Language Contact and the Neo-Aramaic Language of the Chaldo-Assyrians in Baghdad: A Sociolinguistic Study

الاتصال اللغوي واللغة الآرامية الحديثة للكلدوآشوريين في بغداد:

دراسة لغوية إجتماعية

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Authorization

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First and foremost, I present my thankfulness and greatest glory to Allah (SWT), the source of my strength, wisdom and joy, for His grace and every provision I needed to make this dream a reality. He who guides me step by step to where I am today.

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Dedication

I dedicate this humble effort to my beloved country, Iraq, the land where the first civilization is born. I pray for its prosperity, glory and peace.

This thesis is also dedicated to my beloved family; my parents, sisters, brother, and brothers-in-law for patiently enduring the long time I spent away from them and for their never ending support and encouragement. I also would like to dedicate my thesis to all my friends from Jordan especially (Lamees Jbarah, Reem Mansour, Mohammad Nofal, Alaa Abulrab and Manar Al-Louzi); to my friends from Iraq especially (Lina Sidiq, Ninos Sergon, Noor Fouad, Sarah Sami and Noor Sabah); to my Assyrian friends (Vevian and Mr.Albert); and to many other friends whose names I cannot list due to the limit of space.

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Language Contact and the Neo-Aramaic Language of the Chaldo-Assyrians in Baghdad:

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Abstract

This study aimed at investigating the language situation among the Chaldo-Assyrians in Baghdad. The study attempted to answer the following questions: In what domains do the Chaldo-Assyrians of Baghdad use Neo-Aramaic and Arabic? What are their attitudes towards both languages?What factors are involved in using both Neo-Aramaic language and Arabic among the Chaldo-Assyrians of Baghdad?.To achieve the goal of this study, the researcher selected a sample that consisted of (135) Chaldo-Assyrians of different age, gender and educational background. Instruments used in this study were community profile, interviews, and a questionnaire which comprised three different areas: domains of language use, language attitudes and factors that have led to the use and maintenance of the Neo-Aramaic

language. The researcher concluded that the Chaldo-Assyrians in Baghdad used and maintained their ethnic language throughout thousands of years despite the long contact with the majority language (Arabic) in Baghdad. Also, they used Neo-Aramaic in different domains mainly at home, in religious settings and in their inner speech; and used it side by side with Arabic in many other social domains such as neighborhood, place of work, media and other public places. The study revealed that the attitudes of the Chaldo-Assyrians towards Neo-Aramaic (Syriac) and Arabic were highly positive. On the other hand, the study pointed out some factors that supported the use of Neo-Aramaic and Arabic. These factors were: the habitual use of Neo-Aramaic at home and in religious settings, their positive attitudes towards their ethnic language, internal marriages, tightly-knit community and the roles of religious and political leaders and institutions in supporting the use of Neo-Aramaic. As for Arabic, they considered it as the language of the majority and the official language of the state and therefore they used it necessarily for social, educational and economic purposes. Finally, the researcher recommended conducting similar studies on other ethnic groups in Baghdad like Turkumans, Kurds, Armenians and Sabians.

الاتصال اللغوي واللغة الآرامية الحديثة للكلدوآشوريين في بغداد:

دراسة لغوية إجتماعية

إعداد

طيبة عبدالكريم العبيدي

بإشراف

أ.د بدر سعيد دويك

الملخص

تناولت هذه الدراسة الوضع اللغوي للكلدوآشوريين القاطنين في بغداد وحاولت الإجابة عن الأسئلة التالية: في أي المجالات والأطر يستخدم الكلدوآشوريون في بغداد اللغة الآرامية الحديثة والعربية؟ ما هي اتجاهاتهم وآراؤهم نحو اللغتين؟ ما هي العوامل التي تدعم استخدام اللغة الآرامية الحديثة والعربية على حد سواء؟ وللإجابة عن هذه الأسئلة اختارت الباحثة عينة من هذا المجتمع تألفت من (135) كلدوآشوري من مختلف الأعمار والأجناس والمستوى التعليمي و استخدمت الباحثة ثلاث أدوات لجمع المعلومات وهي بناء صورة جانبية عن المجتمع وإجراء مقابلات وتصميم أستبانة تم توزيعها على أفراد العينة وذلك للإجابة على الأسئلة المتعلقة بالمجالات التالية : مجالات إستخدامات اللغة الآرامية الحديثة, الاتجاهات اللغوية وكذلك العوامل التي ساعدت الكلدوآشوريين على المحافظة على لغتهم. وخلصت الباحثة إلى أن الكلدوآشوريين في بغداد استخدموا وحافظوا على لغتهم العرقية خلال آلاف السنين على الرغم من الاتصال الطويل مع لغة الأغلبية (اللغة العربية) وأنهم يستخدمون لغتهم بشكل رئيسي في المنزل وفي أماكن العبادة وفي تعبيرهم العاطفي عن الذات و أنهم

يستخدمونها جنباً إلى جنب مع اللغة العربية في أغلبية الميادين الأخرى مثل : الحي و أماكن العمل و وسائل الإعلام وأماكن عامة أخرى. وبينت الدراسة أن لديهم اتجاهات وآراء لغوية إيجابية عالية نحو اللغتين ومن ناحية أخرى أشارت الدراسة إلى وجود بعض العوامل التي تدعم استخدام اللغة الآرامية الحديثة والعربية , وهذه العوامل هي: الاستخدام اليومي للغة الآرامية الحديثة في مواطن مختلفة في المنزل وفي أماكن العبادة والآراء الإيجابية نحو لغتهم العرقية و الزواج الداخلي والمجتمع المتماسك ودور القيادات والجمعيات السياسية والدينية في دعم استخدام اللغة الآرامية الحديثة. أما بالنسبة للغة العربية فأنهم يعتبرونها لغة الأغلبية واللغة الرسمية للدولة وبذلك فإنهم يستخدمونها بشكل ضروري لأغراض اجتماعية وتعليمية و اقتصادية. وفي النهاية أوصت الباحثة إجراء دراسات مماثلة عن مجموعات عرقية أخرى في بغداد مثل التركمان والأكراد والأرمن و الصابئة.

Chapter One

Introduction

1.0 Introduction

This chapter casts light on the study in general. It begins with the background of the study. Then it describes the Assyrian community in Iraq. It also elaborates on the statement of the problem, objectives of the study, research questions, significance, and limitations of the study and finally, it ends with the definition of terms.

1.1 Background of the Study

One of the central concerns of sociolinguists has been the situation of minority languages which for various reasons are in danger of disappearing from usage either globally or locally.

Ethnic languages are important components to many minority ethnic groups because they are symbols that identify a person with certain ethnic features. Spolsky (1998) referred to the role of language in establishing social identity and said that "most ethnic groups believe that their language is the best medium for preserving and expressing their traditions" (p.57). Many studies were conducted to investigate the languages of indigenous minority groups in many places around the world. Researchers scrutinized ethnic

loyalty and described the usage and attitude of ethnic minorities towards languages such as Quechua language in Peru, (Von Gleich & Wolck, 2004), and Arabic language in Palestine (Dweik and Kittaneh 2011) and the Assyrian language in the diaspora (Odisho ,1999 and McClure , 2001).

There is evidence from a number of sociolinguistic studies performed all over the world that when languages are in contact, the powerful language dominates and the other language may be replaced or the two languages are used side by side in a diglossic relationship (Fishman, 1989).

1.1.1The Assyrians of Iraq: Who are they?

Assyrians are the descendants of the ancient Aramean-speaking population of northern Mesopotamia, which adopted Christianity in the first century A.D. and pioneered this religion in the area. Currently Assyrian communities exist almost in every Near Eastern country including Iran, in major cities of Iraq (Mosul, Duhok, and Baghdad), Syria, Turkey, and Armenia. Furthermore, the name Assyrians according to Nissan (2002) embodies the collective ethnicity of Aramean-speaking Christians and includes the primary religious groups under one Assyrian nation which existed long time before Christianity.

According to Stafford (2006) Assyrians are " Semitic people who had migrated from southern Mesopotamia after the fall of Ur...and their power was felt all over the Middle East and Near East...but the heart of their country

was the Tigris plain between Nineveh and Assur" (p. 15). Assyria which is a kingdom in northern Mesopotamia (modern Iraq) began around 1350 BC. At its height (730-650 BC), the Assyrian empire controlled the Middle East from the Gulf to Egypt, but it collapsed in 612 BC.

According to AINA, (2004) (Assyrian International News Agency) Chaldo-Assyrians constitute the third largest ethnic group in Iraq estimating between 1.5-2 million people. Moreover, the Assyrians or Chaldo-Assyrians have recently gained their recognition by the Iraqi government as a people who enjoy their ethnic and political rights and are challenged to incorporate into the political platform. In October 2003, a Conference was held in Baghdad among Chaldean, Assyrian and Syriac groups ended up with one unified national appellation for the different sects of Assyrians. They agreed on the "Chaldo-Assyrian" designation as a name which refers to the Assyrian people and also agreed on the appellation of "Syriac" to designate their language that was incorporated in the Constitution.

Assyrians of Iraq are called Chaldo-Assyrians because most of them belong to the Chaldean Church. Petrosian (2006) referred to the Assyrian Democratic Movement (ADM) which adopted the new name of Assyrians in 2003, the name which was in line with the Iraqi draft constitution. For the Assyrians of Iraq, the term "Chaldo-Assyrian" is an attempt to avoid "any

external influences, which attempt to aggravate the domestic discourse on the nation's name" (p. 118).

The adoption of the term Chaldo-Assyrian came up with the majority of votes at the congress in October 2003 in Baghdad in order to "make it easier for the Assyrians to draft and implement an Assyrian autonomy. Parpola, (2006 p.118) mentioned that "the name Chaldo-Assyrian is the best way to keep away from external influences". Bet-Alkhas (2004) in his article noted the confusion of the Chaldo-Assyrian term when it received a consensus by most of the Assyrian parties in 2003 because the name was given a satisfaction and it was praised as it represented a mechanism of unity among all Assyrians of Iraq who were from various religious confessions and trends. He added that it received a rejection from other parties because the name had a source of historic inaccuracies. However, Parpola (2006) stated that the name which was included in the Iraqi constitution had had favorable acceptance among many Assyrians.

1.2   Statement of the Problem

When two or more languages come into contact in any country in the world, one of which will have impact on the other and will make some changes in the use and status for both languages. Therefore, the researcher decided to explore the aboriginal language of the Chaldo-Assyrian minority in Baghdad,

which came into contact with the majority language (Arabic) and investigate how the Chaldo-Assyrians use both languages.

1.3 Objectives of the Study

This study aims to examine the language situation among the Chaldo-Assyrians in Baghdad. It described the languages which are being used by them in different domains, and their attitudes towards their ethnic language (Neo-Aramaic or Syriac) and towards the language of the majority (Arabic). It also uncovers the factors that help them to maintain their ethnic language side by side with the language of the majority.

1.4   Questions of the Study

The study attempts to answer the following questions:

1-   In what domains do the Chaldo-Assyrians of Baghdad use Neo-Aramaic (Syriac) and Arabic?

2-   What are their attitudes towards both languages?

3-   What factors are involved in using both Neo-Aramaic (Syriac) language and Arabic among the Chaldo-Assyrians of Baghdad?

1.5   Significance of the Study:

Although there are a lot of investigations that have dealt with the minority languages in the Middle East, few studies have focused on the status of the aboriginal languages when they are in contact with a majority language such as Arabic in Baghdad. Although there are studies that have dealt with the Assyrian minority language in the diaspora, few have focused on the status of the Chaldo-Assyrians in the homeland precisely in Baghdad-Iraq. Some researchers treated Assyrians as any other minority situation in the world and many others did not trace the historical and political issues attached to the language in the homeland.

Few studies so far have dealt extensively with the factors that play a role in preserving the Neo-Aramaic language in Baghdad. The present study aims to fill this gap. In particular, it aims at finding the factors that helped the Neo-Aramaic language to survive over thousands of years in Baghdad.

This study is expected to help other researchers who want to conduct studies about similar topics. In addition, this work may be very helpful for teachers and parents since it may encourage them to play an effective role in enhancing the ethnic identity among younger generations.

1.6 Limitations and Limits of the Study:

The study is conducted in Amman and in Baghdad in the period between the second semester 2011-2012 and the first semester 2012-2013. Result of the study cannot be generalized to all Chaldo-Assyrians in Baghdad because the findings are limited to the sample that is not large enough to cover all the Chaldo-Assyrians in Baghdad.

1.7 Definition of Terms

Language contact can be defined as a situation where two or more languages are spoken in some domains by certain groups who speak different languages and in one way or another they affect each other.

The Chaldo-Assyrian community of Baghdad can be defined as people whose ancestors are traced back to the Ancient Assyrians, the old indigenous people of Mesopotamia, Iraq, and they still live there preserving their culture, religion and traditions throughout many years. They are now one of the minority groups that reside in Baghdad. They have common ethnic language (Syriac or Aramaic to some scholars) and share common ethnic identity, culture and religion that predate the Arabization of the Near East. Their main religion is Christianity and they are divided according to their different religious denominations and the Church to which they belong such as Chaldeans, Assyrians (Athors), Syriac Orthodox, etc.

Neo-Aramaic language can be defined as the language which is spoken by the Chaldo-Assyrians and it is linguistically traced back to Old Aramaic which was once the lingua franca that dominated the region from the 11th century B.C. with no real linguistic challenge until the advent of Islam in the 7th century A.D. It is the main language for Chaldo-Assyrians thathave different (Neo-Aramaic) dialects spoken by different sects of Chaldo-Assyrians like (Assyrian Neo-Aramaic dialect) and (Chaldean Neo-Aramaic) (Beyer, 1986).Concerning the designation of the current spoken language of the Chaldo-Assyrians (Neo-Aramaic), the researcher,from now on, will use the term (Syriac) through the rest of the thesis to be more determined.

Chapter Two

Review of Literature

2.0 Introduction

This chapter covers some theoretical literature that deals with the Assyrian historical, religious and linguistic background and it also discusses language contact, language maintenance and language choice among ethnic groups in the Middle East and the world at large. Then the chapter ends with a brief description of empirical studies that are related to the issue under discussion.

2.1 Review of Theoretical Literature

2.1.1 The Historical, Religious and Linguistic Background of the Assyrians of Iraq

2.1.1.1 Historical Background of the Assyrians of Iraq

Stafford (2006) has traced the historical development of Assyrians through centuries of suffering from suppression and discrimination by the dominant majorities in their homeland. He has pointed out that they tried for decades to call for their recognition; to possess a separate state that belongs to their nation and to retain their rights.

There is no reason to think that the Assyrian people have disappeared.

Yildiz (1999) has stated that:

> after the fall of the Neo-Assyrian empire (614-610), its inhabitants went on living and practicing the Assyrian religion, which is already proof of the on-going existence of the people. It is well-known that Assyrian cultural life was infinitely superior to that of its neighboring countries, and included a literary production (p. 17).

The Assyrians have experienced a series of conquests and invasions and were subjected to what Parpola (2004) reported " endless persecutions and massacres, first at the hands of the Romans, then at the hands of the Sassaian Persians, and most recently at the hands of Arabs, Kurds and Turks" (p. 21). He has pointed out that these suppressions helped dwindle the number of Assyrians from an estimated 20 million or more in the ancient time to less than two millions today.

According to Yildiz(1999) and Parpola (2004), without these persecutions the Assyrians would not have preserved their ethnic identity. Conquest after conquest, their stock has remained unchanged, and those conquerors have assimilated themselves into the Assyrians. The Assyrian religion and the church have been the safe-keepers of their traditions, culture and language. Liturgical-cultural heritage confirmed this characteristic. Besides, Parpola (2004) has stated that "oppressed and persecuted ethnic minorities may develop stronger identities than undisturbed" (p. 7).

After the termination of British mandate and establishing the newly Iraq state in 1933, the Assyrians have felt disappointed by the British mandate because they have broken their promise to give them an independent autonomous Assyrian state within the Iraqi state, similar to the Kurdish autonomy. The World Directory of Minoritiesand Indigenous Peoples (2008) has stated that after Iraqi independence in 1933,a series of massacres have been committed by the Iraqi army, which caused mass-migrations from Mosul to America and to Baghdad. Ethnic and religious violence and regional and political tensions also have triggered them to leave Iraq. It is also reported that 300,000 Assyrian followers of the Chaldean Catholic sect have settled in Baghdad. Until the 1950s, Chaldean Catholics have mostly settled in Mosul. In 1932, 70 percent of Assyrian Christians of all denominations have lived there, but by 1957, only 47 percent have remained.

Petrosian (2006) has stated that the Iraqi Ba'ath regime has started in 1977 to show actual preferential attitude towards the Chaldean Church and he has added that:

> Chaldean church flourished and strengthened its positions: new churches and religious schools were being built in larger cities....despite the preferential policy towards the Chaldean, never did the government of Iraq recognize Assyrians as anything other than a religious minority...this was the first…attempt to deny the national existence of the Assyrians in modern Iraqi history (pp. 126-127).

Moreover, successive losses suffered by Assyrian community of Iraq have continued, Iran-Iraq war, Kuwait invasion, the 1980's Anfal and Arabization campaigns of Saddam Hussein have taken a great toll and have caused numerous losses in the number of Assyrians and drove them to move and settle in diaspora such as the United States, Europe, and elsewhere. Besides, the 2003 war in Iraq has caused many Assyrians move to Jordan, Syria, Sweden and elsewhere.

2.1.1.2 Religious Background of the Assyrians of Iraq

The first Assyrian religion is Ashurism derived from Ashur, the Assyrian supreme god. In the first century A.D. . Assyrians were the first nation to convert to Christianity. The Assyrian nation according to Bohac (2010) is divided on religious grounds into three subgroups:

1- Nestorians: Assyrians who belong to the Assyrian Church of the east.

2- Chaldeans: Assyrians who belong to the Chaldean Catholic Church.

3- Syriacs: Assyrians who belong to the Syriac Orthodox Church (Jacobites) and the Syriac Catholic Church.

Therefore, all of the Assyrians in Iraq are Christians and they are divided basically into the three religious denominations that are mentioned

above. Moreover, Nestorians (Assyrians) have faced several massacres in the 1930's which have caused massive Nestorian emigration to the West. Consequently, Chaldean Catholics have become the largest Christian group in Iraq (Bohac, 2010).

According to McClure (2001) ethnic group membership of the Assyrians can be signaled in the homeland and diaspora by two dimensions: religion and mother tongue. He has stated that:

> to be considered a member of the ethnic group, a person must, first, be a Christian, and second, a native speaker of a Neo-Aramaic language or dialect. In the Middle East where the Christian Assyrians are a very small minority in a mostly Muslim world, it is their Christianity that is perhaps their most salient characteristic. In diaspora in a mostly Christian world, it is their mother tongue that most clearly distinguishes them (p. 109).

2.1.1.3 The Linguistic Background of Assyrians of Iraq

The Assyrians of Iraq speak Arabic too, which is the official and dominant language that came into contact after the advent of Islam and the Muslim people spread northwards, carrying out the teachings of the prophet. Assyrians are now one of the minority communities in Iraq after a long-historical existence predating Islam.

In 1933 and after the termination of the British mandate, Arabic became the official language in the Iraqi constitution in. More recently, the

new Iraqi Constitution declared Arabic as the official language to be used in all governmental institutions and to be taught at schools and universities.

In 2005, the Syriac language was recognized as an ethnic language and was declared officially in the New Iraqi Constitution. It is regarded as the Classical language that has various varieties just like the Classical Arabic (Fusḥā) along with its varieties , i.e. Tunisian Arabic variety, Jordanian Arabic variety etc.

The Syriac is the written form of one of the Aramaic dialects, whose root goes back to the Old Aramaic which was once the lingua franca in the Near Eastern region. Syriac has appeared in the first century at the advent of Christianity when the Aramaic-speaking people have changed the name of their language to distinguish themselves from those pagan Assyrians who spoke Aramaic dialects too. It has been then the language of most Christian Churches and the language of religious philosophy in the Fertile Crescent region (Kazanchi, 2010).

According to Abda (2000) and Sadeq & Younes (2008) Syriac language was used as a literary language among Aramaic-speaking people in a city named Edessa before and after the Christian era all over Mesopotamia and the Middle East.

Similarly, Kiraz (2012) has mentioned the Syriac language adding that:

> Syriac is a dialect of Aramaic with a literature spanning from the 3rd or 4th century until the present day. The earliest examples of writing come from the area of Edessa and its surroundings in Mesopotamia..... Later, Syriac expanded beyond this geographical area to become the main medium of writing for most Christians of the Middle East (p.1).

After the advent of Christianity, Syriac language spread throughout the Fertile Crescent. However, due to the dogmatic controversies arose among the Christian Churches and due to the isolation caused by such controversies, Syriac language is divided into Eastern and Western. This division bases on the dividing line of Euphrates, East and West. Those two dialects also have received several developments into different varieties (Abda, 2000).

Aramaic language is one of the Semitic languages which has dominated the Fertile Crescent and the Arabian Peninsula. Aramaic language appeared in the land of the Assyrian Empire in the ancient times due to the mass deportation of Arameans to Assyria. Accordingly, Assyria was a bilingual nation. Yildiz (1999) reviewed in his study a linguistic history of the Assyrians and stated that Aramaic has been spoken side by side which has come into contact with Assyrian. He has added that "the spread of Aramaic throughout the Assyrian empire was mainly due to...the simplicity of the language itself, as well as...the large-scale deportation of Arameans to Assyria

between the 9th and 8th centuries BC." (p.20). Gradually, the Assyrian people replaced their mother tongue (Akkadian) with Aramaic (Neo-Aramaic) and became the only language spoken in Assyria and outside the Assyrian land.

After the adoption of the new religion (Christianity) by the Arameans, who were under the Assyrian Empire rule, a new dialect of Aramaic language emerged and soon later developed into new name (Syriac) in order to distinguish its speakers from those who are not Christians (Assyrians) whose language is Aramaic as well.

The Syriac language started to outspread by the missionary campaigns that were held throughout the Middle Eastern region as far as Egypt and Persia, later, imposing itself over the mother tongue (Aramaic language) and became the official and liturgical language for many Eastern and Western Christian Churches. In addition to that, after the Christianity expansion in Iraq, Arameans were called as Syriac , probably, claiming that it is originally derived from (Assyria)/(Assur) that has come from Iraqi Nineveh city, (Matar, 2000).

The Syriac language flourished and took a major role in contributing to the development of Islamic-Arabic cultural civilization in Baghdad especially during the Abbassid period where many scientific books were translated from Greek and Persian into Syriac and Arabic. The Assyrians had a major role in

bridging Greek philosophies and knowledge into Arabic through Syriac translation services in multiple disciplines. One of the prominent Syriac Christian translators at that time was Hunain Bin-Isaac a physician who translated tens of books in philosophy, logic and mostly in medicine from Greek into Arabic and Syriac. Old Syriac translations and the Syriac literary productions made a significant contribution to the Arabs. This relationship between Syriac and Arabic was a strong one as they both stood side by side during the course of the historical development of the Islamic-Arabic Civilization making significant contributions to the scientific and social progress of mankind in such fields as religion, philosophy, and the sciences in general, as well as in politics and administration.(Matveev, 1989).

According to Matar (2000) after the fall of Baghdad by the Mongol which ended the Abbassid Caliphate in Mesopotamia, recently Iraq, the Syriac language was declined because of many ordeals that faced the Syriac-speaking people (Assyrians) including the massacres committed by Mongols, Turks, Kurds, etc..which affected the Syriac language and its speakers. He added that gradually by the course of time, a new dialect emerged which was derived from Eastern Syriac language, namely (the Syriac 'Sourith') which is a spoken dialect that has continued to be used by the Assyrians or Chaldo-Assyrians in Iraq up to the present.

By the independence of Iraq in 1968, the Assyrians were allowed to open private schools to teach Syriac language. Later, in 1970, the Iraqi government approved establishing a separate department for Syriac language in the Iraqi Academy of Sciences in Baghdad along with other departments like Arabic and Kurdish languages. Many primary and secondary schools which teach Syriac language have been established in Iraq especially in Northern Iraq since 1991 and in 2004 the Iraqi government opened a separate department of Syriac language at Baghdad University. (Matar, 2000)

Several scholars and researchers referred to the current spoken dialect of Assyrians in Iraq and gave different names to it like Al-Bazi (2011), Matar (2000), Abda (2000) and Odisho (1999).

Al-Bazi (2011) tried to prove linguistically that the current Assyrian dialect was merely a mixture of ancient Aramaic language with some Assyrian, Babylonian and Sumerian dialects, spoken by the old people of Iraq, that developed into a language called "Sorith" namely (Chaldo-Syrio-Assyrian). Matar (2000) and Abda (2000) mentioned that the current language spoken by Assyrians in Iraq and was called (Syriac or Neo-Syriac) or (Sorith/Sawadia) influenced by the Aramaic, old Assyrian, Babylonian and Sumerian languages. Odisho (1999) examined the language maintenance

among the Assyrian immigrants in USA and named the language as (Assyrian Neo-Aramaic language) attributing it to the Old Aramaic language.

Many scholars attempted to establish links between the terms (Syriac) and (Assyrian) and more frequently between (Syria) and (Assyria). Rollinger (2006) and Frye (1992) elaborated on the linguistic connection between the terms (Syria) and (Assyria). They stated that Assyria and Syria were mostly free variants in classical Greek and Latin texts. Frye (1992) has stated that the Greeks began to distinguish between (Syria) which was equal to Levant and (Assyria) which was equal to Mesopotamia. He added that "the Aramaic language spoken and written all over the Fertile Crescent came to be called Syriac in the West or Assyrian in the East" (p. 283). Rollinger (2006) reported that this relationship between the two terms was interchangeable at a time when the Greeks established closer contacts with Assyria and played a major role in the linguistic change of the terms Assyrian and Assyria and omitted the initial vowel which was not a feature of classical Greek phonology.

2.1.2 Language Contact

Language contact refers to the use of two or more languages alternately by the same persons, and the individuals who use language are thus the focus of contact.

Winford (2003)examined different types of language contact and claimed that the different outcomes stem from different social situations. In other words, language contact phenomena can be categorized and better understood by considering the situations under which they were formed. He named different contact outcomes such as language maintenance, language shift, and language creation and showed that different circumstances and differing levels of contact intensity produced slightly different linguistic results within these general outcomes.

Thomason (2001) has defined language contact simply as "the use of more than one language in the same place at the same time"(P. 1). She stated that the most common result of language contact is a change in languages in a way that one language may affect the other. She has concluded that languages in contact result in a hierarchical set of classifications that start from contact-induced language change, extreme mixture of language (represented by pidgin, creole, and bilingual mixed languages), and language death.

Hamers and Blanc (1999) have discussed the idea of sociolinguistic variations in language contact situations. They have stated that:

> in a situation of language contact the status of each language varies on the one hand as a function of the nature of intergroup relations, in particular power relations and the values and norms attached to these, and on the other hand as a function of the

> perceptions that speakers form of these relations, their values
> and norms (p.172).

Wright, Holmes and Kelly (1995) have discussed the relationship between languages in contact and conflict. Language conflict can occur anywhere there is language contact, chiefly in multilingual communities. Conflict can be viewed as a form of contact or as a complementary model to the language contact model because "language conflict arises from the confrontation of differing standards, values, attitude structures and strongly influences identity image…" (p.67). They stated that:

> Most contact between ethnic groups does not occur in context
> of peaceful, harmoniously coexisting communities. Rather,
> contact typically takes place in a context of varying degrees of
> tension, resentment and differences in opinion (p.65).

Fishman (1989) presented three resolutions considered as the outcome of languages in contact. He stated that when the immigrant language, the "intrusive" language, comes into contact with the host language" the indigenous" language will result in three possibilities. The first possibility is when the indigenous language interacts with the intrusive language then the intrusive language is lost. The second possibility or resolution happens when an indigenous language interacts with an intrusive language; here the indigenous is lost. The third and the final resolution is that when an indigenous language comes into contact with intrusive language; here both

languages are preserved or maintained. The last resolution will be the theoretical foundation of the current study where the indigenous language (i.e.Neo-Aramaic or Syriac) is used side by side with the intrusive languages mainly the current dominant language (i.e. Arabic) through its long history

Thomason & Kaufman (1988) recognized three major types of language contact situations: language maintenance, language shift and language creation. Language maintenance, applies to situations in which speakers keep their native language from generation to generation. Language shift is represented by borrowing situations and linguistic interference. They have referred to these as 'contact-induced changes' which are brought about by language shift and consequently are predicted to be affected linguistically. These result from imperfect learning during a process of language shift. The third scenario, language creation involves the creation of a new language which is clearly distinct from the languages involved in the contact such as Pigins and Creoles.

Weinreich (1974) has discussed the effect of bilingualism in a language contact situation referring to the linguistic and extra-linguistic factors that may result in changing the languages of the bilingual persons. Such exrta-linguistic factors are represented by speaker's proficiency in each language, manner of learning each language, attitudes towards each, and his ability to

keep two languages separate. He also has referred to the role of socio-cultural setting of language contact saying that "when a language-contact situation is examined in detail, the interrelation of socio-cultural conditions and linguistic phenomena is apparent" (p.83). He has cited some factors that play a major role in the choice of bilingual groups in making the language dominant for them, determined by social and linguistic habits, such factors are the usefulness of a language, its role in social advance, and its literary cultural value.

2.1.3 Language Maintenance and Shift

Many sociolinguists have been interested in the study of language maintenance and language shift.

Kloss (1966) has elaborated on some factors that determine language maintenance and language shift. He has discussed some factors which help in maintaining German language in America. He has cited the following factors that may affect language maintenance:

> religio-societal insulation; time of immigration; earlier that or simultaneously with the first Anglo-Americans; existence of language islands; affiliation with denominations fostering parochial schools; pre-immigration experience with language maintenance efforts; former use as the only official tongue during pre-Anglo American period. (p. 207)

Fishman (1966) has drawn an outline for an approach dealing with the immigrants in the United States. He has shown how the immigrants maintained their linguistic and cultural heritage and has pointed out that language maintenance and language shift as a field of inquiry " is concerned with the relationship between change and stability in habitual language use, on the one hand, and ongoing psychological, social or cultural processes on the other, when populations differing in language are in contact with each other" (p.424).

Weinreich (1974) has asserted that when studying language maintenance and shift, it is necessary to detect external pressures which result in the choice of language, determine how well a minority language is learned at the community and define the influence of the majority group on the minority language preservation. He also has pointed out to the term language loyalty (in terms of maintenance) and language shift. He has defined language loyalty as a "principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist changes in…their language" (p.99). He has added that some ethnic groups keep using their mother tongue because "it becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood" (p. 100). Furthermore, he has defined

language shift as "the change away from the habitual use of one language to that of another" (p.106). He has suggested that the shift in language use is an evidence of the dominance of one language over another. He has referred to the dominance here in contact situations as it is measured according to several criteria which have been proposed by him such as: usefulness of communication, emotional involvement, function in social advance, and literary-cultural value.

Ferguson (1981) has defined language maintenance as "the preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language" (p.530). To the contrary, he has considered language shift as "the change in regular use or mother-tongue status of one language to another in a speech community" (p.530).

Clyne (1982) has highlighted the importance of grandparents in mother tongue maintenance. He has 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.

Ferguson and Fishman (1986) have stated that the indigenous groups sometimes maintain their languages and do not rapidly change into the dominant or conquering language:

> Subordinate groups, who are indigenous at the time of contact, either through colonization as in the case of American Indians through annexation as in the case of the Chicanos in the U.S. South-West, are unlikely to change rapidly (p. 494).

Fishman (1991) has described the role of various institutions in language maintenance within an ethnolinguistic community, such as language schools, libraries, print and broadcast media, religious congregations, social clubs and ethnic restaurants and shops. He has elaborated a key point on the role of the family or home domain in maintaining or losing of their ethnic language. For the language to be maintained, it needs to be passed on to, and acquired by, each successive generation. Because language is tied not only to communication with family but to cultural identity as well, it is often parents who decide to teach their mother tongue to their children.

Downes (1998) has discussed some factors that led to language maintenance. He mentioned the domain allocation factor; Downes stated that "A wide range of domains means that a wide variety of areas of life can be led in that language."(p.62). He also discussed the ethno-cultural factors where he

asserted that "maintenance is favored if the ethno-cultural group values its language as the vehicle of a highly prized culture or way of life."(p.64)

On the other hand, Downes has elaborated on the idea of language shift and language death; he has stated that "in situations of unstable bilingualism when certain social conditions obtain, languages can become the mother tongues of shrinking speech communities."(p.27). He also has talked about a number of ways in which a language can disappear; he has explained that a language can die in cases of genocide, or if this language is repressed. Downes has asserted that the most common situation of language shift is "gradual language loss; in which a population shifts languages over generations."(p.27).

Going back to the subject of home domain role in preserving or abandoning languages, some scholars asserted that it is parents, both consciously and unconsciously, create an environment that will either nurture or impair language acquisition. Clyne & Kipp (1999) note that "the home has often been cited as a key element in language maintenance—if a language is not maintained in the home domain, then it cannot be maintained elsewhere" (p. 47).

In Schrauf's (1999) study of the mother tongue maintenance in North America, settlement patterns and religious practice have been identified as one of the most important in predicting language retention. He has stated that the key factors of participating in language maintenance constitute of seven main variables such as pattern of settlement, religion, schools, festivals, homeland, marriage, and labor. Of all the related variables, he argues that religious practice is a considerable factor in minority language maintenance well into the third generation. Adding that Religious ritual can motivate deep emotional associations, Inculcated from early childhood through the medium of early development of the psyche and it may function to preserve the mother tongue in the long term.

2.1.4 Language Choice, Use, and Attitude

The sociolinguistic aspects of language choice have been investigated by many sociolinguists, using different approaches related to the patterns of language.

Spolsky (2001) has elaborated on the ethnic identity and its effects on the language choice in the multilingual societies. He has stated that "conflict over choice of language often accompanies the development of a new nation" (p.58). For instance, some ethnic groups demand some degree of autonomy to

their provinces where their ethnic language should be recognized as an official language in their own autonomous region. He has added that language in politics plays a major role in language choice and conflict as well for example sometimes political powers exercise policies which may lead to ban a certain language of minority ethnic group or may impose an extra ethnic language to all populations to increase its minority participation in the government.

Agheyisi and Fishman (1970) have suggested that there is a mentalist and behaviorist viewpoint to language attitudes. According to the mentalist view, attitudes are a "mental and neutral state of readiness which cannot be observed directly, but must be inferred from the subject's introspection"(p.181). According to behaviorism, attitudes are a dependent variable that can be statistically determined by observing actual behavior in social situations.

Fasold (1984) has observed that languages are linked with the identity and ethnicity of social groups in society. Commenting on both the behaviorist view(attitudes towards languages based on responses in actual interactions) and the mentalist view (attitudes towards languages based on an internal mental state), Fasold has observed attitudes towards languages as often reflecting ''attitudes towards members of various ethnic groups'' (p. 148).In

his analysis, Fasold has focused on the relations between high and lowvarieties of language and observes that there is a social hierarchy present in the useof such varieties in society. Analyzing a series of language-attitude tests carried out by various researchers, Fasold proposes that the high (which will be rated high in the power scale) and low (which would be rated high on solidarity scale) varieties do not always provide the expected language relations between power and solidarity scales. Fasold also has distinguished between the strategies of convergence and divergence employed by speakers of subordinate and dominant groups respectively and has stressed the importance of domains (where the low varieties are prominently used over high varieties) and participants in language choice.

Lewis (1985) has claimed 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 (2000) has stressed language choice as a result of conventions

which arise in society when the use of one particular language becomes associated with and expected in certain types of situations or spheres of activities which he calls domains. Domains are theoretical constructs which include factors such as location, topic, and participant. He states that:

> Domains are defined in terms of institutional contexts or socio-ecological co-occurrences. They attempt to designate the major clusters of interaction situations that occur in particular multilingual settings. Domains enable us to understand that language choice and topic...are...related to widespread socio-cultural norms and expectations (p.86)

According to Holmes (2001) domain is very useful for capturing broad generalizations about any speech community. In other words, it describes which code or codes are usually selected for use in different situations. She has explained the reasons of peoples' choice of one language or variety in favor of another according to different social contexts by saying that "the reasons for the choice…of one dialect rather than another involve the same kind of social constructions– the participants, the social settings, and the topic or the purpose of the interaction" (p.6). She has elaborated on the economic factor suggesting that it is also important in language shift or maintenance, depending on whether the community members see any financial benefits in learning the minority language (Holmes, 2001). Obtaining work is the most obvious economic reason for learning a majority language. For example, in countries where English is an official or majority language, people would

rather learn English than a minority language in order to get better jobs (Holmes, 2001).

2.2 Review of Empirical Studies

Several studies investigated languages used in contact among indigenous ethnic groups in the Middle East and the world at large. Some other studies were conducted to examine the use and attitudes among aboriginal groups towards their languages which were in use, while others tried to uncover the factors that helped maintain their ethnic languages.

2.2.1 Language Contact among Indigenous Ethnic Groups

Dweik (1986) conducted a study among three linguistic minorities in Jerusalem (i.e. the Armenians, the Assyrians and the Greeks). He examined the situation of these languages after being in contact with (Arabic, English and Hebrew). It was found that some extra-linguistic factors determined the language maintenance among these ethnic groups. Diverse methods were used by the researcher in collecting data such as observing individuals in the community and interviewing key personalities. The results showed that "the three linguistic minorities maintain their ethnic languages and cultures very highly" (p.60).

Von Gleich and Wolck (1994) explored language contact situations and examined the use and attitudes of languages among the indigenous people in Peru towards their mother tongue (Quechua) and towards majority language (Spanish). They found that the two languages were used side by side in the same domains. The usage of both languages side by side helped to slow the erosion of the minority language, promoted its survival, and produced a more stable type of bilingualism. They found too, that the sample survey of attitudes towards the use of Quechua showed that whereas monolingual Spanish speakers generally are not interested in maintaining the country's second language, an increasing portion of Quechua speakers would like to see Quechua taught side by side with Spanish. They concluded that in the linguistic contact and conflict between Quechua and Spanish in Peru, a considerable opening of domains long reserved for Spanish to their treatment in Quechua, as well as in Spanish, has more than offset the reduction in Quechua monolingualism in the region.

Vakhtin (1998) examined Siberian indigenous languages which were in close contact with each other for centuries under the title Endangered Languages in Northeast Siberia: Siberian Yupik and other languages of Chukotka. He presented two-fold perspectives on the indigenous languages of Chukotka: an insider perspective which is the researcher's point of view and

an outsider perspective that is made by several interviews with the members of indigenous community to document the condition of the languages of the indigenous groups. In his study he found that most of the indigenous groups have lost their native languages especially among the young generation and shifted to the Russian language, the dominant and official language because as he said they "demonstrated strong Russian influence, deep traces of language contact in their lexicons, grammars and even phonology" (p. 167) that they were going into the process of language loss. He stated that in spite of the language abandonment among the indigenous groups, they believed that their native languages are the symbol of their ethnic identity and had a positive attitude towards their mother tongue.

Dada (2007) investigated language contact situations which resulted in language conflict between the indigenous language (Yuroba) and the conquered and official language (English) which were used among Yoruba-English bilinguals of Nigeria after the colonial experience under Britain. He examined the issue of language contact and language conflict at three levels: social, psychological, and linguistic axes of the contact situation. The social aspect is concerned with issues like language choice or language use, the psychological aspect has to do with language attitude as well as language and ethnicity, while the focus of the linguistic aspects was on code-switching,

interference, etc. He reported that the English language was introduced to the Yoruba speech community by the Europeans "due to the establishment of trade contact between the Europeans and the Africans" (p.88), besides, they established missionaries to introduce and bring Christianity to the Yuroba speech community and, thus, English became the official and major language to be used for most communication situations. The main objectives of this study included the following: to investigate the pattern of bilingualism among the Yoruba; to examine the process of code maintenance among the Yoruba; to examine the attitude of the Yoruba toward English language and their mother tongue. Dada used a questionnaire supplemented by participant observation method.

The data were collected from about 300 informants from different ages and occupational background and were excluded from any non-indigenous informants and the majority of the respondents were contacted in their schools and offices. The questionnaire contained twenty-eight point items divided into three sections. Section A was intended to elicit information on demographic variables. Section B was meant to gather information on the language background and the language behavior of respondents with various interlocutors. Section C aimed to elicit information on the views, opinions and attitudes of respondents with respect to the languages in the community's

repertoire. Using questionnaire data from 300 individuals, the investigation revealed that speakers of all ages use English almost exclusively for official matters. For unofficial matters, the use of English appeared to correlate negatively with age: the older participants used Yoruba more while the younger participants used either both languages or English more. The result also showed that the younger generation might not be proficient enough in Yoruba to pass it onto the next generation.

Friðriksson (2008) investigated language stability versus change in the conservative language communities and he took the Icelandic language as one of them to examine whether or not the language can still be characterized as stable under the ongoing changes in modern Icelandic. In his study, he presented a historical background of the Iceland and how the community could preserve their language even after several political developments and despite the diseases that caused lots of death and immigration to other areas. He made a number of interviews as a means of collecting data to identify the conditions which support this stability with a total of 108 informants chosen on the basis of a set of social criteria. All informants were interviewed to obtain information on their social background, the structure of their social networks, and on their attitudes towards and awareness of the supposed changes.

The study found that language use indicated that Icelandic can still be characterized as a stable language. It was found that the informants were in high level of awareness of the alleged changes and high level of negativity towards them. Furthermore, the researcher indicated to other results that showed some factors which helped preserving the language, such as "strong linguistic nationalism and a stability-oriented language policy. These were instrumental in creating the sociolinguistic conditions in Iceland which supported language stability" (p.5).

Kittaneh (2009) investigated the language situation among the Arab Palestinians of 1948. She reported that Arabic and Turkish were the official languages during the Ottoman Empire and thereafter came into contact with other languages like English and recently with Hebrew. The researcher used a sociolinguistic questionnaire distributed among a selected sample of 70 Palestinian Arabs of 1948 to examine their use of language and attitudes towards, Arabic and Hebrew. She found that the indigenous language (Arabic) was used side by side with the intrusive language (Hebrew).

2.2.2 Language Maintenance and Shift

Dweik (1992) investigated the status of the language used by the Maronite Christian Lebanese immigrants in Buffalo and aimed to find whether the

language was maintained or lost. The researcher selected a sample of respondents and used a questionnaire as an instrument to collect data about the use and attitudes among the Christian Lebanese in Buffalo towards their languages in use. Moreover, he used mixed methods of collecting data (viz. community profile, participant observations, questionnaire and interviews). The results showed that the second and third generations of Lebanese Christians shifted from (Arabic) into English due to psychological and communal factors that contributed to the shift. In addition, their dispersal around the city let them reduce their contacts among themselves. English was used in most domains and their attitudes towards their mother tongue were not positive. The researcher added that "Lebanese born in the United States whether second or third generation had shifted to English and that Arabic seemed to have died in their homes and communities" (p. 177).

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 stemmed from 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.

Odisho (1999) investigated language maintenance and erosion in an immigrant Assyrian family in its fourth generation in the U.S. The researcher provided a historical sketch of the family to make an elaboration about the linguistic and cultural developments across four generations. He observed that the erosion was in the second and third generation. Most of the speakers of the second generation became bilingual, while with the third generation English became so dominant in almost all aspects of life where English functionally replaced the ethnic language and became the first language. The total loss of the ethnic language was in the fourth generation and what remained was only for a symbolic and occasional usage.

Dweik (1999) dealt with the Circassians of Jordan to investigate the language situation and status of Circassians in relation to Arabic. He used interviews as an instrument of the study and the interviewees were provided with questionnaires that were all written in Arabic. The sample consisted of 50 respondents and most of them were related to students enrolled at Amman University. 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.

Another study by Dweik (2000) investigated linguistic and cultural maintenance among Chechens of Jordan and found that the third and fourth generations have maintained their ethnic language. The researcher used a questionnaire as an instrument in his study, selected a sample of 100 respondents to answer the questionnaire that measure their linguistic and cultural maintenance. The results showed that the Chechens of Jordan maintained their language in spite of the passage of many years and that "the third and the fourth generations of Jordanian Chechens were proud of their national origin and their Jordanian national identity" (p. 47).

Duan (2004) conducted a study among Bai people in Jianchuan County, China to investigate the vitality or maintenance of the language and use and attitudes towards Bai language. The researcher reported that the Chinese government was promoting a nationwide use of Putonghua along with other minority languages in China including the Bai language. During the past two decades, people tended to emphasize the use of the policy concerning Putonghua and neglect the policy regarding minority languages. The

researcher tried to address the following:

1- Is the Bai language likely to be maintained in the foreseeable future?

2- Do Bai speakers have positive attitudes towards the Bai language and such related issues as Bai culture, Bai speakers and Bai language development?

3- Do Bai speakers from the county seat differ from Bai speakers from the villages in their language attitudes, language use and proficiency in Hanyu?

The researcher collected the data for this study by using questionnaire, informal interviews and participant observation. The population was stratified by age, gender and education. The questionnaires were about 252 subjects and both quota sampling and systematic sampling were used to determine the research sample. The language use of the Bai was examined through seven domains: family, trade, education, workplace, strangers, government, and religion. The language attitudes of the Bai were investigated from the broadest sense including attitudes towards Bai language, culture, speakers and related language development programs.

The results of language use analysis demonstrated strong Bai language vitality and great potential in language maintenance. The results of language

attitudes analysis showed that the majority of Bai people interviewed had positive attitudes towards their language, culture and related issues.

Rohani, Choi, Amjad, Burnett& Colahan (2005) conducted a study among immigrant groups in the United States to explore the role of the family in language maintenance. They used interviews as an instrument of the study. They interviewed six individuals from different nationalities who spoke different languages. They asked the interviewees key questions: What factors contributed to the maintenance of language within each language group? What specific efforts were made by families across groups to maintain language? How did each group vary in determination and attitude towards language maintenance? They found that the family was the first main factor to contribute either to language maintenance or shift among immigrant families in the United States. They also found that as children attend school, they were exposed to the majority language as the media of instruction and as a result, they might become more assimilated into a majority language and society or might start feeling less positive towards their mother tongue and used it less. Moreover, results of the study showed that attitudes of the participants towards language maintenance varied from one language group to another and from one family to the next. For instance, some families were keen to have their children quickly assimilated into majority culture, encouraging majority

language learning as soon as possible (for instance Persian-speaking Baha'is in the United States, while others were adamant that they retained their native culture, looked for ways and means to maintain fluency in their mother tongue (e.g., Cantonese families in New York. They concluded that parents, both consciously and unconsciously, create an environment that would either nurture or impair heritage language acquisition.

Al-Nahar (2009) investigated the mother tongue of Armenians of Jordan to find out whether it was maintained or lost. The population of this study was the Armenians of Jordan who reside in Amman, Zarqa and Irbid. Instruments used in this study were: personal observations, interviews and questionnaires distributed among sample consisting of (100) Armenians of different ages, gender and educational background in order to answer questions related to four different areas: language background and proficiency, domains of language use, language attitudes and factors that have led 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.

2.3 Summary

This chapter dealt with several theoretical and empirical studies related to the Assyrian historical, religious and linguistic background. Also it discussed the language contact, maintenance, shift, use and attitudes conducted by prominent sociolinguists and linguists such as Fishman, Weinreich, Kloss, etc..and dealt with studies conducted empirically by researchers in the Middle East and in different parts of the world. These studies emphasize the extralinguistic factors that have an impact on the status of indigenous and immigrant languages. Some of these factors are social, cultural, psychological and political.

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, their validity & reliability; the procedure used in the study, and concludes with data analysis.

3.1 Population and Sample of the Study

The targeted population of this study consisted of all Chaldo-Assyrians who live in Baghdad. A sample of 150 participants was selected but it had been 135 due to the availability of the participants.

3.1.1 Sample

The participants were chosen purposively on the basis of the convenience availability and constructed to serve a very specific purpose for this study which is to explore the sociolinguistic situation of the Chaldo-Assyrian community in Baghdad. Particularly, to investigate the domains in which both languages (Syriac and Arabic) are used, the factors that help using both languages, and their attitudes towards both languages.

The sample included a wide range of several important demographic variables i.e. different age, gender, occupations, and marital status besides linguistic and community background. It consists of (53) males and (82) females of whom (64) were single, (44) married, (11) engaged, (2) divorced and (14) widows, (see Table 1).

Table 1:Demographic Characteristics of the Sample

Distribution of the sample by age and gender					
Age			Gender		
Age	No.	Males No.	100%	Females No.	100%
10-14	7	2	1%	5	4%
15-19	20	4	3%	8	6%
20-29	32	14	10%	19	14%
30-39	21	9	7%	15	11%
40-49	35	15	11%	22	16%
50-59	16	4	3%	13	10%
60 and above	4	5	4%	0	-
Total	**135**	**53**	**39%**	**82**	**61%**
Distribution of the sample by educational level					
Education		**No.**		**100%**	
Primary School		0		0%	
Middle School		2		2%	
Secondary School		23		17%	
Two-Year Diploma		32		23%	
Four-Year B.A. Degree		67		49%	
M.A. Degree or Equivalent		8		6%	
Ph.D. Degree or Equivalent		3		3%	
Total number of the participants		135		100%	
Distribution of the sample by the types of schools the participants attended					
Type of School Participants attended		**No.**		**100%**	
Public Schools		102		75%	
Public Distinguished Schools		6		17.7%	
Private Chaldo- Assyrian Christian Schools		24		4.4%	
Private Non-Christian Schools		3		2.2%	
Total number of the participants		135		100	

Distribution of the Sample by professional background		
Professional Background	**No.**	**100%**
Business	10	7%
Education	28	20%
Medical field	8	10%
Legal services	13	9%
Media field	17	12%
Student	19	14%
Handicraft	8	6%
Other	2	1%
Unemployed	30	21%
Total number of the participants	135	100
Distribution of the sample by the place of residence		
Place of Residence	**No.**	**100%**
In a neighborhood with predominant Chaldo-Assyrians gatherings	29	16%
In a mixed Arab Chaldo-Assyrian neighborhood	115	77%
In non-mixed and predominant Arab neighborhood	11	7%
No response	-	-
Total number of the participants	135	100

The sample in Table 1 covered a wide range of educational levels such as B.A. and M.A. degrees in addition to secondary and Ph.D. degrees.

With regard to schools the participants attended, Table 1 shows that 75.5% attended public schools, while 17.7% attended private Chaldo-Assyrian Christian school, 4.4% attended public distinguished and 2.2% attended private non- Christian schools.

Table 1 shows that the majority participants who attended public schools were from the old generation who did not witness the availability of ethnic schools. While the young generation particularly between 10-19 years

old mostly were enrolled at private Chaldo-Assyrian schools because several schools were opened only recently that gave the young generation the opportunity to be there. It is worth mentioning that the private non-Christian schools have also opened only recently.

Table 1 describes the professional background of the sample. While the majority of them work in education, media and business, few others work in legal services and medical fields. The unemployed participants are relatively high, about 21%.

The data in Table1 show that most of the participants, 77%, live in a mixed Arab Chaldo-Assyrian neighborhood, while other participants live in a neighborhood with predominant Chaldo-Assyrians gatherings with 16%. Few of them, 7%, live in predominant Arab neighborhood.

The researcher conducted interviews and questionnaires to obtain extra detailed information about the community. The main sociolinguistic questionnaire included questions concerning the linguistic and social background of the community such as the main languages of the mother and father, their place of residence, and other questions related to the social activities of the community. Table 2 below shows the distribution of the participants by their linguistic background and their social activities.

Table 2 : The Linguistic Background of the Sample

Distribution of the Sample by the Mother and Father Languages		
The Main Language of Your Mother	**No.**	**100%**
Syriac	128	95%
Arabic	2	1%
Other	0	-
No response	5	4%
Total number of the participants	135	100
The Main Language of Your Father	**No.**	**100%**
Syriac	130	97%
Arabic	0	-
Other	0	-
No response	5	4%
Total number of the participants	135	100

It is apparent from Table 2 that 95% of the participants' mothers speak

Syriac and 97% of their fathers speak Syriac.

Table 3: Distribution of the Sample by the Social Activities of the Community

Social Activities	No.	Total
Attending Church services	127	135
Visiting social institutions (clubs, associations, schools, churches etc..) that belong to the Chaldo-Assyrian sect	95	135
Attending parties, religious or national celebrations, etc..	127	135

It is clear that the majority of the respondents participate in most of the

community social activities.

3.2. Instruments of the Study

The instruments used in this study were ***community profile, informal interviews,*** and ***questionnaires***. The researcher used in-group assistance method following Bickerton's method (1971) who suggested that using the method of readily obtainable group of people would enable the researcher to gain fruitful results and would overcome some problems. For instance, some of the respondents would not give personal information or any other thing to the strangers. Thus those assistants of in-group, he claimed, are part of the speech community and considered an important component for the sample of the study. One of the assistants was a friend who had close contact with senior Chaldo-Assyrian figures namely members of Assyrian Democratic Movement(ADM), an Assyrian political movement located in Zayoona district in Baghdad. In fact, advance appointments were scheduled with one of those members to explain what was required and then to gain their trust. Actually ADM was the second main assistant in distributing the questionnaires and collecting the data. Also, the Assyrian churches helped in distributing the questionnaires. The head of those churches introduced the researcher to its workers and visitors and allowed her to make contacts and interviews with them.

3.2.1 Community Profile

One of the main methods of the study is establishing a community profile about Chaldo-Assyrian people. To the best of the researcher's knowledge no previous study has covered this community in this particular milieu so far; therefore, in order to get detailed information on the Chaldo-Assyrian community and to form community profile, the researcher made the following:

1- The researcher used "the pilot questionnaire" technique following the method used in several previous studies i.e. Dweik (2000) and Nofal (2011). The pilot questionnaire, which was distributed to 50 participants, covered questions about the community background in general. After collecting the pilot questionnaire, the researcher transcribed the information and formed community profile. The community profile contained data about the Chaldo-Assyrians' sociological and linguistic background.

2- Additionally, the researcher collected data obtained from other literature available at Jordanian universities in Amman and University of Baghdad, especially, the Faculty of Languages (Syriac Language Department) in Baghdad. Besides, the researcher looked thoroughly

for any relevant information online and then the researcher formed the community profile.

3.2.1.1 The Chaldo-Assyrians in Baghdad: Community Profile

There is no accurate number of Chaldo-Assyrians who live in Baghdad. Many sources gave different estimations, but it is reported that they were estimated to be about 500,000 (Assyrian Democratic Organization, 2005). However, since 2003 Chaldo-Assyrians have tried to flee from the political instability that engulfed the country. Consequently, their estimated number dwindled now to be about less than 200,000 in Baghdad (Personal Communication, 2012). Data obtained by the researcher from the questionnaires and from several interviews with some leaders of the Chaldo-Assyrian community showed that they reside in different areas in Baghdad. Some of them live in Dorah district particularly in a quarter called by their ethnic name "Hay-Athor" (Athor quarter), while many others reside in mixed Arab Chaldo-Assyrian areas with few Chaldo-Assyrian gatherings such as Zayoona, Al-Amin, Al-Karrada, Baghdad-Al-Jadeeda (New Baghdad), Camp-Sarah Khatoon, Al-Ghadeer, and Al-Ne'eerya (see Appendix A, p.112). Small schools administered by the churches teach Syriac language among the Chaldo-Assyrians through many years to preserve their ethnic and religious language passing it from one generation

to the next. By 2003, large numbers of Chaldo-Assyrians and Syriac Christian private schools (primary and secondary) were opened in different areas in Baghdad, teaching Classical Syriac as a tool to support their ethnic language. Those Syriac-teaching schools are available mostly in areas where the majority of Chaldo-Assyrians live in.

The majority of the Chaldo-Assyrian community received their education in governmental public schools, especially among the older generation, while others especially among the youngest generation are now registered in their newly established ethnic schools, learning their mother tongue and receiving their education (see Table 1 p.46). It is worth mentioning that the educational system in Iraq is free for the whole population of Iraq. The data collected from the questionnaires indicate that their educational level is high because most of them are literate who graduated from universities and colleges of multiple fields of study.

In terms of languages, the majority of Chaldo-Assyrians of different age and gender speak their mother tongue, Neo-Aramaic (Syriac), with its different (Neo-Aramaic) dialects (Assyrian / Athori, Chaldean, Syriac). Syriac is just like contemporary Arabic is divided into several important dialects but all of which are mutually intelligible and only differ in accent.

They also show that some of them are fluent in other languages besides Arabic and Syriac like Kurdish, English, Armenian, and Turkmanian.

They hold different occupations and jobs starting from high position in governmental institutions to many other professions and trading jobs. Many political leaders who represent Chaldo-Assyrian community hold government positions such as in ministries and Parliament Council among whom are: Sargon Sleau (Minister of Environment), Yonadem kanna (Parliament Member), Emad Yokhanna (Parliament Member), and Basima Bottrus (Parliament Member). They were elected to Iraq's Council of Representatives out of 275 members in the Iraqi parliamentary elections of 2005 (Unrepresented Nations and Peoples Organization, 2008).

Various media outlets and broadcasts like Radio, TV channels, newspaper, and other printed media belong to the Chaldo-Assyrian community such as Ashur TV Channel and Eshtar TV Channel, both are broadcasting in Syriac and Arabic languages from Baghdad. Other printed media outlets are represented by Buhra (Light) a weekly newspaper, printed in Baghdad, and Beth-Nahreen, a monthly magazine. Both are printed in Syriac and Arabic.

Chaldo-Assyrians have so many Christian Chaldo-Syrio-Assyrian Churches in Baghdad, which cannot be counted here. They frequently attend and practice their worship and prayers and hold religious celebrations there. The most famous ones are: Kaneesat Maryiam Al-'adhra' (The Virgin Mary Church), Kaneesat Sayedat Al-Najat (Our Lady of Salvation Church) located in Karradat-Mariam district eastern Baghdad, and Mar Gewergis located in Hay-Sumer (Sumer quarter)/New Baghdad district.

They have so many religious, national, social celebrations and festivals which they hold and share among families and neighbors at many Chaldo-Assyrian social clubs and centers throughout the year. Namely: Ankeedo (The New Assyrian-Babylonian Year) and The Assyrian Martyr Day (7th of April), the national festivals. Merry Christmas, Al-Qiyama (Doom) Day and The Cross Day are religious and social celebrations. Kabab Albadawi is a famous restaurant in Baghdad which belongs to the Assyrians or Chaldo-Assyrians located at Al-Karradah district. Moreover Chaldo-Assyrians have many social clubs and associations which they frequently attend like (Athori Club) in Zayoona District, (Babylon Club) in Hay-Sumer quarter and (Assyrian Sport Club) in Zayoona district. (Personal Communication, 2012). The Chaldo-Assyrian community practice their cultural traditions in those institutions together to achieve the common

purpose of preserving their ethnic heritage and religion. Social relationships among Chaldo-Assyrians are so strong which have been claimed by Chaldo-Assyrians themselves because, in their view point, they have the same ancestral stock and share common language, religion, culture, land, and national trends and issues (Personal Communication, 2012).

Out of the community profile, the researcher selected a sample for the study that consisted of 150 participants to serve as respondents for the questionnaire. The pilot questionnaire, as mentioned earlier above, was conducted to establish the community profile by collecting data on Chaldo-Assyrians and to help set the sociolinguistic main questionnaire in its final shape. The pilot questionnaire was written in Arabic and English. Thus, the respondents were given the option to fill either the Arabic or English form and they chose the Arabic one. Fifty copies of the pilot questionnaire were distributed among the participants with the help of the researcher's friends and her friends of friends. The pilot questionnaire contained seventeen open-ended questions about the community's demographic social and linguistic data. The following are some examples: what are the mostsignificant Syriac dialects spoken by Chaldo-Assyrians? Where do the Chaldo-Assyrians live in Baghdad? Are there any Chaldo-Assyrian schools in Baghdad? and other questions related to the Chaldo-Assyrian community including different

aspects of their social life and their regional distributions. After collecting the pilot questionnaire, the community profile was formed and the main sociolinguistic questionnaire finally was prepared and designed and later distributed among the sample of the study.

3.2.2. Interviews

This tool is considered one of the most important ways to compile information about community background. The researcher used this tool particularly to accomplish the objectives set for this study which is to form a community profile which is rich with various ethnographic and communal information. The researcher selected a number of persons and key personalities of the community for a focus group interview which could provide the required information about the community (Butler and DePhelps, 1994). The, interviews gave the researcher an opportunity to get more detailed information and get more validity and credibility of the given information by observing the way participants' response and reaction through (their tone of voice, hesitations, facial expressions, etc..). Interviews were conducted informally using open-ended questions and were coded and transcribed. But before that, the researcher contacted her friends who have direct relations with those figures to arrange appointments with them. Appointments were set in advance after short conversations over the phone.

In most cases the researcher used "***open-ended interviews***". Taking into consideration that the time and place of the interview were convenient to the participants. The researcher introduced herself and explained the reason of her interview and she was assertive and relaxed. The interviewees were very welcoming and hospitable and provided the researcher enthusiastically much information about the Chaldo-Assyrian community. The researcher asked them about the estimate number of the Chaldo-Assyrians in Baghdad, their residential distributions, their ethnic schools and Churches locations, their economic, social and linguistic status and their social activities. Other wide range of detailed questions was raised within the conversation contexts which in turn helped the researcher to compile extra data on the community.

Moreover, the researcher interviewed other members of Chaldo-Assyrian community informally who have close contact with the researcher's friends. In fact, one of the interviews was made with a teacher in one of Syriac-teaching schools (The Syriac Orthodox Primary School) in Zayoona district by phone-call. The researcher asked him about where and when he uses Syriac and Arabic, his attitudes towards both languages and the factors that helped him using both. Furthermore, the researcher interviewed two heads of churches; one of which was located in Karrada district and the other one in Hay-Sumer (Sumer quarter). The researcher

made several structured interviews with the worshippers and workers of the churches and transcribed their answers. All interview methods, including structured interviews, worked best when the participants were relaxed and at ease. The use of the interview gave the researcher a clear idea in order to write the questionnaire in its final form. These informal interviews have assisted the researcher in preparing a community profile based on a pilot questionnaire.

3.2.3.The Sociolinguistic Main Questionnaire

It was distributed by the researchers' assistants among the sample of the study. Three groups of assistants served the researcher in distributing, handing in and collecting the copies of the questionnaire. The first was the aunt of the researcher who lived in a mixed Arab Chaldo-Assyrian neighborhood and had many Chaldo-Assyrian friends and neighbors. The second were the heads of churches and some of social leaders. The third were the members of ADM (Assyrian Democratic Movement) a political movement which had many contacts with Chaldo-Assyrians and was considered by the majority as a significant representative of Chaldo-Assyrians community. The researcher made use of the questionnaires used by Fishman (1966), Dweik (2000), Al-Khatib (2001), Kittaneh (2009), Al-Nahar (2009) and Nofal (2011). She adapted and modified them to suit the

community under investigation. The questionnaire was validated and tested before it was administered to a sample of respondents from Chaldo-Assyrian in Baghdad. The questionnaire consisted of four parts. A covering letter that explained the purpose of the questionnaire and how to fill it up was attached to it. The questionnaire started with a demographic, social and linguistic background section (see Appendix D, p. 122) which described the social and linguistic background of the participants, their residential distributions and their social activities.

The second part of the questionnaire (See p. 124) aimed at finding out the domains in which the respondents use each language. This part of the questionnaire gave five options to the respondents to choose one of the following categories:

 1- Syriac Only   2- Mostly Syriac3- Syriac and Arabic

 4- Mostly Arabic 5- Arabic Only

Six domains of language use were suggested including the home domain, the neighborhood, workplace, media, religion, emotional self-expressions and other different situations. This section consisted of thirty-four items that covered the following six domains:

Four items focused on language use in the home domain with different family members such as father, mother, relatives, etc… in different

occasions. The neighborhood was covered with four items focusing on language use with neighbors, friends, etc.. The workplace part contained five items which were centered on the use of language at work place with different people such as work-mates, boss, etc... and in different activities like giving oral instructions. A set of four items was assigned to the use of language in media such as TV programmes and radio programmes. The following items focused on asking about language and religion (e.g. the language used with friend at the churches, when praying, etc...). The last section consisted of five items which dealt with the use of language in inner speech and unconscious situations such as dreaming, expressing happiness, being angry, etc... In this section, respondents were asked to check off the language(s) they usually use when talking to different people at different places on different topics.

The third part of the questionnaire (See p.126) aimed at exploring the respondents' personal attitudes and feelings towards the Syriac ethnic language and Arabic. In this section the respondents were asked to read the statements and choose one of the five-point scale answers used in this part of attitudes to reveal their personal opinion towards the given languages. It consisted of twenty seven statements and here are the five options given to the respondents after reading each statement:

1- Strongly agree   2- Agree   3- Undecided

4- Disagree   5- Strongly disagree

The fourth part of the questionnaire (See p. 128) covered the factors that were responsible for using Syriac and Arabic. This part consisted of two sections; the first one included twenty four questions that explored factors that supported the use of Syriac (e.g. family role, religion …etc.). The second part consisted of seven questions that covered the factors that support the use of Arabic.

One hundred and seventy copies of the questionnaire were distributed by the researcher, but only 135 responses were received back. Furthermore, a covering letter which explained the purpose of the study and the official approval to carry out this study were given to the respondents.

3.3. Validity and Reliability

The researcher obtained the validity of the questionnaire by distributing the questionnaire to a panel of experts in the field of linguistics to examine its suitability and appropriateness (see Appendix F, p.139). The researcher formed the questionnaire in its final shape after making some modifications to some items according to the notes and recommendations of the jurors. It was also tested for reliability by applying the test- retest measure. The

researcher distributed the designed questionnaire among ten people who were not from the sample of the study and asked them whether the questions were clear and informative. The test was administrated in the second week of August in 2012/2013. After one week, the questionnaire was distributed again to the sample of the study. Then, the researcher collected and analyzed data in order to get the most accurate results which are presented in tables. Percentages of responses are calculated by using the SPSS system.

3.4. Procedures of the Study:

1- Choosing the topic of the study. The researcher read a number of previous studies that were related to language and ethnicity, language and minority groups, languages in contact, a historical background about Assyrians and Chaldo-Assyrians in the homeland, and the situation of Chaldo-Assyrians from ancient time up till now.

2- Building up the questions of the current study based on some of the previous studies, and thus the dimensions of the instrument were established. After specifying the dimensions, a questionnaire was written and validity and reliability of the instrument was established.

3- Establishing the validity of the designed questionnaire by consulting a panel of five professional jurors who have a wide experience in the field.

4- Distributing the questionnaire along with a covering letter, which explained the purpose of the study and the official approval to carry out this study.

5-Recording, analyzing, and interpreting the raw data which were taken from the questionnaire. The returns were transcribed using a summary sheet; the returns recorded question by question.

6-Presenting the results by using simple tables each of which had a title and a number, and each table was followed by a commentary that highlighted any items of interest.

7-Analyzing the results by using simple arithmetical procedures (frequencies and percentages). Finally, the researcher compared the results of this study with the results of other studies by referring to previous literature and stating the points of departure and agreement.

8-Drawing the main conclusions from the findings and presenting the recommendations for future studies.

9-Writing references in alphabetical order according to APA style and adding appendices at the end.

Chapter Four

Results of the Study

4.0 Introduction

This chapter gives answers to the questions of the study which investigates the language situation among the Chaldo-Assyrians in Baghdad. The study questions and their results are presented below in tables and calculated in percentages. The three research questions are:

1- In what domains do the Chaldo-Assyrians in Baghdad use Syriac and Arabic?

2- What are their attitudes towards both languages?

3- What factors are involved in using both Syriac language and Arabic among the Chaldo-Assyrians in Baghdad?

4.1. Results of Question One:

"In what domains do the Chaldo-Assyrians in Baghdad use the Syriac language?"

This question examines the domains of language use of both languages Syriac and Arabic. The domains in which languages are used including home, neighborhood, workplace, place of worship (church),

media, and other social situations were under investigation that covered six main questions. These questions examine the components of domain namely the person (to whom the respondent is speaking) and place (where the conversation is taken place) which are important for deciding the factors that contribute to the choice of language. Language usage ratings are made on a five-point scale ranging from only Syriac; mostly Syriac; both Syriac and Arabic; mostly Arabic; and only Arabic.

Results reported in Table 4below show the language that respondents use at home with family members. The questions are intended to reveal whether there are consistent responses when different family members were addressed. Results show that the majority of the Chaldo-Assyrians tend to use Syriac at home with their family members and relatives; 99% of them use it with their fathers and mothers. The same ratings go for the usage of Syriac among other members of the family like siblings, grandfather, and grandmother.

Table 4:Language Use at Home

Questions	Syriac only %	Mostly Syriac %	Syriac & Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100%
1-Language use at home among family Members and relatives:							
What language do you use with your father?	97	2	1	-	-	-	100
Your mother	97	2	1	-	-	-	100
Your siblings	95	2	3	-	-	-	100
Your grandfather	90	-	2	-	-	8	100
Your grandmother	92	-	2	-	-	6	100
What language do you use when you make a phone call with one of the members of the family?	95	4	1	-	-	-	100
What language do you use with your other relatives when you talk to them face to face?	97	1	2	-	-	-	100
What language do you use at family meetings?	97	-	3	-	-	-	100

Key: NR=No Response

It is clear from this table that the overwhelming majority of the respondents 97% use Syriac with their siblings; 90% of them use it with their grandfathers, 92% of them use it with their grandmothers and only 2% of them use both Syriac and Arabic with their grandfathers and grandmothers. Also 99% of them use it with their relatives when they talk to

them on the phone and 98% of them use it when talking to them face-to-face. Moreover, the results show that 97% of the respondents use Syriac with their relatives in family meetings and only 3% of them use both Arabic and Syriac in such meetings.

Results reported in Table 5 below indicate that almost the majority of respondents use both Syriac and Arabic in the neighborhood domain.

Table 5:Language Use in the Neighborhood

Questions	Syriac only %	Mostly Syriac %	Syriac& Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100 %
2-Language in the neighborhood:							
What language do you use when you meet friends in the neighborhood?	20	4	48	16	12	-	100
What language do you use when you want to buy vegetables from the greengrocer at the neighborhood?	12	3	15	29	41	-	100
What language do you use when you use your mobile in making a phone call in the neighborhood?	23	2	42	20	13	-	100

Key: NR=No Response

It shows that 48% of the respondents reported using both Syriac and Arabic when talking to their friends in the neighborhood. These respondents live in the Chaldo-Assyrian congregational neighborhood. The table also shows that 42% of the respondents use both languages when they make

phone calls in their neighborhood but when they are asked what language they use when buying vegetables from the greengrocer 70% of them said that they use Arabic. Probably these latter responses indicate that the respondents are in more contact with Arabs compared with their Chaldo-Assyrian peers. It is likely that the responses in Table 5 indicate that Syriac and Arabic are used side by side in the neighborhood domain.

Results reported in Table 6 below indicate that the two languages are used together at the work domain. It is clear that 45% of the respondents use both Syriac and Arabic when they talk to their fellow workers at work. Perhaps these respondents work in mixed Arab Chaldo-Assyrian workplaces.

Table 6: Language Use at Workplace

Questions	Syriac only %	Mostly Syriac %	Syriac& Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100 %
3-Language at workplace: What language do you use with your fellow workers at work?	10	5	45	24	7	8	100
What language do you use at work when you discuss business or technical matters with your boss?	10	11	39	12	20	8	100
What language do you use at work when you discuss business or technical matters with your fellow workers?	10	4	40	20	16	8	100

What language do you use at work when you discuss general topics (weather, sports, politics) with your fellow workers?	15	2	41	11	23	8	100
What language do you use at work when you give oral instructions at your workplace?	13	7	38	20	14	8	100

Key: NR=No Response

Fifteen percent of the respondents reported that they use Syriac with their fellow workers and 31% of the respondents use Arabic in their workplaces as probably they use it with their Arab workers in governmental and private institutions.

Furthermore, results reported in Table 6 above indicate that 21% of the respondents use Syriac with their bosses when they talk about business or technical matters; those who work in their ethnic institutions and schools, while 39% of them use both languages; those who worked in mixed Arab Chaldo-Assyrian workplaces. Arabic is used by 22% of the respondents; those who work with Arab fellow workers and use it with them.

When responding to the question about the language used in discussing business and techniqual matters with their fellow workers, 14% reported that they use Syriac and 40% reported that they use both languages and 36% reported that they use Arabic; those respondents work in mixed Arab Chaldo-Assyrians in different institutional workplaces.

On the other hand, when responding to the question about the language used in discussing general topics such as weather or sports, 41% reported that they use both Syriac and Arabic , 36% reported that they use Arabic, and only 17% of them use Syriac; those who work in mixed Arab Chaldo-Assyrian workplaces.

Results reported in Table 6 also indicate that 38% of the respondents use both Syriac and Arabic in giving oral instructions or directions; 34% of them reported that they use Arabic which is a close rate to the usage of both languages by the respondents, and 20% of the respondents reported that they use Syriac. Respondents, who are between 10 to 19 and those who are unemployed comprise 8% of the respondents, did not respond to this section and thus they comprise 8% of the total responses.

Results reported in Table 7 below show language use in the domain of religion (at Church). The questions focus on the language that the respondents use when they pray, and practice their worships, and at religious meetings. The questions aim to test a variety of religious interactions where persons, topics or locals are involved. Table 7 shows that Syriac is dominant in this domain.

Table 7: Language and Religion

Questions	Syriac only %	Mostly Syriac %	Syriac& Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100%
4- Language and religion:							
What language do you use When you supplicate and pray at church?	72	21	7	-	-	-	100
What language do you use when you speak with the celebrant\priest at church?	70	23	7	-	-	-	100
What language do you use when you speak with the fellow worshipers at church?	77	20	3	-	-	-	100
What language do you use at religious meetings outside your place of worship?	60	25	15	-	-	-	100

Key: NR=No Response

It is clear that Syriac is dominating the religious domains "only and mostly Syriac" are selected in this domain by the Chaldo-Assyrians. If answers of the first categories are combined, results show that 93% of them use Syriac when they pray or supplicate at churches and only 7% of them use both Syriac and Arabic. Similarly, 93% of them report that they use it with the celebrant and priest at church and only 7% of them use both languages. Moreover, 85% of them use it at religious meetings outside churches and 15% of them use both languages Syriac and Arabic. These results are supported with the assertion of the respondents themselves that they use mostly Syriac at churches because it is highly attached to their religion Christianity.

Table 8below shows that the highest percentage rate reported by the participants indicates that both languages Syriac and Arabic are used when they listen to Radio programs. Also the responses indicate that 21% of the respondents favor Syriac when they listen to Radio programs while 31% of them favor Arabic. Furthermore 39% of them favor both languages Syriac and Arabic, only 33% of them favor Syriac, and 28% of them favor Arabic.

Table 8: Language and Media

Questions	Syriac only %	Mostly Syriac %	Syriac& Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100%
5-Language and media							
What language do you choose when you listen to radio programs?	4	17	48	20	11	-	100
What is your favorite language for T.V entertainment?	14	19	39	20	8	-	100

Key: NR=No Response

Results reported in Table 9 below examine language use when the participants are in other situations: when happy, angry, in a hurry and when dreaming.

Results indicate that the categories "only and mostly Syriac" are chosen by the majority of the Chaldo-Assyrians in response for their situations. It is clear that a high percentage of the respondents 69% report

using Syriac when they express their happiness, only 8% of them use Arabic

and 23% of them use both Syriac and Arabic in this situation.

Table 9: Language Use and Emotional Self-Expression

Questions	Syriac only %	Mostly Syriac %	Syriac& Arabic %	Mostly Arabic %	Arabic only %	NR* %	Total 100%
6- **Language and emotional self-expression**							
Which language do you prefer 1-to express your happiness?	47	22	23	8	-	-	100
2-to use when you are angry, stressed and confused?	48	16	26	9	1	-	100
3-to use when you are in a hurry?	50	21	22	6	1	-	100
4-Which language is used in your dreams?	50	22	22	6	-	-	100

Key: NR=No Response

In response to Question 2 in Table 9 regarding the stress, anger, and

confusion situations, the response rates of the category "only and mostly

Syriac" is the highest one among other categories which is about 64%

responses while 26% of the respondents report that they use both Syriac and

Arabic and only 10% use Arabic in these situations. Moreover, when the

respondents were asked what language they use when they are in a hurry, the

majority of them 71% report that they use Syriac while 22% of them use

both languages and only 7% use Arabic. Regarding the situation of

"dreaming", 72% of the respondents report using Syriac in their dreams, 22% use both Syriac and Arabic, and only 6% use Arabic.

4.2. Results of Question Two:

"What are their attitudes towards Syriac and Arabic?"

This question deals with the respondents' attitudes towards both languages, i.e., Syriac and Arabic. Twenty seven questions ask the respondents about their views towards Syriac and Arabic in terms of beauty, usefulness, and preference. The questions also examine the importance of speaking Syriac and Arabic and the reason of using each language.

Results reported in Table 10 below show that the majority of the respondents, 90%, consider Syriac to be the most beautiful language and 10% of them are undecided.

Results in Table 10 also show attitudes of respondents concerning the most prestigious language. Results indicate that 69% of the respondents consider that Syriac is prestigious language because it is traced back to the language of Jesus. However, 31% of the respondents are undecided.

Table 10: Language Attitudes towards Syriac

1- Attitudes towards Syriac	Strongly Agree %	Agree %	Undecided %	Disagree %	Strongly Disagree %	NR * %	Total 100%
is the most beautiful language.	72	18	10	-	-	-	100
is the most prestigious language because it is considered as the language that traced back to the language of Jesus.	49	20	31	-	-	-	100
is the symbol of my Chaldo-Assyrian identity.	62	29	9	-	-	2	
is more useful than Arabic.	38	9	28	17	-	8	100
is my national language.	53	28	10	3	-	6	100
must be taught in all public schools.	50	32	4	2	-	12	100
must be used officially side by side with Arabic in all domains.	40	23	29	2	-	6	100
is dying in my house.	-	-	8	33	59	-	100
is dying in my community.	2	1	18	32	42	5	100
is the language of my childhood.	67	24	1	2	-	6	100
is important to be used in all domains.	46	14	28	-	-	12	100
should be used for instructions at school.	32	22	20	13	5	8	100
must be used in Church and religious activities or meetings.	88	9	-	-	-	3	100
is associated with the Chaldo-Assyrian heritage and history	92	6	-	-	-	2	100
is important that my children communicate effectively in it.	53	37	2	-	-	8	100

Key: NR=No Response

In Table 10 Results also show that the majority of the respondents 91% regard that Syriac language as the symbol of their Chaldo-Assyrian identity. A small number of them 9% were indecisive while 2% of the responses were empty.

With regards to the preference of the usefulness of Syriac in comparison to Arabic, results show that 47% of the respondents consider

Syriac to be more useful than Arabic, while 28% of the respondents are undecided and 17% of them disagree with the statement that say Syriac is more useful than Arabic.

Results reported in Table 10 indicate that 81% consider Syriac as their national language whereas 10% of them are undecided and only 3% do not agree.

Regarding the importance of teaching Syriac in all public schools, Table 10 shows that 82% of the respondents agree about this idea while 4% of them are indecisive and only 2% of the respondents do not agree.

When the respondents are asked about the importance of using Syriac officially side by side with Arabic in all domains, results in Table 10 show that 63% of the respondents agree and 29% are indecisive and only 2% disagree.

Results reported in Table 10 also show that an overwhelming majority of the respondents 92% do not believe that Syriac is dying in their homes. Similarly, an overwhelming majority of the respondents 74% report that they disagree as to the death of Syriac in their community.

Results reported in Table 10 also show the views of the respondents regarding the Syriac as the language of their childhood, 91% agree and only 2% disagree.

With regards to the importance of using Syriac in all domains, Table 10 reports that 60% of the respondents show their agreement with the idea, and 28% of the respondents are indecisive.

Table 10 also reports the opinions of the respondents towards the idea of using Syriac for instructions at schools. Half of the respondents 52% agree with this idea, 18% of them disagree and 20% are undecided.

In response to the importance of using Syriac in Churches and in religious meetings, results in Table 10 show that the majority of the respondents 97% agree because they believe that their ethnic language is associated with their religion. Similarly, results reported in Table 10 also assert that the overwhelming majority of the respondents 98% believe that Syriac is associated with the Chaldo-Assyrian heritage and history.

Results report in Table 10 show the respondents' attitudes towards Syriac concerning its importance to be used effectively by their children. The results show that a high percentage, 90%, of the respondents agree because they regard it as the language of their identity religion, and heritage.

Table 11 shows the respondents' attitudes towards Arabic and investigates the Chaldo-Assyrians' impressions about using Arabic in different domains.

Table 11: Language Attitudes towards Arabic

2- Attitudes towards Arabic	Strongly Agree %	Agree %	Undecided %	Disagree %	Strongly Disagree %	NR* %	Total 100%
It is important to me to speak Arabic in all domains.	18	39	29	12	2	-	100
I prefer to use Arabic for instruction at school.	15	40	27	12	-	6	100
Arabic is more useful than Syriac.	6	12	40	21	19	2	100
Arabic is a reflection of imperialism.	9	5	30	41	11	4	100
Arabic should be learned and used everywhere because it is the official language of the State.	22	27	15	7	11	18	100
Arabic is the prestigious language in the state, so it is better to learn it.	16	30	37	2	5	10	100
Knowledge of Arabic is necessary for success in my job.	51	32	4	1	-	12	100
Knowledge of Arabic made it possible for me to advance professionally.	34	19	30	2	7	8	100
Arabic is more important than Syriac in my work.	11	23	16	18	27	5	100
Learning Arabic improves my economic status.	14	17	45	7	9	8	100

Key: NR=No Response

With regards to the importance of speaking Arabic in all domains by the respondents, results reported in Table 11 show that 57% agree, 29% undecided and 13% disagree.

Moreover, results in Table 11 also report that 55% of the respondents prefer using Arabic for instruction at school. Other results indicate that 12% of the respondents disagree and 27% are undecided.

With regards to the usefulness of using Arabic more than Syriac, results reported in Table 11 show that 18% of the respondents disagree and that 30% of the respondents agree with this statement and 40% indecisive.

When the respondents are asked about their feelings towards Arabic as being a reflection of imperialism, results in Table 11 show that 52% disagree, 30% undecided and 14% agree.

Results reported in Table 11 which show the views of the respondents towards the importance of learning and using Arabic everywhere since it is the official language of the state show that 49% agree, 15% undecided, 18% disagree and 18% give no answer

With regards to the statement that examines the reflections of the respondents about the concept that said Arabic is the prestigious language in the state so it is important to be learned, results indicate that 46% of the respondents express agreement, 37% indecisive and only 7% disagree. Ten percent give no answer.

Results reported in Table 11 which show the necessity of having knowledge in Arabic by the Chaldo-Assyrians for their success in jobs indicate that the majority of the respondent 83% agree, only 1% of the

respondents disagree and 4% of them undecided. Moreover, this table indicates that 12% from the total responses are empty.

Additionally, when the respondents were asked about the possibility that having knowledge in Arabic makes them get advanced professionally, the results in Table 11 report that 53% of the respondent agree, 9% disagree and 30% indecisive.

Results reported in Table 11 which show the respondents' view concerning the importance of using Arabic more than Syriac show that 34% of the respondents emphasize the importance of using Arabic in their work, 45% disagree, probably because some of them work in some Chaldo-Assyrian institutions and schools. Also, results show that 16% of the respondents are undecided and the rest of the responses are empty 5%.

Results reported in Table 11 show that 31% of the respondents agree that learning Arabic improves the economic status, 45% undecided and 16% of them disagree.

4.3. Results of Question Three:

"What are the Factors that are involved in using both Syriac language and Arabic among the Chaldo-Assyrians of Baghdad".

Table 12: Factors that Support the Use of Syriac

1- Factors that support the use of Syriac	Strongly Agree %	Agree %	Undecided %	Disagree %	Strongly Disagree %	NR* %	Total 100 %
My family and the home play an important role in preserving my ethnic language.	76	22	2	-	-	-	100
Churches play a major role in preserving Syriac language	55	37	8	-	-	-	100
The tight relations among the Chaldo-Assyrians help in preserving Syriac.	57	35	8	-	-	-	100
Internal marriages among the Chaldo-Assyrians help in keeping Syriac alive.	44	37	19	-	-	-	100
Syriac is a vehicle of a highly prized culture.	71	28	-	1	-	-	100
Syriac unites me with the Chaldo-Assyrian world.	64	26	6	-	-	4	100
Syriac is the backbone of my religion (Christianity).	59	23	17	-	-	1	100
Syriac unites me with the Christian world.	54	26	15	-	3	2	100
Syriac is a symbol of my childhood	64	25	-	3	-	8	100
The pride in my Chaldo-Assyrian identity has a role in using and maintaining Syriac.	66	28	4	-	-	2	100
Syriac is used in my work.	40	12	24	13	-	11	100
The Chaldo-Assyrian history of suffering in Iraq makes me adhere to the Syriac language.	60	15	9	8	-	8	100
The spirit of compassion between the Muslim Arabs and the Christian Chaldo-Assyrians in Baghdad has a positive role in preserving Syriac.	34	40	15	7	1	6	100
Establishing new TV channels for Chaldo-Assyrians that develop and support Syriac language help in preserving Syriac.	63	32	4	1	-	-	100
The Chaldo-Assyrian political parties have a role in preserving Syriac.	64	25	4	2	-	5	100
Social and religious Chaldo-Assyrian leaders in my community play an important role in maintaining Syriac.	44	27	18	3	-	8	100
The political democracy in Iraq helps the Chaldo-Assyrian minority in maintaining their language.	46	34	14	-	2	4	100
The Iraqi educational policy helps the Chaldo-Assyrians maintain their language.	10	14	25	16	26	9	100
The segregation between the Christian Chaldo-Assyrians and Muslim Arabs in their residential areas helps in preserving Syriac.	12	10	10	33	26	9	100

Key: NR=No Response

This question focuses on the factors that support the use of both languages Syriac and Arabic among Chaldo-Assyrians in Baghdad.

Results reported in Table 12 present some factors that support the use of Syriac. The majority of the respondents, 98%, believe that family and home play a major role in preserving their ethnic language Syriac. Results also show that 92% believe that churches also play a major role in preserving their ethnic language Syriac. Similarly, 92% believe that tight relationship among the Chaldo-Assyrians help them in maintaining their ethnic language.

Results show that internal marriages among the Chaldo-Assyrians help in maintaining Syriac.

The overwhelming majority of the respondents 99% believe that Syriac is a vehicle of a highly prized Chaldo-Assyrian culture; 90% believe that Syriac unites them with the Chaldo-Assyrians in the world; and 82% think that Syriac is the backbone of their religion (Christianity). Results also indicate that a high percentage of respondents 89% agree with that because the Syriac is the language of childhood which help them in using Syriac. Furthermore, 94% who believe that Chaldo-Assyrian identity has a role in preserving their ethnic language (Syriac).

Table 12 shows that half of them 52% agree that they use Syriac in their work, 13% disagree and 23% undecided. Results also show that 75% of the respondents agree that the Chaldo-Assyrian history of suffering in Iraq makes them adhere to Syriac while 8% disagree.

Table 12 shows that 4% believe that the spirit of compassion between the Muslim Arabs and the Christian Chaldo-Assyrians in Baghdad helpsthem in preserving Syriac and only 8% disagree.

Results also show that the high majority of the respondents believe that establishing new TV channels for Chaldo-Assyrians that develop and support Syriac language help in preserving the use of Syriac. Results also show that 89% of them believe that the Chaldo-Assyrian political parties play a role in maintaining the use of Syriac language. It also indicates that the high majority of the respondents 71% believe that the social and religious Chaldo-Assyrian leaders in their community play a major role in preserving the use of Syriac language.

With regard to the role of the political democracy in Iraq in helping the Chaldo-Assyrian minority maintain and use their ethnic language results show that 80% of the respondents confirm this assumption. Results show that 24% of the respondents believe that the Iraqi educational policy

helps the Chaldo-Assyrians maintain their ethnic language while 42% of the respondents disagree.

In addition, 59% of the respondents disagree that the segregation between the Christian Chaldo-Assyrians and Muslim Arabs in their residential areas helps in preserving their ethnic language Syriac.

Results reported in Table 13 below indicate that there are some crucial factors that support using and learning Arabic by the Chaldo-Assyrians in Baghdad. It is clear that several important factors encourage the Chaldo-Assyrians to use and maintain Arabic such as the economic and social factors. Results reported in Table 13 show that Arabic guarantees a high income for the Chaldo-Assyrians in Baghdad and 77% confirm that. Also 72% indicate that Arabic helps them have a good job and facilitates their educational rewards.

In addition, it is evident that Arabic helps the Chaldo-Assyrians in getting involved with the Arab community and this is asserted by 81% of the respondents. Moreover, results show that 35% of the respondents agree that Arabic is prestigious to the Chaldo-Assyrians and thus helps them in using it while 28% of them disagree. Sixty four percent of the respondents disagree with the assumption that Arabic will replace Syriac in future Chaldo-Assyrian generations and only 14% of them agree.

Table 13: Factors that Support the Use of Arabic

2- Factors that support the use of Arabic	Strongly Agree %	Agree %	Undecided %	Disagree %	Strongly Disagree %	NR* %	Total 100%
Arabic guarantees a high income.	34	43	4	6	9	4	100
Arabic helps me have a good job.	21	51	8	9	6	5	100
Arabic facilitates my educational rewards.	25	47	15	5	6	-	100
Arabic makes me advance in the field of knowledge.	22	48	20	4	6	-	100
Arabic helps me in getting involved with the Arab community.	17	64	13	-	6	-	100
Arabic is prestigious to me.	7	28	35	26	2	2	100
Arabic is the language that will replace Neo-Aramaic in future Chaldo-Assyrian generations.	6	8	10	17	57	2	100

Key: NR=No Response

Chapter Five

Discussion, Conclusions and Recommendations

5.0. Introduction

This chapter discusses the findings of language use, language attitudes and the factors that support the use of both Syriac and Arabic in light of the literature reviewed in chapter two. The chapter concludes with a summary of the findings and recommendations for future research.

5.1. Discussion of Findings Related to Language Use

Results regarding the domains in which languages are used show that the Chaldo-Assyrians use the majority language (Arabic) and the minority ethnic language (Neo-Aramaic or Syriac) in different situations with different people and on different topics.

As indicated in Table 4 (p.67) results reveal that a great number of Chaldo-Assyrian respondents use their mother tongue Syriac with their families at home. Moreover, they use Syriac predominantly and frequently with their fathers, mothers, siblings and other relatives face-to-face, on the phone or at family meetings. Only few of them 3-4% use both Arabic and Syriac at home domain. Probably, this indicates that the Chaldo-Assyrian families and relatives pass their ethnic language to their children as well. It

is possible that parents, consciously, create an environment that nurtures ethnic language. In addition to that, the Chaldo-Assyrians may use their ethnic language at homes because they believe it is important for their children to learn it to reserve their ethnicity, traditions and religion values. This result agrees with Fishman (1991) who emphasizes the role of the family or home domain in maintaining the ethnic language. For the language to be maintained, it needs to be passed on to, and acquired by, each successive generation and it is often parents who decide to teach their mother tongue to their children.

Moreover, this result agrees with Clyne and Kipp (1999) who note that "home has been the key element of language maintenance, and if a language is not maintained in the home domain, then it cannot be maintained elsewhere." (p.47)

Results reported in Table 5 (p.68), concerning language use in the neighborhood show that the Chaldo-Assyrian respondents use both languages Syriac and Arabic side by side with their friends and people in the neighborhood. However, some respondents believe that Arabic dominates the ethnic language Syriac when they buy vegetables in the neighborhood. This result can be explained by the fact that the majority of the respondents are in frequent contact with their Arab friends in Arab and

in mixed Arab Chaldo-Assyrian neighborhoods. Consequently, Arabic is used side by side with Syriac or sometimes dominates it in some places where the Arabs are the majority. This result agrees to a certain extent with Fishman (1989) who discusses three resolutions that can be considered the outcome of languages in contact. The current result agrees with the third resolution where the indigenous minority language (i.e. Syriac) is used side by side with the majority language (i.e. Arabic); each language is used for different reasons and under different circumstances. Moreover the result agrees with Rohani, Choi, Amjad, Burnett, & Colahan (2005) who argue that the first main factor contributing either to language maintenance or shift is the family.

Results reported in Table 6 (p.69) regarding language use at workplace indicate that the two languages are used together at the work domain. It is clear that the respondents' language choice at work with their fellow ethnic workers and bosses is Syriac. Other times, Arabic is predominant in use by the respondents at workplace probably because they work in mixed Arab Chaldo-Assyrian institutions like government and private institutions.

This result supports Weinreich (1974) who believes that the usefulness of a language, its role in social advance, and its literary cultural

value help in maintaining the ethnic language.

Results reported in Table 7(p.72) which show language use in the domain of religion (at Church) show that Syriac is dominating in praying and with celebrant and priest and in religious meetings outside the place of worship. This result suggests that the Chaldo-Assyrians value their language, Syriac, because they believe it is highly associated with their religion (Christianity) and thus they try to preserve it. Additionally they believe that they are the indigenous people and their language has existed for thousands of years prior to Arabic in Iraq and therefore they have the right to use it and keep it alive in their land.This result corroborates the idea of Schrauf's (1999) which asserts that religious practicesare considered one of the most important indicators of language retention. Also, this finding is consistent with the results of Al-Nahar (2009) who concludes that the participants in her study use mainly Armenian in the church and in different other situations.

The study also reveals that a high percentage of the Chaldo-Assyrian respondents use both Syriac and Arabic for watching T.V. programs and listening to radio programs. In fact, mass media can also play an important role in using and preserving ethnic languages and cultures. There are many broadcasting television and radio stations that belong to the Chaldo-

Assyrian community and consequently they have the chance to choose their ethnic language (Syriac) for such purposes. It indicates that broadcasting outlets which are owned by a number of Chaldo-Assyrian political parties preserve and support their language, culture and religion. Probably, the media represents an important means of communication with people and community and thus the language used in the media will be maintained. In addition to that, the number of Chaldo-Assyrians in the homeland, Iraq, more precisely in Baghdad, is larger than any other place outside of it (i.e. in the neighboring countries). This result is consistent with Fishman's study (1991) who describes the role of various ethnic institutions in language maintenance.

Results of language use in the domain of emotional and self-expression in Table (9) (p.74) indicate that a high percentage of the Chaldo-Assyrian respondents use Syriac in expressing inner speech such as in dreaming and expressinghappiness or anger. This result agrees with Fishman (1966) who emphasizes the importance of "psychological processes" in maintaining ethnic languages (p.424).

5.2. Discussion of Findings Related to Language Attitudes towards Syriac and Arabic among Chaldo-Assyrians in Baghdad

Results related to language attitudes indicate that the Chaldo-Assyrians in Baghdad express strong and positive opinions towards their ethnic language Syriac.

They perceive Syriac to be the most beautiful language. It is viewed as the prestigious and the national language, and the symbol of their ethnic identity. It associates them with their childhood, their heritage and history. Some of them consider Syriac more useful than Arabic and should be used in all domains. According to them, Syriac should be used officially side by side with Arabic at public schools. Perhaps, the positive attitudes towards their ethnic language stem from the deep and painful history through which they suffered discrimination and many other injustices. Hence, they rally around their language which actually represents the main constituents of their national identity. Their language is the symbol of their ethnicity. They believe that they are the original inhabitants of the land and they have the right to teach it in public schools and in many other domains. This finding supports Rohani et. al (2005) who have found that parents, both consciously and unconsciously, create an environment that nurtures or

impairs heritage language acquisition in the framework of their attitudes towards languages.

According to them, Syriac is not dying in Chaldo-Assyrian homes and community in Baghdad; this assumption is supported by the respondents' answers to the questions that asked about the use of Syriac at home; where the overwhelming majority asserts that Syriac is the dominant language in their homes with their family members. Perhaps, they believe that Syriac is a vehicle of a highly prized culture and religion that stems from their long history of suffering.

Moreover, they believe that their children must beable to communicate effectively in Syriac. This is perhaps due to psychological reasons because the Chaldo-Assyrians in Baghdad associate Syriac with their parents' roots and therefore want their children to be connected with their language psychologically too. Thus, the importance of Syriac stems from its psychological, emotional, and sentimental attachment with their childhood and parents' roots. This is in line with Weinreich (1974) who claims that "some ethnic groups stick to mother tongue because it becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood."(p.100).

Results related to the attitudes of Chaldo-Assyrian respondents towards Arabic show that they use it as it is the official language of the state which is the most commonly used language everywhere in Iraq and therefore they use it predominantly in all official institutions and in many other public places. Having knowledge of Arabic is necessary for them as it makes them advance professionally and it is necessary too for succeeding in their jobs. However, some of them, 45%, do not believe that Arabic is important in their work, probably because some of them work in some Chaldo-Assyrian institutions and schools and they see it not quite important for them to use Arabic there.

5.3. Discussion of Findings Related to the Factors that Support Using both Syriac and Arabic by Chaldo-Assyrians in Baghdad

5.3.1 Factors Supporting the Use of Syriac:

The factors that stand behind the use of Syriac language can be summarized in the following:

1- The family and the home play a major role in using and preserving Syriac among the Chaldo-Assyrians in Baghdad. This result supports Fishman (1991), who highlights the role of the family or home domain in maintaining or losing the ethnic

language and he adds that it is often parents who decide to teach their mother tongue to their children. This finding also supports (Rohani, Choi, Amjad, Burnett, & Colahan, 2005), Clyne & Kipp (1999) and similar to the findings of Kittaneh (2009) and Dweik (1998).

2- Religion and Church also help in using Syriac by the Chaldo-Assyrians in Baghdad. This is evident in the attitudes of the majority of the Chaldo-Assyrian respondents who believe that Syriac is significant to their religion (Christianity) and then it must be perpetuated at worship places and churches. This is consistent with Schrauf (1999) who argues that religious practice is a considerable factor in minority language maintenance. He states that "religious ritual can motivate deep emotional associations, inculcated from early childhood through the medium of early development of the psyche and it may function to preserve the mother tongue in the long term" (p.187).

3- Additionally, the tight relations among the Chaldo-Assyrians help them in using and preserving Syriac. The Chaldo-Assyrian respondents' views towards their ethnic language supports this. They believe that the homogeneity in the Chaldo-Assyrian

community which results in perpetuating the tightly- knit shape of their community, has definitely affected the preservation of their identity, culture, religion and language.

4- Moreover, the "internal marriages" have helped in maintaining Syriac among the Chaldo-Assyrians. This finding supports Dweik (1998, 2000), Kittaneh (2009) and Al-Nahar (2009).

5- The psychological factors have helpedin using and maintaining the Syriac language among the Chaldo-Assyrians in Baghdad. Their positive attitudes towards their ethnic Syriac make them stick to it. It is a vehicle of a highly prized culture, the backbone of their religion (Christianity), the thread that unites them with the Christian world. It is the symbol of their identity. This result is in line with Weinreich (1974) who states that some ethnic groups keep using their mother tongue because "it becomes a symbol of group integrity, based on the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood" (p. 100). The findings support Vakhtin (1998) and Friðriksson (2008) who conclude that the positive attitudes of the informants towards the mother tongue have a key role in its stability.

6- The audio visual media i.e. TV channels and radio stations that broadcast in the Syriac language help in using and preserving Syriac among the Chaldo-Assyrians in Baghdad. This is supported by the vast majority of the Chaldo-Assyrian respondents' who indicate using it when they listen to radio programs or watching TV programs. This matches Fishman (1991) who has highlighted the role of print and broadcasting media in preserving the ethnic language.

7- The Chaldo-Assyrian political parties and the religious Chaldo-Assyrian leaders have also a crucial role in using and preserving the Chaldo-Assyrian identity and the Syriac language.

Regarding the Chaldo-Assyrians' views about the Iraqi educational policy, they confirm that it has not supported their ethnic language, Syriac, throughout many years. Perhaps, due to the times of political conflicts which have taken place in the country for years, the Chaldo-Assyrians see that none of the former governments has given them the full right to teach and practice their ethnic language freely in their land. They find themselves a minority people who do not enjoy a national entity in their own land among other ethnic groups. This finding supports Petrosian (2006) who has reported that "despite the preferential policy…., never did

the government of Iraq recognize Assyrians as anything other than a religious minority...this was the first…attempt to deny the national existence of the Assyrians in modern Iraqi history" (pp. 126-127).

In addition, the majority of the Chaldo-Assyrians disagree that the segregation between the Christian Chaldo-Assyrians and the Muslim Arabs in their residential areas help in preserving their ethnic language, Syriac. In other words, if they have lived in mixed areas with other ethnic groups (i.e. Arabs), this will not affect the preservation of their ethnic language. This can be attributed to the fact that the Chaldo-Assyrians believe that they are a closely-knit community and they have strong ties that link them and that they will not allow any factor to wipe off their language. Furthermore, they think that their religion has helped them in preserving and practicing their ethnic language despite living in mixed residential areas with Arabs or others.

5.3.2 Factors Supporting the Use of Arabic:

The socioeconomic factors are crucial in using Arabic among the Chaldo-Assyrians in Baghdad as it guarantees a high income and helps them have good jobs. Besides, Arabic is the official language and the language of the majority in Baghdad and therefore it is important for the Chaldo-Assyrians to get involved with the community culturally and socially. To them,

Arabic facilitates their educational rewards and makes them advance in the field of knowledge. Chaldo-Assyrians use Arabic beside their ethnic language Syriac in all domains altogether. This result is similar to the results of Von Gleich and Wolck (2004) who explore language contact situations and examine the use and attitudes of languages among the indigenous people in Peru towards their mother tongue (Quechua) and towards majority language (Spanish). They find that the two languages are used side by side in the same domains. It is also similar to the results of Dweik (1998, 2000), Kittaneh (2009), and Nofal (2011).

5.4 Conclusions

An analysis of the overall results of the study indicates that the Chaldo-Assyrians have been relatively successful in maintaining their ethnic language despite of the long-term contact with many languages such as Arabic, Kurdish, Turkish and Persian. They have kept alive their authentic language, religious and cultural traditions and a sense of national belonging. Results also have shown that the Chaldo-Assyrians in Baghdad have positive attitudes towards their ethnic language i.e. Syriac and towards Arabic. They perceive Syriac to be the most beautiful language. It is viewed as the prestigious and the national language, and the symbol of their ethnic identity. It associates them with their childhood, their heritage

and history. Moreover, the attitudes of the Chaldo-Assyrians towards Arabic are positive and show that they use it equally since it is the official language of the state which is the most commonly used language everywhere in Iraq and therefore they use it predominantly in all official institutions and in many other public places.

5.5 Recommendations for Future Research

On the bases of the results of this study, the researcher proposes a number of points to be taken into consideration by other researchers:

1- The current study covers the Chaldo-Assyrians in Baghdad. The researcher recommends covering the Chaldo-Assyrians in other parts of Iraq, particularly in northern Iraq where many Chaldo-Assyrians live. Other studies can be conducted on the Chaldo-Assyrians in other parts of the world.

2- .The researcher recommends conducting further research on other minorities who live in Baghdad like the Turkumans, Kurds, Aramenians, and Sabians.

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Appendix A

Map of Baghdad: Chaldo-Assyrians' Residential Places

Map of Baghdad: Chaldo-Assyrians' Residential Places
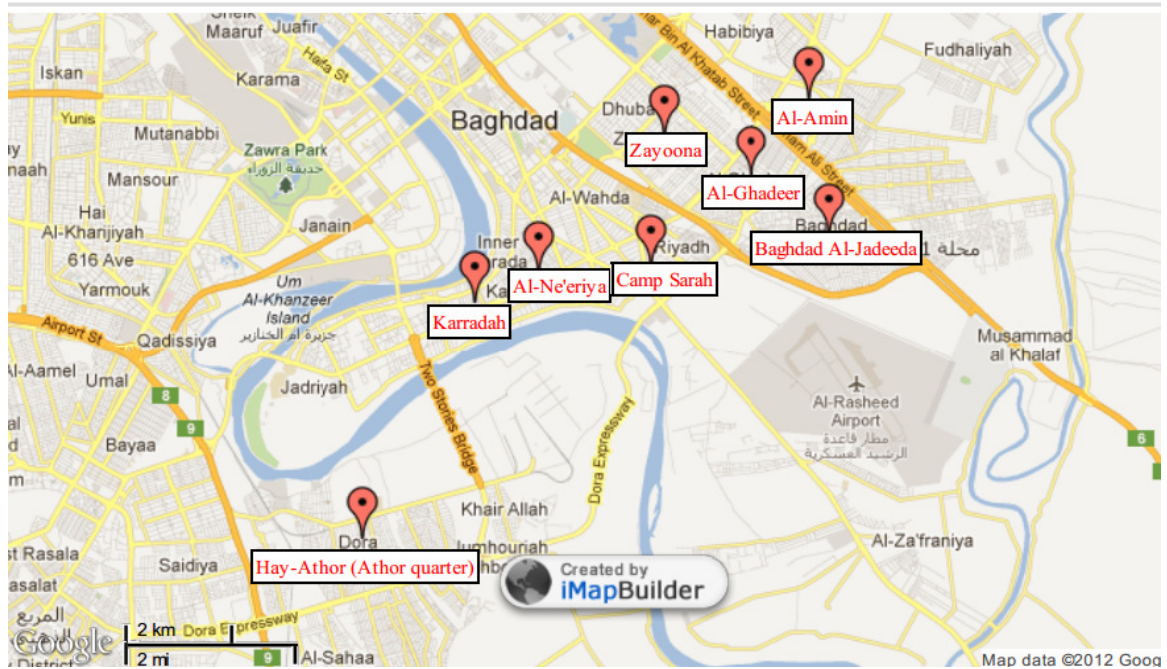
Appendix B

Pilot Questionnaire

Dear respondents,

I am Tiba Abdulkareem Al-Obaidi, an M.A. student at the Middle East University in Amman – Jordan, Department of English, conducting a sociolinguistic study as a partial requirement for obtaining the Masters' degree in English.

I would like to express my gratitude in advance for your taking the time in answering the following questions about the Chaldo-Assyrians in Baghdad.

Community Profile Questions

1- To what extent do the Chaldo-Assyrians in Baghdad speak Syriac?

………………………………………………………………………………
………………………………………………………………………………
……………………………………………………………

2- What other languages do they speak in addition to Syriac and Arabic? Name them.

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

3- Do the Chaldo-Assyrians in Baghdad have a specific districts and neighborhoods of their own? Name them

…..
………………………………………………………………………………
………………………………………………………………………………

4- Where else in Iraq do they live?

....…...
....
....

5- Are there any Chaldo-Assyrian schools in Baghdad? If yes, name them?

....…...
....
....

6- What is the educational background of the Chaldo-Assyrians in Baghdad? Name them.

…..
....
....

7- Are there any religious places, centers, churches belong to the Chaldo-Assyrians in Baghdad? Name them?

....…...
....
....

8- Are there any cultural, social and sport Chaldo-Assyrian clubs where they frequently attend? If yes, name them?

....…...
....
....

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

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

10- Are there any Chaldo-Assyrian musicians in Baghdad? If yes, name them?

…………………………………………………………………………………
…………………………………………………………………………………
…………………………………………………………………………………

11- What kind of jobs do they have? Name them?

…...
…...
....

12- What kind of business do they run? Name them?

…...
....
....

13- Are there any newspapers written in Syriac language in Baghdad? If yes, name them?

……...
…………………………...
....

14- Are there any Chaldo-Assyrian TV channels and radio stations in Baghdad or in Iraq? If yes, name them?

…...
....
....
....

15- Are there any Chaldo-Assyrian restaurants in Baghdad? If yes, can you name them?

....

....

....

16- How strong are the social relationships among the Chaldo-Assyrians in Baghdad?

…...

....

....

....

17- Are there well-known personalities among the Chaldo-Assyrians who hold high positions in the country? (Like members of the parliament, municipality, heads of big business corporation, high ranking religious people…etc.) Name them.

....…...

....…...

....

.**Respondents' demographic background**

1. How old are you? ……………………………… .
2. What is your gender? ……………………………….
3. Where were you born? ………………………..………………………….
4. What is your highest grade completed? …………………………….
5. What is your occupation? ………………………………………………
6. What is your marital status? ………………………………………………

Appendix C

أسئلة عن مجتمع الدراسة

أعزائي،

أنا الطالبة طيبة عبدالكريم العبيدي ، إحدى طالبات الماجستير في جامعة الشرق الاوسط في عمان-الاردن، قسم اللغة الإنكليزية وآدابها. أقوم بدراسة لغوية إجتماعية وذلك كمتطلب لنيل درجة الماجستير في اللغة الإنكليزية.

أود التعبير مسبقا عن شكري وإمتناني لمساعدتكم لي في الإجابة عن الأسئلة التالية المتعلقة بالمجتمع الكلدوآشوري في بغداد.

1- إالى أي مدى يتحدث الكلدوآشوريون اللغة السريانية؟
....
....
....

2- هل هناك لغات أخرى يتحدثها الكلدوآشوريون إضافةً للغتين السريانية والعربية؟
....
....
....
......

3- هل هناك مناطق أو أحياء خاصة يسكنها الكلدوآشوريون في بغداد ؟ اذكرها
....
....
....

4- أين يقطن الكلدوآشوريون في المناطق الأخرى من العراق؟

....

....

....

5- هل هناك أية مدارس كلدوآشورية في بغداد؟ اذكرها.

....

....

....

6-   ما الخلفية التعليمية والثقافية للكلدوآشوريين؟ اذكرها.

....

....

....

7-   هل هناك أماكن أو مراكز دينية أو كنائس كلدوآشورية في بغداد؟ اذكرها.

....

....

....

8- هل هناك نواد ثقافية أو رياضية أو إجتماعية كلدوآشورية يرتادونها؟ اذكرها.

....

....

....

9- اذكر بعض الاحتفالات والمهرجانات التي يحتفلون بها؟

....

....

....

10- هل هناك موسيقيون كلدوآشوريون في بغداد؟ اذكرها.

....

....

....

11- ما الوظائف التي يعملون بها؟ اذكرها.

....

....

....

12- ما الأعمال التجارية التي يديرونها؟ اذكرها.

....

....

....

13- هل هناك صحف مكتوبة باللغة السريانية في بغداد او العراق؟ اذكرها.

....

....

....

....

14- هل هناك محطات تلفزيونية وإذاعية كلدوآشوريةفي بغداد أو العراق؟ اذكرها.

....

....

....

15- هل هناك أي مطاعم كلدوآشورية في بغداد؟ اذكرها.

....

....

....

16- ما مدى الروابط الإجتماعية بين الكلدوآشوريين؟

....

....

....

17- هل هناك شخصيات وسط الكلدوآشوريين من الذين يتقلدون مواقع سلطة في الدولة (مثل أعضاء في البرلمان أو أحزاب سياسية والمجالس البلدية أومدراء شركات كبرى أورجال دين....الخ)؟ اذكرهم

....

....

....

....

بيانات المشاركين في تعبئة هذا النموذج

1- العمر...

2- الجنس...

3- مكان الولادة ....

4- التحصيل العلمي...............................

5- العمل ....

6- الحالة الاجتماعية.............................

Appendix D
English Language Questionnaire

Dear participant,

I am Tiba Abdulkareem Al-Obaidi, a graduate student at the Middle East

University in Amman - Jordan, Department of English. I am conducting a sociolinguistic study as a partial requirement for obtaining the Masters' degree in English.

I would like to express my gratitude in advance for taking the time in filling out the attached questionnaire which investigates the language contact between Syriac language of the Chaldo-Assyrians in Baghdad and Arabic. This questionnaire includes questions about your language background, attitudes towards language, language use and community background.

You have been selected because you are a member of the investigated community. I am interested only in obtaining the needed information that helps me in finding valid answers for the current study. If you have any questions, please contact me at the Email address below.

Thank you very much for your cooperation in this study.

All information provided will be used by the researcher only for scientific research purposes.

Thanks in advance,
The researcher:

Tiba Abdulkareem Al-Obaidi

tebaabdelkarim@yahoo.com

teeba.alobaidy@gmail.com

The Sociolinguistic Questionnaire

I. Demographic Data: Individual and community Background

Please choose one item by putting [√] inside the box provided:

1. Sex

> [   ] Female   [   ] Male

2- Marital status:

> 1- Single   [   ]   2- Married [   ]
> 3- Engaged [   ]   4- Divorced   [   ]
> 5- Widowed [   ]   6- Separated   [   ]

3- Age:

> 1- 10 - 14: [   ]   2- 15-19:   [   ]
> 3- 20 - 29: [   ]   4- 30-39:   [   ]
> 5- 40 - 59: [   ]   6- 60& above: [   ]

4- Level of education:

> 1- Primary school: [   ]   2- Middle school : [   ]
> 3- Secondary school: [   ]   4 - Two years college: [   ]
> 5- B.A. or B.Sc.:   [   ]   6- M.A, or equivalent: [   ]
> 7- Ph.D, or equivalent: [   ]

5- The type of school attended:

> 1- Public School   [   ]
> 2- Public Distinguished Schools
> 3- Private Chaldo- Assyrian Christian Schools [   ]
> 4- Private Non-Christian Schools

6- Professional background:

> 1 – Business   [   ]   2- Education   [   ]
> 3- Medical field [   ]   4- Legal services [   ]

5-Media field   [   ]   6- Student   [   ]
7- Handicraft [   ]   8- Other [   ]   9- Unemployed [   ]

7- Place of residence:

  1-   In a neighborhood with predominant Chaldo-Assyrians gatherings.
  2- In a mixed Arab Chaldo-Assyrian neighborhood.
  3-   In non-mixed and predominant Arab neighborhood.

8- Language background:

   A- The language of your mother:

    1- Arabic: [   ]   2-Syriac: [   ]
    3- English: [   ]   4-Other: [   ]

   B- The language of your father:

    1- Arabic   [   ] 2- Syriac [   ]
    3- English [   ] 4- Other   [   ]

7- Social Activities:

    1-Attending church services.

     Yes [   ]   No [   ]

    2-Visiting social institutions (clubs, associations, schools, churches
    etc..) that belong to the Chaldo-Assyrian sect.

      Yes [   ] No [   ]

    3-Attending parties, religious or national celebrations, etc..

    Yes [   ]   No [   ]

II : Domains of language use

In the following questions, we are interested in finding out what language(s) you usually use when talking to different people at different places about different topics. Please choose any suitable box among the following answers by putting [√] in the proper box.

Questions	Only Syriac	Mostly Syriac	Syriac & Arabic	Mostly Arabic	Only Arabic
1-Language Use among Family Members:					
➢ What language do you use at home with					
• your father?					
• your mother?					
• your siblings?					
• your grandfathers?					
• grandmothers?					
• your family members during phone call?					
• your other relatives when you talk to them face to face?					
• What language do you use when you make a phone call with one of the members of the family?					
• What language do you use with your other relatives when you talk to them face to face?					
• What language do you use at family meetings?					
2- Language use in the Neighborhood: ➢ What language do you use when					

Questions	Only Syriac	Mostly Syriac	Syriac & Arabic	Mostly Arabic	Only Arabic
• you meet friends in the neighborhood?					
• you want to buy vegetables from the greengrocer at the neighborhood?					
• you use your mobile in making a phone call in the neighborhood?					
3- Language use at workplace:					
➢ **What language do you use** • with your fellow workers at work?					
• with your customers at work?					
• when you discuss business or technical matters with your boss?					
• when you discuss business or technical matters with your fellow workers?					
• when you discuss general topics (weather, sports..) with your fellow workers?					
• when you give oral instructions at your workplace?					
4- Language in the church:					
➢ What language do you use when • you supplicate and pray at church?					
• speak with the celebrant\priest at church					
• you speak with the fellow worshipers at church					

Questions	Only Syriac	Mostly Syriac	Syriac & Arabic	Mostly Arabic	Only Arabic
• you at religious meetings outside your place of worship					
5- Language and Media					
• What language do you choose when you listen to radio programs					
• What is your favorite language for T.V entertainment?					
6- Language and Emotional Self- Expression					
➢ **Which language do you prefer** • to express your happiness?					
• to use when you are angry, stressed and confused?					
• to use when you are in a hurry?					
• Which language is used in your dreams?					

III Language attitudes towards Syriac and Arabic:

Please read the following statements. Then choose one of the following answers by putting [√] in the proper box.

1- Attitudes towards Syriac	Strongly Agree 5	Agree 4	Undecided 3	Disagree 2	Strongly Disagree 1
➢ **Syriac Language**					
• is the most beautiful language.					
• the most prestigious language because it is considered as the language that traced back to the language of Jesus.					

	Strongly Agree 5	Agree 4	Undecided 3	Disagree 2	Strongly Disagree 1
• is the symbol of my Chaldo-Assyrian identity.					
Attitudes towards Syriac					
• is more useful than Arabic.					
• is my national language.					
• must be taught in all public schools.					
• must be used officially side by side with Arabic in all domains.					
• is dying in my house.					
• is dying in my community.					
• is the language of my childhood.					
• is important to be used in all domains.					
• should be used for instructions at school.					
• must be used in Churches and religious activities or meetings.					
• is associated with the Chaldo-Assyrian heritage and history.					
• is important that my children communicate effectively in it.					
2- Attitudes towards Arabic					
• It is important to me to speak Arabic in all domains.					
• I prefer to use Arabic for instruction at school.					
• Arabic is more useful than Syriac.					
• Arabic is a reflection of imperialism.					
• Arabic should be learned and used					

Attitudes towards Arabic	Strongly Agree 5	Agree 4	Undecided 3	Disagree 2	Strongly Disagree 1
everywhere because it is the official language of the state.					
• Arabic is the prestigious language in the state, so it is better to learn it.					
• Knowledge of Arabic is necessary for success in my job.					
• Knowledge of Arabic made it possible for me to advance professionally.					
• Arabic is more important than Syriac in my work.					
• Learning Arabic improves my economic status.					

IV: 1-Factors that support using Syriac:

Please read the following statements and indicate to what degree you agree with them by putting [√]in the proper box:

1- Factors that Support the Use of Syriac	Strongly Agree 5	Agree 4	Undecided 3	Disagree 2	Strongly Disagree 1
• My family and the home play an important role in preserving Syriac.					
• The churches play a major role in preserving Syriac.					
• The tight relations among the Chaldo-Assyrians help in preserving Syriac.					

• Internal marriages among the Chaldo-Assyrians help in keeping Syriac alive.					
• Syriac is a vehicle of a highly prized culture.					
1- Factors that support the use of Syriac	**Strongly Agree 5**	**Agree 4**	**Undecided 3**	**Disagree 2**	**Strongly Disagree 1**
• Syriac unites me with the Chaldo-Assyrian world.					
• Syriac is the backbone of my religion (Christianity).					
• Syriac unites me with the Christian world.					
• Syriac is a symbol of my childhood.					
• The pride in my Chaldo-Assyrian identity has a role in maintaining Syriac.					
• Syriac is used in my work.					
• The Chaldo-Assyrian history of suffering in Iraq makes me adhere to the Syriac language.					
• The spirit of compassion between the Muslim Arabs and the Christian Chaldo-Assyrians in Baghdad has a positive role in preserving Syriac.					
• Establishing new TV channels for Chaldo-Assyrians that develop and support Syriac language help in preserving Syriac.					
• The Chaldo-Assyrian political parties have a role in preserving Syriac.					
• Social and religious Chaldo-Assyrian leaders in my community play an important role in maintaining Syriac.					
• The political democracy in Iraq helps the Chaldo-Assyrian minority in maintaining their language.					
• The Iraqi educational policy helps the Chaldo-Assyrians maintain their language.					
• The segregation between the Christian Chaldo-Assyrians and Muslim Arabs in their residential areas helps in preserving Syriac.					

2- Factors that support using and learning Arabic:

Please read the following statements and indicate to what degree you agree with them by putting [√]in the proper box:

2- Factors that support the use and the learning of Arabic:	Strongly Agree 5	Agree 4	Undecided 3	Disagree 2	Strongly Disagree 1
➢ **Learning Arabic**					
• guarantees a high income.					
• helps me have a good job.					
• facilitates my educational rewards.					
• makes me advance in the field of knowledge.					
• helps me in getting involved with the Arab community.					
• is prestigious to me.					
• Arabic is the language that will replace Syriac in future Chaldo-Assyrian generations.					

Appendix E

استبانة لغوية اجتماعية

اعزائي المشاركين ،

أنا الطالبة طيبة عبدالكريم العبيدي ، إحدى طالبات برنامج الماجستير في جامعة الشرق الاوسط في عمان-الأردن، قسم اللغة الإنكليزية وآدابها. أقوم بدراسة لغوية إجتماعية وذلك كمتطلب لنيل درجة الماجستير في اللغة الإنكليزية.

أود التعبير مسبقاً عن شكري وإمتناني لمساعدتكم لي في إنجاز هذه الدراسة من خلال تعبئة الإستبانة المرفقة التي تدرس الإتصال اللغوي بين اللغة الآرامية الحديثة للكلدو آشوريين في بغداد واللغة العربية. تتضمن هذه الإستبانة أسئلة عن بيانات إجتماعية حول شخصكم وخلفيتكم ومقدرتكم اللغوية في اللغة السريانية واللغة العربية التي تتكلمونها في بلادكم، وتتناول أيضاً آرائكم وأتجاهاتكم حول هذه اللغات وإستعمالاتكم لها في أماكن ومع أشخاص مختلفين. وتنتهي الإستبانة بفقرات تتعلق بالعوامل التي ساعدت على إستخدام كل من لغاتكم السريانية واللغة العربية.

إن إجابتكم مهمة جداً للحصول على المعلومات اللازمة لإستكمال هذا البحث العلمي وأرجو منكم الإجابة عن فقرات الاستبانة وإعادتها. للإستفسار أرجو الإتصال على العناوين المكتوبة أدناه، وشكراً لتعاونكم في هذه الدراسة.

<u>المعلومات الواردة في إجاباتكم تستعمل لأغراض البحث العلمي فقط</u>

واقبلوا فائق الاحترام والتقدير

الطالبة طيبة عبدالكريم العبيدي

البريد الالكتروني:

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إستبانة لغوية اجتماعية

الجزء الاول : المعلومات الشخصية والخلفية الاجتماعية:

الرجاء وضع اشارة(√) امام الإجابة التي تناسبك:

1-الجنس

1-ذكر ( )   2-انثى ( )

2- الحالة الاجتماعية:

1-اعزب\ عزباء ( )   2 -متزوج\ متزوجة ( )
3- خاطب\مخطوبة ( )   4- مطلق\مطلقة ( )
5- أرمل\أرملة ( )   6- منفصل \ منفصلة ( )

3- العمر :

1- مابين 10-14 عاما ( )   2- مابين 15-19 ( )
3- مابين 20-29 عاما ( )   4- مابين 30-39 عاما ( )
4- مابين 40-59 عاما ( )   5- فوق ال60 ( )

4- التحصيل العلمي:

1-ابتدائية ( )   2- متوسطة ( )
3-اعدادية ( )   4- دبلوم معهد مدة سنتين ( )
5- بكالوريوس أربع سنوات ( )   6- شهادة الماجستير أو ما يعادلها ( )
7- شهادة الدكتوراه أو ما يعادلها ( )

5- نوع المدرسة التي تعلمت بها:

1-مدرسة حكومية ( )
2-مدرسة المتميزين ( )
3-مدرسة كلدوآشورية مسيحية ( )
4-مدرسة خاصة غير مسيحية ( )

6- الخلفية الوظيفية:

1- في مجال الاعمال التجارية ( )   2- في مجال التعليم ( )
3- في المجال الطبي ( )   4- في مجال القضاء ( )
5-في مجال الإعلام ( )   6- طالب/طالبة ( )
7-في إحدى الحرف اليدوية المهنية ( )   8-عاطل عن العمل ( )
9-وظيفة اخرى ( )

7- الخلفية اللغوية:
أ- لغة والدتك الأصلية:
1-اللغة السريانية (   )   2- اللغة العربية   (   )
3-اللغة الانكليزية   (   )   4- لغة اخرى............

ب- لغة والدك الأصلية:
1-اللغة السريانية (   )   2- اللغة العربية   (   )
3-اللغة الانكليزية   (   )   4- لغة اخرى............

8- السكن:
1-في حي ذو غالبية تجمعات كلدوآشورية.
2-في حي مختلط عرب وكلدوآشور.
3- في حي غير مختلط ذو غالبية عربية.

9- النشاطات الإجتماعية:
1-الذهاب الى الكنيسة
نعم (   )   كلا (   )
2-الذهاب الى المؤسسات الإجتماعية الكلدوآشورية (نوادي, جمعيات, مدارس ,كنيسة)
نعم (   )   كلا (   )
3-التواجد في المناسبات والحفلات الدينية والإجتماعية
نعم (   )   كلا (   )

ثانيا: إستخدام اللغة
في الاسئلة التالية أرجو ان تعطينا إجابات عن اللغة أو اللغات التي غالباً ما تقوم باستعمالها عند التحدث مع أناس مختلفين في أماكن مختلفة حول مواضيع مختلفة وذلك بوضع أشارة (√) في المكان المناسب:

اللغة العربية فقط	اللغة العربية غالباً	اللغة السريانية والعربية	اللغة السريانية غالباً	اللغة السريانية فقط	الاسئلة
					1-الإستعمالات اللغوية في المنزل وبين أفراد العائلة:
					ما اللغة التي تستخدمها في الحديث... • إلى والدك؟
					• إلى والدتك؟
					• إلى اخوتك؟
					• إلى جدك؟

الاسئلة	اللغة السريانية فقط	اللغة السريانيةغالباً	اللغة السريانية والعربية	اللغة العربية غالباً	اللغة العربية فقط
• إلى جدتك؟					
• اثناء اجراء مكالمة هاتفية مع أحد افراد اسرتك؟					
• إلى اقاربك الاخرين وجها لوجه؟					
• عند اللقاءات والإجتماعات العائلية.					
2-الاستعمالات اللغوية في الحي أو الجوار:					
➢ ما اللغة التي تستخدمها... • مع اصدقائك عندما تقابلهم في الحي؟					
• عند شرائك الخضراوات من البقالة في حيك؟					
• عند إجراء مكالمة هاتفية في الحي.					
3-اللغة في مكان العمل:					
➢ ماللغة التي تستعملها... • مع زملائك في المهنة					
• لمناقشة امور تقنية أو إدارية مع رئيسك في العمل؟					
• لمناقشة أمور تقنية أو إدارية مع زملائك الموظفين في العمل؟					
• لمناقشة موضوعات عامة (مثل الطقس , الرياضة , السياسة) مع زملائك في العمل؟					
• في اعطاء تعليمات و توجيهات شفهية في مكان عملك؟					
4-الاستعمالات اللغوية في الاطر الدينية (الكنائس):					
➢ ما اللغة التي تستخدمها.... • عند الصلاة أو الدعاء؟					

اللغة العربية فقط	اللغة العربية غالبا	اللغة السريانية والعربية	الغة السريانية غالبا	اللغة السريانية فقط	الاسئلة
					• مع القس أو رجال الدين؟
					• مع المصلين في الكنيسة؟
					• في اللقاءات الدينية خارج أماكن العبادة؟
					5-الاستعمالات اللغوية ووسائط الاعلام والاتصال:
					➢ ما اللغة التي...
					• تفضل الاستماع اليها عند سماعك برامج اذاعية في المذياع؟
					• ما هي القناة المتحدثة باللغة السريانية المفضلة لديك تحب مشاهدتها؟
					6-الإستعمالات اللغوية في التعبير العاطفي عن الذات:
					➢ ما اللغة التي تفضل إستخدامها...
					• للتعبير عن سعادتك؟
					• للتعبير عن غضبك, توترك وارتباكك؟
					• وانت في عجلة من أمرك؟
					• في أحلامك؟

الجزء الثالث: الاتجاهات اللغوية نحو اللغتين السريانية والعربية:

الرجاء قراءة الجدول التالي حول الإتجاهات اللغوية نحو اللغتين السريانية والعربية, ومن ثم إختيار إحدى الاجابات التي تتناسب مع اتجاهاتك وآرائك الشخصية وذلك بوضع أشارة (√) في المكان المناسب:

اعارض بشدة 1	اعارض 2	محايد 3	اوافق 4	اوافق بشدة 5	الأسئلة
					1-الاتجاهات نحو اللغة السريانية:
					• هي أجمل لغة على الاطلاق.
					• هي اللغة الارقى باعتبارها منحدرة الى اللغة التي تحدثها سيدنا المسيح.
					• هي رمز لهويتي الكلدوآشورية.

					• هي لغتي القومية.

اعارض بشدة 1	اعارض 2	محايد 3	اوافق 4	اوافق بشدة 5	الأسئلة
					• مفيدة أكثر من اللغة العربية بالنسبة لي.
					• يجب ان يتم تدريسها في كافة المدارس الحكومية.
					• يجب ان تستخدم كلغة رسمية للدولة إلى جانب اللغة العربية في كل المجالات.
					• في طريقها للاندثار في منزلي.
					• في طريقها للاندثار في مجتمعي.
					• هي لغة طفولتي.
					• من المهم استخدام اللغة السريانية في كل المجالات.
					• يجب أن يتم استخدام السريانية في إعطاء التعليمات والضوابط في المدارس.
					• يجب استخدام السريانية في الكنائس وفي الانشطة واللقاءات الدينية.
					• مرتبطة بالتراث والتاريخ الآشوري.
					• من المهم أن يتواصل أطفالي مع غيرهم باللغةالسريانية بطلاقة
					2-الاتجاهات اللغوية نحو اللغة العربية:
					• من المهم بالنسبة لي أن أستخدم العربية في كل المجالات .
					• افضل أن تستخدم اللغة العربية في إعطاء التعليمات في المدارس
					• العربية مفيدة أكثر من السريانية.
					• العربية تعتبر إنعكاسا للامبريالية.
					• يجب تعلم وإستخدام العربية في كل مكان لأنها اللغة الرسمية للدولة.
					• اللغة العربية هي اللغة ذات المقام الأرقى في الدولة , لذلك من الأفضل أن نتعلمها.
					• معرفتي باللغة العربية شئ ضروري لنجاحي في وظيفتي.
					• معرفتي بالعربية جعل غمكانية تقدمي الوظيفي واردة.
					• أحاول حالياً تطوير مهارتي في اللغة العربية بطلاقة.
					• العربية اهم من السريانية في مجال عملي.
					• تعلم العربية يحسن مستواي الاقتصادي.

الجزء الرابع:

أ- العوامل التي تساعد في استخدام اللغة السريانية:

الرجاء قراءة الجدول التالي حول العوامل التي تساعد في الحفاظ على اللغة السريانية , ومن ثم إختيار إحدى الإجابات التي تتناسب وآرائك الشخصية وذلك بوضع إشارة(√) في المكان المناسب:

اعارض بشدة 1	اعارض 2	محايد 3	اوافق 4	اوافق بشدة 5	الأسئلة
					1-العوامل التي تدعم استخدام اللغة السريانية هي:
					• عائلتي والمنزل كان لهم دوراً هاماً في الحفاظ على اللغة السريانية.
					• الكنائس كانت لها دورا بارزا في الحفاظ على اللغة السريانية.
					• الروابط القوية الحميمية بين الكلدوآشوريون في بغداد تساعد في الحفاظ على اللغة السريانية.
					• الزواج الداخلي (بين الكلدوآشوريون انفسهم) يساعد على الاستخدام الدائم للغة الآرامية بين الأهل والأبناء.
					• لغة الثقافة الكلدوآشورية العريقة.
					• توحدني اللغة السريانية مع الأمة الكلدوآشورية.
					• العمود الفقري لديانتي (المسيحية).
					• توحدني مع العالم المسيحي.
					• رمز لأيام طفولتي.
					• الفخر بهويتي الآشورية الكلدانية جعلني احافظ على اللغة السريانية.
					• اللغة المستخدمة في عملي.
					• التاريخ الطويل لمعاناة الأمة الكلدوآشورية في العراق جعلني أصر على الحفاظ على لغتي.
					• روح المحبة والإخاء بين السكان العرب المسلمين والكلدوآشوريين كان له دورا ايجابيا في الحفاظ على اللغة السريانية.
					• ظهور قنوات و وسائل إعلامية جديدة تهتم باللغة السريانية وتدعمها وتطورها تساعدني في الحفاظ على لغتي الأم.
					• الاحزاب السياسية الكلدوآشورية كان لها دورا في الحفاظ على اللغة السريانية.
					• القيادات الكلدوآشورية الإجتماعية والدينية لعبت دوراً مهماً في الحفاظ على اللغة السريانية.

					الحرية السياسية في العراق ساعدت الأقلية الكلدوآشورية في الحفاظ على لغتهم الأم.
					سياسة التعليم في العراق ساعدت الكلدوآشوريين في الحفاظ على لغتهم.
					العزل السكني بين العرب المسلمين وبين الكلدوآشوريين المسيحيين ساعد في الحفاظ على اللغة السريانية.

ب- العوامل التي تساعد في استخدام اللغة العربية وتعلمها:

الرجاء قراءة الجدول التالي حول العوامل التي تساعد في الحفاظ على اللغة العربية وتعلمها, ومن ثم اختيار إحدى الإجابات التي تتناسب وآرائك الشخصية وذلك بوضع إشارة (√) في المكان المناسب:

اعارض بشدة 1	اعارض 2	محايد 3	اوافق 4	اوافق بشدة 5	الاسئلة
					2-العوامل التي تساعد على تعلم وإستخدام اللغة العربية.....
					➢ **تعلم العربية....** • يضمن لي دخلاً مادياً مرتفعاً.
					• يساعدني في الحصول على وظيفة جيدة.
					• يسهل تقدمي وطموحي التعليمي.
					• يساعدني على الإندماج مع المجتمع العربي.
					• يعتبر برستيجاً بالنسبة لي.
					• يجعلني أتقدم في حقول المعرفة.
					• اللغة العربية هي اللغة التي ستحل محل اللغة السريانية لدى الأجيال القادمة في المجتمع الكلدوآشوري.

Appendix F

1. Prof. Riyad Hussein	Middle East University
2. Prof. Soud M. Abd AlJaber	Middle East University
3. Dr. Fatimah Ja'far	Middle East University
4. Dr.Othman Mustafa Al-Jaber	Middle East University
5. Dr. Jumana Al Salem	Middle East University

Panel of Experts