Language Maintenance and Language Shift among the Turkmen of Baghdad: A Sociolinguistic Study

تركمان بغداد بين المحافظة و التحول عن اللغة التركمانية :

دراسة لغوية اجتماعية

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Dedication

I dedicate this work to my beloved country, Iraq, the cradle of civilization.

I also dedicate this thesis to my beloved family; my dear father, Dr. Najem Abdullah, who has been supporting me; my beloved mother for encouraging and motivating me throughout the years of my life to reach this level ; to the memory of my late dear husband (Arkan) ;to my sweet daughter (Mariam) ,to my dear sisters and brothers-in-law. Also, I would like to dedicate my thesis to all my friends who helped and supported me.

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Language Maintenance and Language Shift among the Turkmen of Baghdad: A Sociolinguistic Study

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Abstract

This study aimed at investigating the language situation among the Turkmen in Baghdad. The study attempted to explore the domains of use of the Turkmen language and Arabic, their attitudes towards their ethnic language and Arabic, and the factors that led them to either maintain or lose their ethnic language.

The researcher selected a sample that consisted of (100) subjects from the Turkmen of Baghdad covering different age, gender and educational background. The instruments of the study were a community profile, open-ended interviews and a sociolinguistic questionnaire.

Results showed that the Turkmen of Baghdad have maintained their ethnic language over the years despite the presence of the majority and the official language Arabic. They used their ethnic language in different domains especially at home and among their family members. Also, they used both languages (their ethnic language and Arabic) in different social domains such as neighborhood, place of work, schools, media and other public places. They have displayed positive attitudes towards their ethnic language and Arabic alike. The results also revealed that social, cultural and political factors played a significant role in 1maintaining their ethnic language in Baghdad. The researcher suggested conducting similar studies about other ethnic groups in Baghdad like the Kurds, the Aramenians, the Sabians, the Yazidis and the Shabak.

تركمان بغداد بين المحافظة و التحول عن اللغة التركمانية :

دراسة لغوية اجتماعية

إعداد

سارة نجم عبدالله الرحال

بإشراف

أ .د بدر سعيد دويك

الملخص

تناولت هذه الدراسة الوضع اللغوي للتركمان الساكنين في بغداد , وحاولت استكشاف مجالات استخدام اللغة التركمانية واللغة العربية و مواقف التركمان تجاه لغتهم العرقية و العربية والعوامل التي مكنت التركمان على المحافظة على لغتهم العرقية أو فقدانها.

اختارت الباحثة عينة مكونة من (100) شخص تركماني قاطن في بغداد يمثلون مختلف الأعمار والأجناس و المستوى التعليمي. استخدمت الباحثة ثلاث ادوات لجمع المعلومات وهي :بناء صورة جانبية عن مجتمع الدراسة وإجراء مقابلات واستبانة لغوية اجتماعية.

وأظهرت النتائج أن تركمان بغداد ما زالوا يحافظون على لغتهم العرقية على الرغم من وجود العربية وهي لغة الأغلبية والرسمية و بينت أنهم يستخدمون اللغة التركمانية في مختلف المجالات خاصة في البيت وبين أفراد أسرهم. وانهم يستخدمون اللغتين في أغلب الميادين الأخرى مثل الحي و أماكن العمل والمدارس

ووسائل الإعلام وغيرها من الأماكن العامة. وأظهرت أن لدى التركمان القاطنين في بغداد اتجاهات إيجابية

نحو التركمانية و العربية. وكشفت النتائج أيضا أن العوامل الاجتماعية والثقافية والسياسية لعبت دورا هاما

في الحفاظ على اللغة التركمانية . واقترحت الباحثة إجراء مزيد من الدراسات المماثلة على جماعات عرقية

أخرى في بغداد مثل الأكراد والارمن والصابئة واليزيدية والشبك.

Chapter One
Introduction

1.0   Introduction

This chapter starts with the background of the study which sheds light on the Turkmen of Iraq who are the focus of this study. Then it presents the statement of the problem, objectives, questions, significance, limitations and limits of the study. Finally, it closes with the definition of terms.

1.1 Background of the Study

There are many minorities in the world who have lived with majorities side by side in one country for many centuries. Each group has its own language, some of them maintain their language and consider it as their identity while others shift to the language of the majority. In both cases, there are either linguistic or non-linguistic factors that stand behind the maintenance or the loss of their languages.

The Turkmen, who are the focal point of this research, are the Oghuz who migrated from Central Asia to Iraq .They were named Turkmen after choosing Islam. The Turkmen migrated because of many various political situations at different times and chose Iraq as their motherland. Somer (1967) states that the word Turkmen was given to those of the Turkish Oguz tribes who embraced Islam in the 11th Century. (p. 10).

The Iraqi historian, Al-Hassany (2013), describes the successive migrations of Turkmen tribes into Iraq. He believes that the term 'Turkmen 'is applied to those people who have settled on lands separating the Kurdish territories from those of the Arabs .He defines the limits of Turkmen settlement as stretching from a line running from the north-west at Teleafer, in Mosul Province, to an area in the southeast encompassing Altoon Kopri and Tuz Khurmato in Kirkuk Province with Kizlerbat and Mandeli in Diyala Province. (p.41)

Al-Hassany (2013), also believes that the Turkmen are the remnants of the armies brought by the Ottoman Sultan, Murat V, who recaptured Iraq from its Safawi rulers in 1638 A.D. and who remained in the recaptured territories maintaining a line of communication between the southern and northern Turkic provinces. (p.41)

According to Al-Najafi (2014), the Turkmen of Iraq have established several Turkmen states in Iraq, such as Dynasty of Mosul Atabekians (1127–1233), Dynasty of Erbil Atabekians (1144–1233), Turkmen Dynasty in Kerkuk, Algelaúria state (1339-1410), Seljuk Empire (1055–1157), State of Kara Koynlu (1411–1468) and State of AkKoynlu (1468–1508). (P.11-12)

Menon and Wimbush (2007) mention that the Turkmen are "Iraq's third-largest ethnic group after Arabs and Kurds " (p. 137). According to Demirci(1991),

the 1957 census puts the Iraqi population at 6,300,000 and the Turkmen population at 567,000. The importance of the 1957 census lies in the fact that this was the first and last Iraqi census which allowed the Turkmen people to register themselves as Turks. In other censuses conducted later, the 'Turkoman' category under the section of 'nationalities' was dropped.

According to Al.Hurmizi (2003), the Turkmen did not leave their ancestral lands in one massive migration. However," they departed their land in successive waves over a long period and eventually settled in the Middle East". (p.10)

Saatci (1996) mentions that the first era of migration occurred under the Ommayads and the Abbasides. The second and the most important period took place during the era of the Seljouki, and the final wave of Turkmen to the region occurred after the Ottoman Empire held control of this land. One can surely claim that when the British tried to carve up an artificial Iraqi State out of the remnants of the Ottoman Empire in the aftermath of the First World War, the region was, to a great extent, a part of the broader area of Turkish Culture. (P.153-155).

According to Al-Hurmizi (2003), The Turkmen of Iraq live mainly in the cities of Mosul, Erbil and Kirkuk, and in the area around Diyala in addition to a sizeable Turkmen population in Baghdad. The area where the Turkmen predominantly live is called Turkmeneli.

Lewis, Gary & Charles (2013) report that the dialect spoken by most Iraqi Turkmen is considered South Azeri (South Azerbaijani),whereas Bulut(2000) mediates it between that and the Anatolian Turkish**.**

Johanson (2001) states that this language is close to the dialects of Diyarbakir and Urfa in south-eastern Turkey. Also he added that the Anatolian Turkish has long been the prestige dialect among Iraqi Turkmen and it has exerted a profound historical influence on their dialect, to the extent that Iraqi Turkmen grammar differs sharply from that of other varieties of Azeri. Under the 1925 constitution, the use of Anatolian Turkish in schools, government offices and the media was allowed. Modern Turkish influence remained strong until Arabic became the new official language in the 1930s, and a degree of Turkmen–Turkish diglossia is still observable.

According to Nissman (1999), Anatolian Turkish is used as the formal written language. In 1997, the Iraqi Turkmen Congress adopted a Declaration of Principles. Article Three of this declaration states the following: "The official written language of the Turkmen is Istanbul Turkish, and its alphabet is the new Latin alphabet".

Samanci (1999) claims that although the majority of Turkmen are Muslims , there are also about 30,000 Christian "Catholic" Turks living in Iraq. They are called the Kala Gaweri. (p. 33)

1.2 Community Profile of the Turkmen of Baghdad

The Turkmen people who are one of the minorities that live in Iraq are neither Arabs nor Kurds. Their Origins go back to Central Asia before they migrated to Iraq and other nearby areas. Kirkuk was the first town to settle in before they were forced to leave it and settle in Baghdad. The first migration took place in 1914 while the largest migration happened between 1959 and 1990 because of the persecution of the Turkmen people at that time. The Turkmen returned to Kirkuk (After the war of 2003) because of the unstable security situation in Baghdad.

There is a sizeable Turkmen presence in the capital city of Iraq (Baghdad). Although their number in Baghdad is not accurately determined, it is reported that they are estimated to be about 250,000-300,000 living permanently in Baghdad (the Turkmen Front, 2014).There are no specific residential areas inhabited by Turkmen in Baghdad. They live in different areas in Baghdad such as AL.Adhamiya, Palestine Street, Zayouna, Baghdad-Al-Jadeeda (New Baghdad), Raghba Khatoon, Camp-Sarah Khatoon, Tappa, AL. Benok ,AL.Dorah ,AL.Saydia and AL.Jamea district. The majority are concentrated in AL.Rusafa more than AL.Karkh. In addition to living in Baghdad, they reside mainly in the northern areas of Iraq such as Kirkuk, Mosul, Erbil, Sinjar, Diyala, Daquq, Khanaqin, Balad Ruz, Mandali and Tuz Kourmato. The largest concentration of the Turkmen live in

Kirkuk , which has been heavily influenced by their presence. They considered Kirkuk as the capital of the Turkmen.

After the 2003 war, the Turkmen people established mass media including TV and radio stations that broadcast in the Turkmen language, i.e. the Turkmen TV channel and the Turkmen Eli TV channel. Similarly, they issued magazines and daily newspapers such as Turkmen Al.Ekhaa Newspaper, Turkmen Eli Newspaper and Castle Newspaper.

The majority of the Turkmen receive education in governmental public schools. Recently, they established private Turkmen schools, where children learn their mother tongue and receive education. However, The Turkmen people are fluent in the Turkmen, Arabic and Kurdish languages.

Mr. Thabt Ghafoor (Head of the Turkmen Front, Baghdad branch), stated that the Turkmen consider Arabic an indispensable language absolutely in spite of their strong loyalty to their ethnic language. He added that Arabic has a significant effect on the Turkmen language. There are some words which are used in the Turkmen language that have Arabic origin. While the predominant religion of the majority of the Turkmen people is Islam, few of them are Christian living mostly in the area of Kirkuk Castle. They visit the holy sites, mosques and churches in different regions of Iraq (T. Ghafoor, Personal Communication, March 21, 2014).

Al.Ekhaa Club is one of the most important clubs for the Turkmen that they attend where they celebrate in particular rituals their weddings, their sorrows and specific national occasions like the celebration of the anniversary of establishing the Turkmen Front which is considered one of the most important organizations for the Turkmen, the National day of the Turkmen and the celebration of the anniversary of Turkmen's martyr day. In 1980, four people were executed from the Turkmen activists because of their political positions and their demands for the rights of the Turkmen at that time. Therefore, they considered that date as the day of Turkmen's martyr (Personal Communication, March 24, 2014).

The Turkmen have different jobs and professions. Some of them are working in government institutions and others prefer business and free trade. They are known as tough fighters in the Iraqi army. Many of them hold high positions like General Mustafa Ragheb Pasha, who was the commander of Iraqi forces in the Palestine war (in Nablus) on 07/20/1948.

Among other prominent figures, who occupy high positions in Iraq, are Ministers Jassim Mohammed Jaafar, the Minister of Youth and Sports; members of the Iraqi parliament and heads of political parties such as Arshad AL.Salhi, Head of the Turkmen Front in Kirkuk, and, Dr. Leyla Arslan, Head of the Chemistry Science Department at the University of Baghdad. Moreover, the Turkmen people

have a special flag that differs from the Iraqi and the Kurdish flags. Also, they have their own traditional costumes and food.

1.3 Statement of the Problem

The presence of more than one language in the same country may have an impact on the linguistic situation of each language, especially when there is one official language, regardless of the languages of other minorities. On this basis, the researcher decided to investigate the language situation of Iraqi Turkmen in Baghdad, which is characterized by the presence of more than one minority and every one of them has its own language such as the Kurds, the Turkmen, the Shabak, and the Yazidis.

1.4 Objectives of the Study

The aim of the current study is to examine the languages which are being used by the Turkmen of Baghdad in different domains, and to explore their attitudes towards the ethnic language and Arabic, and the factors which lead them to either maintain or lose their ethnic language.

1.5 Questions of the Study

The study aims to answer the following questions:

1. In what domains do the Turkmen of Baghdad use their ethnic language and Arabic?

2. What are their attitudes towards both languages (Turkmen language and Arabic)?

3. What are the factors that have helped the Turkmen of Baghdad to either maintain or lose their ethnic language?

1.6 Significance of the Study

Many studies have dealt with ethnic minorities in the Middle East, but to the best knowledge of the researcher, studies that have investigated the language situation among the Turkmen of Iraq are few. However, some researchers shed light on this language and its importance to the Turkmen of Iraq. What distinguishes this study from the previous ones conducted in the .Middle East is its subject namely the Turkmen of Iraq. The studies conducted in Jordan for example dealt with small ethnic minorities, i.e the Chechens, the Circassians, the Armenians, the Kurds and the Gypsies etc. The Turkmen of Iraq are considered a large ethnic minority that did not receive the attention of researchers and scholars.

This study is expected to help other researchers who want to conduct studies about similar topics with other minorities either in Baghdad or elsewhere. Moreover, the current study can be helpful for scholars, educators, students as well as members of the selected community.

1.7   Limitations of the Study

This study is limited to the sample which is used in this research. Therefore**,** the findings of the study cannot be generalized to all the Turkmen in Baghdad. Also it is limited to the instruments used in this investigation.

1.8   Limits of the Study

This research is conducted in Baghdad during the academic year 2013-2014.

1.9 Definition of Terms

Language Attitudes

Theoretically, Baker (1988) defined language attitudes as"hypothetical constructs that are interfered, conceptual inventions hopefully aiding the description and explanation of behavior" . (p. 114)

Operationally, language attitudes are the opinions and feelings of the Iraqi Turkmens about their own language and the Arabic language.

Language Maintenance

Theoretically, Ferguson (1981) defined the term 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)

Operationally, it refers to the continued use of the Turkmen's language by a large sector of the Iraqi Turkmen despite the passage of hundreds of years.

Language Shift

Theoretically, Ferguson (1981) defined the term language shift as "the change in regular use or mother-tongue status of one language to another in a speech community". (p.530)Operationally, language shift refers to the efforts that the Iraqi Turkmen practiced to resist the change in Turkmen's language use and preserve their ethnic language.

Chapter Two
Review of Literature

2.0 Review of Literature

This chapter discusses some theoretical and empirical studies related to the field of languages in contact and ethnic language maintenance and shift that have been conducted among ethnic groups in the Middle East as well as the world at large.

2.1 Theoretical Literature Related to Language Contact and Ethnic Language Maintenance and Shift

Many sociolinguists have discussed and elaborated on language contact in general and language maintenance and language shift in particular such as Fishman (1964, 1989), Weinreich (1974), Ferguson (1981), Clyne (1982) and Hofman and Cais (1984).

Fishman (1964) illustrated the importance of language shift and language maintenance for the understanding and analysis of the consequences of multilingual language contact. He asserted that:

> the basic datum of the study of language maintenance and language shift is that two linguistically distinguishable populations are in contact and that there are demonstrable   consequence of this contact with respect to habitual language use.(p.33)

(Fishman cited in Matras, 2009) predicts that the process of language shift in an immigrant context "complete over three generations. However because of factors which slow down the rate of language shift, this may not be true for all communities". (p.50)

Fishman (1989) emphasized that cultural and linguistic change is inevitable and natural. He mentioned that

> language is both part of , indexical of , and symbolic of ethno-cultural behavior. As ethnicities meld, change or absorb and replace one another, it is inevitable that the languages of these ethnicities will be modified as well. Language change, per se, in the usual linguistic sense of alteration in lexicon, semantics, syntax and phonology, is, of course, always ongoing, particularly between languages in contact ... (p.67)

He recognized that partial language shift is possible. In such situations, the ethnic language is replaced only in certain areas of interaction "and a new pattern of inter-generational continuity is then stabilized". (p.178)

Ferguson (1981) defined the term 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) At the same time, he considered language shift as "the change in regular use or mother-tongue status of one language to another in a speech community". (p.530)

Hofman and Cais (1984) mentioned that the national ideal of a cultural 'melting pot' in countries with a constant influx of immigrants went hand in hand

with stressing a shift toward the common language of the new country. Accordingly, "a change from the 'melting pot' ideal to that of 'cultural diversity' would imply a shift toward favouring of mother tongue maintenance among members of minority groups".(p.147)

Fillmore (2000) stated that there are internal and external factors that lead to the loss of the native language. The internal force for this choice is the preference for social acceptance and conformity to the dominant group, and the necessity to communicate with those members. On the other hand, the external pressure comes from the sociopolitical reason in that the society opposes differences, divergence, and aliens (p. 208).He also mentioned that there is a role for family to play in minority children's first language maintenance.

> Parents should be encouraged to find time to talk with their children, read to them (if this is a practice in the culture of the home), and teach them things that interest educated members of their group. Families that come from cultures with a rich oral tradition will have many stories and histories to share with the children. Teachers should encourage them to use these materials and to regard them as equal to written materials that other families might use with their children at home. (p.209)

Clyne (1982) explained the importance of grandparents in the maintenance of the mother tongue. The home domain and particularly relations with older relatives who do not speak well the national language is one of the situations that elicits the use of the community language.

Weinreich (1974) mentioned that "there is a relationship between ethnic languages and extra-linguistic factors like cultural, psychological, social and historical processes as well as non- linguistic factors like geographic areas, religion, race, sex, age, social status, occupation"… etc which lead to create linguistic divisions between mother-tongue groups. (p. 89) He added that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity". (p. 99)

Similarly, Dorain (1981) discussed many other factors that lead to language maintenance, such as age and the use of language in specific domain which have a great effect in maintaining the language and even in its transition to the next generation.

2.1.2 Attitudes of Ethnic Groups towards Arabic and the Turkmen's Language

According to (Baker, 1992), the term "language attitudes" is an umbrella term which comprises a wide range of research topics and areas:

- attitude to language variation, dialect and speech style

- attitude to learning a new language

- attitude to a specific minority language (e.g. Irish)

- attitude to language groups, communities and minorities

- attitude to language lessons

- attitude to the uses of a specific language

- attitude of parents [together with other relatives as well as an individual's social environment] to language learning

- attitude to language preference. (p.29)

Holmes (1992) expressed three levels of attitudes towards a social or ethnic group. The first level is that of attitudes towards a social or ethnic group. The second level is that of attitudes towards the language of that group and the third is attitude towards individual speakers of that language. People generally do not hold opinions about languages in a vacuum. They develop attitudes towards language which reflect their views about those who speak the language, and the contents and functions with which they are associated. Holmes pointed out that the underlying assumption is that in a society, social or ethnic groups have certain attitudes towards each other, relating to their differing positions. These attitudes affect "attitudes towards cultural institutions or patterns characterizing these groups such as language, and carry over to and are reflected in attitudes towards individual members of the group". (P.16)

(Fishman cited in Gracia , Peltz, Schiffman , & Fishman , 2006) devoted an entire book about language attitude. It is an attempt to understand language attitude

towards vernaculars. He illustrated that although nationalist movements have used these attitudes in mobilizing population, positive ethnolinguistic consciousness is not itself nationalism .Also he mentioned that the positive ethnolinguistic consciousness is not the only type of language consciousness .Language consciousness can also be inter-ethnic and even supra -ethnic in the case of shared lingua franca.

Baker (1988) stated that the attitude of the speaker is one of the most important factors that lead to maintain a language. He defined attitudes as "hypothetical constructs that are interfered, conceptual inventions hopefully aiding the description and explanation of behavior".He added that "attitudes are learned predispositions, not inherited or generically endowed and are likely to be relatively stable over time". (p. 114)

Language attitudes are changing all the time because the economic situation of a country may change, for the better or the worse, and so produce a different language attitude among its speakers or potential speakers. The same changing language attitude goes for the choice of a foreign language where the "niche" and the "needs "determine the language status. In this respect, Calvet (2006) stated:

> and this selection is relatively limited: human beings are not always able to choose their languages, their choice is determined first and foremost by the milieu in which they find themselves, by the languages that coexist in this niche and then by their needs, and very little by the typological situation of the coexisting languages.(p. 58)

2.2.0 Review of Local and Regional Empirical Studies Related to

Language Maintenance

Dweik (1998) investigated language loyalty among the Yemenites of Lackawanna, New York by selecting a sample of 50 respondents and conducting a questionnaire. Results showed that the Yemenites were loyal to their ethnic language. It also showed that their religion (Islam) had a great influence on their loyalty to Arabic.

Similarly, Dweik (2000) studied the linguistic and cultural maintenance among the Chechens of Jordan. He used a simple random sample of 100 subjects. In collecting data, he used questionnaires and interviews. The results showed that the "Chechens of Jordan have maintained their language and culture despite the passage of over one hundred years".(p.193)

Nofal (2011) examined the language situation among the Indians of Yemen. The sample of this study included 100 Indians of Yemen who were selected purposively. Only 86 participants responded to a six-section language questionnaire. The results showed that some of the Indians of Yemen maintained their ethnic language in speaking and listening. The results of this study also showed that non-linguistic factors such as home and family played a significant role in preserving their ethnic language.

Al-Obaidi (2013) investigated the language situation among the Chaldo-Assyrians of Baghdad. The study aimed to explore the domains of Neo- Aramaic

and Arabic use, the attitudes towards each language and the factors that support the use of Neo-Aramaic and Arabic. The researcher relied on three instruments: interviews, community profile and a questionnaire distributed to 135 participants. The findings of the study showed that the Chaldo-Assyrians maintained their language over a long period of time while used Arabic for various functions. Neo-Aramaic was used in a variety of social domains, such as home and religious settings. Finally, the results showed that there is a strong relationship between language maintenance and non-linguistic factors such as home, religion and positive attitudes towards the ethnic language.

Khadidja (2013) investigated the different attitudes of the Kabyle minority group living in Oran towards the four languages that include their speech repertoire i.e Algerian Arabic, Standard Arabic, French and Kabyle. Also this study aimed to analyse their attitudes towards code switching, the contact phenomenon that characterizes the sociolinguistic situation of this bilingual environment. The sample of this study included 100 respondents from the Kabyle minority group living in Oran .Data were collected through recording Kabyle interlocutors' conversations and a questionnaire. The findings pointed that the Kabyle speakers of Oran manifest positive attitudes towards their native language. These positive attitudes may play a significant role in the maintenance of the Kabyle variety in the speech community of Oran where the predominant language is Algerian Arabic.

Also, the results showed that the members of this minority speech group express their belonging and loyalty to the Kabyle language and culture through the use of their minority language in different contexts.

2.2.1 Review of Local and Regional Empirical Studies Related to Language Shift

Al-Khatib (2001) studied language shift among the Armenians of Jordan. This study aimed to gauge the change and to highlight the socio-demographic factors enhancing it. The researcher used questionnaires and interviews to collect data with the help of a number of Armenian assistants. The results of the study showed that Arabic was used mainly in most social domains, while the Armenian language was found to be used in very restricted situations and by a very small number of people, especially the elderly. The results showed that the Jordanian Armenians experienced a gradual shift toward Arabic that may lead to language shift

Dashti (2004) investigated the language situation among the Kuwaiti Ajams. This study aimed to investigate whether the Kuwaiti Ajams maintained or lost their ethnic language. The researcher used participant observation and ethnographic recorded conversations in order to obtain in-depth analysis of Farsi maintenance and shift among Kuwait Ajams. The researcher analyzed the social networks of each family when examining their language choice. The results of this study showed that the grandchildren's generation of the two families has shifted from

Farsi to the majority language (Arabic) due to several factors such as "migration, religion and intermarriage which are relatively important. Consequently, it could be argued that Farsi in Kuwait is likely to be extinct within the next one or two generations."(p.29)

Al-Khatib and Al-Ali (2010) studied the level of language and cultural shift among the Kurds of Jordan. The researchers investigated the shift and clarified the socio-demographic factors which led to it. The sample of the study was one hundred Jordanian Kurds who arrived in Jordan in the late nineteenth and early twentieth century. The researchers used questionnaires, structured interviews and observations in collecting data. The results showed that the Kurds of Jordan experienced a shift towards Arabic which led them to lose their ethnic language.

Deumert (2010) provided an analysis of language shift from African languages to English (and Afrikaans) in South Africa, using home language data from the South African population census (1996 and 2001). The focus was on the metropolitan city of Cape Town (with its three-language profile, Afrikaans, English and isiXhosa). The methodology used small-area statistics to understand the role of social variables (social class, age and gender) in structuring processes of past and present language shift. The results revealed that language shift has considerable historical depth in South Africa, also the results showed clear patterns

of spatial and social variation. Finally language shift was not limited to the middle classes which linguists have often seen to be at the centre of the process.

Habtoor (2012) investigated language maintenance and language shift among the young Tigrinya-speaking Eritrean immigrants in Riyadh, Kingdom of Saudi Arabia. The respondents were Sixty-four Tigrinya-speaking teenager immigrants in Riyadh. Forty of them were females and twenty-four were males. These respondents were students enrolled in the Eritrean International School in Riyadh. In collecting data, the researcher used a questionnaire of sixty-two items .The results revealed that the respondents have a limited ability to understand, speak, read, write, and translate orally Tigrinya into Arabic and vice-versa. Also the findings showed that they have a lower proficiency in Tigrinya than in Arabic. The use of Tigrinya was seemingly decreasing and the use of Arabic was increasing. Therefore, there is evidence that second-generation Tigrinya teenagers' proficiency is shifting toward Arabic rather than maintaining the native language.

Al-Refa'i (2013) investigated the language situation among the Assyrians of Jordan. This study aimed to investigate the domains and situations where the Assyrians of Jordan use both Syriac and Arabic and explored their attitudes towards each language. Moreover, the factors that either helped them to maintain their language or shift to Arabic were emphasized. The sample of the study consisted of 56 respondents. The instruments of the study were a community

profile, open-ended interviews and a sociolinguistic questionnaire .Results showed that the Assyrians of Jordan are witnessing a shift towards the majority language "Arabic". They used Arabic in almost all domains. Syriac is still minimally used in the church and home domains.

2.2.1 International Empirical Studies Related to Language Maintenance

Roberts (1999) studied language maintenance and shift among New Zealand ethnic minority communities; He explored the reasons for different rates of shift and different outcomes in relation to language maintenance in different communities. Research was undertaken in three minority immigrant groups in Wellington (the Gujarati, Dutch and Samoan) .Data were collected by using a questionnaire and interviews. The research focused on the process of immigrant language maintenance and shift in the family and immediate community. The results of the research showed that while the processes of language maintenance and shift occur in all three communities, these processes take very different forms in each community. The reasons for the differences between the communities in these respects were examined in some detail. Finally, on the basis of the evidence provided by the research, language policy proposals were presented to support the provision of government services in minority immigrant languages and indicated the advantages of state support for language maintenance education.

Tannenbaum and Howie (2002) examined the relationship between language maintenance and familial factors through a study of Chinese immigrant children in Australia. In order to investigate the relationship between language maintenance and family relationship, they hypothesized that the more cohesive and close family relationships were, the more easily immigrant children would maintain their parents' mother tongue. They tested 40 second-generation children from 9 to 12 as participants in order to test this hypothesis (the Family Relations Test, the Family System Test, and the Separation Anxiety Test) in addition to using a questionnaire to obtain information about language maintenance patterns. Results showed that children were more likely to maintain their first language when they perceived their family to be more close and cohesive. Also, they mentioned that maintaining the first language is not a barrier to acquiring the new language when the relationships between the children and the parents are secure.

Tuwakham (2005) investigated language vitality and language attitudes of the Yong people in Lamphun province. The subjects were 48 Yong people from two communities: Rai village, Pasang district, and Tong vilage, Muang district, Lamphun province. The sociolinguistic data were collected by a questionnaire and an observation. The findings showed that the Yong people in Lamphun have positive attitudes towards their own language as well as other languages such as Kammuang and Standard Thai.

Park & Sarkar (2007) investigated Korean immigrant parents' attitudes towards heritage language maintenance for their children and their efforts to help their children maintain Korean as their heritage language in Montreal. Data were collected from nine Korean immigrant parents who had a child (or children) between the ages of 6–18 in (2005) by using a questionnaire and interviews. The findings suggested that Korean immigrant parents were very positive towards their children's heritage language maintenance. Korean parents believed that their children's high level of proficiency in the Korean language would help their children keep their cultural identity as Koreans, ensure them better future economic opportunities, and give them more chances to communicate with their grandparents efficiently.

Aswegen (2008) focused on language maintenance and in Maale (a minority language spoken in Ethiopia). The main aims of the study were to give an account of the underlying social factors that have contributed to language maintenance in the Maale speech community, and to investigate whether the mother-tongue literacy programme in the Maale region is going to facilitate language maintenance or contribute to language shift. The research used participant-observation, field-notes, and intense interviews with key informants to collect data. The researcher also made use of statistical data on the Maale literacy centres that were available since 2001.The findings suggest that regional nationalism is the reason why the

Maale language has been maintained as a viable language in spite of centuries of political repression. The findings also indicate that the mother-tongue literacy programme currently contributes to language maintenance but it is a stepping stone to further education, which favors the learning of a second language, which could lead to possible attrition of the mother tongue.

Jagodic (2011) examined the language use patterns among the Slovenian population in Italy. The quantitative study took into consideration 200 subjects. The interviewees belonged to two different age generations: the first consisted of 100 subjects between 35 and 36 years old, while the second generation included 100 subjects between 16 and 20 years old. The data were obtained through a series of interviews based on a structured questionnaire. The aim of the interviews was to collect information on the use of the minority language (Slovenian) and the majority language (Italian) according to a series of social domains. The results emphasize how the use of the minority language is still dominant in the more intimate and informal situations.

Loureiro-Rodriguez, Boggess & Goldsmith (2013) examined Adolescents' attitudes towards standard Galician, non-standard Galician and Spanish .Data were collected using a matched-guise test in an urban high school and a rural high school in northwestern Galicia. Results showed that adolescents perceived standard and non-standard Galician differently and that different values were attached to the

three linguistic varieties investigated. The findings confirm that certain stigmas were still attached to speaking non-standard Galician and to having a Galician accent when speaking Spanish. Finally, results provide evidence of gender-related trend in regard to standard and non-standard Galician.

2.2.1.2 International Empirical Studies Related to Language Shift

Dweik (1992) investigated the language shift and language maintenance among the Lebanese Christians in Buffalo, New York. The researcher aimed to find whether the language was maintained or lost. A random sample of fifty American-Lebanese was selected to answer the questionnaire that contained 53 questions aimed at soliciting information about language proficiency, language use and language attitudes. Also he used community profile, participant observations, and interviews in collecting data. The results showed that the second and third generations of Lebanese Christians shifted from Arabic into English due to psychological and communal factors that led to this shift. They used English almost in all domains and they used it as a first language. The results showed that the"Arabic seemed to have died in their homes and communities". (p.177)

Kuncha & Bathula (2004) sought to investigate language attitudes of mothers and children in the Telugu community and how they relate to loss of language in an English speaking country.14 mothers and 20 children were chosen for this study. Data were collected through self-reporting questionnaires and structured

interviews from all the respondents. The findings showed that although most of the Telugu people speak their own community language at home, the children are rapidly losing their language. The study pointed out that if the Telugu community regards language maintenance as desirable, then explicit steps need to be taken.

Potowski (2004) investigated Spanish Language Shift in Chicago .He stated that over 800 Latino high school and college students in Chicago, Illinois, reported via a written questionnaire that they used Spanish 75% of the time or more with their parents and other adults in the family. However, Spanish use with siblings, friends, cousins, and their own children averaged just 45% and was negatively correlated with length of residence in the U.S. This combined with overall low levels of daily Spanish use point to a language shift to English. The factors that appear to hold back a complete shift to English include positive attitudes toward Spanish, allegiance to Spanish-language music artists, reported high levels of Spanish proficiency, and the re-contact opportunities offered by the influx of young Spanish-speaking immigrants to Chicago.

Zhang & Slaughter-Defoe (2009) explored attitudes towards heritage language maintenance among Chinese immigrant parents and their second-generation children. Data were collected through participant observations in two Chinese local communities in Philadelphia and ethnographic interviews with 18 Chinese immigrant families in the communities. Analysis of the data indicated that while

the Chinese parents value their heritage language as a resource and take positive actions to maintain the heritage language in the next generation, the children fail to see the relevance of heritage language learning in their life and often resist parents' efforts in heritage language maintenance. The results of the study suggested that American mainstream schools should work together with immigrant parents and heritage language schools to incorporate children's heritage language in the official school curriculum and create a supportive environment for heritage language learning.

Michel, Titzmann & Silbereisen (2012) examined language shift from speaking Russian to German longitudinally in a sample of 229 adolescent immigrants. They aimed to test whether language shift can be found in adolescent first generation immigrants and to test whether variables indicative of (a) linguistic adaptability, i.e., the efficiency to learn, speak and use a second language, (b) the amount of contact with native Germans, and (c) the motivation to use German, predicted differences in adolescents' levels and rates of change in German language use. Results showed an overall decelerated increase in German language use over time, which resembled a "learning curve" leveling off at an average "frequent" use of German. Differences between adolescents in language shift were mainly associated with variables indicative of interethnic contact and motivation, but not to linguistic adaptability. In more detail, speaking German increasingly in

daily life was related to an increasing share of native peers, a decreasing self-identification as Russian and an increasing orientation towards natives. Language shift seems to result from an increasing sense of belonging to the receiving society.

2.3 Summary

This chapter included some theoretical literature conducted by pioneer sociolinguists and linguists such as Fishman, Fillmore, Dorain, Clyne, etc... in addition to previous empirical studies which dealt with some minorities in different parts of the world. The researcher benefited from the results of the previous studies in knowing the reasons and the various factors that led minorities either to maintain or loss their ethnic language. Also the parents and the family in general play a good role in maintaining or losing their ethnic language.

Chapter Three
Methodology and Procedures

3.0 Introduction

This chapter includes a description of the methodology and the procedures used in this study. In this chapter, the researcher describes the population and the sample of the study. It also describes the instruments, their validity & reliability. Furthermore, the researcher lists the procedures that she has followed in conducting her research.

3.1 Population and Sample of the Study

The population consisted of the Turkmen of Baghdad in general .A sample of 100 selected purposively from different areas in Baghdad. The demographic background information about the participants' general background included data such as gender, age, religion, marital status, residency, level of education and the language of mother and father. The demographic characteristics of the sample are shown in the following table:

Table (1): Demographic Characteristics of the Sample

Age		Gender	
Age	**No.**	**Males No.**	**Females No.**
(20 – 29)	18	0	18
(30 – 39)	22	18	4
(40 – 49)	16	10	6
(50 – 59)	24	14	10
60 and above	20	18	2
Total	100	60	40
Marital Status		**Residency/Living place**	
Marital Status	**No.**	**Residency/Living place**	**No.**
Single	20	Turkmen neighborhood	4
Engaged	0	Arab neighborhood	88
Married	78	Mixed neighborhood	8
Widowed	2		
Divorced	0		
Total	100		100
Occupation		**Level of education**	
Occupation	**No.**	**Level of education**	**No.**
Business	6	Primary school	0
Education	16	Middle school	2
Technical field	0	Secondary school	8
Civil service	48	Diploma	30

Handicraft field	0	B.A.				46
Student	14	M.A.				10
No occupation	0	Ph.D.				4
Other	12					
House wife	4					
Total	100					100
Level of Language Proficiency in the Turkmen Language		**Very good**	**Good**	**Accepted**	**Poor**	**Total**
Speaking		94	6	-	-	100
Listening		94	6	-	-	100
Reading		50	32	14	4	100
Writing		40	32	16	12	100
Level of Language Proficiency in Arabic		**Very good**	**Good**	**Accepted**	**Poor**	**Total**
Speaking		82	18	-	-	100
Listening		88	12	-	-	100
Reading		92	8	-	-	100
Writing		88	10	2	-	100

3.2 Methodology

The research design applied in this study is an interactive design, in which multiple data gathering procedures were employed for the current purposes.

3.3 Instruments of the Study

To achieve the objectives of the study, the researcher used the community profile technique, informal interviews and a sociolinguistic questionnaire.

3.3.1 The Community Profile

The researcher established a community profile which is considered the main method of gathering information. It contained historical and sociolinguistic data about the Turkmen community in Baghdad. The researcher collected the data about the community from the paper and electronic literature available at University of Baghdad and AL.Mustansiriya University as well as from the interviews the researcher conducted with members of the Baghdad community.

The researcher designed the interview questions following the method used in several previous studies, i.e. Wolck (1972), Dweik (2000), Al-Obaidy (2013) and Al-Refa'i (2013).The researcher conducted interviews with ten members of the community. The questions covered historical and demographic data, occupational distribution ,education, religion, associations, residential composition and communications (See Appendix A p .79).

The information received from the community profile helped the researcher to establish the community profile in addition to design the final form of the sociolinguistic questionnaire.

3.3.2 Interviews

 The researcher used informal interviews which are considered one of the most important means of gathering more reliable information that the questionnaire may not present and can give the researcher the chance to ask further questions and to observe the interviewee expressions, feelings, their tone of voice, hesitations while answering the questions.

The interviews were recorded and transcribed in order to be analyzed. The researcher conducted the interview herself taking into consideration that the time and the place of the interview should be convenient to the participants. The researcher set the date and time of each interview in advance. At the beginning of each interview, the researcher introduced herself and explained the purpose of the study and its objectives. Then, she asked the interviewees different questions dealing with their history, religious organizations, social activities, residential distributions, and their linguistic background.

The researcher used open-ended interviews with a number of persons and key personalities from the Turkmen of Baghdad such as Mr. Thabt Ghafoor (Head of the Turkmen Front ,Baghdad branch), Mr. Mahmoud AL.Bayati, Mr.Aaidn Abed Al.Ghafoor (employee in Kurdistan Bank, Baghdad branch) ,Maj. Aasgr Ali Mehdi in Iraqi army. Two participants refused recording the interview or mentioned their names.

The interviewees were very helpful and welcoming. They provided the researcher with wide and valuable information which helped her to establish the Turkmen community profile. Furthermore, conducting interviews also helped the researcher to design the final form of the main questionnaire.

3.3.3 The Sociolinguistic Questionnaire

The researcher designed a questionnaire which was developed specifically to meet the needs of this study. The questionnaires relied on similar previous questionnaires designed by researchers who investigated many ethnic minorities in different places in the world such as Fishman (1966),Dweik (2000),Tuwakham (2005), Nofal (2011) , Habtoor (2012) ,Al.Obaidy (2013) and Khadidja (2013).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 participants from Turkmen in Baghdad. The questionnaire consisted of four parts. The first section of the questionnaire included demographic background information about the participants such as gender, age, marital status, level of education, the language of the parents, level of language proficiency in both languages and the occupations of the participants (see Appendix C p.89).

The second section sought the languages used within the Turkmen's community and also with people outside the community. This section was

designed to discover the choice of languages at different domains of use of the Turkmen language and Arabic. (See Appendix C p.94)

This section contained ten domains of language use in different places with different people starting from home, neighborhood, school and university, at work, meeting new people, government officials, shopping and going to local business, places of worship (Mosque), media and finally emotional self-expression.

The participants were asked to choose the suitable answer from the following options:

Only Turkmen	**Mostly Turkmen**	**Turkmen and Arabic**	**Mostly Arabic**	**Only Arabic**

The family and home domain included nine items which dealt with different family members and occasions, such as father, mother, children, brothers, sisters, grandparents, family and relative meetings, calling etc… Two items covered language use in the neighborhood with friends in the neighborhood and with all neighbors in general .It also covered language use at school/university with boss and teachers and with friends. According to the language use at work, three items were asked with fellow employees, boss discussing business and general topics with colleagues at work (weather, sports, politics… etc.). Three items dealt with the language used in meeting new people, with government officials and doing

shopping in local businesses. Whereas two items focused on language use in places of worship (Mosque) such as in prayer and speak with a fellow worshippers. Furthermore, three items were concerned with the language use in media such as TV entertainment, radio programs and the language used in reading newspapers. Finally, four items covered language use in inner speech such as, expressing emotions like happiness, anger, confusion and in dreaming.

The third section elicited the participants' attitudes and feelings towards the ethnic language of the Turkmen and Arabic (See p.96).The researcher used both open ended and controlled questions in which the participants asked to read statements and indicate to what degree they agree with them. Each statement was given five options:

1. Strongly disagree 2. Disagree   3.Undecided 4. Agree   5.Strongly agree

It consisted of twenty-three statements, fourteen statements intended to solicit the participant's attitudes and feelings towards Turkmen language while other statements focused on their attitudes and feelings towards Arabic.

The last section of the questionnaire focused on the factors that support the use of the Turkmen language and Arabic (See p.98).As in the third section above, the participants were asked to read statements and indicate to what degree they agree with them. Each statement was given five options to answer:

1. Strongly disagree 2. Disagree   3.Undecided 4. Agree   5.Strongly agree

Thirteen statements dealt with different factors that support the use of Turkmen language. In addition to ten statements explored the factors that support the use of Arabic.

3.4 Validity and Reliability of the Sociolinguistic Questionnaire

The researcher achieved the validity of the instrument by asking a panel of experts who have a wide experience to provide their comments and suggestions on the questionnaire's content and form in addition to examining its suitability and appropriateness (see Appendix E p.110).The experts suggested and recommended several modifications to make the questionnaire items clearer and more informative. The researcher followed their recommendation and suggestions.

The researcher used a test-retest device in order to measure the reliability of the instrument used in the investigation of the study. The test was given to a similar group from the same population but not to the selected sample. The test was conducted in the second week of February 2014. Two weeks later, it was given to them again to check the reliability of their answers. The results showed stability in the responses.

3.5 Data Collection and Statistical Analysis

The researcher collected the data from the interviews and established the community profile. The researcher collected the raw data from the sociolinguistic questionnaire and analyzed the data in terms of frequencies and percentages then she displayed them in tables as follows:

1. The responses of all items of the questionnaire were recorded manually using a summary sheet.

2. Results of the questionnaire were illustrated in tables. Each table describes certain topic, with a title, number and was followed with comments and description of the higher and lower rates.

3. Results were presented in terms of frequencies and percentages.

4. Results were compared with the results of other previous studies.

3.6 Procedures of the Study

In conducting this research, the researcher used the following steps:

1. Reading some theoretical and empirical studies that are related to the subject of the study.

2. Conducting interviews with key figures from the Turkmen of Iraq for the purpose of collecting social and linguistic data.

3. Establishing a community profile for the Turkmen of Baghdad which includes data related to their history, places of residency, educational, professional, religious, political and social background.

4. Setting forth the four questions of the study.

5. Determining the dimensions of the sociolinguistic questionnaire.

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

7. Obtaining permission from the Middle East University to facilitate her work.

8. Distributing the questionnaire among the participants.

9. Collecting the raw data, recording, analyzing and interpreting them by using a summary sheet with a percentages and frequencies.

10. Drawing the main conclusions from the findings.

11. Comparing the findings of this study with the findings of other studies by referring to previous literature and indicating with whom the findings agree or disagree.

12. Drawing the main conclusions from the findings and presenting some recommendations for future studies.

13. Listing references according to APA style and adding appendices at the end of the thesis.

Chapter Four
Results of the Study

4.0 Introduction

This chapter presents the results of the three questions of the study that investigate the language situation among the Turkmen of Baghdad. The three questions are:

1. In what domains do the Turkmen of Baghdad use their ethnic language and Arabic?

2. What are their attitudes towards both languages (Turkmen language and Arabic)?

3. What are the factors that have helped the Turkmen of Baghdad to either maintain or lose their ethnic language?

4.1 Results of the First Question:

The first question of this study is *"In what domains do the Turkmen of Baghdad use their ethnic language and Arabic?"*

This question deals with the language that the Turkmen use in different domains including home, neighborhood, school/university, workplace, meeting new people, government officials, shopping ,place of worship ,media and emotional self –

expressions with different people. The participants were asked to choose the suitable answer from a five-point scale that consists of Only Turkmen; Mostly Turkmen; Both Turkmen and Arabic; Mostly Arabic; and Only Arabic.

Table (2) below shows the results of the languages that the participants use at home and when they talk with family members. The results show that the majority of the participants use the Turkmen language with their family members and relatives and 96% of them use it with their fathers while 4% of them use both Turkmen and Arabic. Similarly, 98% of them use the Turkmen language with their mothers and only 2% use both Turkmen and Arabic. It is reported that 70% of the participants who are married use the Turkmen language with their children and only10% use both languages while 20% of the them unmarried. Similarly, 94% use the Turkmen language with their brothers / sisters and 6% use both Turkmen and Arabic. Finally, 98% use the Turkmen language with their grandfathers and grandmothers while 2% use both Turkmen and Arabic. The results also show that 94% of the participants use the Turkmen language during phone calls with family members and only 6% of them use both languages .Similarly, 90% use the Turkmen language at family meetings while 10% use both languages in addition to 94% use it when meeting them face-to-face while 6% use both languages.

Table (2): Language Use at Home and among the Family Members

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
1.What language do you speak with •**family members**						
•your father?	90	6	4	-	-	100
• your mother?	92	6	2	-	-	100
• your children?	66	4	10	-	-	80
• your brothers / sisters?	90	4	6	-	-	100
• your grandfather?	98	2	-	-	-	100
•your grandmother?	98	2	-	-	-	100
• family members during phone call?	88	6	6	-	-	100
•at family meetings?	84	6	10	-	-	100
•your relatives when you meet them face to face?	90	4	6	-	-	100

Concerning the language used in the neighborhood, Table (3) below shows that 72% of the participants use Arabic with their friends in the neighborhood. Also, the results show that 22% of them use both languages and only 6% use the Turkmen language. The results also show that 78% of them use Arabic with their neighbors while 20% use both languages and 2% use the Turkmen language.

Table (3): Language Use in the Neighborhood

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
2. What language do you use in the Neighborhood with						
• your friends in the neighborhood?	2	4	22	40	32	100
•your neighbors?	2	-	20	36	42	100

Regarding the language used at the school and university, Table (4) below shows that 80 % of the participants use Arabic when they talk with their teachers, 12% use both languages whereas 8% use the Turkmen language. Similarly, 76% of the participants use Arabic when they talk with their friends; only 18%use both languages and just 6%use the Turkmen language

Table (4): Language Use at Schools and Universities

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
3.What language do you use at school/university with						
•your teachers?	4	4	12	26	54	100
•your friends?	2	4	18	28	48	100

Table (5) below shows the language used at work with fellow employees. It is reported that 78% of the participants use Arabic when they talk with fellow employees and only 10 % use both languages and another 12% use the Turkmen

language. Moreover, 88% of the participants use Arabic when they discuss business and technical matters with the boss while 8%use both languages and only 4% use only the Turkmen language. When discussing general topics with their colleagues at work such as weather, sports, politics… etc., the results show that 76% of the participants prefer to use Arabic, 16% use both languages and only 8%of them use the Turkmen language.

Table (5): Language Use at Work

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
4.What language do you use at work with						
•your fellow employees?	6	6	10	32	46	100
•your boss to discuss business and technical matters?	4	-	8	30	58	100
•When you discuss general topics with your colleagues at work (weather, sports, politics… etc.)?	6	2	16	26	50	100

Concerning the language used in meeting new people, Table (6) below shows that 46%of the participants prefer using Arabic when they meet new people while 50% use both languages and only 4%prefer using the Turkmen language. However, and as pointed in the same table, the majority of the participants 88% use Arabic with government officials and only 12% use both languages.

Furthermore, in shopping or going to local businesses, 86% use Arabic while 10%

use both languages and just 4% use the Turkmen language.

Table (6): Language Use when Meeting New People, With Government Officials and in Shopping

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
5.What language do you use when you meet new people?	2	2	50	16	30	100
6. What language do you use with Government Officials?	-	-	12	34	54	100
7. What language do you use when you go shopping /go to local businesses?	2	2	10	34	52	100

Table (7) below shows that 84% of the participants use Arabic when they

pray; 10% use both languages and 6% often use the Turkmen language. When they

speak with their fellow worshippers, the majority of them (90%) prefer using

Arabic and 8% use both languages whereas 2 %use only the Turkmen languages.

Table (7): Language Use in the Place of Worship (Mosque).

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
8.What language do you use in the places of worship (mosque).						
•When you pray?	-	6	10	32	52	100
• When you speak with your fellow worshippers?	2	-	8	34	56	100

Similarly, Table (8) below presents results related to the language used when they listen to radio programs .The results indicate that 18 % of the participants prefer Arabic when they listen to radio programs while 60% prefer both languages and 22% prefer the Turkmen language. Moreover, 50% of them choose watching T.V in both languages while 38% prefer the Turkmen language. When they read newspapers, 24 % of the participants favor Arabic; 54% favor both languages and 22% favor the Turkmen language as indicated in the same Table.

Table (8): Language and Media

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
9. Language and Media •What language do you choose when you listen to radio programs?	2	20	60	14	4	100
• What is your favorite language for T.V entertainment?	10	28	50	8	4	100
•What language do you use when you read newspapers?	2	20	54	16	8	100

Table (9) below shows the results of the language used by the participants when they express their emotions and unconscious feelings. Results indicate that 50 % of the participants use the Turkmen language to express their happiness whereas 40% use both languages and only 10 % use Arabic .It is reported also that 60% use the Turkmen language when they are extremely angry, anxious and

confused; 32% use both languages and 8% use Arabic. Furthermore, results indicate that while 62% of the participants use the Turkmen language in their dreams, 32% use both languages and just 6%use Arabic.

Table (9): Language Use and Emotional Self-Expressions

Questions	Only Turkmen 100%	Mostly Turkmen 100%	Turkmen and Arabic 100%	Mostly Arabic 100%	Only Arabic 100%	Total 100%
10. Language and Emotional Self-expression •**Which language do you prefer** •to express your happiness?	38	12	40	6	4	100
•when you are extremely angry, anxious and confused?	40	20	34	2	4	100
•when you feel very embarrassed?	36	24	32	6	2	100
•in your dreams?	44	18	32	2	4	100

Results shown in the previous tables prove that the majority of the Turkmen in Baghdad use the Turkmen language at home among family members. Moreover, they use their ethnic language in the emotional self-expressions such as their happiness, anger, confusion and in dreaming.

On the other hand, the results show that the majority of the Turkmen in Baghdad use Arabic with their friends in the neighborhood; when they talk to their teachers and their friends at school and university; when they meet new people, with government officials, in shopping or, at work and places of worship

(mosque).Furthermore, they use both their ethnic language and Arabic in the media domain especially when listening to radio stations and watching television programs.

4.2 Results of the Second Question

The second question is *'What are their attitudes towards both languages (Turkmen language and Arabic)?"*

This question deals with the participants' attitudes and feelings towards both the ethnic language of the Turkmen and Arabic. The participants are asked to respond to twenty-three statements about their attitudes towards their ethnic language and Arabic. Each statement is given five options to answer: Strongly disagree, Disagree, Undecided, Agree, Strongly agree.

Table (10) below shows the attitudes of the participants towards their ethnic language (the Turkmen language) .Results indicate that the majority of the participants, (98%), like the Turkmen language and are proud of it. Furthermore, the results indicate that the same ratio is given when the participants are asked whether they can express themselves best in this language while 2% disagree. Also 92% agree that they feel at home when they talk in their ethnic language; 6% are undecided and only 2% disagree.

Table (10): Attitudes towards the Turkmen language

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
❖ **Attitudes towards the Turkmen language**						
•I like this language and I am proud of it.	2	-	-	40	58	100
•I can express myself best in this language.	2	-	-	44	54	100
•I feel at home when I talk in this language.	2	-	6	42	50	100
•Knowledge of this language is necessary to maintain the unity of the ethnic group.	2	-	4	40	54	100
•This language is a symbol of my individual identity.	2	-	2	28	68	100
• Knowledge of this language is a symbol of prestige and social status.	2	-	10	32	56	100
•The Turkmen language does not help me in the work.	10	10	20	40	20	100
•The Turkmen language does not help me in higher education.	8	14	20	38	20	100
•The Turkmen language has many dialects that make the communication more difficult.	10	46	8	32	4	100
• It is the language of my ancestors.	2	2	-	40	56	100
• It is the language of my childhood.	2	2	-	40	56	100

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
• This language is associated with the Turkmen's heritage and history.	2	2	-	36	60	100
• This language is dying in my home.	32	48	4	12	4	100
• It is important that my children speak Turkmen language fluently.	2	4	-	44	50	100

When the participants were asked whether knowledge in this language is necessary to maintain the unity of the ethnic group, the majority of them, (96%), agree; 4% are undecided and 2% disagree. Moreover, the majority of the participants, (96%), consider the Turkmen language a symbol of their identity and only 2% are undecided while 2%disagree. Also the results show that the majority of the participants, (88%), regard their ethnic language a symbol of prestige and social status, only 10% of them are undecided and just 2%disagree.

Whether the Turkmen language is useful and help them at work, 60% of the participants believe that the Turkmen language does not help them while 20% are undecided and the same ratio, (20%), disagree. Furthermore, 58%of the participants believe that their ethnic language does not help them in higher education because Arabic is the official language in Iraq and it is the language used in all domains; 20% are undecided and 22%disagree. 36%of the participants

believe that because the Turkmen language has many dialects, it makes communication more difficult; 56% disagree and 8% undecided.

Moreover, results in Table (10) indicate that the overwhelming majority of the participants, (96%), regard the Turkmen language as the language of their ancestors and childhood and only 4% disagree. Also 96% believe that their ethnic language is associated with the Turkmen's heritage and history and only 4% disagree. While 80% of the participants believe that their ethnic language is not dying in their home, while 16% agree and only 4%undecided. Finally, 94% as pointed out in Table (10), regard it important for their children to speak the Turkmen language fluently and only 6% disagree .

Table (11): Attitudes towards Arabic

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
❖ **Attitudes towards Arabic**						
• I prefer to use Arabic for social mobility.	4	16	16	48	16	100
• It is important for promoting religious unity in the community.	2	8	10	54	26	100
• It is necessary for communication with other constituents of Iraqi society.	-	2	10	68	20	100
• It is necessary for getting jobs.	2	2	12	66	18	100

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
• It is necessary for conducting business.	-	6	12	66	16	100
• It is important that I speak Arabic in all domains.	-	14	12	48	26	100
• Arabic is the official language so, it must be learned	-	4	4	62	30	100
• Arabic is more important than Turkmen language.	8	52	14	20	6	100
• It is better to learn Arabic in order to spread social and cultural values of the Iraqi society.	2	8	14	48	28	100

Concerning the attitudes and feelings of the participants towards Arabic, Table (11) above shows their opinion towards this language which is the official language of the country and used in different domains.

When the participants were asked whether they prefer to use Arabic for social mobility, the results indicate that 64% agree with this statement, only 16% undecided while 20% disagree. With regard to the importance of Arabic in promoting religious unity in the community, 80% of the participants agree while 10% are undecided and the same ratio disagree. When the participants were asked about the importance of Arabic for communication with other constituents of Iraqi society, the majority (88%) agree, 10 % undecided and only 2% disagree.

Moreover, while the results indicate that 84% of the participants believe that Arabic is necessary for getting jobs 12%undecided and 4%disagree. Similarly, 82% of the participants report that Arabic is necessary for conducting business, 12% undecided and 6% disagree with this statement.

As regards the importance of speaking Arabic in all domains, 74% of the participants agree, 12 %undecided and 14 % of them disagree. The majority of the participants, 92%, consider Arabic the official language and therefore it must be learned. Furthermore, 60% of the participants do not agree that Arabic is more important than Turkmen, 26% agree and only 14% are undecided. Finally, the results show that 76% of the participants consider Arabic better to learn in order to spread social and cultural values of the Iraqi society while 14 % undecided and only 10% disagree.

4.3 Results of the Third Question

The third question of the study is*" What are the factors that have helped the Turkmen of Baghdad to either maintain or lose their ethnic language?"*

This question focuses on the factors that support the use of Turkmen language and Arabic. It is divided into two parts; the factors that support the use of Turkmen language and the factors that support the use of Arabic. Also the statement of this question is given five options to answer:

Strongly   disagree   Disagree   Undecided   Agree   Strongly agree.

Results reported in Table (12) present some factors that support the use of the Turkmen. While 98% of the participants believe that the family has a major role in maintaining their ethnic language, only 2% of them are undecided. All of the participants (100%) believe that living in a neighborhood with a majority of Turkmen is a positive step that helps them to maintain their ethnic language. Furthermore, the results show that 98% of the participants believe that the internal marriage among the Turkmen ethnic group helps them preserve their ethnic language and just 2% disagree. Similarly, 96% believe that the continued suffering of the Turkmen over years made them insist on maintaining their own ethnic language. Moreover, the overwhelming majority of them, (98%), believe that the strong family ties among the Turkmen help maintain their ethnic language.

Table (12): Factors that Support the Use of the Turkmen Language

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
Factors that support the use of the Turkmen language						
• Family has a major role in maintaining the Turkmen language.	-	-	2	60	38	100
• Living in a neighborhood with a majority of Turkmen helps to maintain the Turkmen language.	-	-	-	44	56	100

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
• Internal marriage among the Turkmen ethnic group helps them to preserve their ethnic language.	-	2	-	34	64	100
•the Continued suffering of the Turkmen over years made them insist on maintaining their own ethnic language.	-	2	2	48	48	100
• Strong family ties among the Turkmen ethnic group help maintain the Turkmen language.	-	-	2	42	56	100
•Attending cultural activities in the Turkmen language such as rituals, and marriages are helpful in maintaining Turkmen language.	-	-	4	40	56	100
•The pride in the Turkmen ethnic origin helps maintain the ethnic language	-	4	6	26	64	100
•The nature of the place of residence in special lanes for Turkmen helps much to maintain the Turkmen language	-	-	-	46	54	100
•The degree of social cohesion among the Turkmen helps a lot to maintain the Turkmen language.	-	-	-	48	52	100
• The large number of the Turkmen population in Iraq and specific in Baghdad helps maintain the Turkmen language.	-	-	-	54	46	100

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
• The presence of Turkmen's political parties has a role in maintaining the Turkmen language.	4	6	12	44	34	100
•The presence of social clubs of the Turkmen has a role in maintaining the Turkmen language.	-	-	2	54	44	100
•The educational policy in Iraq promotes ethnic groups to learn the languages of their ancestors.	4	-	6	50	40	100

Moreover, 96% believe that attending cultural activities in the Turkmen language such as rituals, and marriages is helpful to maintain their ethnic language. Also the majority of the participants, (90%), believe that their pride in ethnicity helps them to maintain their language. It is also reported that 100%, believe that social cohesion among them as well as the large number of their population in Iraq, particularly in Baghdad, help a lot to maintain their ethnic language .However, 78% believe that political parties play a role in maintaining the Turkmen language, 12% are undecided and 10% disagree. Conversely, 98% confirm the importance of social clubs in maintaining the Turkmen language. Finally, 90% believe that the educational policy in Iraq encourages ethnic groups to learn the ancestors' languages.

Table (13) below shows the factors that support the use of Arabic. 96% of the participants find that Arabic is useful for getting a job .Similarly, 94% believe Arabic is an important language in order to communicate with the other constituents of the Iraqi society.

Also, the results confirm that all the participants, 100%, support learning Arabic and believe that it is important and necessary because it is used in schools and universities. Similarly100%, consider Arabic the official language of the country. Similarly, 98% regard Arabic the language of Islam and the Holy Quran. Furthermore, 48% agree that Arabic is the language of childhood and 36% disagree whereas 16% are neutral. However only 6% do not consider Arabic the language that is in line with modern life while a large number of them, (76%) believe so.

Table (13): Factors that Support the Use of Arabic

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
Factors that support the use of Arabic						
•Arabic is generally useful for getting a job.	-	-	4	66	30	100
•Arabic is important to communicate with the constituents of the Iraqi society.	-	2	4	62	32	100
•Learning Arabic is necessary because it is the language used in schools and universities.	-	-	-	60	40	100

Items	Strongly Disagree %	Disagree %	Undecided %	Agree %	Strongly Agree %	Total %
•Arabic is the official language of the country.	-	-	-	56	44	100
•Arabic is the language of Islam and the Holy Quran.	-	2	-	44	54	100
•Arabic is the language of my childhood and I am emotionally attached to it.	12	24	16	22	26	100
•Arabic is the language that is in line with modern life.	-	6	18	50	26	100
•Arabic is the language that is considered the most effective in the community.	-	2	12	60	26	100
•Arabic is the language that unites the Iraqi society.	-	2	8	60	30	100
•Arabic is the language used in communicative with other fellow Arabs in the Arab world and the world at large.	-	-	8	56	36	100

The results also reveal that 86% of the participants assert that Arabic is the language which is considered the most effective in the community. Moreover, results show 90%, of the participants confirm that Arabic plays a significant role because it unites all the Iraqi society. Finally, the results assert that 92% take into consideration that Arabic is the language used in communication with other fellow Arabs in the Arab world and the world at large.

Chapter Five

Discussion, Conclusions and Recommendations

5.0 Introduction

This chapter includes a discussion of the findings of the study that deals with the language use in different domains, language attitudes towards Turkmen language and Arabic and the factors that support the use of both languages. These findings are discussed in light of the literature reviewed in chapter two. Finally, this chapter ends with a summary of the findings and recommendations for future research.

5.1. Discussion of the Findings Related to Language Use

Results related to the domains of language use among the Turkmen of Baghdad show that although the Turkmen people use the majority language (Arabic) in different domains when they talk with different people about various subjects, they use their ethnic language (Turkmen language) at home with family members.

Table (2) indicates that most of Turkmen people use their ethnic language (Turkmen language) when they talk with family members and relatives (father, mother, children, brothers and sisters) over the phone, family meetings and in meeting relatives face-to-face while few of them use both languages (Arabic and

Turkmen). Moreover, all of them use only the Turkmen language with the grandparents. The use of the Turkmen language at home and among family members proves that they are proud in preserving it. They speak with their children frequently in the Turkmen language and teach them to maintain it. This result agrees with Clyne (1982) who emphasizes the important role that the grandparents play in maintaining the mother tongue. Hofman & Cais (1984) assert that a change from the 'melting pot' ideal to that of 'cultural diversity' would imply a shift towards favouring mother tongue maintenance among members of minority groups." (p.147). In addition, Fillmore (2000) confirms the role of family with minority children in maintaining their ethnic language by encouraging parents to talk with their children and teach them things that interest the members of their ethnic group.

Results reported in Table (3) and Table (4) concerning the language used in the neighborhood and in schools and universities demonstrate that Arabic is used by the Turkmen more than the ethnic language when they talk with their friends and people in the neighborhood and when they talk with teachers and with their friends. They use Arabic due to mixing with other people from other minorities who do not know the Turkmen language. These results match Fishman (1989) who assures that cultural and linguistic change is inevitable. It is inevitable also that the languages of these ethnicities will be modified as well. Language change, per se, in

the usual linguistic sense of alteration in lexicon, semantics, syntax and phonology, is, of course, always ongoing, particularly between languages in contact." (p.67)

Again, results shown in Table (5) indicate that the vast majority of the participants use Arabic at work in talking with fellow employees, discussing business and technical matters with the boss or general topics with their colleagues at work such as weather, sports, politics .Similarly, the results in Table (6) show Arabic as the predominant language used by the participants in talking with government officials as well as in shopping or going to local businesses.

These results agree with Fishman (1989) who believes that in some cases the partial language shift is possible. The ethnic language is replaced only in certain areas of interaction "and a new pattern of inter-generational continuity is then stabilized" (p.178). Moreover, half of the participants use both Turkmen language and Arabic when meeting new people as shown in Table (6).

The vast majority of the participants as reported in Table (7) use Arabic in the places of worship (Mosque) .They predominantly use Arabic in praying and in talking with worshipers. This result supports Weinreich (1974) who confirms that religion is one of the factors which leads to create linguistic divisions between the language of the ethnic group and the official language.

Furthermore, the study, as reported in Table (8), indicates that most of the participants use both Turkmen and Arabic when listening to radio programs, watching T.V. programs and even when reading newspapers. This means that they are proud of their ethnic language. The presence of mass media in the Turkmen language is considered a key factor in maintaining it. This result is in line with Dorain (1981) who emphasizes the importance of the factors that help to preserve the language even while transferring it to the next generation. The use of language in particular domains is one of these factors.

Results reported in Table (9) indicate that more than half of the participants use the Turkmen language to express their emotions and unconscious feelings especially when expressing their happiness and when they are extremely angry, anxious or confused about their dreams. This result corresponds with Weinreich (1974) who illustrates that the psychological factor is one of the extra-linguistic factors which lead to the creation of divisions among mother-tongue groups.

5.2 Discussion of the Findings Related to Language Attitudes

According to the results reported in Table (10), there is a positive attitude towards the Turkmen language among the Turkmen of Baghdad. The vast majority of them like their ethnic language and they are so proud of it .They can express themselves well in this language. When they talk in their ethnic language, most of

them feel at home and enjoy using it. They believe that in order to preserve their ethnic language, they must learn it. It is the symbol of their ethnic and individual identity. Moreover, a great number of them assert that their ethnic language is not useful in the work domain and in higher education because it is different from Arabic which is the official language and the language of the majority.

More than half of the participants assert that although the Turkmen language has many dialects, they are able to communicate well in it. The majority of them believe that it is the language of their ancestors and their childhood. In addition to this, the Turkmen language is associated with the Turkmen's heritage and history.

Most of the Turkmen maintain their ethnic language especially in their homes among their family members. This language is alive in the home. They encourage their children to use the Turkmen language fluently to communicate with others.

These results agree with Weinreich (1974) who believes that "some ethnic groups stick to their mother language because of the emotional involvement with it, as one learned it in childhood or because of the role of language as a symbol of group integrity". (p. 99) It also agrees with Dweik (2000) who investigated the linguistic and cultural maintenance among the Chechens of Jordan. He concluded that "Chechens of Jordan have maintained their language and culture despite the passage of over one hundred years"(p.193).Again , the results match Khadidja

(2013) who mentioned that the Kabyle speakers of Oran showed positive attitudes towards their native language. These positive attitudes proved that they helped them to maintain the Kabyle variety in the speech community of Oran despite the fact that the predominant language is Algerian Arabic. The positive attitudes also reflect their loyalty to the Kabyle language and culture.

Similarly, results reported in Table (11) show that the Turkmen people have a positive attitude towards Arabic .The majority of them use Arabic for social mobility; for enhancing the unity of the Islamic religion; for communicating with other constituents and minorities and also for spreading social and cultural values in Iraqi society.

Most of the participants assume that Arabic is an important language in order to get jobs or conduct business .The vast majority believe that Arabic is the mainstream one in Iraq. Therefore, they must learn and use it in all domains. More than half of the participants do not consider Arabic as more important than Turkmen. This indicates their strong loyalty to their language. This result supports Tuwakham (2005) who investigated language vitality and language attitudes of the Yong people in Lamphun province .The findings revealed that the Yong people in Lamphun have positive attitudes towards their language which helped them to preserve it.

5.3. Discussion of the Findings Related to the Factors that Support Using Booth the Turkmen Language and Arabic

5.3.1 Factors Supporting the Use of the Turkmen Language

Results reported in Table (12) show the factors that help and support the use of the Turkmen language. These factors include social, cultural and political ones.

The great majority of the Turkmen emphasize the important role of the family, the strong family ties and the internal marriage that exists among members of the Turkmen ethnic group. These are some of the most important factors that helped them to maintain their ethnic language (Turkmen language) despite the presence of an ancient and great language as Arabic. The continued suffering that the Turkmen people faced for many centuries also played an effective role. Similarly, the pride in the Turkmen ethnic origin has the greatest impact on maintaining their ethnic language.

This result agrees with Dweik (1998 and 2000),Tannenbaum and Howie (2002), Park & Sarkar (2007), Aswegen (2008), Nofal (2011) and Khadidja (2013) who assert that the family and loyalty to the ethnic language have a great role in preserving the native language.

All the participants assert that the large number of the Turkmen in Iraq and particularly in Baghdad is an important factor in preserving their ethnic language.

Although most of the Turkmen believe that living in special neighbourhoods helped maintain their ethnic language. Actually, the majority of them live in the same neighborhoods side by side with the Arab majority and they still maintain their native ethnic language. This indicates that educational policy in Iraq encouraged all ethnic groups to learn and preserve their ethnic languages.

5.3.2 Factors Supporting the Use of Arabic

Results reported in Table (13) show the main factors that help and support the use of Arabic by the Turkmen. These factors are religious, economic and social.

The vast majority of the Turkmen are Muslims, so they use Arabic beside their native language (Turkmen language) because it is the language of the Holy Quran. Furthermore, most of them use Arabic in prayers and when they talk with the worshipers. Again, this result is in line with Weinreich (1974) who confirms that religion is one of the non- linguistic factors that affect linguistic divisions between mother-tongue groups.

All the participants use Arabic in all domains in addition to their ethnic language because it is the official language and the language of the majority in Iraq. Therefore, they must learn it in order to get jobs. It is also important in all educational fields.

Socially, almost all the participants affirm that Arabic is the language of modern life. It is the language of civilization .It is the most effective language in the Iraqi society because it unites all Iraqi people who belongs to different religions, cultures and minorities. In addition, Arabic is the language used to communicate with other Arab communities all over the world. This result coincides with the results of Dweik (1998 and 2000),Tuwakham (2005), Nofal (2011) and Al-Obaidi (2013) who show the importance of Arabic in uniting all members of society.

5.4 Conclusions

The analysis of the overall results of the questionnaire, interviews and community profile confirms the ability of the Turkmen people to maintain their ethnic language for many centuries despite all the challenges and difficulties that they faced over the years as well as the presence of an ancient language such as Arabic which is the official language in Iraq. Generally, the Turkmen use their ethnic language in various domains, especially at home among their family members and relatives. Moreover, they use the Arabic language side by side with their native language.The Turkmen people have positive attitudes towards their mother tongue. They see it as a symbol of their national identity and they are very proud of this language. It is the language of their ancestors and childhood. This language is

closely associated with their heritage and history. With regard to Arabic, the Turkmen also have positive attitudes towards it. They use it predominantly in all domains because it is the official language of the country as well as it is the language of the Islamic religion. The Turkmen people mix between their ethnic language and Arabic unconsciously. Knowledge of Arabic is vital in schools and universities, to get good jobs and to communicate with the whole society.

Finally, the role of the Iraqi Government and its educational policies have played another positive role in preserving their ethnic language.

5.5 Recommendations for Future Research

Based on the results of this study, the researcher suggests the following recommendations to be taken into account by other researchers:

1. The current study is limited to the Turkmen who live in Baghdad. The researcher recommends further studies to be conducted about the Turkmen who live in other parts of Iraq, especially in northern Iraq where many Turkmen live such as Erbil, Kirkuk, Mosul and Diyala, etc. It can also conduct a study about the Turkmen in other parts of the world such as Turkey and Syria, etc.

2. The researcher recommends conducting further research on other minorities such as the Kurds, the Aramenians, the Sabians, the Yazidis and the Shabak who live in different areas of Baghdad or in Iraq in general.

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Appendix A
English Community Profile:
Interviewing Questions

Dear participants,

I am, Sara Najem Abdullah, 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 taking the time in answering the following questions about the Turkmen in Baghdad.

❖ **Community Profile Questions**

1. Who are the Turkmen?

   …………………………………………………………………………………

   …………………………………………………………………………………..

2. What is their original country?

   …………………………………………………………………………………

   ………………………………………………………………………………….

3. Why and when did they immigrate to Iraq?

   …………………………………………………………………………………

   ………………………………………………………………………………….

4. Where did they settle in Iraq at first?

   …………………………………………………………………………………

   ………………………………………………………………………………….

5. When did they settle in Baghdad?

   …………………………………………………………………………………

   ………………………………………………………………………………….

6. What is the approximate number of the Turkmen of Baghdad?

…………………………………………………………………………………

………………………………………………………………………………….

7. Where do the Turkmen live in Baghdad?

…………………………………………………………………………………

…………………………………………………………………………………

8. Do the Turkmen live in certain areas in Baghdad? If yes, mention them

…………………………………………………………………………………

…………………………………………………………………………………..

9. Where else in Iraq do they live?

…………………………………………………………………………………

…………………………………………………………………………………

10. Are there any TV channels for the Turkmen in Baghdad or in Iraq? If yes, mention them.

………………………………………………………………………………

………………………………………………………………………………

11. Are there any radio stations for the Turkmen in Baghdad or in Iraq? If yes, mention them.

…………………………………………………………………………………

…………………………………………………………………………………

12. Are there newspapers written in Turkmen language in Baghdad or in Iraq? If yes, mention them.

…………………………………………………………………………………

…………………………………………………………………………………

13. Are there special schools for Turkmen in Baghdad or in Iraq? If yes, mention them.

…………………………………………………………………………………

…………………………………………………………………………………

14. Are there associations or organizations for Turkmen in Baghdad? If yes, mention them

………………………………………………………………………………

………………………………………………………………………………

15. What is the educational background of the Turkmen in Baghdad?

………………………………………………………………………………

………………………………………………………………………………

16. What is the religious background of the Turkmen in Baghdad?

………………………………………………………………………………

………………………………………………………………………………

17. Are there any religious places, centers that they attend? Mention them.

………………………………………………………………………………

………………………………………………………………………………..

18. Are there any cultural and social clubs for the Turkmen in Baghdad? If yes, mention them.

………………………………………………………………………………

………………………………………………………………………………

19. Are there any Turkmen restaurants in Baghdad? If yes, mention them.

………………………………………………………………………………

………………………………………………………………………………..

20. Name some of the celebrations and festivals that the Turkmen of Baghdad celebrate?

………………………………………………………………………………

………………………………………………………………………………

21. What kind of jobs do they have? Mention them?

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

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

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

23. How strong are the social relationships among the Turkmen in Baghdad?

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

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

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

25. Are there areas in Baghdad, whose names are written in the Turkmen language? If yes, mention them.

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

26. Were the Turkmen forced to leave Baghdad after the war (2003) and move to other places outside of Baghdad? If yes, mention them.

…………………………………………………………………………………………

…………………………………………………………………………………………..

❖ **Respondents' Demographic Background**

1. Age …………………………...
2. Gender …………………………..
3. Religion.......................................
4. Place of birth …………………….
5. Highest degree……………………
6. Occupation ………………………..
7. Marital status …………………….

Appendix B

Arabic Community Profile:

Interviewing Questions

اسئلة مقابلات مجتمع الدراسة

أعزائي المشاركون ،

أنا الطالبة سارة نجم عبدالله احدى طالبات الماجستير في جامعة الشرق ألاوسط في عمان / ألاردن قسم اللغة الانكليزية وآدابها أقوم بدراسة لغوية اجتماعية ،وذلك كمتطلب لنيل درجة الماجستير في اللغة إلانكليزية.

أود التعبير مسبقا عن شكري وامتناني لمساعدتكم لي في الإجابة عن الأسئلة التالية المتعلقة بالمجتمع التركماني في بغداد .

1.من هم التركمان ؟

....

....

2.ما هو بلدهم الأصلي ؟

....

....

3. لماذا ومتى هاجر التركمان الى العراق ؟

....

....

4.أين استقر التركمان في العراق أول مرة ؟

....

....

5. متى استقر التركمان في بغداد ؟

....

....

6.كم هو عدد التركمان التقريبي في بغداد ؟

....

....

7.أين يعيش التركمان في بغداد ؟

....

....

8.هل يعيش التركمان في مناطق معينة في بغداد ؟ إذا كانت الإجابة بنعم ، أذكرها.

....

....

9. في أي مكان آخر يعيش التركمان في العراق ؟

....

....

10. هل توجد محطات تلفزيونية خاصة للتركمان في بغداد، او في العراق ؟ إذا كانت الإجابة بنعم، أذكرها .

....

....

11. هل توجد محطات اذاعية خاصة للتركمان في بغداد، او في العراق ؟ إذا كانت الإجابة بنعم، أذكرها .

....
....

12. هل توجد صحف مكتوبة باللغة التركمانية في بغداد،أو في العراق ؟ إذا كانت الإجابة بنعم، أذكرها.

....
....

13. هل توجد مدارس خاصة للتركمان في بغداد، أو في العراق؟ إذا كانت الإجابة بنعم ، أذكرها

....
....

14. هل توجد جمعيات أو منظمات تركمانية في بغداد؟ إذا كانت الإجابة بنعم ، أذكرها .

....
....

15. ما هي الخلفية التعليمية للتركمان في بغداد؟

....
....

16. ما هي الخلفية الدينية للتركمان في بغداد ؟

....
....

17. هل توجد أية أماكن دينية أو مراكز يرتاد إليها التركمان ؟ أذكرها .

....
....

18. هل توجد أية نوادي ثقافية أو اجتماعية للتركمان في بغداد ؟ إذا كانت الإجابة بنعم،أذكرها.

....
....

19. هل توجد أية مطاعم تركمانية في بغداد؟ إذا كانت الإجابة بنعم ، أذكرها.

....

....

20. أذكر بعض الاحتفالات و المهرجانات التي يحتفل بها التركمان في بغداد ؟

....

....

21. أي نوع من الوظائف يعملون بها ؟ أذكرها.

....

....

22. ما هي الأعمال التجارية التي يديرونها ؟أذكرها.

....

....

23. ما قوة العلاقات الاجتماعية بين التركمان في بغداد؟

....

....

24. هل توجد شخصيات معروفة بين التركمان الذين يشغلون مناصب عالية في البلاد ؟ (مثل أعضاء البرلمان أو الأحزاب السياسية والمجالس البلدية أو رؤساء الشركات الكبرى أو رجال الدين ... الخ) اذكرهم.

....

....

25. هل توجد مناطق في بغداد أسماؤها في اللغة التركمانية ؟ إذا كانت الإجابة بنعم ،أذكرها .

....

....

26. هل اضطر تركمان بغداد إلى ترك بغداد بعد حرب ٢٠٠٣ والانتقال إلى أماكن أخرى خارج بغداد ؟ إذا كانت الإجابة بنعم أذكرها.

....

....

بيانات المشاركين في تعبئة هذا النموذج:

1. العمر..

2. الجنس ....

3.الديانة..

4. مكان الولادة ....

5. التحصيل العلمي.......................................

6. العمل ....

7. الحالة الاجتماعية ....

Appendix C
The English Language Sociolinguistic Questionnaire

Dear participants,

I am, Sara Najem Abdullah, an MA student in the Department of English Language at Middle East University in Amman / Jordan. I am conducting a sociolinguistic study as a partial requirement 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 is entitled "**Language Maintenance and Language Shift among the Turkmen of Baghdad"**. The questionnaire includes four sections: the participant's social and language background, the domains of using the Turkmen language and Arabic, attitudes towards both languages and the factors that support the use of each language.

You have been selected because you are a member of the investigated community. I am interested only in obtaining the needed information that may help me to find valid answers for the current study.

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

Thank you very much for your cooperation in this study.

Sara Najem Abdullah

E-mail: sara_84na_@yahoo.com

The Sociolinguistic Questionnaire

I Participants' Demographic Background Information

Please choose appropriate answer by putting (√) inside the brackets

1. Gender

Male (   )   Female (   )

2. Age

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

3. Marital Status

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

4. Occupation

Business (   )   Education (   )   Technical field (   )   Civil service (   )

Handicraft field (   )   student (   )   No occupation (   )   other: ………..

Housewife (   )

5. Level of Education

Primary school (   )   Middle school (   )   Secondary school (   )

 Diploma (   )   B.A. (   )   M.A. (   )   Ph.D. (   )

6. Residency/Living Place

Turkmen neighborhood (   )   Arab neighborhood (   )   Mixed neighborhood (   )

7. Social Activities

•Visiting social institutions (clubs, associations, schools, Places of worship etc..)

that belong to the Turkmen.   Yes (   )   No (   )

•Attending parties, religious or national celebrations, etc..   Yes (   )   No ( )

• Attending mosque.

8. Ethnic Background of Your

 Father   Arabic (   )   Turkmen (   )   other………..

Mother   Arabic (   )   Turkmen (   )   other………..

9. The Extent of Language Use

Arabic   Often (   )   Sometimes (   )   Seldom (   )   Never (   )

Turkmen   Often (   )   Sometimes (   )   Seldom (   )   Never (   )

10.Level of Language Proficiency in the Turkmen Language

•Speaking   Very good (   )   Good (   )   Accepted (   )   Poor (   )

• Listening   (When you listen to a conversation in the Turkmen language, can
   you understand it?)
                Very good (   )   Good (   )   Accepted (   )   Poor (   )

•Reading   Very good (   )   Good (   )   Accepted (   )   Poor (   )

•Writing   Very good (   )   Good (   )   Accepted (   )   Poor (   )

11. Level of Language Proficiency in Arabic

•Speaking   Very good ( )   Good ( )   Accepted ( )   Poor ( )

• Listening   (When you listen to a conversation in Arabic, can you understand it ?)

             Very good ( )   Good ( )   Accepted ( )   Poor ( )

•Reading   Very good ( )   Good ( )   Accepted ( )   Poor ( )

•Writing   Very good ( )   Good ( )   Accepted ( )   Poor ( )

12.   Do you teach Turkmen language to your children?

  Yes ( )   No ( )

13.   What languages do your child/children speak?

    Arabic ( )   Turkmen ( )   Both ( )   other ( )

14.   Do you encourage your children to maintain the use of Turkmen language?

  Yes ( )   No ( )

15.   Do you prefer to teach the Turkmen language in schools?

        Yes ( )   No ( )

16.   Do you mix between the Turkmen language and Arabic when you speak?

        Yes ( )   No ( )

17. Do your children mix between the Turkmen language and Arabic when they speak?

Yes ( ) No ( )

18. Do you ask them not to mix between languages?

Yes ( ) No ( )

19. Do you think that mixing between languages leads to losing the Turkmen language? Yes( ) No( )

20. At what circumstances do you mix between languages?

Consciously ( ) Unconsciously ( )

21. Do you think that mixing between languages is an evidence of the lack of belonging to the Turkmen's community?

Yes ( ) No ( )

22. Which language do you use most when you talk with the Turkmen people on different topics?

Arabic ( ) Turkmen ( ) Both ( )

II Domains of Language Use

The following questions are related to the language(s) that you use when you talk to different people in different places about different topics. Please choose the suitable answer by putting (√) in the proper box.

Questions	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
1.What language do you speak with **•family members**					
•your father?					
• your mother?					
• your children?					
• your brothers / sisters?					
• your grandfather?					
•your grandmother?					
• family members during phone call?					
•at family meetings?					
•your relatives when you meet them face to face?					
2. What language do you use in the neighborhood with					
• your friends in the neighborhood?					
•your neighbors?					
3.What language do you use at school/university with					
•your boss and teachers?					
•your friends?					
4.What language do you use at work with					
•your fellow employees?					
•your boss to discuss business and technical matters?					

Questions	Only Turkmen	Mostly Turkmen	Turkmen and Arabic	Mostly Arabic	Only Arabic
•When you discuss general topics with your colleagues at work (weather, sports, politics… etc.)?					
5. What language do you use when you meet new people?					
6.What language do you use with Government Officials?					
7. What language do you use when you go shopping /go to local businesses?					
8.What language do you use in the places of worship (mosque).					
•When you pray?					
• When you speak with your fellow worshippers?					
9. Language and Media •What language do you choose when you listen to radio programs?					
• What is your favorite language for T.V entertainment?					
•What language do you use when you read newspapers?					
10. Language and Emotional Self-expression •**Which language do you prefer** •to express your happiness?					
• When you are extremely angry, anxious and confused?					
• When you feel very embarrassed?					
• In your dreams?					

III Language Attitudes towards the Turkmen Language and Arabic

The following questions are related to your attitudes and feelings towards the Turkmen language and Arabic. Please choose the suitable answer by putting (√) in the proper box.

Items	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
❖ **Attitudes towards the Turkmen language**					
•I like this language and I am proud of it.					
•I can express myself best in this language.					
•I feel at home when I talk in this language.					
•Knowledge of this language is necessary to maintain the unity of the ethnic group.					
•This language is a symbol of my individual identity.					
• Knowledge of this language is a symbol of prestige and social status.					
•The Turkmen language does not help me in the work.					
•The Turkmen language does not help me in higher education.					
• The Turkmen language has many dialects that make the communication more difficult.					
• It is the language of my ancestors.					
• It is the language of my childhood.					
• This language is associated with the Turkmen's heritage and history.					

Items	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
• This language is dying in my home.					
• It is important that my children speak Turkmen language fluently.					
❖ **Attitudes towards Arabic**					
• I prefer to use Arabic for social mobility.					
• It is important for promoting religious unity in the community.					
• It is necessary for communication with other constituents of Iraqi society.					
• It is necessary for getting jobs.					
• It is necessary for conducting business.					
• It is important that I speak Arabic in all domains.					
• Arabic is the official language, so it must be learned					
• Arabic is more important than Turkmen language.					
• It is better to learn Arabic in order to spread social and cultural values of the Iraqi society.					

IV: 1. Factors that Support Using the Turkmen Language

Please read the following statements about the factors that support using of the Turkmen language and indicate to what degree you agree with them by putting [√] in the proper box

Factors that support using the Turkmen language	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
• Family has a major role in maintaining the Turkmen language.					
• Living in a neighborhood with a majority of Turkmen helps to maintain the Turkmen language.					
• Internal marriage among the Turkmen ethnic group helps them to preserve their ethnic language.					
• The continued suffering of the Turkmen over years made them insist on maintaining their own ethnic language.					
• Strong family ties among the Turkmen ethnic group help maintain the Turkmen language.					
•Attending cultural activities in the Turkmen language such as rituals, and marriages are helpful in maintaining the Turkmen language.					
•The pride in the Turkmen ethnic origin helps maintain the ethnic language					
•The degree of social cohesion among the Turkmen helps a lot to maintain the Turkmen language.					

Factors that support using the Turkmen language	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
•The nature of the place of residence in special lanes for Turkmen helps much to maintain the Turkmen language.					
• The large number of the Turkmen population in Iraq and specifically in Baghdad helps maintain the Turkmen language.					
• The presence of Turkmen's political parties has a role in maintaining the Turkmen language.					
•The presence of social clubs of the Turkmen has a role in maintaining the Turkmen language.					
•The educational policy in Iraq promotes ethnic groups to learn the languages of their ancestors.					

2. Factors that Support Using Arabic

Factors that support Using Arabic	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
•Arabic is generally useful for getting a job.					
•Arabic is important to communicate with the constituents of the Iraqi society.					
•Learning Arabic is necessary because it is the language used in schools and universities.					

Factors that support Using Arabic	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
•Arabic is the official language of the country.					
•Arabic is the language of Islam and the Holy Quran.					
•Arabic is the language of my childhood and I am emotionally attached to it.					
•Arabic is the language that is in line with modern life.					
•Arabic is the language that is considered the most effective in the community.					
•Arabic is the language that unites the Iraqi society.					
•Arabic is the language used in communicative with other fellow Arabs in the Arab world and the world at large.					

Appendix D

استبانة لغوية اجتماعية

أعزائي المشاركون،

أنا الطالبة سارة نجم عبد الله إحدى طالبات برنامج الماجستير في قسم اللغة الإنجليزية، في جامعة الشرق الأوسط في عمان / الأردن. أقوم باجراء دراسة لغوية اجتماعية كمتطلب للحصول على درجة الماجستير في اللغة الإنجليزية .

أود أن أعرب مسبقا عن شكري و امتناني لمساعدتكم لي في إنجاز هذه الدراسة من خلال تعبئة الاستبانة المرفقة للدراسة ، الموسومة: **تركمان بغداد بين المحافظة و التحول عن اللغة التركمانية**. والمتضمنة لأربعة أقسام : خلفية المشارك الاجتماعية واللغوية، ومجالات استعمال اللغة التركمانية و اللغة العربية، والمواقف تجاه كل لغة ، والعوامل التي تدعم استعمال كل لغة. وقد وقع اختياري للمشاركين في هذا الاستبيان لكونهم أعضاء في مجتمع الدراسة. أما أنا صاحب الدراسة فاهتمامي منصب في الحصول على المعلومات اللازمة التي تساعدني في إيجاد أجوبة للدراسة الحالية.

وسيتم استخدام جميع المعلومات المقدمة من قبل الباحث لأغراض البحث العلمي فقط .

هذا ولكم جزيل الشكر لتعاونكم معنا في هذه الدراسة .

الباحثة

سـارة نجـم عبـد الله

البريد الإلكتروني: sara_84na@yahoo.com

استبانة لغوية اجتماعية:

● **أولا : المعلومات الأساسية الديموغرافية للمشاركين**

الرجاء اختيار الإجابة المناسبة وذلك من خلال وضع (√) داخل الأقواس

1 . الجنس :

ذكر ( )   أنثى ( )

2 . العمر :

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

3 . الحالة الزوجية :

أعزب ( )   خاطب /مخطوبة ( )   متزوج / متزوجة ( )

أرمل/ ارملة ( )   مطلق / مطلقة ( )

4 . العمل :

الأعمال التجارية ( )   التعليم ( )   المجال التقني ( )

وظيفة حكومية ( )   مجال الحرف اليدوية ( )   طالب ( )

عاطل عن العمل ( )   أخرى : ....   سيدة منزل ( )

5. التحصيل العلمي :

ابتدائية ( )   متوسطة ( )   إعدادية ( )   بكالوريوس ( )

دبلوم ( )   ماجستير ( )   دكتوراه ( )

6 . مكان السكن :

في حي ذو غالبية تركمانية ( )   في حي ذو غالبية عربية ( )   في حي مختلط عرب وتركمان( )

7 . الأنشطة الاجتماعية :

• زيارة المؤسسات الاجتماعية التركمانية (الأندية والجمعيات و المدارس ودور العبادة الخ .)

نعم ( )   كلا ( )

• المشاركة في المناسبات والاحتفالات الدينية أو الوطنية التركمانية ، وما إلى ذلك.

نعم ( )   كلا ( )

• الذهاب إلى المسجد.   نعم ( )   كلا ( )

8 . إلى أيّ مجموعة عرقية ينتمي :

• الأب   العربية ( )   التركمانية ( )   أخرى ....
• الأم   العربية ( )   التركمانية ( )   أخرى ....

9 . مدى استخدامك للغة :

اللغة العربية   في كثير من الأحيان ( )   أحيانا ( )   نادرا ( )   ابدا ( )

اللغة التركمانية   في كثير من الأحيان ( )   أحيانا ( )   نادرا ( )   ابدا ( )

10 . مستوى الكفاءة اللغوية في اللغة التركمانية :

• **التحدث :**   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

• **الاستماع** : (عندما تستمع الى محادثة في اللغة التركمانية ، هل يمكن أن تفهما ؟)

جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

• **القراءة** :   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )
• **الكتابة** :   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

11 . مستوى الكفاءة اللغوية في اللغة العربية :

- **التحدث :**   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

- **الاستماع :** (عندما تستمع الى محادثة باللغة العربية، هل يمكن أن تفهما ؟)

     جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

- **القراءة :**   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

- **الكتابة :**   جيد جدا ( )   جيد ( )   مقبول ( )   ضعيف ( )

12 . هل تعلّم اللغة التركمانية لأبنائك؟   نعم ( )   كلا ( )

13. ما هي اللغة التي يتحدث بها ابنك / أبنائك ؟

اللغة العربية ( )   اللغة التركمانية ( )   كلاهما ( )   اخرى ( )

14. هل تشجع أبنائك في المحافظة على استعمال اللغة التركمانية ؟ نعم ( )   كلا( )

15. هل تفضل تدريس اللغة التركمانية في المدارس ؟   نعم ( )   كلا ( )

16 . هل تمزج بين اللغة التركمانية واللغة االعربية عند التحدث ؟   نعم ( )   كلا ( )

17 . هل ابنائك يمزجون بين اللغة التركمانية واللغة العربية ؟   نعم ( )   كلا ( )

18 . هل تطلب منهم أنْ لا يمزجون بين اللغتين؟   نعم ( )   كلا ( )

19 . هل تعتقد أنّ المزج بين اللغتين يؤدي إلى فقدان اللغة التركمانية؟ نعم ( )   كلا ( )

20.تحت أي ظرف من الظرزف تقوم بعملية المزج اللغوي بين اللغة التركمانية واللغة العربية ؟

بوعي ( )   بدون وعي ( )

21.هل تعتقد ان المزج دليل على النقص في الانتماء الى المجتمع التركماني ؟ نعم ( )   كلا ( )

22.ماهي اللغة التي تستعملها للتحدث مع التركمان بمواضيع مختلفة؟

اللغة العربية ( )   اللغة التركمانية ( )   كلاهما ( )

- **ثانيا استعمال اللغة**

ترتبط الأسئلة التالية إلى اللغة/ اللغات التي تستعملها عند التحدث إلى أشخاص مختلفين في أماكن مختلفة حول مواضيع مختلفة. الرجاء اختيار الإجابة المناسبة من خلال وضع (√) في المربع المناسب.

اللغة العربية فقط	اللغة العربية غالبا	اللغة التركمانية واللغة العربية	اللغة التركمانية غالبا	اللغة التركمانية فقط	الأسئلة
					1.ما هي اللغة التي تستعملها في الحديث بين أفراد الأسرة مع
					● والدك ؟
					● والدتك؟
					● أبنائك ؟
					● أخوتك وأخواتك؟
					● جدك؟
					● جدتك؟
					● أثناء اجراء مكالمة هاتفية مع اقاربك ؟
					● في الاجتماعات العائلية ؟
					● أقاربك عند اللقاء بهم وجها لوجه؟
					2. ما هي اللغة التي تستعملها في الحي او الجوار مع
					● أصدقائك عندما تقابلهم في الحي؟
					● جيرانك ؟
					3. ما هي اللغة التي تستعملها في المدرسة/ الجامعة مع
					● المدير والأساتذة ؟
					● أصدقائك ؟
					4. ما هي اللغة التي تستعملها في مكان العمل مع
					● زملائك في العمل
					● رئيسك في العمل لمناقشة مسائل التقنية؟
					● عند مناقشة الموضوعات العامة مع زملائك في العمل (الطقس، الرياضة، السياسة ... إلخ)؟
					4. ما هي اللغة التي تستعملها عند التعرف على أشخاص جدد ؟

اللغة العربية فقط	اللغة العربية غالبا	اللغة التركمانية واللغة العربية	اللغة التركمانية غالبا	اللغة التركمانية فقط	الأسئلة
					6. ما هي اللغة التي تستعملها مع موظفي الحكومة ؟
					7. ما هي اللغة التي تستعملها عند ذهابك للتبضع او في الاعمال التجارية المحلية ؟
					8.ما هي اللغة التي تستعملها في مكان العبادة (المسجد)
					• عند الصلاة ؟
					• عند التحدث مع المصلين ؟
					9.الاستعمالات اللغوية في مجال الاعلام
					• ما هي اللغة التي تختار عند الاستماع إلى البرامج الإذاعية؟
					• ما هي اللغة التي تفضلها لتشاهد برامج التلفاز؟
					• ما هي اللغة التي تفضلها في قراءة الصحف ؟
					10.الاستعمالات اللغوية في التعبير العاطفي عن الذات
					ماهي اللغة التي تفضلها في
					• التعبير عن سعادتك ؟
					• عندما تكون في حالة غضب شديد أو متوتر أو قلق؟
					• عندما تشعر بالحرج الشديد؟
					• في أحلامك ؟

ثالثا: الاتجاهات اللغوية نحو اللغة التركمانية واللغة العربية

الأسئلة التالية تتعلق بأرائكم وميولكم نحو اللغة التركمانية و اللغة العربية. الرجاء اختيار الإجابة المناسبة وذلك من خلال وضع (√) في المربع المناسب.

أوافق بشدة	أوافق	محايد	غير موافق	غير موافق بشدة	الأسئلة
					❖ **الاتجاهات نحو اللغة التركمانية**
					• أنا أحب هذه اللغة وأنا فخور بها .
					• استطيع أنْ أعبر عن نفسي أفضل في هذه اللغة.

أوافق بشدة	أوافق	محايد	غير موافق	غير موافق بشدة	الأسئلة
					• أشعر أنني في منزلي عندما أتحدث بهذه اللغة.
					• المعرفة بهذه اللغة ضروي للمحافظة على وحدة المجموعة العرقية.
					• هذه اللغة هي رمز هويتي.
					• معرفة هذه اللغة هو رمز للهيبة والمكانة الاجتماعية.
					• اللغة التركمانية لا تفيدني في مجال العمل .
					• اللغة التركمانية لا تفيدني في مجال التعليم الجامعي.
					• اللغة التركمانية لها لهجات كثيرة تجعل التواصل لكثر صعوبة .
					• إنها لغة أجدادي .
					• إنها لغة طفولتي .
					• هذه اللغة مرتبطة بالتراث والتاريخ التركماني.
					• هذه اللغة في طريقها للاندثار في منزلي .
					• من الضروري أن يستعمل أبنائي اللغة التركمانية بطلاقة في التواصل مع غيرهم .
					❖ **الاتجاهات نحو اللغة العربية**
					• أنا افضّل استعمال اللغة العربية للارتقاء الاجتماعي .
					• إنّها مهمة لتعزيز الوحدة الدينية في المجتمع.
					• إنّها ضرورية للتواصل والتكامل مع مكونات المجتمع العراقي الأخرى.
					• إنّها ضرورية للحصول على وظائف حكومية .
					• إنّها ضرورية لإقامة الأعمال التجارية .
					• من المهم بالنسبة لي أن أتكلم اللغة العربية في كافة المجالات.
					• اللغة العربية هي اللغة الرسمية لذلك لا بد من تعلمها.
					• اللغة العربية هي أكثر أهمية من اللغة التركمانية.
					• من الأفضل تعلم اللغة العربية من أجل نشر القيم الاجتماعية والثقافية في المجتمع العراقي.

رابعا:

1. العوامل التي تساعد على استعمال اللغة التركمانية

يرجى قراءة العبارات التالية حول العوامل التي تساعد على استعمال اللغة التركمانية مشيرا" إلى مدى موافقتك وذلك عن طريق وضع [√] في المربع المناسب

أوافق بشدة	أوافق	محايد	غير موافق	غير موافق بشدة	الأسئلة
					❖ **العوامل التي تساعد على استعمال اللغة التركمانية**
					• الأسرة لها دور كبير في الحفاظ على اللغة التركمانية
					• العيش في حي ذو غالبية تركمانية يساعد في الحفاظ على اللغة التركمانية.
					• الزواج من التركمان يساعد في الحفاظ على لغتهم العرقية.
					• المعاناة المستمرة للتركمان على مر السنين العديدة الماضية جعلتهم يصرون على الاحتفاظ بلغتهم العرقية.
					• العلاقات الأسرية القوية بين التركمان تساعد في المحافظة على اللغة التركمانية
					• حضور الأنشطة الثقافية في اللغة التركمانية (الطقوس الخاصة ، والزواج)مفيد في الحفاظ على اللغة التركمانية.
					• الافتخار في الأصل التركماني يساعد في الحفاظ على اللغة العرقية .
					• درجة الترابط الاجتماعي الكبيرة بين التركمان تساعد كثيرا في المحافظة على اللغة التركمانية.
					• طبيعة مكان السكن في حارات خاصة بالتركمان تساعد كثيرا في المحافظة على اللغة التركمانية.
					• العدد الكبير للتركمان في العراق عامة وبغداد خاصة يساعد في المحافظة على اللغة التركمانية.
					• وجود الأحزاب السياسية التركمانية لها دور في الحفاظ على اللغة التركمانية.
					• وجود الأندية الاجتماعية التركمانية لها دور في الحفاظ على اللغة التركمانية.
					• السياسة التعليمية في العراق تشجع الجماعات العرقية في تعلم لغات أجدادهم.

2. العوامل التي تساعد على استعمال اللغة العربية

أوافق بشدة	أوافق	محايد	غير موافق	غير موافق بشدة	الأسئلة
					● اللغة العربية مفيدة للحصول على عمل.
					● اللغة العربية مهمة للتواصل مع مكونات المجتمع.
					● تعلم اللغة العربية ضروري ;لأنها اللغة المستخدمة في المدارس والجامعات.
					● اللغة العربية هي اللغة الرسمية للبلاد.
					● اللغة العربية هي لغة الإسلام والقرآن الكريم
					● اللغة العربية هي لغة طفولتي وأنا عاطفيٌ مرتبط بها.
					● اللغة العربية هي اللغة التي تتماشى مع الحياة العصرية.
					● اللغة العربية هي اللغة التي تعتبر الأكثر فاعلية في المجتمع.
					● اللغة العربية هي اللغة التي توحد المجتمع العراقي بكافة مكوناته الاثنية .
					● اللغة العربية هي اللغة التي استعملها في التواصل مع المجتمعات العربية الاخرى في الوطن العربي والعالم اجمع .

Appendix E
Panel of Experts

Name	University	Specialization
Prof. Sabbar AL.Sadoun	Middle East University	English Literature
Prof. Tawfiq Yousef	Middle East University	English Literature
Prof. Abed AL Rauf Zuhdi	Middle East University	Arabic Language & Literature
Dr. Suleiman AL. Abbas	Arab Open University	Applied Linguistics
Dr. Amer Bunia Al.Qubaisi	Iraqi University	English Language & Literature
Dr. Muthna Deeb AL.Jubouri	Iraqi University	Arabic Language & Literature

Appendix F
Map of Baghdad and the Turkmen Residential Places

Appendix G
The Turkmen's Flag