attitudes of teachers towards the mother language of children and great encouragement to use and learn.

Frank (2011) investigated language maintenance and of the Pennsylvania German-speaking Swiss Mennonites from the Waterloo Region in Ontario, Canada. The data were collected by participant observation, community profile and interviews. The Results of this study revealed that there is a gradual shift from the ethnic language into English. The Results also revealed that the group language is greatly affected by non linguistic factors such as gender, church affiliation, age, and linguistic proficiency.

2.3 Summary:

This chapter contained many theoretical literature written by sociolinguists like Downes, Fishman, Winford, Weinreich and others. This chapter also introduced empirical studies which were written by Dweik, Alkhatib, Park, Saker and others. After reviewing theoretical and empirical literature. The researcher concluded that the

language situation among the minority groups varies from one minority to another according to the place and the type of this minority .The theoretical and empirical literature has helped the researcher in understanding the subject more and developing methodology in chapter three and the results of chapter four, also in the results discussion in chapter five.

CHAPTER THREE

Methods and Procedures

3.0 Introduction:

This chapter introduces the methodology and procedures of the study. In the beginning, The researcher describes the population and the sample of the study, then she describes the used instruments with their validity and reliability. Finally she produced the procedures which followed to achieve the research goals.

3.1 Research Methods:

The research design applied in this study is an interactive design, in which multiple data gathering procedures were employed for the current purposes. All interviews were recorded in the community profile and all the results of the study were reported in tables. Each table described a topic with a title and a number also they were accompanied with description and comments of and lower higher rates.

3.2 Population and Sample of the Study:

The population of the study is the Turkmen of Kirkuk. The researcher selected 50 Turkmenian from Kirkuk as a sample of this study . The respondents background the included different data such as age, gender, place of living, status, level of education. The sample of the study contained participants, covering different demographic variables as shown in Table (1) below.

Table (1) Participants' Demographic Characteristics

		Sex Male	Sex Female	Total
	Age	(20-29)	21	3
(30-39)		14	2	16
(40-49)		3	1	4
(50-59)		2	0	2
60 and above		4	0	4
Total		44	6	50
Marital Status			Male	Female
	single	19	2	21
	Married	24	3	27
	Widowed	0	0	0
	Divorced	0	0	0
	Engaged	1	1	2
	Total	44	6	50
Occupation		Male	Female	Total
	Business	4	0	4
	Education	10	2	12
	Medical field	3	0	3
	Civil service	4	1	5
	student	14	1	15
	Handicraftfield	3	0	3
	Unemployed	2	2	4
	Other	4	0	4
Total	44	6	50	
Education		Male	Female	Total
	Secondary or less	2	1	3
	Diploma	4	1	5
	B.A	30	3	33
	Master	5	1	6
	P.H.D	3	0	3
Total	44	6	50	

3.3 Research Instruments:

To conduct the current study, The researcher used the followed instruments;

- 1) the community profile
- 2) interviews
- 3) sociolinguistic questionnaire

3.3.1 The Community Profile:

First, The researcher designed The community profile which contained different data about the Turkmen community in Kirkuk. For conducting Turkmen community profile, The researcher used “sociolinguistic questionnaire” and "the pilot questionnaire" methods which were already used by many sociolinguistic researchers such as Al-Kahtib (2010) Al-Momani (2013) Dweik (2000) Finocchiaro (2004). Castellanos (2001) and others.

3.3.2 The Pilot Interviews:

The researcher used the pilot interview method for collecting data about the Turkmen community in Kirkuk. She collected data from the Turkmen community members. Also, another data were collected from different libraries at universities. 18 questions were designed by the researcher to achieve the objectives. The received Data of the interviews helped the researcher to design the questionnaire of this study .

First, the researcher introduced herself and described her research goals, objectives and questions. Second, she asked the interviewees many questions about their language, history and opinions in addition to their religious and social activities. As example for some of questions were “Who are the Turkmen of Kirkuk” , Where the Turkmen of Kirkuk came from” ? How strong are the social relationships among the Turkmen in Kirkuk? " What is the rate of external marriages among the Turkmen of Kirkuk? (See Appendixes p.62) some Information also were gathered from online studies and articles. Besides, the researcher interviewed Three members from the Turkmen community of Kirkuk. The first interview was with Dr. Ahmed Ali. He teaches at the Department of

Pharmacy, University of Issra. The second interview was with Deinz Al-Khatib, an Engineer in the General Company for Pharmaceutical Manufacturing. The third interview was with Mr.Ahmed Al-Khatib Who teaches at the Department of Engineering, University of Tikrit. The interviewees helped the researcher too much, they provided her with an important data to achieve the objectives of her study.

3.3.3 The Sociolinguistic Questionnaire:

The questionnaire of this study was designed to achieve the Objectives specifically. This questionnaire was designed based on the previous studies related to the languages of ethnic minorities. The researcher designed two copies of the questionnaire: the first one was in Arabic language while the second one written in English language. The linguistic questionnaire consisted of five basic elements: The first part described the demographic background of the participants, such as age, gender, marital status, and place of birth, in addition to the level of education. The second part was designed to find out the sample proficiency in both languages (Turkmen and Arabic) this part contained questions such as "What is the level of your ability to speak the Turkmen language," "What is the level of your ability to write in the Turkmen language, " "What level of your ability to speak in Arabic? " "What language do you speak at home with your parents? The third part designed to discover the attitudes, preferences, and opinion of the participants towards both languages (Arabic and Turkmen) this part also consisted of 10 statements-such-as- the most beautiful language in their opinion, and the easiest language to learn, the language that reflects their culture and the best language for the

education of their children and the most useful language for getting a job and their childhood language, etc. ”.The fourth part was "The domains of language use" and was designed to discover the languages that the Turkmen community use in the following Five domains:Home and family, neighborhood, workplace, Mosque, and University.The participants were asked to choose their most suitable answer from the following options:

Only Turkmen, Mostly Turkmen, Both Turkmen and Arabic, Mostly Arabic, Only Arabic.

Part Five of the linguistic questionnaire aimed at finding out the factors that support the use of the Arabic and the Turkmen languages. This part consisted of eight statements that supported the use of the Turkmen language and another eight statements that supported the use of the Arabic language.The statements that supported the use of Turkmen language were such as “Strong family ties among the Turkmen people help them to maintain their ethnic language”and “ The Turkmen community have a large number in Iraq and that helped them in maintaining their ethnic language “and “Internal marriages between Turkmen helped the Turkmen in maintaining their ethnic language .”.While some statements that maintain the Arabic language use are “ Arabic is the language of Iraqi universities and schools”. and ‘ Arabic the most useful language for getting a job” The researcher designed a likert scale to find out the level of agreement of the Turkmen Respondents :

Strongly Agree, Agree, Undecided, Disagree, Strongly Disagree.

3.4 Validity of the Questionnaire :

To insure the questionnaire validity, Three linguistic professors were asked by the researcher to determine validity of the questionnaire. Also, the professors were asked for commenting and giving their personal notes and recommendations for the questions. Their answers were too helpful and provide the researcher with valuable suggestions and recommendations.

3.5 Reliability of the questionnaire:

For measuring the instruments reliability which used in the investigation of the study, A different group of from the selected Turkmen group was given the test in the first week of April 2020. Three weeks later, the same test was given to the same group to check the reliability of their answers . A high level of response was indicated in the results.

3.6 Data Analysis:

The researcher analyzed the data in terms of frequencies and percentages after collecting them from the instruments of the research (interviews, questionnaires, and personal observtion) .Then, she displayed all data in tables the following:

1. After using a summary sheet, all the responses of the Sociolinguistic questionnaire were recorded manually.
2. All the Results of the questionnaire tabulated. Each table described a certain topic, and its title and number. All tables were accompanied with comments and their lower and higher rates.
3. All the results were presented in terms of percentages and frequencies.

4. Number of results of previous studies which mentioned in chapter two were compared with The results were compared with this study.

3.7 Procedures of the Study:

The researcher followed the following steps to conduct this study:

1. Searching for number of previous studies related to Iraqi Turkmen and studies related to ethnic languages, language maintenance, shift and use.
- 2 Choosing the research questions that the researcher would like to search about their answers. Then, the four elements of the study will be established.
- 3 Designing questions for the interviews key figures from the Turkmen community.
- 4 Designing and establishing the community profile.
- 5 Establishing and designing the Sociolinguistic questionnaire.
- 6 Establishing the reliability and validity and of the instruments.
- 7 Obtaining a special permission letter from the Middle East University to get enough assistance from universities, professors and others.
- 8 Obtaining approvals for the language questionnaire by three linguistic Professors.
- 9 Distributing the questionnaire for the key figures and obtaining the necessary information.
- 10 collecting and Obtaining the necessary information and data, from the questionnaire, then recording and analyzing it .
- 11 Analyzing the important data and discussing its results, then the results of the study are compared with the results of previous studies and mentioning with whom the results agreed or disagreed.
- 12 Designing and establishing all conclusions from the findings of the study.

- 13 Presenting recommendations for future studies.
- 14 Adding references using APA style.
- 15 Writing all appendices at the end of this thesis.

3.8 Summary:

Chapter three introduced the methodology of this study. The methodology consisted of information about the sample of the study and the population ,the instruments, the procedures of the study and finally the data analysis.

CHAPTER FOUR

Results of the Study

4.0 Introduction

This chapter presents answers to the questions of the study which aimed at investigating the language and cultural situation among the Turkmen of Kirkuk. The questions of the study and their results are introduced below in tables and figured in rate percentages. The main questions of the study are:

1. In what domains do Turkmen of Kirkuk use each language?
2. What are the Turkmen attitudes towards each language (Arabic – Turkmen) ?
3. What are the factors that help the Turkmen of Kirkuk to maintain or lose their language ?

4.1 Results of the First Question:

The first question of the study is "In what domains do the Turkmen of Kirkuk use Turkmen language ?"

This question investigates the domains of language use in everyday conversations.

This question also focuses on the language used by the respondents in various domains including home, neighborhood, workplace, mosque, media, and emotional self expressions. Participants were asked to choose one of the following five options: only Turkmen (100%) , mostly Turkmen (70%-90%), Turkmen and Arabic(50-50%) , mostly Arabic (70%-90%) , and only Arabic (100%).

Results in Table (2) indicate language use among family members. The results show that 68% of the respondents use Turkmen when they speak with their fathers. seventy percent of them use Turkmen with their mothers, 72% use it with their siblings, 66% with their children, 66% use it with their wives/husbands, 78% of the respondents use Turkmen with their grandfathers, and the same percentage with their grandmothers 74%, while 72% of them use Turkmen with their relatives, while 74% use Turkmen in family meetings.

Table (2) language Use at home among family members

Questions	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic	Total
Which language do you speak to:	%	%	%	%	%	%
Your Father	62	6	16	4	12	100
Your Mother	64	6	14	2	14	100
Your brothers and sisters.	64	8	14	4	10	100
Your children	54	12	20	4	10	100
Your wife / your husband	56	8	20	2	14	100
Your grandmother	70	4	4	4	12	100
Your grandfather	70	8	6	4	12	100
Your relatives	60	12	16	2	10	100
In family meetings	58	16	10	6	10	100

Concerning the language used in the neighborhood, Table (3) below shows that 16% of the participants use Arabic with their friends and neighbors when they meet them face to face. Also, the results show that 56% of them use both languages and 28% use the Turkmen language. The results also show that 40% of them use both languages

when they communicate with friends at social media while 52% use Arabic language and only 7% use the Turkmen language.

Table (3) Language Use in the Neighborhood

Questions	Only Turkmen %	Mostly Turkmen %	Turkmen and Arabic %	Mostly Arabic %	Only Arabic %	Total %
Which language do you communicate with:						
-Your friends and neighbors when you meet them face to face	20	8	56	6	10	100
-Your friends and neighbors on Social media	6	1	40	26	26	100

Table (4) below shows that 52 % of the respondents use Arabic when they supplicate to Allah and 34% use both languages while only 14% use Turkmen language. Whereas 34% use Arabic while talking to other worshippers at the mosque and 46% use both languages, finally only 20% use Turkmen language.

Table (4) Language use while practicing religious rites

Questions	Only Turkmen %	Mostly Turkmen %	Turkmen and Arabic %	Mostly Arabic %	Only Arabic %	Total %
Which language do you use When you:						
-Supplicate to Allah	10	4	34	28	24	100
-Talk to your fellow worshippers at the mosque	18	2	46	18	16	100

Table (5) below indicates that 60% of respondents use mainly both languages in the workplace with their fellow employees domain and 22% use Arabic while 18% use Turkmen language. Results also show that 40% of the respondents use both languages when discussing with their boss, while 36% of them use Arabic and 24% use Turkmen.

Table (5) Language use in your workplace

Questions	Only Turkmen %	Mostly Turkmen %	Turkmen and Arabic %	Mostly Arabic %	Only Arabic %	Total %
Which language do you use with:						
-With your fellow employees	14	4	60	12	10	100
-With your boss	20	4	40	12	24	100

Furthermore, Table (6) below shows that 68% use both languages with their friends in school\university, 24% use Arabic with their friends, while 8% use Turkmen whereas 38% use both languages while speaking to their teachers and only 6% use the Turkmen

whereas 56% use the Arabic language with teachers. Finally, 48% of them speak Arabic when they discuss with their managers in school, whereas 38% use both languages, and only 14% use Turkmen languages in such discussions.

Table (6) Language use in School\University

Language use in the university or school	Only Turkmen %	Mostly Turkmen %	Turkmen and Arabic %	Mostly Arabic %	Only Arabic %	Total %
Which language do you use with:						
-Your friends at school / university	6	2	68	8	16	100
-Your teacher at the school / university	4	2	38	34	22	100
-Manager at the school / university	12	2	38	22	26	100

4.2 The Results of Second Questions:

Question number two is "What are the attitudes of the Turkmen of Kirkuk towards Turkmen and Arabic language??"

Responses to items of the questionnaire addressing the question shed light on the attitudes towards both languages (Turkmen and Arabic). In this section, the respondents, who were 50, were asked to choose the language they prefer for each situation. Thus, Table (7) presents their responses after being calculated through frequencies and percentages.

Table (7): Language Attitudes towards Arabic-Turkmen language

Which language is ?	Turkmen	Arabic	Undecided
-The most beautiful	32	26	42
-The most poetic and literary	14	66	20
-The easiest to learn	40	42	18
-Your childhood language	82	14	2
-Represents your culture	54	22	24
-Represents Your identity	68	14	18
-Represents your history	72	12	16
-The most suitable for the education of your children	24	28	48
-The Most suitable for finding a job	64	4	32
-The least used in my home	2	88	2

Results in Table (7) above indicate that 32% of the respondents consider Turkmen as the most beautiful language and 42% of them are undecided while 26% of them consider Arabic as the most beautiful. Results also show that the majority of the respondents, 66%, regard Arabic as The most poetic and literary and 20% of them were undecided and 14% selected the Turkmen . Results shown in Table (7) also indicate that 42% of the respondents believe that Turkmen language is the easiest to learn while 18% of them were undecided and 40% regard Arabic as the easiest language. 82% of Turkmen consider Turkmen as their childhood language and only 2% were undecided while 14% selected Arabic. When the respondents are asked about the language which represents their culture 54% of them agree that Turkmen is the language of their culture and 24% were undecided and 22% of them selected Arabic. Table (7) also shows that the majority of the respondents, 68%, agree that the Turkmen language represent their identity while 18% were undecided and only 7% chose Arabic. Similarly, 72 % of the

respondents report Turkmen is the language which represents their history, 16 were undecided and only 12 selected Arabic. Results also shown that 48% of respondents selected Arabic as the The most suitable to educate their children while 24% were undecided and 28% selected Turkmen language. Economically, results from Table (7) below indicate that 64% of the respondents support the idea that Arabic is more important for getting a job, and 32% of them were undecided and only 4% regard Turkmen an important language for a job. Finally, 88% of respondents regarded Arabic as the least language used in their home while 7% were uncertain and only 2% selected Turkmen. To conclude, the results shown in table (7) prove that the Turkmen of Kirkuk have very positive attitudes towards both Turkmen and Arabic.

4.3 The Results of the Third Question:

The third question of this study is “What are factors that help the Turkmen of Kirkuk to maintain or lose their language “ This question focuses on the factors that support the use of both languages Turkmen and Arabic. 16 questions were given to the participants, eight questions for the factors that support Turkmen and other eight questions for the factors that support Arabic. Also, the statement of this question is given five options to answer:

Strongly agree, Agree, Neutral, Strongly disagree, Disagree.

Table (8) Factors that Support Turkmen Language Use and maintenance

Factors	Strongly agree %	Agree %	Neutrl %	Disagree %	Strongly disagree %	Total %
A. The factors that support Turkmen language use						
- Family and the home have an important role in maintaining the Turkmen language	88	10	2	0	0	100
- Strong family ties among the Turkmen ethnic group help in maintaining the Turkmen language	82	16	2	0	0	100
- Grandparents play an important role in preserving the Turkmen language.	74	26	0	0	0	100
- Internal marriages between Turkmen help in maintaining the Turkmen language.	68	26	4	0	2	100
- The close relationships among the community members help in preserving the Turkmen language.	62	26	10	2	0	100
- Turkmen schools help in maintaining Turkmen language.	52	32	10	4	2	100
- The large number of the Turkmen population in Iraq Helps in maintaining the Turkmen language	46	34	14	6	0	100
-The attachment of the Turkmen language since childhood plays a role in language maintenance.	80	20	0	0	0	100

Results in Table 8 above indicate that the respondents believe that Family and the home have an important role in maintaining the Turkmen language. The majority of them, 98%, support the idea and only 2% are neutral. The majority, 98%, of the

believe the fact that Strong family ties among the Turkmen ethnic group help in maintaining the Turkmen language and only 2% were neutral. Moreover, All the respondents 100% agree that Grandparents play an important role in preserving the Turkmen language. The results from Table (8) above also indicate that 94% of the respondents believe that Internal marriages between Turkmen help in maintaining the Turkmen language and 4% were neutral and only 2% disagree with the idea. 88% of respondents believe that the The close relationships among the community members help in preserving the Turkmen language and only 2% disagree and 10% were neutral. Also results from Table (8) shows that 84% agree that Turkmen schools play an important role in maintaining the Turkmen language,10% were neutral and only 6% disagree. Moreover, 80% agree that the large number of the Turkmen population in Iraq helps in maintaining the Turkmen language, 14% were neutral and only 6% disagree. All the majority 100% believe that The attachment of the Turkmen language since childhood plays a role in language maintenance.

Table (9) Factors that Support Using Arabic language and manintenance

Factors	Strongly agree %	Agree %	Neutral %	Disagree %	Strongly disagree %	Total %
The factors that support Arabic language use						
-Turkmen marriage to people who do not belong to the Turkmen community	56	26	12	6	0	100
-Arabic is the language of Quran and Islamic world.	84	16	0	0	0	100
- Arabic is the language used in Iraqi schools and universities.	82	18	0	0	0	100
-Frequent use of the Arabic language between family.	72	28	0	0	0	100
-Arabic is the childhood	32	16	12	26	12	100

language of too many Turkmen.						
-Arabic is considered the best for social integration	60	26	8	0	6	100
-Arabic is generally useful for getting a job.	74	20	4	2	0	100
-Arabic facilitates and supports the occupational status.	64	24	6	2	4	100

The results from Table (9) above indicate that 82% of the respondents believe that Turkmen marriage to people who do not belong to the Turkmen community is one of most important factors that support language shift and Arabic language use, 12% of them were neutral and only 6% disagree the idea. However, all the majority 100% of them believe that it is necessary to learn and use Arabic because Arabic is the language of the Quran and Islamic world. and also all the majority 100% agree that Arabic is the language used in Iraqi schools and universities. Moreover, 100% agree that the frequent use of the Arabic language between family leads to language shift into Arabic. Results reported in Table (9) also indicate that 48% agree that Arabic is the childhood language of too many Turkmen and 12% were neutral but 38% disagree the idea. 86% of respondents support the idea Arabic is considered the best for social integration, 6% disagree and 9% are neutral. The results also show Arabic language plays a significant role in getting a job where 94% are agree with the idea and 4% are neutral while only 2% are disagree. Results from table (9) above also show that 88% regard Arabic language facilitates the occupational status, 6% are neutral and 6% disagree the idea.

CHAPTER FIVE

Discussion, Conclusions and Recommendations

5.0 Introduction:

This chapter presents a simple discussion about the results of the study that the researcher found about the Turkmen linguistic situation in Kirkuk. The researcher discusses the results of the study in light of the theoretical literature and empirical studies which already mentioned in chapter two. Then, She summarizes the final findings of this study. Finally, she indicates some recommendations for further research.

5.1 Discussion of the Results of First Question:

The results of the first question about the domains of language use which indicated in Table (2) showed that the Turkmen of Kirkuk use Arabic (the major language in Iraq) in many domains but still use the Turkmen language widely at home and among their family members and relatives. Some of them use both languages or only Arabic language. Turkmen community use of their ethnic language at home and among family members is clear evidence that the Turkmen of Kirkuk are preserving their language. The researcher's results are consistent with Holmes (1993) who confirmed that home and family have a very important role in preserving the ethnic language.

Also, Fillmore (2000) stresses that parents and family have a very important role in preserving the ethnic language when encouraging their children to use the ethnic language and teaching them to write and read in it.

The results in Table (3) about language use in neighborhoods show that the majority of Turkmen use the Arabic language more than their ethnic language. This conclusion confirms that there is high acceptance and coexistence between Turkmen and Arabs in Kirkuk. Since neighborhoods are mixed, they often use the languages (i.e., Arabic-and-Turkman).

So, it is clear that Arabic is a universal linguistic tool. The same result was revealed by Al-Ali and Al-Khatib (2005). The results in table (4) show that the Arabic language is used by most of the Turkmen respondents during praying, supplication, and other religious rituals practicing. This result is compatible with Weinreich result (1974) who asserts that religion creates division between the mother language of a country and the ethnic language of the minority.

The results in table (5) about language use in the workplace show that a large number of Turkmen only use the Turkmen language in communicating with their colleagues and workmates. They also show that the majority of the Turkmen community use the Arabic language (the majority language). This indicates that the Turkmen are working in many different jobs .This result agrees with Othman (2006) who confirms that members of the ethnic group can maintain their ethnic language at home and among family members even if they use it in their jobs

Table (6) shows that the results of the language use at schools / universities. A large number of Turkmen use the Arabic language to communicate with others in addition to reading and writing in Arabic. since the Arabic language is the official language of the country a limited number of them use their ethnic language in schools and universities. This finding agrees with Rohani (2005) who found that most of

students do not use their ethnic language in classes and instead they use the language of the majority.

5.2 Discussion of the Results of Second Question:

This question deals with Turkmen attitudes towards both languages (Turkmen and Arabic languages) which define their beliefs and opinions towards Turkmen and Arabic languages. The results of table (8) indicated that the respondents believe that Arabic and Turkmen languages have the same difficulty in learning and they both are beautiful but Arabic language is the more poetic than Turkmen in addition to that they think that Arabic is the more useful language for acquiring knowledge and the most suitable for their children education. The massive majority (i.e., 100% of respondents), prefer to use Arabic language for getting a better job, This result agrees with Ayres (2003) who confirmed that the Hispanic-Americans believe that English language is better than Spanish for getting jobs and education.

On the other hand, most Turkmen states that Turkmen is their childhood language and most of them believe that Turkmen language represents their history, culture and identity. The results agree with Lewis (1985) who stated that the openness in the community to other cultures and ethnic languages encourages the acceptance of the majority language. Also, these results agree with Fishman (1966) results who maintained that “the behavior toward language in the contact setting” (p.424) is a key factor that enhances the use of an ethnic language. The results also agree with Dweik (2000) who confirmed that positive language attitudes towards Chechen language played an important role in preserving it.

They are also in agreement with Aswegen (2008) who claimed that the positive attitudes towards ethnic languages have an important factor in preserving it. The results also agree with Oshana (2003) who stated that there is a strong relationship between identity and status cultural identification. Similarly, the results agree with Mugaddam (2006) who stated that ethnic groups in Khartoum have positive attitudes towards Arabic because they believe that Arabic is the most important in communication.

5.3 Discussion of the Results of Third Question:

5.3.1 Factors Supporting the Use of Turkmen language:

In this subsection, we further explain and elaborate on the factors that support the use of the Turkmen language. The results reported in table (8) (p.43) describe the historical factors such as ethnic origin. The results in table (6) show that Turkmen attitudes towards Turkmen culture and identity are very positive. This result is compatible with Jendra (2010) who confirmed that pride in the ethnic language and its identity support the preservation of the ethnic language. She adds that strong family ties affect the language maintenance. This finding agrees with Holmes, who confirmed that marriage between the ethnic community members increases the possibility language maintenance-and-presevation.

From table (6), its clear that Turkmen have a great deal of loyalty for their language and this is also a factor that assisted them in mainting their language.

Our results also replicate the findings in Nofal (2011) and Park & Sarkar (2007) who indicate that ethnic group loyalty for their ethnic language has an important role preserving the native language. On the other hand, the results in table (9) (p. 48) show that the economic, educational, social and political factors have an important role ethnic language shift into Arabic. Since most of Turkmen are Muslims, the affiliation between Arabic and Islam invites Turkmen to use Arabic in the religion domain. This manifests religion as one of the most factors that trigger shift to Arabic.

5.3.2 Factors Supporting the Use of Arabic language

The results in table (9) (i.e., p 44) show that there are many factors which lead Turkmen of Kirkuk to shift from their ethnic language into Arabic language. These include: religious, economic and social factors. For social factors, It is very important for the Turkmen to communicate with the Arabic-speaking Iraqi community who represents the majority of Iraqi society and whose mother language is Arabic. This finding agrees with the findings of Dweik (2000) and Al-Obaidi (2013) who confirm that Arabic is the most important language for the uniting all the members of society.

The use of Arabic is needed for having a better economic and social career. Many Turkmen use Arabic to find suitable jobs that raise their standard of living. The results of the current study is compatible with that reported in Myers-Scotton (2006), which emphasized on the important role of the economic factors in preserving or losing ethnic languages.

The religious factor is another important factor. the majority of Turkmen are Muslims and the Arabic is the language of Quran therefore, Turkmen needs to shift their ethnic language into Arabic to practice religion. This result agrees with Weinreich

(1974) who confirms that religion is an important factor affecting the ethnic language shift.

5.4 Conclusion:

The analysis of Our the data which were collected through questionnaires, interviews and community profile) reveals that the Turkmen of Kirkuk are proficient in the Arabic language and they have positive attitudes towards it. Many of them viewed Arabic as the most beautiful and most influential language in communication. They also considered it as the best language for the purpose of educating their children and obtaining jobs. The results showed that their positive attitudes towards Arabic was an important factor in language shift into Arabic.

In a contrast, and according to results, the Turkmen language is still the mother language of many Turkmen and they still use it at home and among family members or Turkmen relatives. The results also showed that the Turkmen have very positive attitudes towards the Turkmen language, as they still consider it a symbol of their heritage and the language of their childhood. The fact that they stick to their language of heritage indicates that they live in a society with a high level of tolerance (See Dweik (2000) for the Checken as a study case).

Finally, the analysis of the overall results of the questionnaire and interviews asserts that the Turkmen of Kirkuk neither maintained their ethnic language completely, nor their ethnic identity because of many reasons that have been mentioned above.

5.5 Recommendations for Future Researchs:

This research dealt with a sample from the Turkmen who reside in Kirkk\Iraq. The results of this study cannot be generalized to all Turkmen of Kirkuk but only to the sample of the study. The researcher suggests the following recommendations to be taken into consideration for future researchs : the researcher recommends that other researchers investigate the language situation among the Turkmen in Europe, India and Turkmenstan.

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Appendices

Appendix (A)
Kirkuk location in Iraq



Appendix (B)

The Pilot Interviews- English Version

Dear respondents,

I am, Sara Mohammad Dhyaa, an MA student in the Department of English Language at Middle East University in Amman / Jordan. Now I am conducting a sociolinguistic study in order to obtain a master's degree in the English language I would like to express my gratitude in advance for your taking the time in answering the following questions about the Turkmen in Kirkuk.

1. What languages do the Turkmen of Kirkuk speak ?

.....

2. What are the dialects do the Turkmen of Kirkuk speak?

.....

3. Where did the Turkmen of Kirkuk come from?

.....

4. When did they come to Kirkuk?

.....

.....

5. What reasons made them come to Kirkuk ?

.....

.....

6. Where else in Iraq do they live?

.....

.....

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

.....

.....

8. Are there any Turkmen cultural and sports clubs? If yes, name them

.....

.....

9. Name some of the celebrations and festivals that they celebrate?

.....

.....

10. How strong are the social relationships among the Turkmen in Kirkuk?

.....

.....

11. What is the rate of external marriages among the Turkmen of Kirkuk?

.....
.....

12. What kind of jobs do they have? Name them.

.....
.....

13. What kind of businesses do they possess? Mention them.

.....
.....

14. Are there any written Turkmen newspapers or journals in Kirkuk? Mention them.

.....
.....

15. Are there any Turkmen radio stations in Kirkuk ? Name them.

.....
.....

16. Are there any Turkmen restaurants in Kirkuk?

.....

.....

17. What other languages do the Turkmen of Kirkuk use?

.....

.....

18. Are there any Turkmen musicians in Kirkuk?

.....

.....

Respondents' Demographic Background

1. How old are you?

2. Where were you born.....

3. What is your educational level?.....

4. What is your occupation?

6. What is your marital status?

Appendix (C)
The Pilot Interviews-Arabic Version

اعزائي المشاركون،

أنا سارة محمد ضياء، طالبة ماجستير في قسم اللغة الإنجليزية بجامعة الشرق الأوسط في عمان / الأردن. أقوم الآن بإجراء دراسة لغوية اجتماعية من أجل الحصول على درجة الماجستير في اللغة الإنجليزية، أود أن أعرب عن امتناني مقدماً لقضاء بعض الوقت في الإجابة عن الأسئلة التالية حول التركمان في كركوك.

1. ما هي اللغات التي يتحدث بها تركمان كركوك؟

.....

.....

2. ما هي اللهجات التي يتحدث بها تركمان كركوك؟

.....

.....

3. من أين جاء تركمان كركوك؟

.....

.....

4. متى أتى التركمان إلى كركوك؟

.....

.....

5. ما هي الأسباب التي جعلتهم يأتون إلى كركوك؟

.....

.....

6. أين يعيشون في العراق؟

.....

.....

7. ما هي الخلفية الدينية لتركمان كركوك؟

.....

.....

8. اذكرها من فضلك. هل هناك أي أندية ثقافية ورياضية تركمانية؟ إذا كانت الإجابة بنعم.

.....

.....

9. اذكر بعض الاحتفالات والمهرجانات التي يحتفلون بها؟

.....

.....

10. ما مدى قوة العلاقات الاجتماعية بين التركمان في كركوك؟

.....

.....

11. ما هو معدل الزيجات الخارجية بين تركمان كركوك؟

.....

.....

12. أي نوع من الوظائف يعمل بها التركمان؟ اذكرها

.....

.....

13. ما هو نوع الأعمال الحرة التي يمتلكونها؟ أذكرها

.....

.....

14. هل هناك صحف او مجلات تركمانية في كركوك؟ أذكرها .

.....

.....

15. هل هناك محطات إذاعية تركمانية في كركوك؟ اذكرها

.....

.....

16. هل هناك مطاعم تركمانية في كركوك؟

.....

.....

17. ما هي اللغات الأخرى التي يستخدمها تركمان كركوك؟

.....

.....

18. هل يوجد موسيقيون تركمان في كركوك؟

.....

.....

بيانات للمشاركين:

- 1 . كم عمرك
2. اين ولدت
3. ما هو مستواك التعليمي
4. ما هي مهنتك
5. ما هي حالتك الاجتماعية.....

Appendix D
Sociolinguistic Questionnaire- English Version

Dear participants,

I am, Sara Mohammad Dhyaa, an MA student in the Department of English Language at Middle East University in Amman / Jordan. Now I am conducting a sociolinguistic study in order to obtain a master's degree in the English language. You are kindly requested to take part in completing the attached questionnaire for my study which is entitled "The Language Situation among the Turkmen of Kirkuk: A Sociolinguistic Study". I would like to tell all my participants that the information contained in this questionnaire will be treated with strict confidentiality and for scientific research purposes only. If you are unable to answer a specific question, please skip it and go to answer the next one.

Thank you very much for your cooperation.

Best regards,

Sara Mohammad Dhyaa

mail:saradhyaa991995@gmail.com

The Sociolinguistic Questionnaire

Part One: Demographic Data: Personal Information and Social Background:

Please, choose the suitable answer by putting (√) inside the brackets:

1. Gender:

Male () Female ()

2. Age :

20-29 () 30-39 () 40-49 () 50-59() 60 and above ()

3. Marital Status:

Single () Married () Widowed () Divorced ()

4. Occupation

Business () Education () Medical field () Civil service () student ()
Handicraft field () another () Unemployed () House wife ()

5. Education

Secondary or less () Diploma () B.A () Master () Ph. D ()

6. Residence (.....)

Second Part: Linguistic Background

The following questions are dedicated to Know the degree of mastery of both languages, Arabic and Turkmen. Please read the following questions and then put a sign (√) in its proper place.

Questions	Excellent (more than 90%)	Very good (80-90%)	Good (50-70%)	Fair (50- 70%)	Poor (Less than 50%)
What is the level of your ability to understand the Turkmen language?					
What is the level of your ability to write in the Turkmen language?					
What is the level of your ability to read the Turkmen language?					
What is your level of ability to speak the Turkmen language?					
My parents can speak Turkmen					
My brothers\sisters can speak Turkmen					
My Grandmother\Father can speak Turkmen					
What is the level of your ability to understand the Arabic language?					
What is the level of your ability to write Arabic language?					
What is the level of your ability to read the Arabic language?					
What is your level of ability to speak Arabic?					
My parents can speak Arabic					
My brothers\sisters can speak Arabic					
My Grandmother\Father can speak Arabic					

Third Part: Language Attitudes:

This section is dedicated to know your opinion and your preferences for both Arabic and Turkmen languages. Please, put a sign (√) in the appropriate box.

Which language is ?	Turkmen	Arabic	Undecided
-The most beautiful			
-The most poetic and literary?			
-The easiest to learn			
-Your childhood language			
-Represents your culture			
-Represents Your identity			
-Represents your history			
-The most suitable to educate your children			
-The Most suitable for finding a job			
-More important for acquiring knowledge			
-The least used in my home			

Fourth Part: Domains of Language Use

The following questions are designed to find out the language or languages in which you communicate with other members of society. Read the following sentences and put (√) in the appropriate box.

(1)

Questions	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
First: linguistic use in home and among family members:					
Which language do you speak to:					
-Your Father					
-Your Mother					
-Your brothers and sisters					
-Your children					
- Your wife / your husband					
- Your grandmother					
- Your grandfather					
-Your relatives					
- In family meetings					

(2)

Questions	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
Second : Linguistic Use outside home with friends.					
Which language do you communicate with:					
-Your friends when you meet them face to face					
-Your friends on Social media					

(3)

Linguistic use while practicing religious rites	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
Which language do you use When you:					
-Supplicate to Allah					
-Talk to your fellow worshippers at the mosque					

(4)

Linguistic use in your workplace	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
Which language do you use with:					
-With your fellow employees					
-With your Boss					

(5)

Linguistic use in the university or school	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
Which language do you use with:					
-Your friends at school / university					
-Your teacher at the school / university					
-Manager at the school / university					

Fifth Part : Factors that Support Turkmen and Arabic Language Use:

Please read the following statements and indicate to what degree you agree with them by putting (√) in the suitable box only.

Factors	Strongly agree	Agree	neutral	Disagree	Strongly disagree
A. The factors that support Turkmen language use					
- Family and the home have an important role in maintaining the Turkmen language					
- Strong family ties among the Turkmen ethnic group help maintain the Turkmen language					
- Grandparents play an important role in preserving the Turkmen language.					
- Internal marriages between Turkmen help in maintaining the Turkmen language.					
- The close relationships among the community members help preserve the Turkmen language.					
- Turkmen schools help in maintaining Turkmen language.					
- The large number of the Turkmen population in Iraq Helps in maintaining the Turkmen language					
-The attachment of the Turkmen language to the childhood plays a role in language maintenance.					

2. Factors that Support Using Arabic language

Factors	Strongly agree	Agree	neutral	Disagree	Strongly disagree
A. The factors that support Arabic language use					
-Turkmen marriage to people who do not belong to the Turkmen community					
-Arabic is the language of Quran and Islamic world.					
- Arabic is the language used in Iraqi schools and universities.					
-Frequent use of the Arabic language between family.					
-Arabic is the childhood language of too many Turkmen .					
Arabic is considered the best for social integration					
-Arabic is generally useful for getting a job.					
-Arabic facilitates and supports the occupational status					

Appendix E

The Sociolinguistic Questionnaire-Arabic version

استبانة لغوية اجتماعية

اعزائي المشاركون،

أنا الطالبة سارة محمد ضياء، طالبة في برنامج الماجستير في قسم اللغة الانجليزية في جامعة الشرق الاوسط في عمان / الاردن. اقوم الان بأجراء دراسة لغوية لغاية الحصول على درجة الماجستير في اللغة الانجليزية.

اود ان اعرب مسبقاً عن شكري و امتناني لمساعدتكم لي بأنجاز هذه الدراسة من خلال تعبئة الاستبانة المرفقة لدراستي والتي تحمل عنوان: **الوضع اللغوي بين التركمان في كركوك : دراسة لغوية اجتماعية** . اؤكد للمشاركين انه سيتم التعامل مع المعلومات الواردة في هذه الاستبانة بسرية تامة ولأغراض البحث العلمي فقط. وفي حالة عدم امكانيتك لأجابة احد الاسئلة فيرجى تجاوزه والانتقال للسؤال التالي.

واشكركم مرة اخرى على حسن تعاونكم

الباحثة

سارة محمد ضياء

استبانة لغوية اجتماعية:

الجزء الاول: المعلومات الشخصية والخلفية والاجتماعية للمشاركين:

الرجاء اختيار الاجابة المناسبة من خلال وضع علامة () داخل الاقواس

1- الجنس:

ذكر () انثى ()

2- العمر:

29-20 () 39-30 () 49-40 () 59-50 () 60 واكثر ()

3- الحالة الاجتماعية:

متزوج () اعزب () مطلق () خاطب () ارمل ()

4- العمل:

الاعمال التجارية () التعليم () الطب () وظيفة حكومية () طالب ()

حرف يدوية () ربة منزل () اخرى () عاطل عن العمل ()

5- المستوى العلمي:

ثانوي او اقل () دبلوم () بكالوريوس () ماجستير ()

دكتوراه () اخرى ()

6- مكان الإقامة : (.....)

الجزء الثاني: المقدرة اللغوية في اللغتين التركمانية والعربية

الاسئلة التالية مخصصة لمعرفة درجة اتقانك لكال اللغتين العربية والتركمانية. أرجو منك قراءة الاسئلة التالية ثم ضع اشارة (√) في مكانها المناسب.

السؤال	ممتاز	جيد جدا	جيد	مقبول	ضعيف
ما هو مستوى قدرتك على فهم اللغة التركمانية؟					
ما هو مستوى قدرتك على الكتابة باللغة التركمانية ؟					
ما هو مستوى قدرتك على قراءة اللغة التركمانية؟					
ما هو مستوى قدرتك للتحدث باللغة التركمانية؟					
والداي يستطيعان التحدث باللغة التركمانية					
اشقائي يتقنون التحدث اللغة التركمانية					
اجدادي يستطيعون التحدث باللغة التركمانية					
ما هو مستوى قدرتك على فهم اللغة العربية ؟					
ما هو مستوى قدرتك على كتابة اللغة العربية ؟					
ما هو مستوى قدرتك على التحدث باللغة العربية ؟					
والداي يتقنون التحدث اللغة العربية					
اشقائي يتقنون التحدث اللغة العربية					
اجدادي يستطيعون التحدث باللغة العربية					

الجزء الثالث : الاتجاهات اللغوية نحو اللغتين العربية والتركمانية
 هذا الجزء مخصص لمعرفة رأيك و ميولك لكلا اللغتين العربية والتركمانية. ارجو منك وضع
 اشارة (√) في المربع المناسب.

كلاهما	العربية	التركمانية	اي لغة هي؟
			الاکثر جمالاً
			الاکثر شاعرية وادبية؟
			الاسهل للتعلم
			لغة طفولتك
			تمثل ثقافتك
			تمثل هويتك
			تمثل تاريخك
			الاکثر ملائمة لتعليم اطفالك
			الاکثر ملائمة للحصول على وظيفة
			الاقل استعمالاً في منزلي

الجزء الرابع: استعمال اللغة

الاسئلة التالية مصممة لمعرفة اللغة أو اللغات التي تتواصل بها مع بقية افراد المجتمع. اقرأ الجمل التالية ثم ضع إشارة (√) في المربع المناسب.

(1)

اللغة	اللغة	اللغة	اللغة	اللغة	الاسئلة
العربية فقط	العربية غالباً	التركمانية والعربية معا	التركمانية غالباً	التركمانية فقط	
اولاً : الاستعمال اللغوي بين افراد العائلة					
					ماللغة التي تتحدث بها الى :
					- والدك
					- والدتك
					- اخواتك واخواتك
					- ابنائك
					- زوجتك/زوجك
					- جدك
					- جدتك
					- الى اقاربك
					- في الاجتماعات العائلية

(2)

اللغة	اللغة	اللغة	اللغة	اللغة	الاسئلة
العربية فقط	العربية غالباً	التركمانية والعربية معا	التركمانية غالباً	التركمانية فقط	
ثانياً: الاستخدام اللغوي في الجوار					
					ما هي اللغة التي تتواصل بها مع :
					- اصدقائك عند مقابلتهم
					- اصدقائك عبر مواقع التواصل
					- جيرانك

(3)

اللغة	اللغة	اللغة	اللغة	اللغة	الاستخدام اللغوي عند ممارسة الشعائر الدينية
العربية فقط	العربية غالباً	التركمانية والعربية معاً	التركمانية غالباً	التركمانية فقط	
ما هي اللغة التي تستعملها عند :					
					- عند الدعاء
					- عند التحدث مع المصلين

(4)

اللغة	اللغة	اللغة	اللغة	اللغة	الاستخدام اللغوي في مكان العمل
العربية فقط	العربية غالباً	التركمانية والعربية معاً	التركمانية غالباً	التركمانية فقط	
ما هي اللغة التي تستعملها مع :					
					- مع زملائك في العمل
					- مع مديرك في العمل
					- مع زملائك عن مواضيع

(5)

اللغة	اللغة	اللغة	اللغة	اللغة	الاستخدام اللغوي في الجامعة او المدرسة
العربية فقط	العربية غالباً	التركمانية والعربية	التركمانية غالباً	التركمانية فقط	
ما هي اللغة التي تستعملها مع :					
					اصدقاؤك في المدرسة الجامعة
					استاذك في المدرسة الجامعة
					مديرك في المدرسة الجامعة

الجزء الخامس: العوامل التي تساعد على استخدام اللغة التركمانية واللغة العربية
يرجى قراءة العبارات التالية وضع اشارة (√) عند الاجابة التي تشير لمدى موافقتك.
اولاً : العوامل التي تدعم الحفاظ على اللغة التركمانية واستعمالها

ارفض بشدة	ارفض	محايد	موافق	اوافق بشدة	الاسئلة
اولاً: العوامل التي تساعد على استعمال اللغة التركمانية والحفاظ عليها					
					العائلة والمزل لهم دور مهم في المحافظة على اللغة التركمانية
					الروابط الاسرية القوية بين العائلات التركمانية تساعد في الحفاظ على اللغة التركمانية
					يلعب الاجداد دوراً مهماً في الحفاظ على اللغة التركمانية
					الزواج بين الافراد التركمانين يساعد على الحفاظ على اللغة
					العلاقات الوثيقة بين أفراد المجتمع تساعد في الحفاظ على اللغة التركمانية
					تساعد المدارس التركمانية على الحفاظ على اللغة
					العدد الكبير للتركمان في العراق له دور مهم في الحفاظ على اللغة التركمانية
					تعلم اللغة التركمانية منذ الطفولة له دور مهم في الحفاظ على اللغة التركمانية

ثانياً : العوامل التي تدعم استخدام اللغة العربية

ارفض بشدة	ارفض	محايد	موافق	اوافق بشدة	الاسئلة
ثانياً : العوامل التي تؤدي الى استعمال اللغة العربية وتعلمها					
					زواج التركمانيين من اشخاص لا ينتمون الى الفئة التركمانية يؤدي لتعلم العربية
					تعتبر اللغة العربية هي لغة القرآن والعالم الاسلامي
					تعتبر اللغة العربية هي اللغة الرسمية المستعملة في المدارس والدامعات العراقية
					الاستعمال المتكرر للغة العربية بين افراد العوائل يؤدي لتعلمها
					تعتبر العربية هي لغة الطفولة للعديد من التركمان
					تعتبر العربية هي الافضل للاندماج في المجتمع
					تعتبر العربية لغة مهمة للحصول على وظيفة
					اللغة العربية تسهل وتدعم الوضع المهني للفرد

Appendix F
Panel of Experts

Name	University	Specialization
Dr. Abd Al-Rahman Abu Hilal	Middle East University	Applied Linguistics
Dr.Kasim Hussein Salman	Sammara University	Applied Linguistics
Dr. Shaker Al-Qubaisi	Mousl University	Applied Linguistics

Appendix G

Turkmen Dress

