

**Language Maintenance among the Armenians  
of Jordan**

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## DEDICATION

This work is dedicated to all my family members especially my father and my mother whose full support gave me the opportunity to pursue the highest level of education.

It is also dedicated to my beloved husband, *Waddah Al-Shboul*, who taught me not to give up and gave me the strength and the courage to keep me moving forward and achieve my goals. He also supported me in various ways towards the completion of my thesis and believed that I could do this even when it seemed impossible.

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Raeda Al- Nahar

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## **LIST OF ABBREVIATIONS**

LM	Language Maintenance
LS	Language Shift

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# **Language Maintenance among the Armenians of Jordan**

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## **ABSTRACT**

The purpose of this study was to investigate whether the Armenians of Jordan maintained or lost their language. The population of this study was the Armenians of Jordan who reside in Amman, Zarqa and Irbid. The sample consisted of (100) Armenians of different ages, gender and educational background. Instruments used in this study are: personal observations, interviews and questionnaires distributed among the sample in order to answer questions related to four different areas: language background and proficiency, domains of language use, language attitudes and factors that have lead to the maintenance of the Armenian language. The researcher concluded that the Armenians of Jordan maintained their language despite their long stay in Jordan and showed high proficiency in both languages Arabic and Armenian. Also, they used Armenian in different social domains such as home, neighborhood, place of learning, religious and cultural settings.

## صيانة اللغة بين الأرمن الأردنيين

إعداد

رائدة النهار

إشراف

البروفسور الدكتور بدر سعيد دويك

### ملخص الدراسة

هدفت هذه الدراسة الى التعرف على قدرة الطائفة الارمنية على المحافظة على لغتهم الأم والحيلولة دون اندثارها و اختارت الباحثة عينة من هذا المجتمع تألفت من (100) أرمني من مختلف الأعمار و الأجناس و المستوى التعليمي و أجريت هذه الدراسة على الأردنيين من أصل أرمني الذين يقطنون في عمان و الزرقاء و اربد. و تم استخدام الادوات التالية: الملاحظات الشخصية و المقابلات التي قامت بها الباحثة بالإضافة الى الاستبانات التي تم توزيعها على أفراد العينة و ذلك لإجابة الاسئلة المتعلقة بالمجالات التالية: الخلفية و المقدرة اللغوية، مجالات إستخدامات اللغة الأرمنية، الإتجاهات اللغوية و كذلك العوامل التي ساعدت الأرمن على المحافظة على لغتهم. و خلصت الباحثة الى أن الأردنيين من أصل أرمني قد حافظوا على لغتهم بالرغم من وجودهم في الأردن منذ زمن طويل و أنهم أتقنوا اللغتين العربية و الأرمنية و أنهم يستخدمون لغتهم الأرمنية في مجالات و ميادين مختلفة كالبيت و الحي و مكان العبادة و التعليم و المنتديات الثقافية.

# **CHAPTER 1**

## **INTRODUCTION**

### **1.0 Introduction**

This chapter provides some insight on the Armenian immigration, and its relation to the status of the Armenian language. It sheds light on the background of the study, the Armenians of Jordan, statement of the problem, the questions, hypotheses and significance of the study, and definition of terms. It concludes with limitations of the study.

### **1.1 Background of the Study**

Human immigration has taken place at all times throughout human history due to a variety of reasons i.e. political, economic, or religious. When immigrants move from their country, they take their language to the host country but the social and economic necessity of using the official or majority language of the host country, and the lack of opportunities for using the mother tongue, may lead to a shift of ability in the latter. This shift of language ability which extends over several generations, results in the phenomenon of language shift (or transfer), in which the habitual use of one language by a minority group is replaced by the habitual use of another (Buda, 2006). On the other hand, most ethnic groups believe that their language is the best medium for preserving and expressing their traditions

(Spolsky, 1998). Despite their settlement in the new country, some immigrants tend to preserve their native languages for a variety of social, historical, religious and psychological reasons and they work hard to keep their language from shift because it is considered part of their identity. Such attitude results in the phenomenon of language maintenance (LM) (Dweik, 1986, 1999, 2000; Al-Aqarbeh, 2005).

The study of LM became an independent field of investigation in the early 1960s and its beginnings are closely associated with Joshua A. Fishman (1966) who pointed out that the field of LM “is concerned with the stability in habitual language use, on the one hand, and ongoing psychological, social, or cultural processes, on the other hand, when populations differing in language are in contact with each other” (p.424). His model is based on investigating three areas: domains of language use, attitudes and beliefs towards the ethnic language and the social, psychological and cultural factors that either support or impede the use of the minority language.

Although investigations of language use and language attitudes among immigrant groups have been conducted around the world i.e. Fishman, 1966; Kloss, 1966; Haugen, 1972; Weinreich, 1974; Giles, Bourhis and Taylor, 1977; Haugen, McClure & Thompson, 1980; Clyne, 1982; Fishman, Gerner, Lowy & Milán, 1985; Holmes, 1993; Kobaidze,

2001; Clyne, 2003, there is still a shortage of research material regarding the status of immigrant groups in the Middle East, in general, and in Jordan, in particular. Therefore, this study aims to reduce this shortage regarding the language status of minority groups located in Jordan and attempts to shed light on the language situation among the Armenians of Jordan by focusing on language background and proficiency and the domains that they use their ethnic language, investigating their attitudes towards it and exploring the factors that enhance their efforts in maintaining their ethnic tongue.

## **1.2 The Armenians of Jordan**

The Armenians are a small ethnic group who left their country-Armenia long time ago. They immigrated and dispersed in many directions, such as Cappadocia, Syria, Iraq, Mesopotamia, Crimea, Romania, Poland, Hungary, Bulgaria, Kievan Russia, coastal regions of Asia Minor etc., and formed communities in these countries (Derderian, 2003). The Armenian communities in the Arab World received a large percentage of the refugees and survivors of the massacres and genocide (Middle East Resources, 2002). Jordan is one of the countries in the Middle East where the Armenians sought refuge. Derderian (2003) reports that "the Armenians who reached Jordan were offered a protection by Al Sharif Hussein who

told his Arab subjects through a formal letter (see Appendix A, page 105) that they should be treated well and their language and religion must be respected" (p.1). Throughout the world, the Armenians were able to prove themselves skillful craftsmen in fields like photography, art, gold, jewelry, medicine, architecture, car mechanics and shoe making (Derderian, 2003). In fact, the first professional photographers in Jordan were Armenians, not to mention that they were the first to introduce shoe making in Jordan (personal communication, December 16, 2007).

The exact number of the Armenian community in Jordan could not be obtained because each source states a different estimate; however, one of the sources stated that the Armenian community in Jordan was estimated to be about four thousand (Personal Communication, 2008). The early Armenian refugees first resided in places like Ma'an, Petra, Al Karak, Irbid and Zarqa in 1915. Yet it wasn't until 1928 and 1930 when they began to move to Amman and live in what is known today as "the Armenian Quarter" (see Appendix B, page 107). In Al Ashrafiyah today the community is composed of two Armenian churches, two schools and two clubs. But the first Armenian school was in Al Karak established in 1928 to teach the Armenian alphabets to children orphaned during the First World War (Derderian, 2003).

The Armenian official religion is Christianity. Outside of Armenia, the church is often the center of Armenian social life (The Book of Knowledge, 1994). It is also considered the pulsing heart of the Armenians of Jordan, especially that the school and kindergarten are located next to church. In fact, the Armenians of Jordan used to exercise their ritual rights in a small building located in Jabal Al-Nazief. At that time it used to be called Hetomian School and the Holy St. Mary Church where classes used to be changed into a church on Sundays. Due to the small size of the school, one of the Armenians of Jordan donated an amount of money to buy a plot of land and built a new church on it. Al-Ashrafiyah was chosen as a location to be in the center of "the Armenian Quarter ". After that, one of the Armenians who lived in the United States donated an amount of money to build the current church called (Sorp Tatyos) meaning St Tatyos. In 1962, a generous contribution was made to build an elementary school and a kindergarten. The school which used to be called Hetomian School was renamed Yuzbeshian-Colbenian after the name of the donors Yuzbeshian and Colbenian. The school teaches Armenian, English and Arabic. The Armenians have another elementary school called Sahag Mesrob which was established in 1951. It is located in Al- Ashrafiyah after the Sts. Sahag and Mesrob who created the Armenian Alphabet. The Armenians have two clubs in Al- Ashrafiyah, Al Watani club and

Homentmen which are considered to be part and parcel of the Armenian life style. The current Homentmen club dates back to 1946. The idea of establishing a club spread from a group of young Armenians. They have rented different locations for the club until they bought a plot of land in Al-Ashrafiyah and built the club on it in 1963. The club was officially opened on 31<sup>st</sup> May, 1967. It consists of a playground, balling room, meeting room and a library. The club organizes various sports, cultural and social activities, in addition to Scout Team that consists of approximately 100 scouts. The Watani Club has been in existence since 1947 and was registered in 1955 and its current place, Al- Ashrafiyah, dates back to 1974. One of the club's activities is forming a dancing team to perform Armenian Cultural Dances, in addition to a basketball team (Derkrabedian, 2005). The Armenian Relief Society was founded in 1956, as a charitable organization under the supervision of the Union of Voluntary Societies in Amman. The new generations of Armenians were born in Jordan and all consider themselves as Jordanian citizens of Armenian roots (Derderian, 2003). The Armenians of Jordan celebrate three national days: Martyrs Day, Vartanank Day and Sts. Sahag and Mesrob Day (Derkrabedian, 2005). The Armenian church has been publishing a magazine called (Sorp Tatyos) for many years. It is written in Armenian, Arabic and English and deals with the Christian religion (Personal Communication, 2008).

### **1.3 Statement of the Problem**

Like any ethnic group in the world, the Armenians of Jordan are faced with the issue of whether to preserve their ethnic language or to assimilate in the mainstream Jordanian life and adopt Arabic for all language and communication domains. This study investigates whether the Armenians of Jordan have maintained their ethnic language or not.

### **1.4 Questions of the Study**

The study **aims** at answering the following questions:

1. What is the language background of the Armenians of Jordan?
2. In what domains do they use the Armenian language?
3. What are their attitudes towards Armenian and Arabic?
4. What factors are involved in the maintenance of the Armenian language in Jordan?

### **1.5 Hypotheses of the Study**

The researcher hypothesizes the following:

1. The Armenians of Jordan are rooted in Armenian and Arabic and they are proficient in both languages.
2. The Armenians of Jordan use their language in a variety of domains.

3. The Armenians of Jordan have positive attitudes towards their Armenian language and ethnic identity.
4. The Armenians of Jordan maintain their language due to a variety of linguistic, social and psychological factors in addition to political factors.

## **1.6 Significance of the Study**

Investigations of LM among first and second generation immigrants have been conducted in many countries around the world. According to Fishman (1966), immigrant groups tend to forget their ethnic languages after two generations. The present study is different because:

1. It deals with a third generation immigrant group who probably still sticks to its ethnic language.
2. This study adds value to the previous studies conducted on ethnic minorities and how they maintain their languages from shift.
3. This study is beneficial to researchers interested in ethnic languages and language planners who deal with multilingual societies.
4. It is also different as this is the first M.A. thesis which studies the Jordanian Armenian community not only in the capital city of Amman but also in other cities in Jordan such as Zarka, and Irbid.

## 1.7 Definition of Terms

Understanding the terminology used in this research is necessary for creating a knowledge regarding LM among Armenians. For this purpose, the researcher defines the following terms.

The word "*Armenians*" refers to a small ethnic group who came to Jordan 100 years ago and settled down in this country and built their own community. The term "*Armenian*" refers to the language of the Armenians. So, Armenians are one of the minority ethnic groups who left Armenia long time ago due to political circumstances and settled in Jordan to build a society of their own.

*Language maintenance* refers to a situation where members of an ethnic community try to preserve their mother tongue by different means especially when they immigrate to another country which has its own language.

*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.

*Language Loss* refers to the disappearance of a language either in an individual or among a group of people, as a result of movement to an area

in which the language is not spoken; entering a school and adopting the majority language; no longer needing or studying a second language; a local language dropping out of use, causing its speakers to adopt the dominant language (Pan & Gleason, 1986).

## **1.8 Limitations of the Study**

This study has been conducted on the Armenians of Jordan in three different places namely Amman, Zarqa and Irbid during the second semester 2007/2008. Because the sample of the study does not cover all the Armenian population in Jordan, the results of this study cannot be generalized to all Armenians in Jordan. For this reason, it is limited to the sample used in this study and the instruments adopted in it.

## **1.9 Summary**

This chapter provided information on background of the study, the Armenians of Jordan, the problem of the study, hypotheses, research questions, the significance of the study, and the definitions of terms used in the study and concluded with its limitations.

## **CHAPTER 2**

### **Review of Literature**

#### **2.0 Introduction**

In reviewing literature the researcher has overviewed some theoretical and empirical works that dealt with language maintenance worldwide, in general, and in Jordan, in particular. The researcher also discussed some local and global studies that elaborated on language shift.

#### **2.1. Theoretical Literature Dealing With Language**

##### **Maintenance (LM)**

Fishman (1966) pointed out that the field of language maintenance and language shift is “concerned with the relationship between change or stability in habitual language use, on the one hand, and ongoing psychological, social, or cultural processes on the other hand, when populations differing in language are in contact with each other” (p.424).

He suggested three major topical subdivisions:

- 1) habitual language use at more than one point in time or space under conditions of intergroup control;
- 2) psychological, social or cultural processes related to stability or change in habitual language use under conditions of intergroup contact;

3) behavior towards language in contact settings.

Kloss (1966) discussed the factors that cause LM among ethnic groups. In the introduction to his paper "German- American Language Maintenance Efforts", he suggested six different factors that contributed to LM. He divided his factors as clearcut and 'ambivalent' and cited religious and social insulation as the number one factor. This occurred when members of a language group withdraw from the world that surrounds them and build up a community of their own with a strategy of non-participation in the mainstream American life. He noted that the point of departure of these groups was religion rather than nationality or language. Their isolation and non-participation was caused by strong religious feelings. The maintenance of language in such communities occurs because the members of these groups resist any kind of change, because change in itself is considered sinful.

The other five factors that Kloss (1966, p.206) identified were the following:

1. time of immigration, earlier than or simultaneously with the first Anglo-American;
2. the existence of language islands where the minority language is the principal tongue used in daily life conversation by at least four-fifths of the inhabitants;

3. Affiliation with denominations fostering parochial schools;
4. Former use as the only official tongue during the pre-Anglo-American periods;
5. Pre-immigration experience with language maintenance efforts;

According to Fishman (1972), attitudes towards language may include various aspects:

- a) attitudes towards linguistic phenomena. For example, French sounds may be considered more pleasing than Russian or German sounds.
- b) attitudes towards certain linguistic variants. For example, due to the alternation of /l/ and /r/. Puerto Rican Spanish may be considered a less acceptable variety of Spanish.
- c) attitudes towards language use. The choice of formal versus informal language may be used to classify the educational level of the speaker.
- d) attitudes towards language as a group identity marker.

Haugen (1972) described language ecology as "the study of interactions between any given language and its environment" (p.325). Language does not exist as a separate entity in the environment. In Haugen's terms 'environment' refers to the society that uses a language as one of its codes. An ecological approach to languages in society then requires an exploration

of the relationship of language to each other and to the society in which these languages exist. This includes the geographical, socio-economic and cultural conditions in which the speakers of a given language exist, as well as the wider linguistic environment. In Haugen's original study, it was suggested that, for a particular situation, several ecological questions need to be addressed, Haugen's questions provided a useful framework for a study of language in its social context.

Weinreich (1974) pointed out that there is a significant relationship between ethnic languages and extra-linguistic factors, i.e. cultural, psychological, social and historical processes. He devoted a chapter of his book to the study of the socio-cultural setting of languages in contact. This devotion arose from his belief that linguistic divisions between mother-tongue groups could be influenced and caused by non-linguistic factors such as geographic areas, religion, race, sex, age, social status, occupation... etc (p. 89). He explained that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity" (p. 99).

Giles, Bourhis and Taylor (1977) have also proposed a three-factor model of ethno-linguistic vitality containing status, demographic, and institutional support factors in order to develop a framework to systemize

the many factors operating in a given inter-group situation hypothesizing a theory of language of ethnic group relations which explains why the inter-group relations take one course rather than another. Giles et al's theory comprised three parts: (a) structural analysis; (b) sociopsychological analysis; (c) theoretical analysis. Giles et al. suggested that the sociopsychological factors acting upon group members influence their language behavior and therefore decide whether LM and language shift (LS) occur. They also stated that the sociopsychological factors are strongly influenced by the structural variables. The structural variables, "the backdrop for particular ethnic group contexts" (1977, p.343), are instrumental to the vitality of the minority groups. Giles et al. also claimed that it has been ascertained that the more vitality a group has, the more the possibility of LM and the less vitality the more LS.

Haugen, McClure & Thompson (1980) illustrated that "even the first language we learn will be maintained only if it serves as a medium of communication with speakers whom we wish to communicate with" (p.114).

Clyne (1982) highlighted the importance of grandparents in mother tongue maintenance. He expressed the opinion that in this respect the extended family structure may be more conducive to language ecology than the nuclear family. The home domain and particularly

relations with older relatives who do not speak well - if at all- the national language is one of the situations that elicit the use of the community language, especially within the extended family, as in the case when grandparents look after their preschool grandchildren.

Grosjean (1982) indicated that the first generation of an immigrant family undergoes a linguistic and cultural learning experience in varied forms. Unless the first generation lives in isolated linguistic areas where contact with the host language is limited, they soon realize the need to use the host language for basic social and economic living demands. For this, they soon become proficient in the two languages: native language and host language. The second generation will grow up proficient in the two languages only if the native language is learned and spoken at home; however, without strong support for the native language at home, a complete shift to the dominant language is possible as early as the second generation. Grosjean predicts that in the minority of cases, the attraction of the dominant language is so strong that the first language loses out to monolingualism in the second language. Accordingly, the third generation will grow up monolingual in the dominant language.

A model that cautiously predicted the LM of minority groups is Fishman, Gertner, Lowy & Milán quantitative model (1985). Fishman based his model on a combination of demographic and

cultural/ethnic factors to predict and explain the relative rates of survival of community languages in the United States. The predictive measures are:

- (1) The adjusted claimants. The number of mother-tongue claimants and their median age at the time of the last census (1979).
- (2) The institutional criterion. The sum of institution/claimants ratios across institutional fields: local religious units, media (periodicals, radio and TV stations) and schools.
- (3) The compromise criterion. This is a compromise between (1) and (2).

Lewis (1985) illustrated that the openness of the community is related to people's language choice. Some communities are more open and welcome to both non-linguistic and linguistic contacts. Through those contacts, some people of the community may adopt a new language and change their ethnic affiliation, while some other communities reject contact on the grounds of authorization attitudes, dogmatism, pride, or indifference. It is communities of the former type that are more likely to foster language shift, while those of the latter type foster language maintenance.

Fishman (1991) argued that since linguistic minorities are too weak to successfully compete with the majority for any decisive say in the

universities, the mass media and various other governmental instrumentalities, initially at least they “can only compete for control over their own intimacy and then strive to go on from there, from the firm foundations of their ‘little culture’ to greater regulation of selected corners of their own modernity. As a result, the language maintenance efforts of minorities begin close to the direct intergenerational mother tongue transmission nexus, which resides in the ethnic home-family-neighborhood-community network. This bedrock of minority social relations is seen as indispensable, although not sufficient *per se*, to ensure intergenerational language transmission. Such firm community support is usually more evident among historic minorities which occupy a distinct territory.

According to Hernandez-Chavez (1993), there are three principles of language revitalization that must be acknowledged if serious efforts to revitalize the Spanish language are to be made. The first of these is to find ways to infuse the language and culture being revitalized with a positive image in and out of the ethnic community. With regard to education, Hernandez-Chavez stated that because public schools have been largely responsible for the negativity toward the Spanish language, they should take the responsibility of attempting to undo this damage by incorporating ethnic language and culture into the school curriculum beyond the periodic

focus on Mexican holidays and heroes that typically goes on. The second principle is to ensure that full acquisition takes place by providing sufficient interactions in the native language. The author contended that most bilingual programs in existence followed an assimilationist philosophy, and unless the language was used as a medium for instruction, many gaps in language would continue to exist for the learners. Furthermore, the author declared that more opportunities for interactions would exist if schools encouraged the use of Spanish by students, teachers and staff outside of the classroom as well. The third principle that Hernandez-Chavez set forth for language revitalization was the involvement of parents. While the author considered schools to be a central institution in revitalizing the Spanish language in Chicano communities, he also admitted that the language and culture must have enough vitality within a family and community in order to grow.

Tse (1998) proposed a four-stage model of ethnic identity development focusing on attitudes toward the heritage and majority languages. The four stages in Tse's model included unawareness, ethnic ambivalence/evasion, ethnic emergence, and ethnic identity incorporation. Tse discussed the model in relation to the development of heritage languages and included comprehensible input and "club" or group membership as important factors in heritage language development.

Clyne & Kipp (1999) noted that “home has often been cited as a key element in language maintenance- if language is not maintained in the home domain, then it cannot be maintained elsewhere” (p. 47).

Clyne (2003) considered Fishman's model (1985) highly applicable and easy to work with. However, he found that there are difficulties when the criteria are applied to other data. The most noticeable being the assumed linear relationship between the number of institutions and LM. While it is hoped that LM institutions promote LM, it is not known which ones are actually succeeding in doing so.

## **2.2. Empirical Studies**

Many studies on LM among immigrant communities were conducted by other scholars in Jordan as well as different parts of the world.

Greenfield (1970) who was among the first to implement domain analysis, elaborated on five domains of language use. He cited family, friendship, religion, education, and employment. Greenfield then proceeded to determine whether a typical situation could be presented for each domain as means of collecting self-report data on language choice. The research was conducted within bilingual Puerto Rican speakers of both Spanish and English equally well living in New York. Greenfield's hypothesis was that the informants' home language (the ethnic language) would be associated

with family and friendship (intimacy value cluster) and English (the host language) with religion, work and education (status stressing value cluster). The hypothesis was fully confirmed by the data.

Dweik (1986) investigated three linguistic minorities in Al-Quds namely the Armenians, Greeks and Assyrians in which he focused on language use as an indicator of ethnic mother tongue maintenance. The sample was composed of (25) respondents from each community who were born and raised in Al-Quds. They were both females and males with ages range from 18 to 40 from different professions. The study concluded that the three linguistic minorities maintained their language and culture very highly despite their being born in Al-Quds. The study also concluded that the factors contributed to maintaining their ethnic languages are “having a community of their ethnic group, little contact with other groups, internal marriage, ethnic schools, clubs and churches and daily use of ethnic language” (p. 60).

Al-Majaly (1988) carried out a study on the Circassians in Jordan. The study revealed that the Circassians retained their language to a relatively high degree. Results of the study showed that Circassian is still used mainly in most social domains i.e. home, neighborhood and among

relatives. This maintenance is due to the positive attitudes towards Circassian.

Holmes et al. (1993) examined the language situation among three ethnic minorities in Australia. They concluded that the following factors were responsible for LM: regular social interaction between community members, use of the community language in the home, positive attitudes to the language and high values placed on it in relation to ethnic identity, residential contiguity, resistance to inter-ethnic marriage, support for community language schools, community religious organizations, and a positive orientation to the homelands.

Tse (1997) reviewed current research on ethnic language programs to investigate the effects of these programs on ethnic language attitudes, ethnic group opinions, and the students' view of themselves. The research showed positive relationships between enrollment in ethnic language programs and student attitudes toward themselves and toward other ethnic groups and their languages. More pertinent to this study, however, were the findings regarding ethnic minorities in ethnic language programs. In the studies regarding ethnic minorities learning their own heritage languages, the positive effects on these students' views of their own ethnic groups and languages and on their desire to learn more about their own ethnic groups were dramatic. Tse concluded that "given contact with the ethnic language

in an environment that is supportive of its development, positive attitudinal changes can be affected” (p. 723) and that ethnic language development can also benefit ethnic minorities.

Dweik (1998) conducted a study on the Yemenite community who resided in the city of Buffalo in the state of New York. The study revealed that the Yemenites retained Arabic despite their staying in a country where the mainstream language is English. Results of the study have also shown that Arabic is used mainly in most social domains i.e. in their homes and communities. This maintenance referred to the positive attitudes towards Arabic and a number of factors such as "a habitual language use where Arabic was used at home, mosque, neighborhood and among relatives", social isolation of the Yemenites from the mainstream of American life, internal marriages and efforts of religious, social, and political leaders in the Yemenites community in supporting the retention of Arabic.

Dweik (1999) dealt with the Circassians of Jordan. The overall results confirmed that the Circassians of Jordan had maintained their language to a certain extent, despite the passage of one hundred years since their arrival in the country. He pointed out that the Circassians were using their mother tongue side by side with Arabic, the official language of the country.

Moawad (1999) investigated the linguistic situation of Gypsies and Turkmen in Jordan. The study focused mainly on the respondents' attitudes towards their ethnic languages and their loyalty to their languages. The study concluded that the Turkmen maintained their language, and they used it in all domains; they had positive attitudes towards it. As for the Gypsies, the study indicated that they had negative attitudes towards their language and that they considered it a bad marker and that they are stigmatized by non-Gypsies because of it.

Another study conducted by Dweik (2000) elaborated on the LM among the Chechens of Jordan, another minority group inhabiting the country for 100 years too. This study showed that the third and fourth generation Chechen- Jordanians had maintained a diglossic use of Arabic, the language of the majority of Jordanians, and Chechen, the ethnic language.

Fillmore (2000) stated that although the school experiences of the children had some effect on their choices of language, a school could not be expected to provide children with what was most necessary in life. "The family plays a crucial role in providing the basic elements for successful functioning. These include a sense of belonging, knowledge of who one is and where one comes from, an understanding of how one is connected to the important others and events in one's life, the ability to deal with

adversity, and knowing one's responsibility to self, family, community" (p. 206).

Moreover, in her working paper "Mother tongue and language use in Armenian and Russian schools in Georgia" Kobaidze (2001) dealt with different stages of LM among some minority groups in connection with the language of education and character of settlement in Georgia. This paper focused on the comparison of Armenian respondents educated via Russian and via Armenian, and also on Armenian respondents living in Tbilisi and in areas of compact Armenian settlement. The respondents' different understandings and self-evaluations of the notion 'mother tongue' were also touched upon. The findings indicated that the language of schooling together with the character of settlement (homogeneous/heterogeneous more than rural/urban) and share of minority (in case of heterogeneous settlement) of the total population in the area (in the context of the Post-Soviet ethnical-Russian bilingualism) are decisive factors for the maintenance of the mother tongue in different degrees and, to some extent, for ignorance of an official language (Georgian). The language of the media and even the language of a parent belonging to a demographic minority can fulfill only a secondary function in this respect.

Phinney, Romero, Nava & Huang (2001) examined the importance of three factors with regard to their influence on ethnic identity among

adolescents of immigrant families. The immigrant families studied belonged to three groups: Armenian, Vietnamese, and Mexican. The three factors that the researchers investigated were proficiency in the ethnic language, parents' cultural maintenance, and social interaction with peers of the same ethnicity. Among the Armenians, the researchers found that many parents utilized ethnic language schools, rather than rely solely on their efforts at home, in order to maintain their cultural heritage. Vietnamese parents, due to the lessened influence of peers, tended to have a greater influence on language, and thus, on ethnic identity. In the Mexican American group, parents' efforts to maintain culture and language were linked to socioeconomic status; in families with higher socioeconomic status the researchers found less effort by parents to maintain their culture, and thus less proficiency in Spanish among the adolescents.

Tse (2001) studied the experiences of native bilinguals who had developed strong proficiency in English and in their heritage languages and found that the two factors that most helped to increase the respondents' levels of proficiency in both languages were language vitality stemming from support from parents, peers, and institutions, and access to a literacy environment, coupled with support from more literate peers and adults. The education-related characteristic that all of the participants of the study had in common was participation in some formal type of heritage language

instruction, which aided in reinforcing the legitimacy and raising the prestige of the heritage languages for academic purposes. The formal schooling took various forms and was provided by the schools or communities to which the participants belonged, but it always resulted in positive experiences with the language and with the institutions providing the instruction.

Tannenbaum & Howie (2003) investigated the relevance of emotional and familial factors to language maintenance in immigrant families. Information about the family relations of forty, 9–12 year-old children from Chinese-speaking immigrant families in Sydney, Australia, was obtained using the Family Relations Test, the Family System Test and the Separation Anxiety Test. Information about language maintenance patterns was obtained using a new Language Maintenance Questionnaire focusing on various aspects of language maintenance. Analysis revealed that children who were more likely to use and prefer to use their parents' mother tongue were those who perceived their family to be more cohesive and low in hierarchy, had fewer negatively loaded emotions associated with parents and showed indications of a secure attachment pattern.

Al-Khatib and Al-Ali (2005) investigated language and cultural maintenance among the Gypsies of Jordan to permit comparison of the relative influences of various social parameters on their use of both Arabic

and Gypsy. They analyzed a corpus of data collected from 100 speakers by means of a questionnaire and interviews. Evidence is presented that Arabic is used for various functions and Gypsy is still used in a variety of social domains, viz. home, and neighborhood, religious and cultural settings. LM is attributed to the fact that the Gypsies find themselves unable to gain access to the majority-group culture, and thus they often come to be clustered in their own areas by the element of "necessity" imposed on them by the major hosting community. It has also been observed that the social and cultural isolation of the Gypsies from the Jordanian mainstream has contributed to cultural maintenance among them.

In her book "Jordanian Armenian: Social Reality and Identity" Derkrabedian (2005) concluded that the Armenians maintained their language. They, however, speak Arabic language fluently to the extent that they read news papers and publications in Arabic and that 38.5% prefer watching Arabic channels. The study revealed that a high percentage of Armenians were inclined to listen to Arabic songs and eat Arabian food. Derkrabedian also declared that the Jordanian Armenians were proud of their identity and 90 percent were proud of their citizenship and Jordanian identity.

Bodnitski (2007) explored the factors that contribute to language maintenance or loss among the children of three Ukrainian immigrant

families residing in the Greater Toronto Area. The study focused on the patterns of language use at home, parental rationales for language maintenance and children's language attitudes and proficiencies. The study utilized ethnographic methodology that involves participant observation, interviews with the parents, conversations and a number of literacy-related activities with the children. The results of the study support previous research findings that daily use of minority language at home is crucial for its maintenance and children's development as bilinguals/ multilinguals. The findings also suggest that communication with grandparents and Ukrainian-language media, and attendance at Ukrainian language classes play a positive role in the participant children's first language development.

Another study on Korean-Canadian immigrants in Montreal by Park & Sarkar (2007) explored Korean immigrant parents' attitudes toward heritage language maintenance for their children and their efforts to help their children maintain Korean as their heritage language in Montreal. Data were collected from nine Korean immigrant parents who had a child (or children) between the ages of 6-18 in 2005, using a questionnaire and interviews. The interviews asked about Korean immigrant parents' attitudes toward heritage language and cultural identity maintenance for their children and attitudes toward the Korean language, the Korean community, and the Korean churches; four items designed to obtain information about

parents' efforts to help their children maintain the heritage language both at home and outside of the home were also included. The findings suggested that Korean immigrant parents were very positive toward their children's heritage language maintenance. Korean parents believed that their children's high level of proficiency in the Korean language would help their children keep their cultural identity as Koreans, ensure them better future economic opportunities, and give them more chances to communicate with their grandparents efficiently.

On the other hand, Alzou'bi (2007) in his sociolinguistic study "Language and Cultural Maintenance among the Druze of Jordan" investigated the language and cultural maintenance among the Druze of Jordan, a small minority group inhabiting Umm Al-Quttain Village eighty years ago. The study aimed at investigating the socio-economic, cultural, historical, and religious factors which contribute to the maintenance of culture. He used both interviews and questionnaire as instruments, in addition to personal observation. The study concluded that the religious and social isolation of the Druze from the mainstream Jordanian Sunni Community has significantly contributed to the maintenance of dialect and culture among the Druze community.

Another study by Van Aswegen (2008) on language maintenance and shift in Maale, a minority language spoken in Ethiopia aimed to give

an account of the underlying social factors that have contributed to language maintenance in the Maale speech community, and investigated whether the mother-tongue literacy program in the Maale region would facilitate language maintenance or contribute to language shift. The findings suggested that regional nationalism is the reason why the Maale language has been maintained as a viable language in spite of centuries of political repression. The findings also indicated that the mother-tongue literacy program contributed to language maintenance.

Moreover, Lung (2008) examined the attitudes of preschool teachers and teacher assistants toward children's use of native language at home and at school, and the teachers' engagement in classroom practices regarding native language affirmation and maintenance. Data were collected through an adapted version of *Teacher Survey* from 50 preschool teachers and teacher assistants from public, private, and non-profit children's learning centers and programs in Delaware and Maryland. The findings showed that, in general, the attitudes of the participants were positive in encouraging and supporting native language maintenance.

### **2.3. Language Shift**

Dweik (1992) conducted a study on Lebanese immigrants who resided in the city of Buffalo in the state of New York. The study revealed that English was the first language that the Lebanese learnt. Results of the study showed that English is used mainly in most social domains which indicated that the Lebanese experienced a shift towards English between 1940- 1970 and that Arabic seemed to be lost in their homes and communities. This shift is due to the positive attitudes towards English and a number of factors such as a habitual language use where Arabic was no longer used at home, church, neighborhood and among relatives, dispersal of the Lebanese all over the city and suburbs of Buffalo city, mixed marriages and demographic structure namely high level of education, high incomes and high status occupations.

Rivera- Mills (1998) provided new perspectives on current sociolinguistic knowledge available with regard to language use, proficiency, and attitudes among Hispanics in isolated rural communities. Based on Fishman's (1964) theoretical framework of language maintenance and language shift, a sociolinguistic approach was used to analyze Spanish language shift across three generations of Hispanics in Fortuna, California. Three patterns were examined: (1) patterns of language use for each generation in various types of functional categories, (2) patterns of

language proficiency in English and Spanish for each generation, and (3) conscious efforts and attitudes of individuals toward the maintenance of Spanish and various other linguistic and political topics. Fifty participants in Fortuna, California, provided the principal data through sociolinguistic interviews. Additional data were gathered via ethnographic observations. The study showed that a significant decline in both Spanish proficiency and Spanish language use from first generation to third generation. This language shift over time is strongly associated with various social and attitudinal variables such as individual's level of acculturation, social class, and need for Spanish.

Moreover, Al-Khatib (2001) in his study on 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. The data were collected with the help of a number of Armenian assistants, by means of questionnaires and interviews. The results of the study have shown that Arabic is used mainly in most social domains. However, the Armenian language is found to be used in very restricted situations and by a very small number of people, particularly the elderly. The paper concluded that the Jordanian Armenians are experiencing a gradual shift toward Arabic that may lead to language shift.

Castellanos (2001) investigated the Spanish language loss factors that plagued two Mexican- American families. The sample of the study was representative and consisted of six participants. The data were collected by means of interview and focused on identifying: (1) the reasons why they did not use Spanish frequently, (2) causes of limited Spanish proficiency, and (3) strategies used for Spanish language maintenance. The study concluded that there were several factors associated with language loss: lack of contacts with relatives in the native country, living in an area where Spanish speakers are not present, and not using Spanish at home.

Finocchiaro (2004) conducted a study on LM among a three-generation 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).

Chan, Yeh & Cheng (2004) in a study entitled " language use in Taiwan: language proficiency and domain analysis" examined language proficiency and language use of the three non- Mainlander groups in Taiwan in order to get a better idea of the language shift. It focused on analyzing the relationships between their language choice and such variables like age, gender, educational level, and social domains. It was found that there is a significant relationship between age, gender as well as education level.

Kuncha and Bathula (2004) also sought to investigate language attitudes of mothers and children in the Telugu community- Telugu is the second most spoken language in India - and how they relate to a change of language in an English speaking country. Telugu speakers are recent immigrants' community in New Zealand. The study revealed that although most of the Telugu people speak their own community language at home, the children were rapidly losing their language. The findings revealed that "there is a clear evidence of language shift among Telugu immigrants in New Zealand" (p.6).

Mugaddam (2005) also investigated language attitudes among ethnic migrant groups in Khartoum, the capital city of Sudan. A questionnaire was used to collect data on language preference, language that parents prefer

their children to learn, and reasons for language preference. Results suggested that while positive attitude played a significant role in learning Arabic among some of the groups under investigation, it proved to be of no help in maintaining the groups' ethnic languages. Arabic was reported as very important for education, religious activities, economic privileges and social interaction.

## **2.4. Summary**

This chapter overviewed the theoretical and empirical literature that dealt with the issue of LM and LS in order to show what happens to the language of immigrants when it comes in contact with the host language in the country of new settlement.

## **CHAPTER 3**

### **Methodology, Sampling and Procedures**

#### **3.0 Introduction**

This chapter provides some insight on the methodology used in this study. It gives information about the population, the sample and the selection of participants. It also describes the instruments and their validity & reliability; the procedure used in the study and the rationale for using them, and concludes with data analysis.

#### **3.1 Population and Sample of the Study**

This is a qualitative research which is based on describing and analyzing the collected data from the Armenian community of Jordan. The targeted population of this study consisted of all Armenians who settled down in Jordan. A sample of 100 participants was selected to be the focus of this study. In order to get detailed information on the Armenian community, the researcher distributed "the social questionnaire" among the sample of the study. This questionnaire covered social demographic data, educational background, work background and community background. After collecting the questionnaire, the researcher transcribed the information and formed what is called a "community profile" as follows:

### 3.1.1 Sample

The participants were chosen purposively and on the basis of availability due to the reason that it is a non-representative subset of some larger population, and constructed to serve a very specific purpose for this study which is to investigate whether the Armenians of Jordan maintain their language or not. All participants were born from Armenian parent or parents and raised in Jordan.

The sample population included a wide range of several important demographic variables i.e. different age, gender, occupations and marital status. It consists of (44) males and (56) females of which (35) were single, (52) married, (7) engaged, (1) divorced and (5) widows (see Table (1)). Fifty percent of the participants reside in Amman among which 27% live in the Armenian Quarter and 23% lives in a mixed Arab-Armenian area. As for the rest of the population, 25% resides in a mixed Arab-Armenian area in Zarqa and 25% resides in a mixed Armenian area in Irbid.

**Table (1)**  
**Age of Participants**

Age	Sex		Total
	Male	Female	
10-19	4	9	13
20-29	7	19	26
30-39	14	10	24
40-49	8	8	16
50-59	5	7	12
Above 60	6	3	9
<b>Total</b>	<b>44</b>	<b>56</b>	<b>100</b>

It covered a wide range of educational levels. In fact, 27% of the participants have less than Tawjihi (the General Education Certificate), 30% hold Tawjihi (the General Education Certificate), 10% hold diploma, 32% hold B.A degree and 1% hold M.A degree (Table (2)).

With regard to schools the participants attended, 57% attended the Armenian ethnic school and 43% attended non-Armenian schools among which 16% attended governmental public schools and 27 % private non-Armenian schools.

**Table (2)**  
**Educational level of the Participants**

Educational Level	Sex		Total
	Male	Female	
Less than Tawjihi (the General Education Certificate)	12	15	27
Tawjihi (the General Education Certificate)	9	21	30
Diploma	3	7	10
Bachelors	20	12	32
Masters	0	1	1
<b>Total</b>	<b>44</b>	<b>56</b>	<b>100</b>

Fifty-eight of the participants work at governmental and non-governmental institutions, 42% are non-workers among which 12% are students, 22% housewives and 7% unemployed. As for their occupations, 12% are students, 23% are housewives, 28% have a business-related profession, 14% work as craftsmen, 6% teachers, 2% engineers, 8% have other jobs i.e. doctors and lawyers, and 7% are unemployed (see Table (3)). Concerning the participants who have got a job, a number of them have Armenian colleagues at the same work place.

**Table (3)**  
**Occupational Distribution of the Participants**

Occupation	Sex		Total
	Male	Female	
Students	5	7	12
Housewives	0	23	23
Business-related professions	14	14	28
Craftsmen	12	2	14
Teachers	2	4	6
Engineers	2	0	2
Others	7	1	8
Unemployed	2	5	7
<b>Total</b>	<b>44</b>	<b>56</b>	<b>100</b>

### 3.1.2 Community Background

Concerning the place of worship, 98% attend church services among which 75% attend the Armenian Church and 23% attend non-Armenian churches, and 2% do not attend any church at all.

The questionnaire also included a number of open-ended questions concerning Armenian social institutions. When asked *if there are any social institutions such as clubs, associations, and societies for Armenians in Jordan*, data pointed out that there are two clubs, one ethnic school and one ethnic relief society in their community located in Amman. Eighty- six percent of the participants are associated with these institutions, while 14% do not attend any of these institutions. These institutions arrange diverse activities such as parties, lectures...etc, and 98% attend the activities arranged by the Armenian institutions and only 2% do not attend any of these institutions.

As for other Armenian events, data also revealed that 86% attend various Armenian events and 14% reported that they do not attend any of these events. As for the sort of social activities that they attend, they are parties, weddings and condolences, lectures, anniversaries and other community activities.

Data showed that the participants meet Armenians at other places such as sport clubs, society and community centers and that 86% meet the Armenians at sport clubs and 10% meet them at sport clubs, societies and community centers and 4% never meet any Armenians at any other places.

Regarding the visitation to the mother land, 18% have visited Armenia regularly every two to three years and they stay there for a month or two. On the other hand, 82% of them have never gone there but they think of visiting it some day. As for relatives who come from the mother land, 80% received relatives and 20% did not. To elaborate, the relatives come to Jordan almost every two to three years and they stay between two and four weeks.

## **3.2. Instruments**

Three instruments were used in this study. They are *personal observation, interviews* and *questionnaires*.

### **3.2.1 Personal Observation**

One of the most useful tools and very popular with the humanistic approaches for studying organizational communication is the *observation technique*. It is used here for collecting more detailed data about a community's habits, opinions and many other issues in their natural environment. Using this research technique, the researcher has the capability of gaining information about the Armenians that may not be readily uncovered using other methods forming greater understanding about this community and greater accuracy. For this, the researcher was engaged in many events of the Armenians of Jordan and spent time in their schools and attended some of their wedding celebrations, religious festivals and friendly gatherings. The researcher went to the Armenian school (Yuzbeshian-Colbenian) in Al- Ashrafiyah and observed what language(s) the Armenian teachers and students use when communicating with each other. The researcher also took notes of the languages that the printings on the walls are written in; she also noticed that the books which are on the shelves of the rooms that she entered were written in Armenian. Similarly, the researcher had the chance to visit several Armenian families and

observed the language (s) they use when communicating with each other and in the presence of non- Armenian visitors. Such an instrument helped the researcher to plan and conduct another instrument, namely, interviewing.

### **3.2.2 Interviews**

To insure the observation's validity and to improve the reliability of observation, the researcher combined it with the *interviewing technique*. This tool is considered one of the most important ways to compile information. To elaborate, a major advantage of the interview method is that the researcher can compile more information that the questionnaire may not provide i.e. the way in which a response is made (the tone of voice, facial expressions, hesitation, etc.). Accordingly, the interview technique can typically gather more information than a questionnaire and reach a deeper level of details. In most cases, interviews were conducted formally and informally and were recorded and transcribed. But before that, the researcher introduced herself and explained the purpose of the interview in order to alleviate the tension of the participants and gain their trust.

The researcher started interviewing a number of Armenians by using "*Open-ended interviews*" in order to permit the participants (interviewees)

to provide additional information, ask broad questions without a fixed set of answers, and explore paths of questioning which may occur to the interviewer spontaneously during the interview. In fact, the researcher conducted an interview over the phone with one of the ladies who resides in Irbid by asking her a number of questions (see Appendix C, page 109). The researcher asked her if there is a neighborhood for Armenians in Irbid. She stated that there is no quarter for Armenians in Irbid and that they live in a mixed Arab-Armenian community. The researcher also asked about the languages that she can speak and the language (s) that she used with her children. The woman stated that she speaks English and a little Turkish in addition to Armenian and that the language she used with her children is usually Armenian. The researcher also asked further questions to create a clear idea about the Armenians who reside in Irbid. After the researcher got a clear idea about the questions to be asked during the interview, she interviewed a number of Armenian social leaders who reside in Amman, Zarqa and Irbid in various locations i.e. the church, home, school and business locations by using "*Structured interviews*". "Structured interviews" are ones with a sequence of questions that provide more reliable, quantifiable data than an open-ended interview, and can be designed rigorously to avoid biases in the line of questioning (see Appendix D, page 114). The researcher conducted the interviews herself by

making appointments with the interviewees. Some of the appointments were set in advance and others conducted on phone taking into consideration that the participants are convenient with the time and place of the interview. All interview methods, including structured interviews, worked best when the participant was relaxed and at ease. When the researcher conducted an interview with one of the Armenian ladies that took place at her house, she noticed that the woman used Armenian with her five-year-old grandchild in order to master her ethnic language from childhood. The researcher introduced herself and explained the reason of her interview. After that the researcher started to read questions of the questionnaire loud and wrote down the responses. Such an instrument, interview, gave the researcher a clear idea in order to write the questionnaire in its final shape.

### **3.2.3 Questionnaires**

The *questionnaire* is another instrument used by the researcher to collect data. This instrument is very popular with the humanistic approaches. The questionnaire of this study was adapted from "Pasifika Languages of Maukau Project during 2000-2002" and that of Fishman (1966) and Dweik (2000) "Linguistic and Cultural Maintenance among the Chechens of Jordan" (see Appendices D& E, pages 114-125). Some items

were dropped and some modifications were made to suit the population of this study. Vague questions were replaced by more direct ones. It was written in both English and Arabic and included open and controlled questions. The questionnaire consisted of five sections: (1) demographic background. (2) language background and proficiency. (3) domains of language use. (4) language attitudes. (5) factors that helped in maintaining Armenian. The first section of the questionnaire was meant to elicit information on social background of the sample. It consisted of (18) questions that intended to collect demographic data about the participants and their community. The second section of the questionnaire dealt with language background and language proficiency. The language background part consisted of (4) questions that investigated *the language spoken at home during childhood, the first language the participants spoke during childhood and the language spoken in the participants' home these days in addition to other languages they speak such as English, Turkish ...etc.* The proficiency questions consisted of (8) questions that investigated the participants' skills in speaking, listening, reading and writing in Arabic and Armenian. The answers were divided into three categories (yes- no- a little).

The third section was intended to examine how the participants used Arabic and Armenian when they communicated with different people in

different situations. It was divided into (24) questions that dealt with different language domains including: home and relatives, place of worship (church), place of learning (schools), neighborhood, social events and gatherings, place of work, media, and in different other situations such as when they were angry, sorry or when they want to tell a joke, think to themselves, pray alone and when they dream. At home, the focus was on the language that the participants used with their parents, brothers and sisters, uncles and aunts, cousins, and relatives from and in Armenia. As for the place of worship (the church domain), it covered the language used with the celebrant\ priests, with people after the services and with friends, in addition to language (s) used in prayer. Questions related to the place of learning (schools) covered languages used with the teachers and at the playground in elementary, preparatory and secondary schools. The neighborhood questions covered languages used with neighbors and with friends at the neighborhood. Regarding the languages used at Armenian institutions\ social gatherings and events, the questions covered the language (s) the participants used with the members of the Armenian clubs and at other Armenian social gatherings and events. Questions also covered languages used at place of work domain. It investigated the language (s) used with the Armenian co-workers. Finally, the questions had shed light on the languages used in media such as newspapers, radio, audiotapes, T.V,

books and magazines, in addition to languages used in various situations such as when they were angry, sorry or when they want to tell a joke, think to themselves, pray alone, and in dreams. A five-point scale was used to answer questions related to the language use part ranging from always Armenian, mostly Armenian, Armenian and Arabic, mostly Arabic, always Arabic and other.

The fourth section consisted of (11) questions that gave the participants the opportunity to express their views about Armenian and Arabic in order to explore the participants' attitudes towards these two languages.

The fifth section consisted of (18) questions. It investigated the factors that have helped in maintaining Armenian such as having two Armenian parents and grandparents, intermarriages with Armenians, having Armenian relatives, visiting relatives from Armenia, living in an Armenian community, Armenian church, Armenian school, Armenian clubs, working in Armenian workplace, pride in ethnic group and ethnic identity, Armenian history, democratic atmosphere in Jordan, facilities provided by the Jordanian Government, and the spirit of brotherhood among Jordanians. A three-point scale was used to answer questions related to factors that have helped in maintaining Armenian ranging from strongly agreed, uncertain and strongly disagreed.

In fact, the questionnaire has advantages over some other types of surveys in that it is cheap, does not require as much effort from the participants and often has standardized answers that make it easier to the participants to answer.

### **3.2.4 Validity and Reliability**

The researcher validated the questionnaire by distributing the questionnaire to a panel of experts who examined its suitability and appropriateness (see Appendix F page 135). After collecting the questionnaire, the researcher formed the questionnaire in its final shape according to the notes of the jurors. It was also tested for reliability by applying the test- retest measure. Then, the researcher analyzed data in order to get the most accurate results which are presented in tables. Percentages of responses are figured out by using the SPSS system.

### **3.3. Procedures**

The researcher reviewed more literature related to the field of LM in order to make sharper edge to the point she's trying to achieve. At the same time, the researcher started to observe the community of the study and see what language (s) the participants use when they get with each other and in what domains they use their language. The observation process was

facilitated by the help of members who belong to the Armenian community. Information about the Armenian community collected by observation provided the researcher with an in-depth information in different situations. It also gave the researcher rich insights into the observed community which helped the researcher to write the questions of the study.

However, because the observation tool relies heavily on personal interpretation and the researcher could be biased or lose objectivity in the process of observation, the researcher combined observation with the interviewing instrument. The interview process started informally by using "Open-ended interviews" in order to get a clear idea about the questions to be asked later when conducting formal interviews. After that, the researcher conducted a formal interview by using the "structured interviews". The researcher used a standard set of questions with the interviewees such as language background, language use, their attitudes toward their ethnic language and the factors that have helped in maintaining Armenian. Interviews were conducted in both English and Arabic as needed, in order to allow the participants to express themselves in the language in which they feel most comfortable. After each conducted interview, the researcher transcribed it in order to be analyzed. The observations and the interviews helped the researcher in writing the

questionnaire in its final shape. After writing the questionnaire in its final shape, the researcher administered the questionnaire to the targeted sample in Amman, Zarqa and Irbid by herself and by the help of the assistants from the community. The field questionnaire started with the Armenians who reside in Amman and then moved to those who reside in Irbid and Zarqa. It was distributed by the researcher and a number of assistants from the same speech community from November, 2008 to February, 2009. The researcher distributed (70) questionnaires to the targeted sample in Amman and received about (55) questionnaires back among which (11) English questionnaire and (44) are Arabic ones, (5) questionnaires were eliminated. As for those who reside in Zarqa and Irbid, (30) questionnaire were distributed at each governorate and (26) questionnaire were received back, one questionnaire was eliminated. In fact, the questionnaires that the researcher has distributed were written in both Arabic and English. Because of the long distance to Irbid, the researcher conducted a number of interviews with a number of participants over the phone and forwarded five questionnaires by e-mail and received (3) of them back. In cases where the participants did not wish to fill out their own questionnaire, the researcher and her assistants read it loud to them and filled it out on their behalf. After collecting the data, the open-ended questions were coded in order to figure out percentages and present data in tables. When the data were coded and

tabulated, the process of analysis followed.

### **3.4. Data Analysis**

So far, the researcher collected the raw data by means of personal observations, interviews and questionnaires. The researcher checked all the collected data to see whether it was sufficient and appropriate for analysis. After that, she analyzed data in order to get the most accurate results which were presented in tables. Frequencies of responses and percentages were figured out by using SPSS program (Statistical Package for Social Sciences).

### **3.5. Summary**

This chapter overviewed the methodology used in this study. It gave information about the population, the sample and how the participants were selected. It also described the instruments, the procedures used in the study and the rationale for using them, and concluded with data analysis.

## **CHAPTER 4**

### **RESULTS OF THE STUDY**

#### **4.0. Introduction**

This chapter reports the results of the research questions.

The *questions of the study* are as follows:

1. What is the language background of the Armenians of Jordan?
2. In what domains do they use the Armenian language?
3. What are their attitudes towards Armenian and Arabic?
4. What factors are involved in the maintenance of the Armenian language in Jordan?

#### **4.1. Results of Question One Related to the Language**

##### **Background and Proficiency**

The first question in this study is "*What is the language background of the Armenians of Jordan?*"

Table (4) below shows *the language background of the participants*.

Results reported in Table (4) below show that 90% of the participants stated that the language spoken at home during childhood was Armenian, 6% used mostly Armenian, 1% used Armenian and Arabic equally, 2% used mostly Arabic and 1% spoke Arabic only.

Concerning the first language the participants spoke during childhood, it is obvious that Armenian was the first language the participants spoke during childhood 98% while only 2% spoke Arabic.

**Table 4**  
**Language Background of the Participants**

Questions	Always Armenian %	Mostly Armenian %	Armenian and Arabic %	Mostly Arabic %	Always Arabic %	Total
Language spoken at home during the participants' childhood.	90	6	1	2	1	100%
First language the participant spoke during childhood.	98	0	0	0	2	100%
Language spoken at the participants' home these days.	91	3	5	1	0	100%
	English	Turkish	French	German	Others	
What other languages do the participants speak?	50	26	16	4	4	100%

Table (4) also demonstrates the language spoken in the participants' home these days. Armenian is reported to be spoken by 91% of the participants, 3% spoke mostly Armenian, 5% spoke Armenian and Arabic equally, and 1% used mostly Arabic.

When asking the participants about the other languages that they can speak, 50% of them reported that they can speak English, 26% can speak Turkish, 16% can speak French, 4% can speak German, and 4% can speak another language (i.e. Russian).

Results reported in Table (5) below indicate the language proficiency of the participants is in both languages. It shows that the participants are highly skilled in *Armenian* in terms of engaging in a conversation 94% and speaking 92% and that they are less proficient in both reading 80% and writing 78%. As for their proficiency in *Arabic*, results reveal that 94% of the participants are highly skilled in *engaging in a conversation* in Arabic, 96% of them are proficient in *speaking*, 92% can *read* in Arabic proficiently and 94% are proficient in *writing*.

**Table No. (5)**  
**Language Proficiency in Armenian and Arabic**

Question	Yes %	No %	A Little %	Total
Can you understand a conversation in Armenian?	96	4	0	100%
Can you engage in a conversation in Armenian?	94	6	0	100%
Can you read Armenian?	74	26	0	100%
Can you write Armenian?	76	24	0	100%
Can you understand a conversation in Arabic?	100	0	0	100%
Can you engage in a conversation in Arabic?	100	0	0	100%
Can you read Arabic?	92	2	6	100%
Can you write Arabic?	94	2	4	100%

## 4.2. Results of Question Two Related to the Domains of Language Use

The second question in this study is "*In what domains do the Armenians of Jordan use the Armenian language?*"

The domains of language use consist of twenty-four questions which cover a number of areas of usage namely: family and relatives, neighbors, place of learning (school), place of worship (church), place of work, media, and social institutions and events.

Table (6) below shows the language the participants use when they *speak with the family and relatives*. When the participants were asked about the language they use with *their fathers and mothers*, 98% reported that they use Armenian and 2% use both Arabic and Armenian.

As for the language used with their spouses, 90% of the participants reported that they use Armenian, 5% use Arabic and 5% use both Arabic and Armenian. Concerning their children, 98% use Armenian with them against 2% who speak both Arabic and Armenian equally.

Moreover, 85% reported that they use Armenian when speaking with *the elder brothers* against 2% who speak both Arabic and Armenian. Also 88% reported that they speak Armenian when speaking with *the elder sisters* against 2% who speak both Arabic and Armenian. Similarly, 91% reported that they speak Armenian when speaking with *the younger*

*brothers* against 2% who speak both Arabic and Armenian. 84% reported that they speak Armenian when speaking with *the younger sisters* against 2% who speak both Arabic and Armenian.

**Table (6)**  
**Language Used When Speaking with Family and Relatives**

	<b>1 Armenian %</b>	<b>2 Arabic %</b>	<b>3 Both %</b>	<b>4 No Answer</b>	<b>Total</b>
<b>Father</b>	98	0	2	0	<b>100%</b>
<b>Mother</b>	98	0	2	0	<b>100%</b>
<b>Spouse/partner</b>	90	5	5	0	<b>100%</b>
<b>Your children</b>	98	0	2	0	<b>100%</b>
<b>Elder brother</b>	85	0	2	13	<b>100%</b>
<b>Elder sister</b>	88	0	2	10	<b>100%</b>
<b>Younger brother</b>	91	0	2	7	<b>100%</b>
<b>Younger sister</b>	84	0	2	14	<b>100%</b>
<b>Grandparents</b>	96	0	4	0	<b>100%</b>
<b>Aunts</b>	95	2	3	0	<b>100%</b>
<b>Uncles</b>	95	3	2	0	<b>100%</b>
<b>Cousins (Father)</b>	93	5	1	1	<b>100%</b>
<b>Cousins (Mother)</b>	89	3	2	6	<b>100%</b>
<b>Relatives from Armenia</b>	100	0	0	0	<b>100%</b>
<b>Relatives in Armenia</b>	100	0	0	0	<b>100%</b>

Furthermore, regarding the language the participants use when speaking with *their grandparents*, 96% of them reported that they speak Armenian with their *grandparents* and 4% speak both Arabic and Armenian. As for the language they use with their *aunts*, 95% speak Armenian, 2% speak Arabic, and 3% speak both Arabic and Armenian. Regarding *uncles*, 95% speak Armenian, 3% speak Arabic, and 2% speak both Arabic and Armenian.

Furthermore, regarding the language the participants use when speaking with *cousins*, 93% reported that they speak Armenian with *their cousins on the father's side*, 5% speak Arabic and 1% speak with them both Arabic and Armenian. While 89% reported that they speak Armenian with *their cousins on the mother's side*, 3% speak Arabic and 2% speak both Arabic and Armenian equally. Also, when asking the participants about the language they use when speaking with *relatives from Armenia* and *relatives in Armenia*, all the participants affirmed that they use Armenian.

Table (7) below reports the language they use *at the place of worship (church)* in different situations. When the participants were asked about the language that *they use in their church*, 80% of them reported that it is Armenian against 20% who reported that Arabic is the language of the church they attend.

Another question asked about the language *the celebrants (priests)* use when they speak with them, results revealed that 77% of the participants reported that they use Armenian, 2% use mostly Armenian, 1% use mostly Arabic, and 20% use Arabic only. And when they were asked about *the language they use when they speak with the celebrants*, 78% reported that they use Armenian, 3% use mostly Armenian, 1% use mostly Arabic and 18% use Arabic only.

**Table (7)**  
**Language Use in Place of Worship**

Questions	Always Armenian %	Mostly Armenian %	Armenian and Arabic %	Mostly Arabic %	Always Arabic %	Total
What is the language of your church?	80	0	0	0	20	<b>100%</b>
What language does the celebrant/priest use in your church?	77	2	0	1	20	<b>100%</b>
What language do you use when you speak with the celebrant/priest?	78	3	0	1	18	<b>100%</b>
When people are talking to each other after the services, what language do they use?	88	5	4	0	3	<b>100%</b>
What language do you use when you meet friends at church?	75	2	10	3	10	<b>100%</b>

The participants were also asked about *the language that people use when they talk to each other after the service*. In fact, 88% of the participants reported that they use Armenian, 5% use mostly Armenian, 4% use Armenian and Arabic equally, and 3% use Arabic. As for the language they use with *friends at the church*, 75% of the participants stated that they use Armenian, 2% use mostly Armenian, 10% use Armenian and Arabic equally, 3% use mostly Arabic, and 10% use Arabic.

Table (8) below shows *the language the participants use in the place of learning (school)*.

Table (8) below indicates the language (s) the participants use with their teachers in the classroom *at the elementary school*. Fifty- seven of the

participants attend (ed) the *elementary Armenian school* among which 40% stated that they use Armenian with their teachers in the classroom, 10% use mostly Armenian, 7% use Armenian and Arabic equally, and 43% of the participants who study at non- Armenian schools reported that they always use Arabic. Concerning *the preparatory stage*, 5% stated that they use Armenian with their teachers in the classroom, 5% use mostly Armenian, 5% use Armenian and Arabic equally, and 85% use always Arabic. *As for the secondary stage*, 97% of the participants reported that they use Arabic with their teachers in the classroom and only 3% use Armenian.

Furthermore, regarding the language the participants use *in the playground during different stages of school*. Fifty-two of the participants who attend *the elementary school* stated that they use Armenian, 4% use mostly Armenian, 6% use Armenian and Arabic equally, 13% use mostly Arabic, and 25% always use Arabic. Concerning *the preparatory stage*, 15% said that they use Armenian, 3% said that mostly they use Armenian, 11% said Armenian and Arabic equally, 21% said mostly Arabic, and 36% said always Arabic. Whereas 7% of the participants who attend *the secondary school* reported that they use Armenian at the playground, 1% mostly Armenian, 6% use Armenian and Arabic equally, 25% use mostly Arabic, and 60% use Arabic always.

**Table (8)**  
**Language Use at Place of Learning (School)**

	Always Armenian %	Mostly Armenian %	Armenian and Arabic equally %	Mostly Arabic %	Always Arabic %	Other %	No Answ er %	Total
What language did you use with your teachers in the classroom at elementary school?	40*	10*	7*	0	0	0	0	100
	0	0	0	0	43**	0	0	100
What language did you use with your teachers in the classroom at preparatory school?	5	5	5	0	85	0	0	100
What language did you use with your teachers in the classroom at secondary school?	3	0	0	0	97	0	0	100
What language did you use in the playground at elementary school?	52	4	6	13	25	0	0	100
What language did you use in the playground at preparatory school?	15	3	11	21	36	14	0	100
What language did you use in the playground at secondary school?	7	1	6	25	60	1	0	100
*Indicates the Armenians who attended the Armenian school. ** indicates the Armenians who attended non-Armenian schools								

Table (9) below shows *the language the participants use with neighbors, at Armenian social institutions, gathering and events and at work.*

Table (9) below indicates the language they use when the Armenians speak with their *neighbors*, 13% stated that they always use Armenian, 6%

mostly use Armenian, 13% use Armenian and Arabic equally, 7% use mostly Arabic, and 59% use always Arabic. Furthermore, 2% stated that they use another language (English). Concerning the language the participants use when they meet with *their friends in the neighborhood*, 15% stated that they always use Armenian, 6% mostly use Armenian, 15% use Armenian and Arabic equally, 12% use mostly Arabic, and 50% use always Arabic. Furthermore, 2% state that they use another language (English).

As for the language the participants use *at social institutions such as sports clubs, societies and community center*, 94% of the participants affirmed that Armenian is the language that they use there, 4% mostly use Armenian, and 2% use Armenian and Arabic. Furthermore, when they were asked about the language they use *in social events such as parties, weddings and condolences, lectures, anniversaries, and other community meetings*, 98% stated that they use Armenian and 2% use Arabic.

Table (9) also reports the language the participants use *at the place of work*. It indicates that 8% use Armenian at workplace, 3% use mostly Armenian, 4% use Armenian and Arabic equally, and 9% use mostly Arabic, 34% use Arabic only; whereas 42% did not answer the question.

**Table (9)**  
**Language Use in Different Social Settings**

	Always Armenian %	Mostly Armenian %	Armenian and Arabic equally %	Mostly Arabic %	Always Arabic %	Other %	No Answer %	Total
What language do you use when you speak with your Armenian neighbours?	13	6	13	7	59	2	0	100%
What language do you use when you meet Armenian friends in the neighborhood?	15	6	15	12	50	2	0	100%
What language do you use with the members of Armenian institutions you attend?	94	4	2	0	0	0	0	100%
What language do you use at Armenian social gatherings and events?	98	0	0	0	2	0	0	100%
What language do you use when you are at work?	8	3	4	9	34	0	42	100%

Table (10) below shows the language the participants use *in media*.

When the participants were asked to report on *the newspapers they read*, 11% of the participants reported that they read newspapers in Armenian, 6% read their newspapers mostly in Armenian, 11% read the newspapers in both Armenian and Arabic equally, 21% read mostly in Arabic, and 39% read in Arabic. Finally, 6% read the newspaper in other language (English).

**Table (10)**  
**Language Use in Media**

	Always Armenian %	Mostly Armenian %	Armenian and Arabic equally %	Mostly Arabic %	Always Arabic %	Other %	No Answer %	Total
<b>Read a newspaper</b>	11	6	11	21	39	6	6	<b>100%</b>
<b>Listen to the radio</b>	23	5	13	14	32	9	4	<b>100%</b>
<b>Listen to audio tapes</b>	66	11	15	0	0	4	4	<b>100%</b>
<b>Watch T.V</b>	34	10	29	9	5	10	3	<b>100%</b>
<b>Browse website</b>	12	14	30	3	1	33	7	<b>100%</b>
<b>Read a book/ magazines</b>	35	19	24	9	3	8	2	<b>100%</b>

Furthermore, 23% of the participants reported that they *listen to the radio* in Armenian, 5% listen to the radio mostly Armenian, 13% listen in both Armenian and Arabic equally, and 14% listen to the radio mostly in Arabic; while 32% listen to the radio in Arabic and 9% listen in other language (English). As for *listening to audio tapes*, 66% reported that they listen to audio tapes in Armenian, 11% listen to audio tapes in mostly Armenian, 15% listen to their favorite audio tapes in both Armenian and Arabic, and 4% listen in other language (English). As for *watching T.V*, 34% of the participants reported that they like to watch their favorite videos in Armenian, 10% watch mostly Armenian channels, 29% like to watch videos in both Arabic and Armenian, 9% watch mostly in Arabic, and 5% watch in Arabic. And 10% reported that they like to watch videos in other language (English).

In terms of *surfing the net*, 12% browse Armenian websites, 14% browse Armenian websites and some Arabic websites, 30% of them reported that they equally browse both Armenian and Arabic websites and 33% browse English websites only. However, 3% reported that they browse most of their favorite websites in Arabic and 1% browse them in Arabic only.

Also, 35% of the participants reported that *the books and magazines* they like to read are written in Armenian, 19% most of the books and magazines they like to read are written in Armenian and some of them are written in Arabic. In addition, 24% stated that they read both Armenian and Arabic publications equally, and 9% like to read Arabic books and magazines most of the time in addition to some Arabic ones. On the other hand, 3% reported that they like to read Arabic publications and 8% like to read them in English.

Results reported in Table (11) below indicate *how language is used in other situations*. Ninety-six percent indicated that they always use Armenian when they get angry, 3% use mostly Armenian and some Arabic, and 1% use always Arabic.

**Table (11)**  
**Language Use in Other Situations**

Questions	Always Armenian %	Mostly Armenian %	Armenian and Arabic equally %	Mostly Arabic %	Always Arabic %	Other %	Total
When you get angry	96	3	0	0	1	0	100%
Apologize to someone	88	7	4	0	0	1	100%
Tell a joke	45	21	23	6	4	1	100%
Think to yourself	96	1	1	0	1	1	100%
Pray alone	90	4	5	0	0	1	100%
Dream in	89	4	0	0	1	6	100%

As for the language they use when they *apologize to someone*, 88% indicated that they always use Armenian, 7% use mostly Armenian, and 4% use always Arabic. 1% apologize to others by using another language (English). As for *telling a joke*, 45% reported that they prefer to use Armenian, 21% use mostly Armenian, 23% use Armenian and Arabic equally, 6% use mostly Arabic, 4% use always Arabic and 1% tell their jokes in another language (English).

When the participants were asked in what language they *think to themselves*, 96% indicated that they think to themselves in Armenian, 1% mostly Armenian, 1% think to themselves in Armenian and Arabic equally and 1% always Arabic; while 1% of the participants thought to themselves in another language (English).

Moreover, when the participants were asked in what language they *pray when they are alone*, 90% reported that they always pray in Armenian, 4% pray mostly in Armenian, and 5% pray in Armenian and

Arabic equally and 1% always pray in another language (English). As for *dreams*, 89% reported that they always dream in the Armenian language, 4% dream mostly in Armenian and 1% dream always in Arabic, and 6% dream in another language (English).

### **4.3. Results Related to Question Three Concerning the Participants' Attitudes towards Armenian and Arabic**

The third question in this study is "*What are their attitudes towards Armenian and Arabic?*"

Regarding *attitudes towards Armenian*, a set of eleven questions were asked about the participants' attitudes towards Armenian. They reported positive attitudes towards Armenian.

As shown in Table (12) below, when asked about which language is *the most beautiful*, 98% of the participants reported that Armenian is the most beautiful language and only 1% thought that Arabic is the most beautiful language. On the other hand, only 1% thought that another language (English) is the most beautiful language.

In addition, when the participants were asked about *the most useful language*, 61% reported that Armenian is the most useful language while 26% reported that they consider Arabic the most useful language. On the

other hand, 13% reported that another language (English) is the most useful language.

**Table (12)**  
**Language Attitudes**

Question	Armenian %	Arabic %	Other %	Total
1. Which language is the most beautiful?	98	1	1	100%
2. Which language is the most useful to you?	61	26	13	100%
3. What language would you prefer to be used for instructions at school?	30	20	50	100%
4. Which language is better to express some ideas and feelings (Arabic or Armenian)?	99	1	0	100%
	Yes %	No %	Don't know %	
5. Is it important for you to speak Armenian?	99	1	0	100%
6. Is it important for you to speak Arabic?	68	32	0	100%
7. Do you think a person has to speak Armenian in order to be a real Armenian?	97	3	0	100%
8. Is it a rule that you must speak only Armenian at home?	91	9	0	100%
9. Is Armenian dying at your home?	5	94	1	100%

When the participants were asked about the language *they prefer to be used for instruction at school*, 30% reported that they prefer Armenian to be the language of instruction at school, 20% reported that they prefer Arabic, while 50% prefer another language (English) to be used for instructions at school.

When the participants were asked about *in what language they express their feelings or ideas*, 99% reported that they express ideas or feelings in Armenian better than they do in Arabic against only 1% of the participants who reported that they express ideas or feelings in Arabic.

When the participants were asked if *it is important to speak Armenian*, 99 % reported affirmatively, while only 1% reported that it is not important to speak Armenian. Participants were also asked if *it is important to speak Arabic*, 68% reported that it is important for them to speak Arabic against 32% who do not consider it important to speak Arabic.

Furthermore, when the participants were asked if they think that *a person has to speak Armenian to be a real Armenian*, 97% reported affirmatively , while only 3% do not consider it necessary.

The participants were also asked if *it is a rule that they must speak only Armenian at home*. Ninety-one percent assured that they are not allowed to speak Arabic or any other language at home. Moreover, all of the participants who gave yes for an answer follow the rule.

When the respondents were asked *whether the Armenian is dying at their home*, 94% reported that Armenian is not dying while 5% reported that it is dying and 1% do not know whether it is dying or not.

Also, in response to "what do they think of the Armenians who no longer speak Armenian", some said that they feel bad about them; others said that they feel shame because this indicates that they are not proud of their identity or it may indicate that they are not loyal to their language. And some of the participants didn't know the answer.

The participants were asked another question concerning *the best ways to help children learn Armenian and keep it alive*; they reported a number of ways as follows: speaking Armenian at home all the time, providing them with CDs recorded in Armenian and installing computer programs and speaking the language at home all the time and registering children at the Armenian school are the best ways to help them to learn Armenian.

#### **4.4 Results of Question Four Related to the Factors Involved in the Maintenance of Armenian in Jordan**

The fourth question in this study is *"What factors are involved in the maintenance of Armenian in Jordan?"*

Results reported in Table (13) below reveal the participants' responses to the factors that made the Armenians preserve their language. It is clear that the Armenian home helps the participants to maintain their ethnic language. All the participants agreed strongly that the first place the person learns Armenian is home. And that "habitual language" use at home with members of the family and immediate relatives is one of the most important factors that helped them to maintain their language.

**Table (13)**  
**Respondents' Views towards the Factors That Have Maintained the Armenian Language**

	<b>1 Strongly Agree %</b>	<b>2 Uncertain %</b>	<b>3 Strongly Disagree %</b>	<b>Total</b>
<b>1. My Armenian home helps me to maintain my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>2. Having two Armenian parents help me to maintain my ethnic language.</b>	<b>95</b>	<b>5</b>	<b>0</b>	<b>100</b>
<b>3. Having two Armenian grandparents help me to maintain my ethnic language.</b>	<b>96</b>	<b>4</b>	<b>0</b>	<b>100</b>
<b>4. Having Armenian relatives in the neighborhood help me to maintain my ethnic language.</b>	<b>94</b>	<b>6</b>	<b>0</b>	<b>100</b>
<b>5. Visiting my relatives in Armenia and receiving relatives from Armenia help to maintain ethnic language.</b>	<b>80</b>	<b>20</b>	<b>0</b>	<b>100</b>
<b>6. Internal marriages with Armenian help to maintain my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>7. Living in the Armenian community helps Armenians to maintain my ethnic language.</b>	<b>88</b>	<b>12</b>	<b>0</b>	<b>100</b>
<b>8. My Armenian school helps me to maintain my ethnic language.</b>	<b>90</b>	<b>10</b>	<b>0</b>	<b>100</b>
<b>9. My Armenian church helps me to maintain their ethnic language.</b>	<b>89</b>	<b>11</b>	<b>0</b>	<b>100</b>
<b>10. My Armenian clubs help me to maintain my ethnic language.</b>	<b>100</b>		<b>0</b>	<b>100</b>
<b>11. Armenian leaders play a vital role in maintaining my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>12. Armenian history with its suffering helps me to maintain my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>13. Having pride in Armenian ethnic group and ethnic identity makes me maintain my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>14. Working in Armenian workplace helps me to maintain my ethnic language.</b>	<b>50</b>	<b>40</b>	<b>10</b>	<b>100</b>
<b>15. The democratic atmosphere in Jordan Allows Jordanian from different roots and colors to learn languages they wish.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>16. The educational policy in Jordan encourages ethnic groups to learn grandparents' language side by side with mainstream language (Arabic).</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>17. The facilities provided by the Jordanian Government help me to maintain my ethnic language.</b>	<b>100</b>	<b>0</b>	<b>0</b>	<b>100</b>
<b>18. The spirit of brotherhood among Jordanians from all roots and colors helps Armenians maintain their ethnic language.</b>	<b>100</b>			<b>100</b>

*Having two Armenian parents* helps the participants to maintain their ethnic language. In fact, 95% of the participants agreed strongly that having two Armenian parents has helped them in maintaining their language. And 5% of them were uncertain about that.

*Having Armenian grandparents* helps the participants also to maintain Armenian. Ninety-six percent agreed strongly that their grandparents have helped them in maintaining Armenian and 4% were uncertain.

They were asked if having *Armenian relatives in the neighborhood* helps them to maintain Armenian. Ninety-four of the participants agreed strongly and 6% were uncertain. Moreover, visiting relatives in Armenia and receiving visitors from Armenia helped in maintaining Armenian, 80% of the participants agreed strongly whereas 20% disagreed strongly.

The participants also were asked whether *intermarriages* with Armenians help to maintain Armenian. Ninety-five of the participants agreed strongly while 5% didn't agree to that.

Another factor that helped the Armenians of Jordan to maintain the Armenian language is having a community of their ethnic group. In fact, 88% of the participants confirmed that living in a community of their ethnic group helped them in maintaining their language while 12% were uncertain. Another factor that the participants were asked about is

schooling. Ninety percent of the participants agreed strongly that the *Armenian school* has played a vital role in maintaining their language and 10% of them were uncertain.

*The presence of the Armenian church* has played a crucial role in maintaining the Armenian language. Eighty- nine percent strongly agreed that the Armenian church has maintained Armenian while 11% were uncertain. *Armenian clubs* help the Armenians to maintain their ethnic language. All the participants agreed strongly that Armenian clubs is one of the most important factors that helped the Armenians to maintain their language.

*Armenian leaders* play a vital role in maintaining the Armenians ethnic language. All the participants agreed strongly that leaders are the key persons in maintaining their ethnic language

*The Armenian history with their sufferings* is another factor that inspired the Armenians to maintain their ethnic language. One hundred percent assured affirmatively that they consider their history the motive behind maintaining their ethnic language. All the participants have agreed strongly that *pride in their ethnic identity* motivates them to maintain their ethnic language and keep it from being faded away.

The participants were also asked if *working in Armenian workplace* helps them to maintain Armenian. Ten percent did not agree and reported that it is not necessary to work in an Armenian place to maintain their language, 40% of them were uncertain and 50% agreed that working in Armenian workplace helped them to maintain Armenian.

*The democratic atmosphere in Jordan* is another factor that allows Jordanians coming from different roots and colors to learn the languages they like. In fact, all of the participants stated that Jordan policy helped them to maintain Armenian.

*The educational policy* in Jordan also encourages ethnic groups to learn grandparents' language, side by side with mainstream language (Arabic). To elaborate, all the participants agreed strongly that it is the education policy in Jordan that helps them to learn their language side by side with Arabic. Furthermore, *the facilities provided by the Jordanian education* is another factor that helped them to maintain their ethnic language, they all agreed strongly that the Jordanian Government supported them in maintaining their language.

*The spirit of brotherhood among Jordanians* from all roots and colors is one of the factors that help Armenians to maintain their ethnic language. All the participants agreed strongly that this factor helps them to maintain Armenian.

#### **4.5 Summary of the findings of the study**

Based on the data obtained so far, it is obvious that the Armenians of Jordan have managed to maintain their ethnic language despite the long passage of time they spent in Jordan. Also, it revealed that Armenian is still used by the Armenian community members.

Regarding the results obtained from the demographic background section, it is proven that the Armenian community is a tightly-knit community. Similarly, results obtained from the language background and proficiency section indicated that the Armenians of Jordan are rooted in both languages Armenian and Arabic and the Armenian language has been used at home during the participants' childhood and adulthood. Results also indicated that while the participants were highly proficient in speaking and listening and less proficient in reading and writing, they demonstrated a high level of proficiency in Arabic (speaking, listening, writing and reading).

The data also have revealed that Armenian is highly used in the daily life in different formal and informal situations: with family members, relatives, teachers at primary school, play ground at primary school, place of worship, social institutions, social gatherings\ events and other conscious and subconscious situations such as were angry, apologize to someone, tell a joke, think to themselves, dream, and pray alone. On the other hand, they

indicated a lower rating in the following domains: neighbors, friends in the neighborhood, teachers of preparatory and secondary schools, playground at preparatory and secondary schools, place of work and in media.

Furthermore, the results of language attitudes section have revealed that there are positive psychological and cultural attitudes towards the Armenian language. The majority of the participants considered it the most beautiful and useful language, in addition to its being the most important language which they used to express their ideas and feelings. They thought that a person has to speak Armenian in order to be a real Armenian. They also set a rule that the members of the family must speak only Armenian at home. They assure that Armenian was not dying at their home. They also stated that it is important for them to speak Arabic. Such attitudes keep Armenian widely alive in the wide scale in the community, despite the fact that they live in an Arab society where the primary language is Arabic.

In terms of the factors that helped in maintaining Armenian, the data of the study indicated a list of factors among which are the following:

- Language being used in the home domain: having two Armenian parents, Having Armenian grandparents, family members i.e. brothers, sisters, uncles, aunts and cousins in the neighborhood, and receiving relatives from Armenia.
- Language being used in the Armenian community domain.

- Language being used in the Armenian institutions: church, schools, and clubs.
- The role of the Armenian leaders.
- Their pride in their ethnic and ethnic identity.
- The Armenian history of suffering and alienation.

Also, Jordan values its diverse population, and has consequently provided for the cultural rights of all its citizens. All of Jordan's ethnic and religious groups have full freedom to form their own clubs, associations, schools or places of worship. Ethnic groups are also free to teach their own languages. For this the data of the study indicated a list of factors related to the Hashemite Kingdom of Jordan that helped the Armenians to maintain their language as follows:

- The democratic atmosphere in Jordan.
- The educational policies in Jordan.
- Facilities provided by the Jordanian Government.
- The spirit of brotherhood among Jordanians from all roots and colors.

Above all, Armenian is one of the minority ethnic languages that is still used and alive despite the long passage of time of their stay in Jordan.

## **CHAPTER 5**

### **DISCUSSION and RECOMMENDATIONS**

#### **5.0. Introduction**

This chapter includes a brief summary of the findings of the study concerning language background, language use and language attitudes and the factors that help in maintaining Armenian in Jordan. It also includes a discussion of the most important findings that the study reached in light of its questions and hypotheses. The chapter concludes with recommendations and suggestions for further research.

#### **5.1 Discussion of the Findings of the Study**

##### **5.1.1 Discussion of the Findings Related to Language Background and Proficiency**

The first hypothesis of the study is that *“the Armenians of Jordan are rooted in Armenian and Arabic and they are proficient in both languages”*

Data revealed that the first language the participants articulated during childhood is Armenian and that home is the first place where they have acquired it and still use these days. This result agrees with Weinreich (1974) who stated that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in

childhood..." (p. 99). This result also agrees with Clyne & Kipp (1999) in which they note that "the home is the key element in LM- if a language is not maintained in the home domain, then it cannot be maintained elsewhere" (p. 47). It is also in agreement with Fillmore (2000) and Tse (2001). Data also revealed that the participants can speak other languages such as English, French, Turkish, German and Russian which indicated that the Armenians form a multilingual society.

It is noteworthy to mention that the results of the study are limited to the sample used in this study and the instruments adopted in it and cannot be generalized to all Armenians in Jordan.

The study revealed that the participants are highly proficient in speaking and listening to Armenian (94% and 96%, respectively) and that they are less proficient in both reading and writing Armenian (74% and 76%, respectively). However, the study revealed that the participants are highly proficient in all skills in Arabic. This is natural due to the reason that they live in a society where the dominant language is Arabic. This is also in line with the results arrived at by Dweik (1986) on the Armenians of Al-Quds and Al-Khatib (2001) and Derkrabedian (2005) on the Armenians of Jordan. The fact that there is only one Armenian school up to sixth grade explains why the Armenians have less proficiency in reading and writing

Armenian which is less than its equivalent in Arabic. As a result of attending non- Armenian schools, the participants started to lose their proficiency in reading and writing gradually and became less proficient in these two skills. In fact, after the sixth grade, the participants usually attend Jordanian schools where the language of teaching is Arabic. Another problem that causes the lack of proficiency in reading and writing Armenian is that there is no ethnic Armenian school in Zarqa or Irbid which makes it only a spoken language there. This finding is in line with the results of the study conducted on other minority group languages, such as, on the Circassians by Dweik (1999) and on the Chechens (2000) who also proved to have a high proficiency in Arabic. This study proved that the third generation of the Armenians is proficient in both languages; Arabic and Armenian. This finding opposes Grosjean (1982) where it is claimed that the third generation grows up monolingual in the dominant language.

To conclude, results related to language background validate the hypothesis of the study that the Armenians are highly rooted in both languages: Arabic and Armenian. The study also revealed that some of them master more than two languages such as English, French, Turkish...etc which indicate that they form a multilingual society.

### **5.1.2 Discussion of Findings Related to the Domains of Language Use**

The second hypothesis in the study is that *"the Armenians of Jordan use their language in a variety of domains."*

As for *language use in different domains*, the results of this study revealed that the Armenians use their language in different conversational and interactional domains. Data revealed that the language of communication with family members and immediate relatives is Armenian. Parents want their children to use Armenian as much as possible by motivating them to be proud of their mother tongue and their cultural identity, and by encouraging them to spend time with their grandparents which give them the opportunity to use Armenian more often. Furthermore, parents exert their utmost efforts to help their children in using Armenian by providing them with CDs recorded in Armenian language and installing computer programs. This reinforces the desire of the children to use Armenian and transmit it from one generation to another and so on. Also, parents help their children to participate in cultural activities and social gatherings which the Armenians hold every Friday at their clubs. This finding is in line with Fishman (1966) and (1991) who stated that the field of LM is based on three main points: habitual language use at more than one point in time or space under conditions of intergroup control;

psychological, social and cultural processes related to stability or change in habitual language use under conditions of intergroup contact; behavior towards language in contact settings. This is also in line with the theory of Haugen, McClure & Thompson (1980) in which he said that "the first language we learn will be maintained only if it serves as a medium of communication with speakers whom we wish to communicate with" (p.114). This finding is also consistent with the results of Park and Sarkar (2007) who stated that "immigrant parents were very positive toward their children's heritage LM and that they believed that it gives them more chances to communicate with their grandparents efficiently." Most importantly, it is in line with the findings of Derkrabedian (2005) in which she present that the majority of the Armenians of Jordan use Armenian within the home-family-network which validates the results of this study. So, it is crystal clear that the family is the corner stone where the Armenians maintain their language. This finding also agrees with Greenfield (1970); Al- Majali (1988); Hernandez-Chavez (1995); Fillmore (2000); Dweik (2000); Tse (2001); Al-Khatib and Al-Ali (2005); and Bodnitski (2007).

Moreover, data showed that the place of worship\ Church is another domain that indicated high percentages of language use. The language of the church is mainly in Armenian. The Armenians who reside in Zarqa and

Irbid come to Amman in order to pray in their church, especially during Christmas and Easter, or they simply attend churches in their governorates. Results of the study indicated that the participants use Armenian in the church in different situations: with the priest (77% and 78%), with friends at place of worship (75%), with people after the service (88%). This finding is consistent with Dweik (1986; 1999; 2000), Al-Khatib (2001). This finding also agrees with the results of Alzou'bi (2007) who declared that religious isolation of the Druze from the mainstream Jordanian Community has contributed to the maintenance of dialect among the Druze community.

The study also revealed that most of the participants use Armenian with teachers (57%) and at the playground (52%) at the Armenian primary school. The Armenian school called (Yuzbeshian-Colbenian) in which most of the students and teachers are Armenians provides an appropriate environment to the use of Armenian and its maintenance. Based on the interview conducted with the headmaster of the Armenian school, students are not allowed to speak Arabic with each other even at the playground. The researcher also noticed that all the printings and instructions posted on the walls of the school were written in Armenian and with reference to Armenian culture. When the researcher asked one of the teachers about what these writings were about, she reported that they talked about the

Armenian history and Armenian Alphabets. Furthermore, this finding is in line with Holms et al. (1993); Hernandez-Chavez (1995) and Clyne (2003) who emphasized the role of the community language schools in maintaining ethnic languages. However, the lower ratings of Armenian at the preparatory and secondary schools and the higher rates of Arabic in these schools can be explained by the fact that there are no preparatory and secondary Armenian schools in Jordan. This finding supports what Al-Khatib (2001) arrived at the Armenians of Jordan.

The lower ratings of the Armenian neighbors and of the Armenian friends in the neighborhood and the higher rates of Arabic in these two domains can be explained by the fact that the Armenian minority exists in an open mixed society, and they interact with other individuals who can not speak Armenian. So the main language to be spoken is Arabic rather than Armenian. This finding is in line with Dweik (2000) on the Chechens of Jordan; Al-Khatib & Al-Ali (2005) on the Gypsies of Jordan and Al-Khatib (2001) on the Armenians of Jordan.

Results of the study showed that the language that the Armenians use at work is mostly Arabic (34%) and that Armenian (8%) scored lower rating. This is due to the reason that they live in Jordan where the Armenians work with Arab employees who cannot speak Armenian. As for those who work at Armenian institutions, they have the opportunity to use

Armenian at workplace. However, if the Armenians have Armenian co-workers, they use their ethnic language even in the presence of non-Armenians without considering that they create a sense of alienation or make them feel like they are outsiders. Based on the observations in the Armenian school, all workers were speaking with each other in Armenian. Also, based on a telephone conversation with one of the Armenian women, she stated that she has an Armenian co-worker at her workplace, and that every time they get together they start speaking Armenian with each other even in the presence of non-Armenians.

In addition, results of the study showed that the Armenians use Armenian with the members of Armenian institutions (94%) and at the Armenian social gatherings and events (98%). In fact, the presence of Armenian institutions is one of the most important reasons that attributed to the preservation of Armenian. In fact, attending ethnic language institutions helped the Armenians to use their language more often especially after the Armenians leave their ethnic school and communicate with members of their ethnic language. This is the stage where the role of institutions (clubs and society) and social gatherings and events *such as parties, weddings and condolences, lectures, anniversaries, and other community meetings* become evident in maintaining Armenian. To elaborate, such institutions and gatherings help to reinforce the use of Armenian by arranging various

activities where members of the Armenian community meet and take part in these activities. This is consistent with Fishman (1966); Giles, Bourhis and Taylor (1977); Dweik (1986); and Tse (1998) model that “club” or group membership are important factors for language development and maintenance.

The study revealed that media is another domain of ethnic language use. In fact, mass media can also play an important role in the preservation of ethnic languages and cultures. Results revealed that using Armenian in the field of listening to audio tapes (66%) rated the highest percentage in mass media. The results of this study showed that more than two-third of the participants listen to audio tapes recorded in Armenian. This finding is similar to the findings of Bodnitski (2007) which suggest that communication with media language play a positive role in the first language development of the participants' children. However, reading newspapers (11%), listening to the radio (23%), watching T.V (34%), browsing websites (12%) and reading books and magazines (35%) scored lower ratings because of the Armenians' presence in an Arab country where the mainstream language is Arabic and most newspapers are published in Arabic. Also, there are no Armenian publications issued in Jordan. The main source of Armenian printings is Al- Quds and Lebanon in addition to the magazine which the church issues and distributes to the

Armenians. As for T.V. channels, there are only three international Armenian T.V channels that the Armenians can watch and the rest of the channels are Arabic and English ones. This is in line with the finding of Kobaidze (2001) where the language of the media which belongs to a demographic minority can fulfill only a secondary function.

Finally, the data revealed that the participants used Armenian in various conscious and unconscious situations (such as when they were angry and sorry, and when they want to tell a joke, think to themselves, pray alone and dream). They also preferred using Armenian to express their feelings and some ideas which indicated that even in personal emotions they use their native language. This finding is considered a positive sign of LM. Some of the participants (45%) also prefer to tell jokes in Armenian. Jokes are typically for the entertainment of friends and the desired response is generally laughter; when this does not happen the joke is said to have "fallen flat". It is important to be able to understand the language that the jokes are told in because it is difficult to understand jokes without understanding the language. For this, the Armenians prefer to tell jokes in Armenian or mostly Armenian. Few of the participants tell their jokes in Arabic or mostly Arabic because of intermarriage with non- Armenians where Arabic is mostly used there.

To conclude, it is obvious that the Armenians use their ethnic language in different domains such as home, Armenian Quarter, Armenian primary school, place of worship and Armenian institutions and clubs. Using Armenian in these situations enhances retaining Armenian and preventing it from loss.

### **5.1.3 Discussion of Findings Related to Language Attitudes**

The third hypothesis in the study is that *"the Armenians of Jordan have a positive attitude towards their Armenian language and ethnic identity"*

The data revealed that the participants have positive psychological and linguistic attitudes towards Armenian which played a vital role in maintaining it. This refers to a number of reasons: it is their native ancestral language and the language of their cultural heritage. The majority expressed their ideas and feelings in Armenian due to the fact that it is their mother tongue and it is easy to express themselves by using its words, and that it includes beautiful terminology that express exactly how they feel. Such positive attitudes are in agreement with Fishman (1966); Weinreich (1974); Dweik (1986, 1998, 1999, 2000); Tse (1998); Moawwad (1999); Al-khatib (2001; 2005); Park & Sarkar (2007) and Lung (2008). The Armenians confirmed that their language is not dying at home and few of

them (5%) stated that it is dying because of intermarriages with non-Armenians. They felt the need for LM for reasons of cultural and ethnic identity, the study points to the need for the Armenian community to come together and take explicit steps to maintain their language. Moreover, half of the participants preferred English to be used for instruction at school due to the reason that it is a global language and the most commonly used language in Jordan and other countries and because most TV channels, computer programs, websites, bestseller books...etc even street names and instructions were written in English.

To summarize, it is clear that the Armenians have a positive psychological and linguistic attitudes which made the participants maintain their language. These efforts are considered instrumental in preserving their ethnic language especially that they do not only set rules to speak Armenian at home but also they consider it very important to keep their heritage and preserve the language of their ancestors.

#### **5.1.4 Discussion of Findings Related to Factors Involved in the Maintenance of the Armenian Language in Jordan**

The fourth hypothesis in the study is that *"the Armenians of Jordan maintain their language due to a variety of linguistic, social and political factors."*

Based on the results obtained from the questionnaire, it is relatively easy to identify a number of factors that contributed to the maintenance of Armenian. These factors are as follows:

##### **5.1.4.1 Linguistic and Social Factors**

The first and the most important social factor is habitual use of Armenian at home with the Armenian family members: parents, brothers, sisters and grandparents. Home provides the first environment for the use of ethnic language. When children are exposed to their ethnic language, they create a positive bond with their language which in turn motivates them to maintain their language. This habitual use of Armenian is not restricted to home; it is also used with immediate family members such as uncles, aunts, cousins...etc and with other Armenian individuals at different locations such as schoolmates and teachers at the Armenian school, Armenian people who attend the same church, Armenian neighbors, Armenian members of the Armenian clubs, at social events such

as parties, weddings and condolences, lectures, anniversaries, and other community meetings. This actually agrees with Fishman (1966) who laid down the principles of the new field of LM and LS. It is also in line with the findings of Holmes et al. (1993) who identified 'the use of the community language in the home' and 'the regular social interaction between community members' as factors that maintain the community language. This finding is also in line with Fishman (1991); Greenfield (1970); Haugen, McClure & Thompson (1980); Clyne (1982); Fishman (1991); Dweik (1998); Clyne & Kipp (1999); Phinney et al. (2001); Al-Khatib and Al-Ali (2005); Tannenbaum & Howie (2003); Bodnitski (2007); Park & Sarkar (2007). On the other hand, Castellanos (2001) concluded that 'not using Spanish at home' is one of the factors behind LS among two Mexican- American families.

Internal marriage is proved to be another social factor that helped in retaining Armenian. As a matter of fact the Armenians of Jordan resist the marriage with non- Armenian members even if they were from the same religious group. They believe that intermarriages may lead to LS and loss of ethnic culture which they are not willing to allow. This finding is similar to the findings of Holmes et al. (1993); Dweik (1986, 1998, 2000); and Al-Khatib and Al-Ali (2005).

'Residential contiguity' is another social factor that affects Armenian. Many studies such as Haugen (1972); Holmes et al. (1993); Tse (1997) Dweik (1986; 2000); Kobaidze (2001); Al- Khatib and Al-Ali (2005) concluded that when minorities have a community of their ethnic group, they tend to retain their language due to the reason that the daily basis of communication is done by using their language. Kloss (1966) also believed that 'the existence of language islands where the minority language is the principal tongue used daily by at least four-fifths of the inhabitants' help ethnic groups to maintain their language. Tse (1997) in her study concluded that "given contact with the ethnic language in an environment that is supportive of its development" can also benefit ethnic minorities.

The presence of a number of ethnic social institutions such as schools, churches, societies and clubs is another social factor that plays a vital role in maintaining Armenian. Such institutions are considered the liaison between the Armenian members located in different governorates of Jordan. These institutions are presided by the Armenian leaders who are considered influential characters that represent the Armenians of Jordan. Based on interviews, the researcher learnt that there is a book of all the Armenians of Jordan that includes their names, addresses, and phone numbers. This book is used in order to inform the Armenians about activities or events to be held at the church or at the clubs. Clubs exert

efforts in bringing Armenian together every Friday where they drink their coffee and tea and play chess and cards and many other activities. Based on interviews, one of the interviewees commented on this issue saying "this gathering is a great event especially in the presence of the children who are surrounded by the Armenian language that flow to their ears as music. They symbolize Armenian as fruits that they eat and expose their children to these gatherings like planting seeds so that new trees grow which lead to maintaining their ethnic language from loss." So, it is obvious that the ethnic social institutions support the homogeneity and unity of their ethnic group. This finding is supported by Fishman, Gertner, Lowy & Milán (1985) who stated that "the institutional criterion which includes the local religious units and schools are part of the predictive measures" (p. 158). It is also supported with the findings of Holmes et al. (1993) which highlighted the role of the community religious organizations. It agrees also with Tse (1998) who pointed out the significance of the "club" or group membership as an important factor in heritage language development.

#### **5.1.4.2 Psychological Factors**

The 'positive orientation to their homeland' Armenia is one of the psychological factors that helps in maintaining Armenian. The Armenians of Jordan still have strong bonds with their relatives in Armenia and they

visit and receive their relatives from time to time. As for those who never went to their country, they are thinking of visiting it when they have the opportunity to do so. Castellanos (2001) in her study reported that the "lack of contacts with relatives in the native country" is one of the factors that cause LS due to the reason that it causes people to distance themselves from their cultural heritage and eventually leads to lose their language. The Armenians of Jordan kept their positive orientation to their homeland and maintained their language. This result is in agreement with Fishman (1966) and Holms et al. (1993) who stated that 'positive orientation to the homelands' is one the factors that help in maintaining the community language.

"Positive attitudes to Armenian and high values placed on it" as Holmes et al. (1993) stated is another factor that helped the Armenians of Jordan to preserve their ethnic language. This actually agrees with Tse (1997; 1998); Dweik (1986; 2000) and Park & Sarkar (2007). For Holmes (1992), she assumes that 'language shift tends to be slower among communities where the minority language is highly valued' (as cited in Al-Khatib and Al-Ali, 2005). The Armenians highly valued their language. The participants of this study have shown positive attitudes towards Armenian; they consider it the most beautiful and the most useful language. They also consider it an expressive and sentimental language in which they express their ideas and feelings especially when they are angry. Not only it is

important for them to speak Armenian, but also they think a person has to speak Armenian in order to be a real Armenian and they set a rule at home that forbids the family members from speaking any language other than Armenian. This shows that they hold sentimental attachment towards their ethnic identity. Weinreich (1974) explained this by stating that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity" (p100). The positive attitudes of the Armenians make them proud of their ethnicity and ethnic identity in addition to their history despite all the suffering which also helped them to maintain Armenian.

#### **5.1.4.3 Political Factors**

The Jordanian Government plays a crucial role in maintaining ethnic languages throughout its democratic atmosphere, educational policies, the facilities it provides to ethnic minorities, in addition to the spirit of brotherhood among Jordanians from all roots and colors. In fact, all individuals are equal before the law no matter who they are or wherever they come from. All ethnic minorities enjoy the same rights the Jordanians have. Armenians are one of these ethnic minorities that enjoy the democratic atmosphere in Jordan, they have the right to ballot at elections and they are free to vote for any candidate they want. Due to the flexible

educational policies, the Jordanian Government also allows ethnic minorities to establish their own ethnic schools and provides them with all the facilities they need. For this, the Armenians opened the Armenian school in order to maintain their language. What supports all this is the spirit of brotherhood among Jordanians from all roots and colors. This spirit makes the Armenians feel like they are home and that they are not rejected by the people of Jordan.

## **5.2 Conclusion**

1. The intact Armenian families fostered by internal marriages have facilitated the habitual Armenian language use among different members of the Armenian family. Armenian parents and grandparents have supported and encouraged the use of Armenian not only with their children but also with other immediate relatives such as uncles, aunts, and cousins. This habitual language use has been extended to include other Armenians whether they live in the same neighborhood, attend the same schools, pray in the same churches, join the same social associations, celebrations, festivals, gatherings, weddings or meet in the same work place.
2. The positive orientation of the Armenians towards their homeland (Armenia) and their pride in their language, cultural heritage and

history have made them stick to their language, appreciate it and take it as a symbol of their identity. Not only have they seen it as a beautiful and useful language but also as an expressive and sentimental language.

3. The tightly-knit Armenian communities whether in Amman, Zarqa or Irbid supported by different social institutions i.e. clubs, schools, churches and the role of their social and spiritual leaders have helped in maintaining their closeness, unity and cooperation which in turn has strengthened the use of the Armenian language.
4. The role of the Jordanian Government and its educational policies along with the positive attitudes of the Jordanians towards other ethnic Jordanian groups have helped the Armenians to maintain the official and formal language.

### **5.3 Recommendations**

This research dealt with a sample from the Armenians who reside in Amman, Zarqa, and Irbid and results of this study cannot be generalized to all Armenians of Jordan. For this, further research is recommended to be conducted on larger Armenian populations who live in other parts of the Arab world, to help determine language maintenance among the Armenians at large.

Also, further research can be conducted on the Armenians in other parts of the world for the purpose of establishing comparisons between the language situation among the Armenians of Jordan and the Armenians in other countries.

Similar studies should be conducted among other ethnic minorities in order to investigate similarities and differences concerning language maintenance especially in terms of language use, attitudes, proficiencies and factors that contribute to maintaining and shifting ethnic languages such as Kurds, Assyrians...etc.

The researcher also recommends conducting studies which examine the relationship between language maintenance and different variables such as age, gender as well as educational level in order to integrate the findings of this study.

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**APPENDIX A**

**DECREE ISSUED IN 1917 BY THE SHARIF OF MECCA,**

**HUSSEIN BIN ALI FOR THE PROTECTION OF**

**ARMENIANS**

**Decree issued in 1917 by the Sharif of Mecca, Hussein Bin Ali, for the Protection of Armenians.**

**The Hashemite Royal Court**

**In the Name of God, The Compassionate, The Merciful We Thank Only God And No One But God**

From Al-Hussein Bin Ali, King of the Arab Lands and Sharif of Mecca and its Prince to The Honorable and Admirable Princes — Prince Faisal and Prince Abd al-'Aziz al-Jarba — greetings and the compassion of God and His blessings. This letter is written from Imm Al-Qura (Mecca), on 18 Rajab 1336 [A.D. 1917], by the praise of God and no God except Him. We ask peace upon God's Prophet, his family and his companions (may peace be upon him). We inform you that in our gratitude to Him we are in good health, strength and good grace. We pray God that He may grant us and you His abundant grace. What is requested of you is to protect and to take good care of everyone from the Jacobite Armenian community living in your territories and frontiers and among your tribes; to help them in all of their affairs and defend them as you would defend yourselves, your properties and children, and provide everything they might need whether they are settled or moving from place to place, because they are the Protected People of the Muslims (Ahl Dimmat al-Muslimin) — about whom the Prophet Muhammad (may God grant him His blessings and peace) said: "Whosoever takes from them even a rope, I will be his adversary on the day of Judgment." This is among the most important things we require of you to do and expect you to accomplish, in view of your noble character and determination. May God be our and your guardian and provide you with His success. Peace be upon you with the mercy of God and His blessings.

**Al- Hussein Bin Ali**

## **APPENDIX B**

### **MAP of the ARMENIAN QUARTER**

## MAP of the ARMENIAN QUARTER



**APPENDIX C**  
**INFORMAL INTERVIEW QUESTIONS**

## **Language Maintenance among the Armenians of Jordan**

### **Informal Interview**

**Purpose of this study:** To investigate whether the Armenians of Jordan maintain or lose their language. Specifically, the researcher is interested in the four parts: language background and proficiency, domains of language use, language attitudes, the factors that assist in maintaining the language i.e. home and family, school, role of social institutions...etc.

#### ***Demographic Information***

1. Where do you live? Describe the neighborhood where you grew up.
2. Describe your household as you were growing up. (i.e. # of siblings, grandparents, other relatives?)
3. What type of school did you attend? (e.g. Public/private/religious)
4. What is the highest degree of education of your mother and father?

#### ***Language Biography***

5. What languages do you speak?
6. Describe how you learned each of these languages.
7. For what roles/domains do you use each language?
8. Have these domains changed over time?
9. What language do you think in?
10. What language do you dream in? Have you ever dreamt in another language?
11. Have your attitudes about Armenian and Arabic changed?
12. How do you self-identify culturally or ethnically?
13. Has your attitude towards your culture changed over time?
14. What does your language signify to you?
15. Do you feel your cultural identity is linked to Armenian?
16. Religious identity?
17. Will you teach your children Armenian?
18. What do you think/how do you feel about maintaining Armenian in your family?
19. What do you like to do in your spare time? (Music, T. V., reading, etc.). In what language is this done?

#### ***Language Environment at Home/ in the Family***

20. What language(s) do your parents speak?
21. What language do you usually speak at home?
22. What has your influence been on the language your family predominantly speaks in the home?
23. What language do you speak to your brother/sisters?

24. How is the proficiency of your siblings/ relatives?
25. Has anyone in your family married someone who speaks a language other than Armenian?

***Language Environment beyond the Family***

26. Think about your friends? Are they Jordanian \ Armenian \ other? What languages do you speak with your peers/friends? Under what circumstances?
27. Describe the perceptions of your friends towards your language.
28. What experiences did you have in school regarding your Armenian?
29. Were you part of a community that spoke Armenian?
30. When growing up did you have access to Armenian media (newspaper, TV, books, music, etc)?
31. To what degree were you exposed to/interested in pop culture from the home country?
32. Have you ever returned to your home country/traveled to your parents' country of origin?
33. How often?
34. What language(s) did you speak when you were there? (For example, did people want to impress you with their Arabic ability, or did they insist that you speak the Armenian? Under what circumstances did you speak Arabic?)
35. Describe how it felt to be there.
36. How has mainstream representation of or attitudes toward your culture affected your attitude toward CL?
37. Do you have activities outside of school? What language do you usually use at these activities?

***Role of social institutions in language maintenance***

38. Are there any social institutions (clubs, associations, societies, church or schools) to your ethnic group?(if any, please list them)
39. Do you attend any of these institutions? (if yes, which one). What language you use with the members?
40. In your opinion, do you think that such institutions play a vital role in maintaining Armenian?
41. Do such institutions arrange activities for the Armenian members? (if yes) What kind of activities?

*Main question to close with, to make certain these questions are answered:*

42. What efforts were made in your home to use/maintain/continue learning Armenian?
43. What were your family's attitudes or expectations about the use of CL? English?
44. Did your parents explicitly instruct you to use Armenian?
45. How did your family's attitudes affect your desire/attitudes toward speaking Armenian?
46. Did parents become angry at your use of Arabic or English at home, or did you actively decide not to use Armenian outside of the home)?

**INTERVIEW INFORMATION SHEET****Interview #** \_\_\_\_\_**Interviewee** \_\_\_\_\_***Interview details***

Date \_\_\_\_\_

Place \_\_\_\_\_

Length \_\_\_\_\_

***Interviewee demographics***

Age \_\_\_\_\_

Birthplace \_\_\_\_\_

Sex \_\_\_\_\_

Residence \_\_\_\_\_

**APPENDIX D**

**ENGLISH QUESTIONNAIRE**

**FINAL**

**2008**

**ENGLISH**

**Questionnaire # \_\_\_\_\_**

## **Questionnaire**

### ***Language Maintenance among the Armenians of Jordan***

***Dear Armenians...***

*This study aims at investigating whether the Armenians of Jordan maintain or lose their language. To fulfil this objective, the researcher used a questionnaire that consists of five sections: (1) demographic background. (2) language background and proficiency. (3) domains of language us.(4) language attitudes. (5) the factors that assist in maintaining the language i.e. role of social institutions...etc.*

*You are kindly requested to fill out the questionnaire objectively and accurately. Note that the data it contains is confidential and will be used only for scientific research purposes in accordance with Article (8) of General Statistics Department's Law for the year (2003).*

*Thank you in advance for cooperating and spending some of your time to fill the questionnaire.*

**Researcher: Raeda Al- Nahar**

**E-mail: raedaalnahar@yahoo.com**

## 1 DEMOGRAPHIC BACKGROUND

### 1.1 Residence

Mixed Armenian Area in Amman  Mixed Armenian Area in Irbid  Mixed Armenian Area in Zarqa

Armenian Quarter in Amman  Armenian Quarter in Irbid  Armenian Quarter in Zarqa

1.2 **Marital Status:** Married  Single  Engaged  Divorced  Widow

### 1.3 Sex

Male

Female

1.4 **Place of Birth (city, country)** \_\_\_\_\_

1.5 **Date of Birth** \_\_\_\_\_

### 1.6 Education:

Tawjihi or less  Diploma  B.A  M.A  Other

### 1.7 What kind of school do you attend?

Armenian School  Governmental School  Private Non Armenian School

### 1.8 i Are you working at present?

Yes \_\_\_\_\_

No \_\_\_\_\_ (go to 1.9)

### ii If yes, what is the job?

\_\_\_\_\_

### 1.9 Are there other Armenians with you at work?

Yes \_\_\_\_\_

No \_\_\_\_\_

### 1.10 Do you attend church services?

Yes \_\_\_\_\_

No \_\_\_\_\_ (go to 1.12)

### 1.11 What church do you attend?

1  
Armenian Church

2  
Non Armenian Church

### 1.12 Are there any Armenian social institutions (clubs, associations, societies) in your community? (if any, please list them)

\_\_\_\_\_  
\_\_\_\_\_

**1.13 Do you attend any of these institutions? (if yes, which one).**

---



---

**1.14 Do such institutions arrange activities for the Armenian members? (if yes) What kind of activities?**

---



---

**1.15 i Do you ever go to other Armenian events?**  
**(e.g. parties, weddings, community meetings)**  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_ (go to 1.16)

**ii If yes, what sort of social activities do you go to?**

---



---

**1.16 i Do you meet Armenians at other places?**  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_ (go to 1.17)

**ii If yes, what place do you mostly see them at?**  
**(e.g. sports club, society, community centre)**

---

**1.17 i Have you ever visited Armenia?**  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_ (go to 1.18)

**ii If yes, how often? \_\_\_\_\_**

**iii How long do you usually stay there?**

---

**1.18 i Do people ever come from Armenia and stay with you here in Jordan?**  
 Yes \_\_\_\_\_  
 No \_\_\_\_\_

**ii If yes, how often?**

---

**iii How long do they usually stay? \_\_\_\_\_**

## 2 LANGUAGE BACKGROUND AND PROFICIENCY

### Language Background

#### 2.1 What language was spoken at home during your childhood?

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

#### 2.2 What was the first language you spoke when you were growing up?

Armenian  Arabic  Other  \_\_\_\_\_

#### 2.3 Which language is spoken at home currently?

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

#### 2.4 What other languages do you speak?

English  Turkish  French  German  Other

### Language Proficiency

	Question	Yes	No	Little
1	Can you understand a conversation in Armenian?			
2	Can you engage in a conversation in Armenian?			
3	Can you read Armenian?			
4	Can you write Armenian?			
5	Can you understand a conversation in Arabic?			
6	Can you engage in a conversation in Arabic?			
7	Can you read Arabic?			
8	Can you write Arabic?			

### **3 DOMAINS OF LANGUAGE USE**

#### **Home and Relatives**

##### **3.1 What language do you use when you speak with the following?**

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
	<b>Armenian</b>	<b>Arabic</b>	<b>Both</b>	<b>Other</b>
<b>Father</b>				
<b>Mother</b>				
<b>Spouse/partner</b>				
<b>Your children</b>				
<b>Elder brother</b>				
<b>Elder sister</b>				
<b>Younger brother</b>				
<b>Younger sister</b>				
<b>Grandparents</b>				
<b>Aunts</b>				
<b>Uncles</b>				
<b>Cousins (Father)</b>				
<b>Cousins (Mother)</b>				
<b>Relatives from Armenia</b>				
<b>Relatives in Armenia</b>				

#### **Place of Worship\ Church**

##### **3.2 What is the language used in your church?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

##### **3.3 What language does the celebrant\ priest use in your church?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

##### **3.4 What language do you use when you speak with the celebrant\ priest?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

##### **3.5 When people are talking to each other after the service, what language do they use?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.6 What language do you use when you meet friends at church?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Place of Learning\ School****3.7 At school, what language did you use with your teachers in the elementary classroom?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.8 At school, what language did you use with your teachers in the preparatory classroom?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.9 At school, what language did you use with your teachers in the secondary classroom?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.10 What language did you use in the playground at elementary school?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.11 What language did you use in the playground at preparatory school?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.12 What language did you use in the playground at primary school?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Neighbors\ Neighborhoods****3.13 What language do you use when you speak with your Armenian neighbors?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.14 What language do you use when you meet Armenian friends in the neighborhood?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Language Use at Armenian Institutions\ Social Events and Gatherings (Weddings and Celebrations)****3.15 What language do you use with the members of the Armenian clubs?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.16 What language do you use at other Armenian social events\ gatherings\?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Place of Work****3.17 What language do you use when you are at work with your Armenian co-workers?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Language Use in Media****3.18 What language do you use when you read a newspaper?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.19 What language do you use when you listen to the radio?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.20 What language do you use when you listen to audio tapes?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.21 What language do you use when you watch TV?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.22 What language do you use when you browse website?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**3.23 What language do you use when you read books and magazines?**

Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other

**Other Situations****3.24 What language do you use in these situations?**

	Always Armenian	Mostly Armenian	Armenian and Arabic equally	Mostly Arabic	Always Arabic	Other
<b>When you get angry</b>						
<b>Apologize to someone</b>						
<b>Tell a joke</b>						
<b>Think to yourself</b>						
<b>Pray alone</b>						
<b>Dream in</b>						

**4 LANGUAGE ATTITUDE****4.1 In your opinion, which language is the most beautiful?**

Armenian       Arabic       Other  \_\_\_\_\_

**4.2 In your opinion, which language is the most useful to you?**

Armenian       Arabic       Other  \_\_\_\_\_

**4.3 What language would you prefer to be used for instructions at school?**

Armenian       Arabic       Other  \_\_\_\_\_

**4.4 In your opinion which language is better to express some ideas and feelings (Arabic or Armenian)?**

Armenian       Arabic

**Why?**

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**4.5 Is it important for you to speak Armenian?**

Yes \_\_\_\_\_ No \_\_\_\_\_ (go to 4.6)

*If yes, Why?*

---



---

**4.6 Is it important for you to speak Arabic?**

Yes \_\_\_\_\_ No \_\_\_\_\_ (go to 4.7)

*If yes, Why?*

---



---

**4.7 Do you think a person has to speak Armenian in order to be a real Armenian?**

Yes \_\_\_\_\_ No \_\_\_\_\_

**4.8 i Is it a rule that you must speak only Armenian at home?**

Yes \_\_\_\_\_ No \_\_\_\_\_ (go to 4.9)

**ii If yes, do people always follow it?** Yes \_\_\_\_\_  
No \_\_\_\_\_

**Why?** \_\_\_\_\_  
\_\_\_\_\_

**4.9 Is Armenian dying at your home?**

Yes \_\_\_\_\_ No \_\_\_\_\_

**4.10 What do you think of the Armenians who no longer speak Armenian?**

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**Looking now at what could be done to help keep ARMENIAN strong**

**4.11 What do you think are the best ways to help children learn Armenian and keep it alive?**

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## **5 FACTORS THAT HELPED IN MAINTAINING ARMENIAN**

### **5.1 Which of the following factors have helped in maintaining Armenian:**

	<b>1 Strongly Disagree %</b>	<b>2 Uncertain %</b>	<b>3 Strongly Agree %</b>
<b>1.</b> My Armenian home helps me to maintain my ethnic language.			
<b>2.</b> Having two Armenian parents helps me to maintain my ethnic language.			
<b>3.</b> Having Armenian grandparents helps me to maintain my ethnic language.			
<b>4.</b> Having Armenian relatives in the neighborhood helps me to maintain my ethnic language.			
<b>5.</b> Visiting my relatives in Armenia and receiving relatives from Armenia helps me to maintain my ethnic language.			
<b>6.</b> Internal marriages with Armenians help to maintain my ethnic language.			
<b>7.</b> Living in Armenian community helps Armenians to maintain their ethnic language.			
<b>8.</b> My Armenian church helps me to maintain my ethnic language.			
<b>9.</b> My Armenian school helps me to maintain my ethnic language.			
<b>10.</b> My Armenian clubs help me to maintain my ethnic language.			
<b>11.</b> Working in Armenian workplace helps me to maintain my ethnic language.			
<b>12.</b> Armenian leaders play a vital role in maintaining my ethnic language.			
<b>13.</b> I have a lot of pride in my ethnic group and ethnic identity which makes me maintain my ethnic language.			
<b>14.</b> Armenian history despite all the suffering Armenians experienced helps me to maintain my ethnic language.			
<b>15.</b> The democratic atmosphere in Jordan allows Jordanian from different roots and colors to learn languages they wish.			
<b>16.</b> The educational policy in Jordan encourages ethnic groups to learn grandparents' language side by side with mainstream language (Arabic).			
<b>17.</b> Facilities provided by the Jordanian Government help me to maintain my ethnic language.			
<b>18.</b> The spirit of brotherhood among Jordanians from all roots and colors helps Armenians maintain their ethnic language.			

**APPENDIX E**  
**ARABIC QUESTIONNAIRE**

## استبيان دراسة صيانة اللغة بين الأرمن الأردنيون

أعزائي الأرمن....

تهدف هذه الدراسة إلى معرفة تصورات عينة الدراسة حول اللغة الأرمنية, استعمالاتها, و آرائكم نحوها حول العوامل المؤثرة في الحفاظ عليها في ظل وجود الطائفة الأرمنية في مجتمع تسوده لغة أخرى.

راجياً منكم الإجابة على أسئلة الإستبانة بكل موضوعية و دقة. علماً أنه سيتم التعامل مع البيانات بسرية تامة و لن تستخدم إلا لغايات البحث العلمي و ذلك بالاستناد إلى المادة رقم (8) من قانون الإحصاءات العامة لعام (2003).

شاكرين لكم حسن تعاونكم.

الباحثة: راندة النهار  
البريد الإلكتروني: [raedaalnahar@yahoo.com](mailto:raedaalnahar@yahoo.com)

الرجاء وضع إشارة ( X ) في المكان المناسب

المعلومات الديموغرافية:

1. مكان الإقامة:  
 أحياء مختلطة في عمان  أحياء مختلطة في أربد  أحياء مختلطة في الزرقاء

حي الأرمن في عمان  حي الأرمن في الزرقاء  حي الأرمن في أربد

2. الحالة الاجتماعية:  متزوج  أعزب  خاطب  مطلق  أرمل

3. الجنس

ذكر \_\_\_\_\_ أنثى \_\_\_\_\_

4. مكان الولادة

\_\_\_\_\_

5. تاريخ الميلاد

\_\_\_\_\_

6. التحصيل العلمي:

\_\_\_\_\_

7. ما هي المدارس التي درست بها؟

المدرسة الأرمنية  المدارس الحكومية  المدارس الخاصة غير الأرمنية

8. هل تعمل في وظيفة في الوقت الحاضر؟

نعم

لا (انتقل إلى البند 10)

إذا كانت الإجابة بنعم ما هي الوظيفة التي تشغلها؟

\_\_\_\_\_

9. هل هناك أرمن في مكان عملك؟ إذا كانت الإجابة بنعم ما هي اللغة التي تتحدث بها

إليهم؟

نعم

لا

المعلومات الخاصة بالمجتمع الأرمني

10. هل تذهب إلى الكنيسة؟

نعم \_\_\_\_\_ لا (انتقل إلى البند 12)

11. ما اسم الكنيسة التي تذهب إليها؟

\_\_\_\_\_

12. هل يوجد في الأردن مؤسسات اجتماعية (نوادي, جمعيات, كنيسة, أو مدارس) للطائفة الأرمنية؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 13 )

إذا كانت الإجابة بنعم أذكرها ؟

13. هل تذهب إلى أي من هذه المؤسسات؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 14 )

إذا كانت الإجابة بنعم أذكرها؟

14. هل تقوم أي من هذه المؤسسات بتنظيم أي نوع من النشاطات للطائفة الأرمنية؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 15 )

إذا كانت الإجابة بنعم ما هي تلك النشاطات؟

15. هل تتواجد في مناسبات أخرى للأرمن؟ ( على سبيل المثال حفلات, أعراس, لقاءات )

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 16 )

إذا كانت الإجابة بنعم ما هي تلك المناسبات؟

16. هل تلتقي بأرمن في أماكن أخرى؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 17 )

إذا كانت الإجابة بنعم ما هي الأماكن التي تلتقي بهم؟ (على سبيل المثال النوادي الرياضية, الجمعيات, المراكز الاجتماعية)

17. هل سبق و قمت بزيارة جمهورية أرمينيا ؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 18 )

إذا كانت الإجابة بنعم كم مرة؟

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كم تبقى هناك؟

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18. هل يحضر لزيارتكم ضيوف من جمهورية أرمينية؟

نعم

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لا

---

إذا كانت الإجابة بنعم كم مرة؟

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ما هي الفترة التي يقضونها في الأردن؟

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### 1: الخلفية اللغوية و المقدرة اللغوية

الخلفية اللغوية

1.1 ما هي اللغة المستخدمة في المنزل أثناء طفولتك؟

دائماً الأرمينية	غالبا الأرمينية	اللغتين العربية و الأرمينية	غالبا العربية	دائماً العربية	أخرى

1.2 ما هي أول لغة تعلمتها أثناء فترة ترعرك (حتى عمر 14)؟

أخرى

اللغة العربية

اللغة الأرمينية

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1.3 ما هي اللغة المستخدمة في منزلك في الوقت الحالي؟

دائماً الأرمينية	غالبا الأرمينية	اللغتين العربية و الأرمينية	غالبا العربية	دائماً العربية	أخرى

1.4 ما هي اللغات التي تتحدثها؟

أخرى

اللغة الإيطالية

اللغة الفرنسية

اللغة التركية

اللغة الانجليزية

### القدرات اللغوية

قليلًا	لا	نعم	
			هل تفهم أي محادثة باللغة الأرمنية؟
			هل بإمكانك أن تتناقش مع شخص باللغة الأرمنية؟
			هل بإمكانك القراءة باللغة الأرمنية؟
			هل بإمكانك الكتابة باللغة الأرمنية؟
			هل تفهم أي محادثة باللغة العربية؟
			هل بإمكانك أن تتناقش مع شخص باللغة العربية؟
			هل بإمكانك القراءة باللغة العربية؟
			هل بإمكانك الكتابة باللغة العربية؟

## 2: الاستخدامات اللغوية

### البيت و العائلة

2.1 بأي لغة تتحدث مع أقاربك حول مواضيع الحياة المختلفة وما اللغة التي يتحدثون بها إليك:

الأرمنية	العربية	اللغتين العربية و الأرمنية	أخرى
			والدك
			والدتك
			زوجك/زوجتك
			أطفالك
			أخاك الأكبر سنًا
			أختك الأكبر سنًا
			أخاك الأصغر سنًا
			أختك الأصغر سنًا
			أجدادك
			خالاتك و أخوالك
			أعمامك و عماتك
			أولاد خالك/ خالتك
			أولاد عمك/ عمتك
			أولاد خالك/ خالتك

### أماكن العبادة (الكنيسة)

2.2 ما هي اللغة المستخدمة في الكنيسة؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.3 بأي لغة يتحدث معكم رجل الدين؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.4 بأي لغة تتحدث أنت مع رجل الدين؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.5 عند الانتهاء من الكنيسة بأي لغة يتحدث بها الأرمن مع بعضهم البعض؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.6 بأي لغة تتحدث أنت عندما تلتقي مع أصدقائك في أماكن العبادة؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### أماكن التعليم (المدرسة)

#### 2.7 في المدرسة، بأي لغة تتحدث مع مدرسك في الصف في المرحلة الابتدائية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.8 في المدرسة، بأي لغة تتحدث مع مدرسك في الصف في المرحلة الإعدادية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.9 في المدرسة، بأي لغة تتحدث مع مدرسك في الصف في المرحلة الثانوية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.10 ما هي اللغة التي كنت تستخدمها في ساحة المدرسة مع زملائك في المرحلة الابتدائية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.11 ما هي اللغة التي كنت تستخدمها في ساحة المدرسة مع زملائك في المرحلة الإعدادية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.12 ما هي اللغة التي كنت تستخدمها في ساحة المدرسة مع زملائك في المرحلة الثانوية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### الجيران

#### 2.13 أي لغة تتحدث مع جيرانك؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

#### 2.14 بأي لغة تتحدث مع أصدقائك في مكان السكن؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

الاستخدامات اللغوية في المؤسسات والمناسبات و اللقاءات الاجتماعية ( الأعراس و الاحتفالات)

2.15 بأي لغة تتحدث مع الأعضاء في النوادي الأرمنية؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.16 بأي لغة تتحدث أثناء المناسبات و اللقاءات الاجتماعية للأرمن؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.17 بأي لغة تتحدث مع زملائك الارمن في أماكن العمل.

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

الاستخدامات اللغوية في مجال الإعلام

2.18 بأي لغة تقرأ الصحف؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.19 بأي لغة تستمع الى المذياع؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.20 بأي لغة تستمع الى الأشرطة و الـ CD ؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.21 بأي لغة تشاهد التلفاز؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.22 بأي لغة تتصفح الانترنت؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

2.23 بأي لغة تقرأ الكتب و المجلات؟

دائماً الأرمنية	غالباً الأرمنية	اللغتين العربية و الأرمنية	غالباً العربية	دائماً العربية	أخرى

### 2.24 ما هي اللغة التي تستخدمها في المواقف التالية :

أخرى	دائماً العربية	غالباً العربية	اللغتين العربية والأرمنية	غالباً الأرمنية	دائماً الأرمنية	
						عندما تكون غاضباً
						عند الاعتذار
						قول نكتة
						تتحدث مع نفسك
						تصلي لوحدك
						تحلم

### 3 : الاتجاهات اللغوية

#### 3.1 برأيك ما هي اللغة الأكثر جمالاً؟

اللغة الأرمنية  اللغة العربية  أخرى \_\_\_\_\_

#### 3.2 ما هي اللغة الأكثر فائدة؟

اللغة الأرمنية  اللغة العربية  أخرى \_\_\_\_\_

#### 3.3 ما هي اللغة التي تحب أن تكون لغة التعليم في مدرستك؟

اللغة الأرمنية  اللغة العربية  أخرى \_\_\_\_\_

#### 3.4 باعتقادك ما هي اللغة التي تعبر بها عن أفكارك و مشاعرك بشكل أفضل (اللغة الأرمنية أم العربية)؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 3.5 )

إذا كانت الإجابة بنعم, لماذا؟

\_\_\_\_\_

#### 3.5 هل تعتقد أن التحدث باللغة الأرمنية أمر مهم لك؟

نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 3.6 )

إذا كانت الإجابة بنعم أذكر لماذا؟

\_\_\_\_\_

\_\_\_\_\_

3.6 هل تعتقد أن التحدث باللغة العربية أمر مهم لك؟  
 نعم \_\_\_\_\_ لا \_\_\_\_\_ ( انتقل إلى البند 3.7 )

إذا كانت الإجابة بنعم أذكر لماذا؟

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3.7 باعتقادك هل يجب على الأرمني التحدث باللغة الأرمنية ليعتبر أرمنياً حقيقياً؟

3.8 هل هناك قواعد في المنزل تجبرك على التحدث باللغة الأرمنية فقط ؟  
 نعم \_\_\_\_\_ لا \_\_\_\_\_ (انتقل إلى البند 3.9)

إذا كانت الإجابة بنعم فهل تلتزم دائماً بهذه القواعد؟ و لماذا؟

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3.9 هل اللغة الارمنية في طريقها الى الزوال في منزلك؟  
 نعم \_\_\_\_\_ لا \_\_\_\_\_

3.10 ما رأيك بالأرمن الذين لا يجيدون استخدام اللغة الأرمنية؟

الآن نتحدث عن الأمور الواجب فعلها للمحافظة على اللغة الأرمنية قوية:  
 3.11 ما هي برأيك أفضل الأساليب لمساعدة الأطفال في تعلم اللغة الأرمنية و المحافظة عليها؟

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#### 4: العوامل التي ساعدت على المحافظة على اللغة الأرمنية

##### 4.1 ما هي العوامل التي ساعدت على المحافظة على اللغة الأرمنية:

3	2	1	
لا أوافق بتاتاً	غير متأكد	أوافق جداً	
			1. بيتي الأرمني يساعدني على المحافظة على لغتي الأرمنية.
			2. وجود أبوين أرمنيين يساعدني على المحافظة على لغتي الأرمنية.
			3. وجود جدي أو جديتي الأرمنية يساعدني على المحافظة على لغتي الأرمنية.
			4. وجود الأقارب الأرمن في مناطق سكن قريبة يساعدني على المحافظة على لغتي الأرمنية.
			5. الزيارات من و إلى أرمينيا تجعلني أحافظ على اللغة الأرمنية.
			6. زواج الأرمن من الأرمن يساعد على المحافظة على اللغة الأرمنية.
			7. انعزال الأرمن عن الآخرين سواء في أماكن سكنهم، عملهم، تعلمهم...الخ يساعد الأرمن على المحافظة على لغتهم الأرمنية.
			8. الكنيسة الأرمنية تساعد على المحافظة على اللغة الأرمنية.
			9. المدرسة الأرمنية تساعد على المحافظة على اللغة الأرمنية.
			10. النادي الأرمني يساعد على المحافظة على اللغة الأرمنية.
			11. العمل في مؤسسات أو أماكن عمل أرمينية يساعدني على المحافظة على لغتي الأرمنية.
			12. الزعماء الأرمنيين الروحيين و الاجتماعيين لهم دور في المحافظة على اللغة الأرمنية.
			13. افتخاري بأصلي و هوية أجدادي الأرمنية تجعلني أحافظ على لغتي الأرمنية.
			14. التاريخ الأرمني بما فيه من معاناة يعمل على أن يحافظ الأرمني على لغته.
			15. الجو الديمقراطي في الأردن يعطي الحرية للأردنيين من كافة المنابت و الأصول في تعلم اللغات التي يرغبونها .
			16. السياسة التعليمية في الأردن تشجع أبناء الأقليات تعلم لغات الأجداد جنباً إلى جنب مع تعلم اللغة العربية.
			17. التسهيلات المقدمة من الحكومة الأردنية تساعدني على المحافظة على لغتي الأرمنية.
			18. روح المحبة و التأخي السائدة بين الأردنيين من كافة المنابت و الأصول تساعد الأرمن على المحافظة على لغتهم.

**APPENDIX F**  
**LIST OF JURORS**

## LIST OF JURORS

<u>No.</u>	<u>Name</u>	<u>University</u>	<u>Rank</u>	<u>Major</u>
1.	Dr. Riyad Hussein	Middle East University for Graduate Studies	Professor	Applied linguistics
2.	Dr. Mahmoud Kanakri	Al al-Bayt University	Professor	Linguistics (Syntax)
3.	Dr. Jawdat Sa'ada	Middle East University for Graduate Studies	Professor	Education Philosophy
4.	Dr. Mahmood Al-Khatib	Jordan University of Science and Technology	Professor	Linguistics
5.	Dr. Sulaiman Al-Abbas	Al-Israa University	Professor	Linguistics
6.	Dr. Hamed Al-Hajjaj	Middle East University for Graduate Studies	Professor	Linguistics and Translation