



**Language and Cultural Shift among the Kurds of
Jordan: A Sociolinguistic Study**

التحوّل اللغوي والثقافي لدى أكراد الأردن: دراسة لغوية اجتماعية

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Authorization

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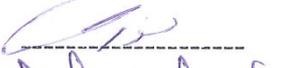
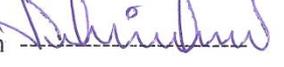
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This thesis entitled "*Language and Cultural Shift among the Kurds of Jordan: A Sociolinguistic Study*", was examined and certified on, 2015.

Examining Committee

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Dedication

I dedicate this work to my precious father, Adnan Al Kurdi...

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Language and Cultural Shift among the Kurds of Jordan: A Sociolinguistic Study

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Abstract

This study aimed at exploring the Kurd's proficiency in Kurdish and Arabic languages. It also aimed at identifying the Kurdish cultural aspects that the Kurds have maintained or lost. It also explored the Kurds' attitudes towards Kurdish and Arabic, and investigated the factors that led to losing the Kurdish language in Jordan. The researcher used pilot interviews to obtain social, historical, linguistic and other data about the Kurds. A five-part sociolinguistic questionnaire was also used to achieve the aforementioned goals. She selected a sample that consisted of 60 members from the Kurdish community in Amman who represent three different generations.

Results concluded that the Kurds of Jordan have shifted from Kurdish to Arabic. Additionally, they are mostly proficient in Arabic language whereas the Kurdish language seems to be neglected since the participants

revealed their weak proficiency in the Kurdish language. Furthermore, results indicated that although the Kurds of Jordan have preserved some of their cultural aspects such as costumes and festivals, they shifted to the Arabic culture in general. They also showed that the Kurds expressed positive attitudes towards Arabic language considering it the most useful language to get a job and receive education. It is also the language that unites them with fellow Jordanians and the best to express their ideas and feelings.

Finally, results revealed that many socio-cultural factors have led to the loss of the Kurdish language, such as; (1) family and home which played an important role in losing the language, (2) lack of Kurdish private schools that offer classes in the Kurdish language, (3) external marriages with Jordanians that helped them to assimilate in the Jordanian society, (4) being a Jordanian of a Kurdish origin demands to learn Arabic as an official language, (5) their occupations don't need Kurdish language, (6) grandparents don't speak the Kurdish language, (7) lack of concern in the Kurdish language and (8) weak ties among the Kurdish community in Jordan.

التحوّل اللغوي والثقافي لدى أكراد الأردن: دراسة لغوية اجتماعية

إعداد

لينا عدنان الكردي

إشراف

الأستاذ الدكتور بدر سعيد الدويك

الملخص

هدفت هذه الدراسة إلى معرفة مدى إلمام الأكراد في الأردن في اللغتين الكردية والعربية والتعرف على الجوانب الثقافية التي حافظ الأكراد الأردنيون عليها أو فقدوها. بالإضافة إلى معرفة آرائهم حول اللغتين الكردية والعربية، وتقصي العوامل التي ساهمت في اندثار اللغة الكردية في الأردن. طوّرت الباحثة مقابلات استرشادية بغية الحصول على بيانات اجتماعية وتاريخية ولغوية وغيرها عن الأكراد، بالإضافة إلى استبانة لغوية اجتماعية مكونة من خمسة أجزاء كوسيلة للإجابة عن أسئلة الدراسة، وقد تم اختيار 60 شخصاً من المجتمع الكردي الأردني ممّن يمثلون ثلاثة أجيال.

خرجت الدراسة الحالية بنتائج عدة مفادها أن الأكراد الأردنيين يستخدمون اللغة العربية عوضاً عن اللغة الكردية، بالإضافة إلى إلمام الأكراد بمهارات اللغة العربية أكثر من إلمامهم باللغة الكردية حيث يبدو أن إهمال استخدام اللغة الكردية واضح في عدم إلمامهم في هذه اللغة. وأظهرت نتائج الدراسة أيضاً أنه وبالرغم من محافظة الأكراد الأردنيين على بعض الجوانب الثقافية مثل اللباس والاحتفالات، إلّا أنهم اندمجوا بالثقافة العربية بشكل عام. وبينت نتائج الدراسة التوجهات والآراء الإيجابية لدى الأكراد نحو اللغة العربية باعتبارها اللغة الأكثر مواءمة للحصول على فرص عمل، والالتحاق بالتعليم. كما وتعد الأكثر مواءمة للتواصل الاجتماعي مع أصدقائهم

وزملائهم الأردنيين، واللغة الأفضل للتعبير عن أفكارهم ومشاعرهم. وقد أشارت النتائج إلى العوامل الاجتماعية والثقافية التي أدت إلى فقدان اللغة الكردية حيث تمثلت هذه العوامل في (1) عدم اهتمام العائلة والوالدين في استعمال اللغة الكردية في البيت (2) وعدم وجود مدارس كردية خاصة لتعليم اللغة الكردية (3) وتزاوجهم من الأردنيين الذي ساهم في اندماجهم في المجتمع الأردني (4) وكونهم مواطنين أردنيين من أصول كردية يتطلب منهم تعلم اللغة العربية كونها اللغة الرسمية (5) ووظائفهم التي تتطلب أيضا تعلمهم اللغة العربية وعدم تعلمهم اللغة الكردية (6) وعدم الاهتمام باللغة الكردية (7) وضعف العلاقات بين أفراد المجتمع الكردي في الأردن.

Chapter One

Introduction

1.0 Introduction

This chapter begins with the background of the study, then, it sheds light on the statement of the problem, objectives, questions and significance of the study. It also elaborates on the limits and limitations of the study, as well as the definition of terms used in this study.

1.1 Background of the Study

Small ethnic languages are one of the most interesting studies for linguists around the world, due to the fact that they are on the way to vanish under the pressure of the host official languages. When an ethnic language comes in contact with a host language, this will either lead to weaken this ethnic language or keep it alive.

Fishman (1998) indicates that the outcome of language contact can be summarized in three models: the first outcome is that the immigrant language after one generation or so, loses ground under the pressure of the host language, the second indicates that the intrusive immigrant language takes over the host language like the case of Arabic which actually originates from the Arabian Peninsula and replaces other local languages like the Roman, the Greek and other languages. The third model takes

place when the immigrant language survives and eventually used side by side with the host language and culture. It is worth mentioning that each language has its own domains of language use and each group has its own way of life, like the case of Chechen and Arabic in Jordan.

The Kurds population in 1991 was estimated in millions. They were distributed around the world as follows: Iran 6.8, Iraq 4.3, Turkey 15.4, Syria 1.3, USSR 0.3. The estimated total around 27 millions. (Kurdastanica, 1991).

This study investigated the status of the Kurdish language and culture among the immigrants who settled in Jordan during the nineteenth century until now.

1.1.2 Kurds of Jordan

Like many ethnic groups, the Kurds of Jordan brought with them their language and culture and became in contact with the host language (Arabic) and the Jordanian way of life (culture).

Bruinessen (1992) said that the homeland of the Kurds is called Kurdistan, which means “country of the Kurds” and is located in the Middle East. This does not mean that they have a country or a state, but rather, a territory which was divided into five states (Turkey, Iran, Iraq,

Syria and the Soviet Union) in the 20th century. (See Appendix A p. 68)

The Soviet part of Kurdistan became part of Azerbaijan and Armenia after the decay of the Soviet Union in the 1990s. Today, the Kurds are the largest ethnic group in the world who does not have a country.

Al-Kurdi (2004) believes that the Kurds of Jordan, who are the milestone of this research, migrated to Jordan through many waves of immigrations. The first wave took place during the 12th century when they came with Saladin nearly 900 years ago. The second wave happened during the Mamlok's era while the third wave occurred during the Ottoman's era 1516 – 1918 AD. He also states that the Kurds in this wave came to Jordan as soldiers or merchants due to the fact that the Ottoman Empire took control over the region. This in return, facilitated the roads for the Kurds to move to Jordan from Damascus, Aleppo, Mardin and Diyar Bakir. Another wave migrated to Jordan from Palestine during the Arab-Israeli war between 1948 and 1967. The fourth wave happened during the 20th century in which they came to Jordan as individuals for many reasons.

Although the number of the Kurds in Jordan is not accurately determined, but it is estimated to be around 70 thousands, and there is a noticeable Kurdish presence in the capital city of Jordan (Amman). There are no specific residential areas inhabited by the Kurds in Amman. They live in different neighborhoods around the city. The Kurds also reside in

different governorates all over the Kingdom such as; Irbid, Assalt, Azzarqa' Ajloun, Al Karak and others. (M. Abjose personal communication, September 19, 2014)

There are no mass media that broadcast in the Kurdish language in Jordan, as T.V channels, radio stations or newspapers. There are no private Kurdish schools. They actually receive education in public and private Jordanian schools. There is a Kurdish singer called "Sheikh Mous" and a Kurdish band called "Kurd Roj" who usually play in the Kurds' celebrations. It is worth mentioning that the Kurds of Jordan are generally Sunni Muslims. (N, Al Kurdi, personal communication, September 16, 2014).

In a personal communication, October 19, 2014, with Mr. Abdelmonem Alkurdi (a private lawyer), concerned with the Kurds status in Jordan, says that "the Kurds of Jordan do not speak Kurdish at all. In fact, they cannot speak the language". He also adds that the Kurds of Jordan consider Arabic as their mother tongue and the language that they need the most in their life.

Saladin Kurdish Association is an important institution for the Kurds where they arrange their gatherings and meetings. The association is interested in the status of the Kurds around the country. Every year the Kurds celebrate a festival called "Al Nawrooz" in which they celebrate the

day when the assassin Addahak was murdered. Ancient stories indicate that Addahak was an assassin who used to kill youths and drink their bloods (A, Al Kurdi, personal communication, October 21, 2014).

The Kurds have different jobs and professions. Some of them work in governmental offices and others prefer business and free trade. Many of them held high positions like Saed Joma', a former prime minister, Saed Addin Joma', a former secretary general, and Dr. Ashraf Al Kurdi, a former health minister. (Nadia AlKurdi, personal communication, November 1, 2014)

1.2 Statement of the Problem

When two languages are in contact, conflict arises. Results of this conflict may affect the ethnic immigrant language especially if it has a small number of speakers. This study investigated the outcomes of language and cultural contact between the host language (Arabic) and the immigrant language (Kurdish).

1.3 Objectives of the Study

This study seeks to fulfill the following objectives:

- find out the Kurds' proficiency in Kurdish and Arabic.
- identify the Kurdish cultural elements that they have either maintained or lost.

- explore the Kurds' attitudes towards Kurdish and Arabic.
- investigate the factors that led to losing the Kurdish language.

1.4 Questions of the Study:

To achieve the above mentioned objectives, the researcher tried to answer the following questions:

1. How proficient are the Kurds in Kurdish and Arabic?
2. What are the Kurdish cultural elements that they have either maintained or lost?
3. What are the attitudes of the Kurds towards Kurdish and Arabic?
4. What are the factors that have led them to lose their Kurdish language?

1.5 Significance of the Study

Many studies have dealt with the Kurdish minority in different regions around the world, but few studies have dealt with the Kurdish people in Jordan. In this research, the researcher examined the Kurdish language and the cultural situation among the Kurds of Jordan. Since few studies tackled the Kurds of Jordan. This study is expected to fill the gap in literature dealing with ethnic minorities.

1.6 Limitations of the Study

The findings of this study cannot be generalized to all the Kurdish population in Jordan. They are limited to the sample and instruments used in the current study.

1.7 Limits of the Study

This study was conducted in Amman - Jordan during the academic year 2014-2015.

1.8 Definition of Terms

Language Situation

Theoretically, (Ferguson, 1971) defines it as "the total configuration of language use at given time and place, including data such as how many and what kind of language are spoken in the area by how many people, under what circumstances, and what the attitudes and beliefs about language held by the members of the community". (p.1)

However, operationally, it refers to the Kurdish language and culture as used by the Kurds who settled in Jordan during the nineteenth century until now.

Ethnic Language

Theoretically, (Peoples and Bailey, 2010) refer to it as the language of people from the same ethnic group, who share the same cultural traditions and history which differentiate them from others.

Operationally, it refers to Kurmanji which is one of the Kurdish dialects which the Kurds of Jordan may use in their daily life.

The Kurds

Theoretically, (Al-Khatib and Al-Ali, 2010) identified them as a "largely Sunni Muslim people of Indo-European origin who live mainly in an area known as "Kurdistan" for hundreds of years". (p.11)

Operationally, it refers to people whose ancestors migrated from Syria, Turkey and Palestine and settled in Jordan from the late nineteenth to the twentieth century.

Cultural Elements

Theoretically, (Gaber, 2005) defines culture as manifestations of life of a group of people who live in a place and have the same language, beliefs, costumes, traditions, and history.

Operationally, it refers to the material and social categories of the Kurdish life in Jordan as represented in their festivals, clothing, songs, films, names,

food, eating habits, funeral habits, wedding habits, heroes, famous writers, colors of the Kurdish flag and capital city of Kurdistan.

Attitudes

Theoretically,(Hogg & Vaughan 2005) define attitudes as a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols.

Operationally, it refers to the feelings of the Jordanian Kurds towards their language, and culture whether positive or negative.

Language Shift

Theoretically, Ravindranath (2009) defines it as a process in which a speech community in a contact situation gradually stops using one of its two languages in favor of the other.

Operationally, it refers to the loss of the Kurdish language among the Kurds of Jordan.

Chapter Two

Review of Literature

2.0 Introduction

This chapter presents some theoretical research that deals with language maintenance, language shift, in addition to attitudes towards language as well as factors that lead to language shift. It also covers other related empirical research that has been done on language maintenance and language shift, as well as language attitudes, culture and factors that lead to language shift.

2.1 Review of Theoretical Literature

2.1.1 Review of Theoretical Literature Related to Language Shift and Attitudes towards Language

Many linguists have studied language maintenance and language shift among minorities around the world. Winford (2003) defines language shift as a partial or total renounce of a group's first language and replace it by another language. In addition, Fishman (1991) reiterates that language shift is a “process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer ‘speakers, readers, writers, and even understanders every generation.” (p.1)

Downes (1998) discusses the language shift and language death; he states that:

in situations of unstable bilingualism when certain social conditions obtain, languages can become the mother tongues of shrinking speech communities. He has also shed light on a number of ways in which a language can vanish; he has explained that a language could be lost in cases of massacre, or if this language is repressed. He also suggested that the most common situation of language loss is gradual language loss; in which a population shifts languages over generations. (p.27).

Fishman (1966) highlights three major subdivisions of the new field of language maintenance and language shifts. The first one deals with habitual language use under a condition of group's communication. The second one emphasizes the psychological, social and cultural processes and their ability of preserving or adopting the habitual language use while the third one focuses on attitudes towards language.

Paulston (1994) suggests that in migrant subordinate contact situations, there will be quick mother-tongue shift whenever there are socio-economic motives to adopt the dominant language. She also indicates that the shift is highly rapid where there is access to the dominant language through submersion education and/or ESL instruction.

Rayn (1982) defines language attitudes as "any affective cognitive or behavioral index of evaluation reactions toward different language varieties or speakers". (p.7). Obiols (2002) also identifies attitudes as a mental tendency towards something which is considered a road between opinion and behavior.

Holms (1992) elaborates on three different stages of attitudes towards ethnicity. The first stage is that of attitudes towards a social or ethnic group. The second is that of attitudes towards the language of that group and the third is attitude towards individual speakers of that language. 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)

2.1.2 Review of Theoretical Literature Related to Factors that Lead to Language Shift

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

Weinreich (1974) states 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" (P. 89), which results in the creation of linguistic variation between mother-tongue groups.

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

Baker (2001) highlights the factors that lead to language shift stating that there are different levels that cause language shift, such as the political, economic, psychological (e.g. at the individual or home level) and at the sociolinguistic level.

Similarly, Thompson (2001) states that the intensive use of language by the dominant group usually leads to bilingualism among subordinate groups who speak other languages, and this unequal bilingualism often leads to language shift.

According to Reagan (2002), the essential factors which define the ethnic language status among the American society are:

(1) the number of people speaking this language, (2) geographical spread, i.e, whether it is used as a second language or a lingua franca, (3) if the language includes a heritage language locally, (4) if the language is widely used for communication, (5) if the language has a written tradition recognized among the society and (6) if it is a dead or a living one.

2.2 Empirical Studies

2.2.1 Review of Empirical Studies Related to Language

Maintenance and Language Shift

Dweik (1992) examined language maintenance and language shift among Lebanese Christians in Buffalo, New York. He used written literature to collect historical and sociolinguistic data. The instruments of the study included observation, interviews and a questionnaire. He selected 50 Lebanese-Americans to answer a 53-item questionnaire. The questionnaire comprised four parts; informants' background, language proficiency, language use and language attitudes. The results indicated that the majority used English as a first language in all domains. It also revealed that English language was the first language that the Lebanese learnt. The results indicate Arabic language shift among them.

Yakoubou (1994) conducted a study about language maintenance and language shift among sub-Saharan Africans in the United States of

America. The study aimed at investigating the ways in which African immigrants dealt with the issue of intergenerational transmission of their African languages in the United States. Data were provided through qualitative interviews, observations and a questionnaire. The results indicated that they used English language as a main language for communication in the households of the participating families. The language use patterns of both parents and children outside the house were consistent with the language practices of mainstream America (the use of English).

Guardado (2002) conducted a study on the loss or maintenance of first language skill. The sample of this study comprised of four Hispanic families from different generations. He used semi-structured interviews as a primary method for collecting the data which were conducted in Spanish. He also used a tape recorder to record each interview. The study concluded that the language have been lost among the children of the Hispanic families.

Dashti (2004) studied the language situation among the Kuwaiti Ajams. The study aimed to investigate the status of Kuwaiti Ajams ethnic language. The researcher used participants' observation and ethnographic recorded conversations as means to collect data. The results revealed that the grandchildren's generation of the two families has shifted from Farsi to

Arabic due to various factors such as migration, religion and intermarriages which are relatively important.

Ortman and Stevens (2008) conducted a study on language shift among inter and intra-generations of the Hispanic Americans. Data were collected from the surveys of the CPS (civilian public service) as it keeps data for all generations. Results indicated that there was a shift in Spanish in the American context after the first generation.

Al-Momani and Al-Momani (2013) studied language situation among the Circassians of Jordan. The study aimed at investigating Circassians attitudes towards Arabic. The researcher collected the data from 100 respondents. Data were collected by means of a questionnaire developed and used by previous investigators. The questionnaire was divided into three sections; language use, attitudes and language fluency. Results indicated that Arabic was used by the respondents for various functions and the Circassian language was used in very restricted social domains as home and neighborhood. However, the results also showed that they have positive attitudes towards Arabic, as they consider it the most important language to them, and the most convenient language for communication.

Al-Refa'i (2013) conducted a study related to language shift among the Assyrians of Jordan. The research aimed at investigating the language situation, domains and attitudes among the Assyrians of Jordan. Three

instruments were used for data collection: a community profile, informal interviews and a sociolinguistic questionnaire. The sample comprised 56 Assyrians living in Jordan. The results showed that the Assyrians of Jordan were witnessing a shift from their ethnic language "Syriac" towards "Arabic". It also indicated that Syriac is used in limited situations as in church and home. The Assyrians have positive attitudes towards both languages Arabic and Syriac.

2.2.2 Review of Empirical Studies Related to Attitudes towards Language, Culture and Factors that Lead to Language Shift

Belmega (1976) explored the attitudes of Ukrainian-American children towards Ukrainian. She aimed at examining the language attitudes of children and teenagers who use two languages in the Ukrainian American community in Buffalo. She designed an attitude questionnaire. The result showed that they have a great loyalty to their nationality, ethnic pride and a strong desire to keep their identity and language.

Young (1988) studied the language attitudes among Chinese in Taiwan towards their first language and Mandarin. He selected a sample that consisted of 823 participants. The results indicated that the Chinese have positive attitudes towards their first language.

Dweik (1998) studied language loyalty among the Yemenites of Lackawanna, New York. His sample consisted of 50 respondents from the second generation. He used interviews and a structured questionnaire as a mean to collect the data. Results indicated that the Yemenites were loyal to Arabic language, and they were influenced by their religion (Islam) to preserve Arabic language. The main factors that helped in preserving the language were their pride of being Arabs and the internal marriages system.

Ayres (2003) carried out a research on the attitudes and identity among college students as a bilingual Hispanic-American. Data were collected by means of semi-structured interviews and a focus group session. The sample of the study was consisted of college students who were born in America to a Spanish parent. Results revealed that the parents have a great role in preserving the language and identity, and considered English an important language for school and development in work field.

Mugaddam (2006) conducted a research on language attitudes among ethnic migrants in Khartoum. The researcher used a questionnaire consisted of 22 items to collect data. The results related to language attitude revealed positive attitudes towards Arabic and the importance of learning Arabic for social activities and using ethnic language for purely symbolic reasons.

Errihani (2008) explored the language attitudes towards the main languages used in Morocco, especially Berber language. The instruments

that were used to collect the data were interviews, participant observations, and a 14-item questionnaire which was distributed among 531 participants. Results showed negative attitudes towards Berber.

Al- Nahar (2009) investigated the attitudes towards Armenian language among the Armenians of Jordan. The researcher selected 100 Armenians of different ages, gender and educational background. Data were collected by multi instruments; personal observations, interviews and questionnaires. The questionnaire was distributed among the sample in order to answer questions related to four different areas: language background and proficiency, domains of language use, language attitudes and factors that have led to the maintenance of the Armenian language. The research concluded that the Armenians of Jordan had positive attitudes towards their ethnic language, in which they consider it the most important language and the most beautiful for them. Armenians of Jordan have shown high proficiency in both languages Arabic and Armenian.

Kittaneh (2009) studied the language situation among the Arab Palestinians of 1948. This study aimed at investigating the Palestinians attitudes towards Hebrew and Arabic and exploring the proficiency of the Palestinian Arabs of 1948 (Green Line) in both Arabic and Hebrew. She has selected a sample consisted of 70 Palestinian Arabs of 1948 (Green Line). The researcher used a sociolinguistic questionnaire in order to

collect the data, and it was divided into five sections. Results of the study revealed positive attitudes towards both languages. Second generation of Palestinian Arabs were all proficient in both languages Arabic and Hebrew.

Burusphat, Suraratdecha, Patpupong and Saengmanee (2010) carried out an investigation on language vitality and language attitudes among the Karen as an ethnic group in Thailand. To achieve the goals of the study, the researchers sent a postal survey to all relevant district and sub-district offices. Then they conducted 30 detailed interviews with several community leaders using a guided pilot questionnaire. Results revealed that Karen language was maintained in some regions and in other regions the language is used by mainly the older generations. There were differences in the attitudes among the generations. Children and teenagers were embarrassed from using their mother tongue while the middle aged elder people were proud of their language and hoped their children would learn it.

Nofal (2011) studied the attitudes of Indians who live in Yemen towards their mother tongue (Indian) and Arabic. He purposively selected his sample which consisted of 86 participants. A six-section language questionnaire was used in order to collect data. His study showed that the Indians of Yemen had positive attitudes towards Arabic, as they consider it the most important for religious aspects as they are all Muslims.

Qawasmeh (2011) aimed to explore the attitudes of Muslim Arabs in Vancouver/ Canada towards Arabic and English. Data were collected from 70 Muslim Arabs who live in Canada. The researcher used a sociolinguistic questionnaire consisted of four sections: demographic background, language use of Arabic and English, language attitudes and factors that have either support the maintenance or shift of Arabic as an immigrant ethnic language. The results indicated that the Arabs of Canada have positive attitudes towards their Arabic ethnic language

Al-Obaidi (2012) investigated the attitudes of the Chaldo-Assyrians in Baghdad towards Neo-Aramic language and Arabic. The researcher selected a sample of 135 Chaldo-Assyrian from different ages, gender and educational background. Data were collected by means of: a community profile, interviews and a questionnaire. The questionnaire consisted of four sections: demographic data, domains of language use, language attitudes and factors that support using Syriac. The results of her study uncovered that the Assyrians showed positive attitudes towards their ethnic language and use Arabic when necessary.

Al Rahal (2014) investigated the Turkman's attitudes towards the Turkmen language and Arabic language. A sample consisted of 100 participants selected from various ages, gender and educational background. The researcher used a community profile, open-ended

informal interviews, and a sociolinguistic questionnaire. The questionnaire was consisted of four parts: demographic background, language use, attitudes towards Turkmen and Arabic and the factors that support the use of Turkmen and Arabic. The results indicated that the Turkmen of Baghdad showed equal positive attitudes towards both languages. The results also showed that cultural and political factors resulted in maintaining the ethnic language.

Abdulsalam (2014) investigated the language attitudes towards Kurdish and Arabic among the Kurds of Mosul. His sample consisted of 100 participants from the Kurdish community. The researcher used a community profile, interviews and a four-section sociolinguistic questionnaire as means to collect data. The results of the study proved that the Kurds of Mosul had positive attitudes towards both Kurdish and Arabic.

Ayyash (2014) studied the attitudes of the Assyrians in Bethlehem towards Syriac and Arabic languages. The sample of the study consisted of 50 Assyrians who lived in Bethlehem. Data were collected by means of interviews with public figures in the Assyrian community and a sociolinguistic questionnaire. It was divided into five sections; demographic background, domains of language use, participants' attitudes towards both languages, factors which encouraged preserving the Syriac

language and the factors which may have contributed to shifting from Syriac to Arabic. The study concluded in that the Assyrians used Syriac in very slight domains, the attitudes towards Arabic were highly positive as they considered it more useful. Finally the majority of the Assyrians confirmed that living in Palestine, where Arabic is the dominant language, led to losing their ethnic language.

Qawar (2014) aimed at exploring the Attitudes of the Arabs who live in Canada towards Arabic, English and French languages. The researcher selected a sample consisted of 100 respondents who live in Quebec-Canada. Data were collected by means of a community profile that consisted of open-ended interview questions, and a sociolinguistic questionnaire. The results showed that although the Arabs have positive attitudes towards Arabic, English and French, they have preferred French language among all.

Chiro and Mintstud (2008) examined the cultural identity of a group of students of Italian ancestry from the third generation in Australia. The methodology used to collect the data was analyzing memories or personal narratives gathered from several interviews and participant observation. Results indicated that the Druze in South Australia maintained many cultural values and traditions such as family and marriage values.

Al-Khatib and Al-Ali (2013) examined the language and cultural maintenance among the Gypsies of Jordan. The researchers used a questionnaire and interviews in order to collect data. The study concluded that the Gypsies of Jordan used their language in social domains. Moreover, they also preserved their culture due to the fact that they couldn't gain access to the majority-group culture.

Al- Khatib (2001) discussed language shift among the Armenians in Jordan. The study aimed at examining the socio-demographic factors that helped in enhancing language shift. The sample consisted of 110 respondents. Data were collected by means of questionnaires and interviews. The results showed that the Armenian language is used in very restricted situations and by a very small number of people which could lead to language death, whereas Arabic language is used as the essential language in social domains among them.

Castellanos (2001) studied Spanish language loss among two Mexican-American families. The researcher aimed at investigating the factors which led to lose the language. Six participants were selected as a sample for the study. He collected data by means of interviews in which he focused on explaining the reasons behind not using Spanish constantly, causes lack of Spanish proficiency and in the techniques used for preserving the language. The study resulted in that there were many factors connected with language

loss such as; not contacting relatives in the home country, living in an area where there are no Spanish speakers, and not using Spanish at home.

Sallo (2004) examined the language situation among Kurdish students at Mosul University. The research aimed at finding extra-linguistic factors governing the use of Arabic, Kurdish or both languages. About 100 respondents were selected as a sample for the study. The researcher used personal observation, interviews, questionnaires and tape-recording of natural conversations for collecting data. Results indicated that language choice is a systematic phenomenon, and it is functioned by a various socio-economic and psychological factors such as topic, participants, situation, mood and purpose.

Another study conducted by Carol (2009) who highlighted the factors that lead to the ethnic language death as well as the outcome of this death. Additionally, Carol explored the difficulties to the first language learning and the ways to solve these difficulties and preserve the ethnic language. Data were collected by a survey and through the personal experience of the author. Findings concluded that the immigrants should always work hard to preserve their language and the school as well as parents can play a significant role in maintaining the language.

Nawaz, Umer, Anjum and Ramzan (2012) explored the factors that contributed towards the vanishing of the Punjabi language. They collected data through a questionnaire which was distributed among the people of who belong to different age group with different educational and social backgrounds. The result uncovered that different factors were involved in vanishing the language such as historio-cultural, socio-cultural, economic and psychological factors.

Michieka (2012) investigated the factors that led to maintaining or losing the indigoes language among a group of Kenyan youths. To fulfill the aims of the study, about 240 Kenyan university students, 57.4% females and 41.3 males, were surveyed by means of a questionnaire. The questionnaire consisted of four sections. Results showed that the factors which led to lose the language were; external marriages, not learning the languages in early ages, not using the language, and the fact that there were no specific regions where the Kenyan live in.

This chapter contained some theoretical literature carried out by sociolinguists like Winford, Fishman, Downes, Weinreich and others. It also includes many empirical studies which were conducted by Dweik, Nofal, Alkhatib and other sociolinguists. The researcher benefited from these studies in gathering data about minorities that preserved or lost their

ethnic language and cultural aspects. In addition to that she also could gather various factors that led minorities into losing their ethnic language.

Chapter Three

Methods and Procedures

3.0 Introduction

This chapter deals with the methodology, collecting data, the population and sample of the study along with the instruments and their validity and reliability. It ends up with procedures followed to achieve the research goals.

3.1 Research Methods

The interviews were recorded and the results were presented in the community profile. Results of the questionnaires were presented in tables separately after being calculated through means, percentages and frequencies. Each table described a different topic, with a title, number and was accompanied with comments and description of the higher and lower rates.

3.2 Population and Sample

The population of the current study consisted of the Kurds, who came to Jordan during the nineteenth century and settled in different cities all over the kingdom and became Jordanian citizens. From this population, a

sample comprised of 60 Jordanian Kurds, who represent three generations, was chosen purposively to answer the questionnaires. The first generation is the first immigrants who came to Jordan during the late nineteenth century. The second generation is represented by their children who were born in Jordan. Finally, the third generation represents their grand children who were born to a Kurdish parent. Table (1) below shows the demographic characteristics of the participants in terms of age, gender, place of birth, mother's place of birth, father's place of birth, father's mother tongue, mother's first language, marital status, occupation, and level of education. While (37) of them were males, (23) were females. All the participants reside in different areas of Amman.

Table (1) Participants' Demographic Characteristics

Gender	Male	Female	Total	Gender	Male	Female	Total
Age							
(16-30)	20	15	35	Secondary school or less	7	9	16
(31-49)	4	3	7	Diploma	13	5	18
50and above	13	5	18	B.A	13	7	20
Total	37	23	60	Other	4	2	6
Gender	Male	Female	Total	Total	37	23	60
Place of birth				Father's place of birth			
Jordan	31	20	51	Jordan	17	10	27
Palestine	1	-	1	Palestine	5	6	11
Iraq	1	-	1	Iraq	1	-	1
Syria	2	-	2	Syria	6	-	6
Other	2	3	5	Other	8	7	15
Total	37	23	60	Total	37	23	60
Mother's place of birth				Occupation			
Jordan	20	9	29	Handcraft	12	1	13
Palestine	3	6	9	Civil	6	5	11
Iraq	2	-	2	Student	6	4	10
Syria	8	4	12	Unemployed	3	2	5
Other	4	4	8	Other	10	11	21

Total	37	23	60	Total	37	23	60
Father's mother language			Mother's first tongue				
Arabic	24	16	40	Arabic	31	18	49
Kurdish	10	4	14	Kurdish	6	4	10
Other	3	3	6	Other	-	1	1
Total	37	23	60	Total	37	23	60
Marital status	Male		Female		Total		
Single	11		9		20		
Married	26		14		40		
Other	-		-		-		
Total	37		23		60		

It is worth mentioning that the researcher was able to reach the participants via Saladin Kurdish Association, and a list of family members from the Kurdish society. The fact that the researcher belongs to the same ethnic group facilitated multiple sources for completing this work.

Another sample was chosen to respond to the pilot interviews. They were five participants, three males and two females, their ages range between "55-70". They were born in different regions: Jordan, Palestine and Turkey. All the participants reside in Amman.

3.3 Research Instruments

Since this research is a mixture of quantitative and qualitative approaches, the researcher developed two instruments to help answering the research questions: the pilot interviews and a sociolinguistic questionnaire.

3.3.1 The Pilot Interviews

The researcher used the pilot interviews to collect historical and socio-cultural data about the Kurdish community in Amman. The data were collected from members of Saladin's association, and from literature available at various libraries of Jordan.

The researcher designed 15 questions to meet the objectives needed. The data received from these questions helped the researcher to design the sociolinguistic questionnaire.

The interviews contained questions such as, "where did the Kurds in Jordan come from?", "What are the reasons that forced them to come to Jordan?", "Are there any Kurdish schools in Jordan? If yes, please name them?", "Are there Kurdish neighborhoods where the Kurds live by themselves? If yes, can you name them?", "Are there any Kurdish radio stations in Jordan? If yes, can you name them?", etc. (See Appendixes B,C, P.69, P.71)

3.3.2 The Sociolinguistic Questionnaire

The researcher distributed a five-part questionnaire to 60 participants. The researcher adopted a five-term Likert scale format to deduct the subject's responses. They were strongly disagree, disagree, neutral, agree and strongly agree. She also used methodologies of other researchers who

have conducted research on ethnic minorities, Dweik (2000), Nofal (2011) and Al Refa'i (2013).

The first part was designed to describe the participants' demographic background in terms of gender, age, place of birth, mother's place of birth, father's place of birth, father's mother tongue, mother's first language, level of education and other. The second part was designed to evaluate their language proficiency in both Kurdish and Arabic language. It consisted of 16 statements such as: I can speak Kurdish, I can write in Kurdish, I can speak Arabic, I can write in Arabic and other statements. The third part was designed to examine participants' knowledge about Kurdish cultural aspects, such as their festivals, clothing, songs, dances, films, names, eating habits, funerals habits wedding habits and other Kurdish cultural aspects. (See Appendix D, P.73) It was based on previous studies such as Al-Sayyed (2014) and consisted of two open-ended questions to know if the Kurds of Jordan hold to their cultural heritage or not and the reasons behind that.

The fourth part consisted of 13 statements which aimed at eliciting the participants' views and attitudes towards their language such as the language they consider the most beautiful, the language that reflects their culture, identity and history, is the most useful language to get a job, etc. It also consists of three open-ended questions to tackle their interest in

learning their ethnic language, the importance of the language to them and their feeling about the Kurds who do not speak the Kurdish language.

The fifth part was intended to examine the factors that contributed to losing the Kurdish language. It consisted of 13 statements to answer the main question, *what are the factors that have led the Kurds of Jordan to losing their language?*, Respondents were asked to write their level of agreement according to Likert scale. The statements were such as, assimilation in the Jordanian society, external marriages with Jordanians, Lack of visits by Kurds to their ancestral lands, etc. (See Appendixes E,F, P.74, P.80)

3.4 Validity and Reliability of the Sociolinguistic Questionnaire

In order to ensure the validity of the questionnaire, a validation committee consisting of three members who were asked to determine the face and the content validity of the questionnaire. Two of them were members from Al Zaytounah Private University and the third one was from the Arab Open University. They were asked to provide their comments, notes and recommendations about the appropriateness of the questions. Then, the researcher made the required amendments. (See Appendix G, P.85)

To establish the reliability of the questionnaire, the researcher also distributed a pilot questionnaire to a small group of Kurds, who were not part of the sample but having the same characteristics of the main sample. After one week, the same group members were asked to fill the questionnaire. Results showed stability of the answers.

3.5 Procedures of the Study

In this study, the researcher performed the following:

1. Reading previous studies, articles and books that deal with the target case study community.
2. Conducting a few informal interviews, in order to establish a community profile.
3. Setting up the study's objectives and questions.
4. Formulating the pilot interviews.
5. Designing a questionnaire to conduct the needed information.
6. Asking a validation committee to establish the validity of the questionnaire.
7. Establishing the reliability of the questionnaire by means of test retest technique.

8. Obtaining a letter of permission from the Middle East University to facilitate and give assistance to the researcher. (See Appendix H, P.86)
9. Distributing the questionnaire to the members of the community.
10. Presenting and discussing the results in tables.
11. Suggesting recommendations for future studies.
12. Writing the references according to APA style.
13. Adding the Appendixes to the end of the research.

Chapter four

Results of the Study

4.0 Introduction

This chapter presents answers to the questions of the study which aimed at investigating the language and cultural situation among the Kurds of Jordan. It answers the following questions:

1. How proficient are the Kurds of Jordan in Kurdish and Arabic?
2. What are the Kurdish cultural elements that they have either maintained or lost?
3. What are the attitudes of the Kurds towards Kurdish and Arabic?
4. What are the factors that have led to losing their language?

4.1 Results of Question One

How proficient are the Kurds of Jordan in Kurdish and Arabic?

To answer this question, the researcher evaluated the Jordanian Kurds' language proficiency in Kurdish and Arabic by designing a questionnaire that contained of 16 statements in which the respondents could express their proficiency in the two languages.

The results indicated that the Kurds of Jordan are proficient in Arabic, while they lack proficiency in Kurdish. This result has implications toward language shift among the Kurds of Jordan.

Table (2) illustrates the results of the Kurds' proficiency in the Kurdish language. It shows that 42% of the grandparents of the participants could speak Kurdish language excellently, while 58% were not able to speak the Kurdish language. The results show that 40% of the participants' parents were excellent in speaking the Kurdish language, while 10% were good and 50% were poor. Data extracted from the Table below show that 20% of the participants' brothers are proficient in Kurdish language and 60% could not speak the language at all.

Table (2) The Kurds' Proficiency in Kurdish

Degree of Proficiency Statements		Excellent (2)		Good (1)		Poor (0)		Total
		Fr	%	Fr	%	Fr	%	
1	My grandparents can speak Kurdish	25	42	0	0	35	58	60
2	My parents can speak Kurdish	24	40	6	10	30	50	60
3	My brothers can speak Kurdish	12	20	0	0	48	80	60
4	I can write in Kurdish	9	15	6	10	45	75	60
5	I can understand Kurdish conversations	6	10	12	20	42	70	60
6	I can speak Kurdish	6	10	6	10	48	80	60
7	I can read Kurdish	6	10	6	10	48	80	60
8	My sisters can speak Kurdish	3	5	8	13	49	82	60

Another quick look at Table (2) above reveals that the sister's of the participants have the lowest percentages in speaking the Kurdish language

excellently by scoring 5% among all. A percentage of 13% could speak the Kurdish language well, while 82% consider their proficiency as "poor". Interestingly, the results also show that 10%, which is a very low percentage, of the participants is can read, speak and understand Kurdish texts and conversations in an excellent manner.

In contradiction with previous results, Table (3) below shows that almost all of the Jordanian Kurds' participants can speak, read, understand and write Arabic excellently. The results show that 100% of the participants are excellent in speaking Arabic. It also shows that 98% of the participants are excellent in understanding Arabic, while 2% are poor. About 97% of the participants are excellent in reading Arabic and 3% are good. In line with that, the statement "I can write in Arabic" scored 93% in excellent and 7% in good. These high percentages in using Arabic are a clear indication towards the death of the Kurdish language among the Kurds of Jordan.

As seen in Table (3) below, about 58% of the participants indicate that their grandparents are excellent in speaking Arabic, while 25% are good and 60% are poor. Surprisingly, the ability of brothers, parents and sisters to speak the Arabic language fluently have scored the same high percentages (92%) while (5%) scored good proficiency and (3%) scored poor proficiency in Arabic.

Table (3) The Kurds' Proficiency in Arabic

Degree of Proficiency Statements		Excellent (2)		Good (1)		Poor (0)		Total
		Fr	%	Fr	%	Fr	%	
1	I can speak Arabic	60	100	0	0	0	0	60
2	I can understand Arabic conversations	59	98	1	2	0	0	60
3	I can read Arabic	58	97	2	3	0	0	60
4	I can write in Arabic	56	93	4	7	0	0	60
5	My sisters can speak Arabic	55	92	3	5	2	3	60
6	My parents can speak Arabic	55	92	3	5	2	3	60
7	My brothers can speak Arabic	55	92	3	5	2	3	60
8	My grandparents can speak Arabic	35	58	15	25	10	17	60

4.2 Results of Question Two

What are the Kurdish cultural elements that they have either maintained or lost?

To help answering this question, a sociolinguistic questionnaire and open ended questions were used. For the results of the questionnaire, the researcher analyzed the responses through frequencies and percentages and presented them in a tabular form, whereas for the open ended questions, the researcher used the descriptive narrative style to present the answers.

This question aimed at examining the cultural aspects that the Kurds of Jordan still adhere. It is clearly shown that knowledge of the Kurdish flag has the lion's share; it has recorded the highest level of knowledge. (See Appendix I, P.87)

Table (4) Kurdish Cultural Aspects

Kurdish Cultural Aspect		I know very well		I know very little		I don't know	
		%	Fr.	%	Fr.	%	Fr.
1	Colors of the Kurdish flag	80	48	3	2	17	10
2	Kurdish Names	53	32	38	23	9	5
3	Capital city of Kurdistan	53	32	35	21	12	7
4	Clothing	52	31	31	19	17	10
5	Festivals	48	29	38	23	14	8
6	Heroes	35	21	30	18	35	21
7	Songs	28	17	45	27	27	16
8	Wedding habits	28	17	35	21	37	22
9	Funerals habits	25	15	27	16	48	29
10	Eating habits	23	14	32	19	45	27
11	Food	22	13	33	20	45	27
12	Famous writers	22	13	22	13	56	34
13	Films	5	3	43	26	52	31

Results in Table (4) show that 80% of the respondents know very well about the colors of the Kurdish flag, but 3% know very little about the flag and 17% don't know. Interestingly, names, capital city of Kurdistan and clothing scored nearly the same percentages: (52-53%) of knowing very well about them and about 38, 35, 31 have very little knowledge regarding these three Kurdish cultural aspects.

A deeper glance indicates that festivals are also given a considerable percentage in which 48% of the participants have a good idea about festivals while 38% know very little about them and a percentage of 14% seem to have no idea about them.

In comparison with other cultural aspects, films are given a very low percentage 5% which means that the Kurds don't have enough knowledge

about Kurdish films. The Kurds of Jordan have very little knowledge in this area. However, about 43% of the participants know very little about the Kurdish films, and 52% don't know about the Kurdish films. It seems that food and famous writers have scored low percentages if compared to other cultural aspects. This means that 22% of the participants know very well about such aspects, while 33%, 22% know very little about them.

Results of the open ended question "Do you think that the Kurds of Jordan have preserved their culture or not, and why?" show that 22% of the respondents agreed that there is a cultural preservation. Their answers were justified by the following reasons: they have been raised in a Kurdish cultural atmosphere; they have connection with the Kurds from outside Jordan; the Kurdish association in Jordan encourages them to preserve the culture and traditions; attending all Kurdish festivals and gatherings, and wearing Kurdish clothes in their festivals.

On the other hand, 78% of the participants had negative responses on the preservation of the Kurdish culture. The most obvious reasons for this were the isolation from their homeland; assimilation in the cultural aspects and traditions of Jordan, the Kurds' lack of interest in their ancestors; the weak connections among the Kurds of Jordan.

It is worth mentioning that many of the respondents didn't know the reasons behind losing or preserving the Kurdish culture in Jordan.

Nevertheless, they expressed their deep sorrow for not knowing their original cultural aspects.

4.3 Results of Question Three

What are the attitudes of the Kurds towards Kurdish and Arabic?

This question aimed at eliciting Kurds' attitudes towards both languages; Arabic and Kurdish. Results of this question were drawn from the second part of the sociolinguistic questionnaire. In this section, the respondents, who were 60, were asked to choose the language they prefer for each situation. Thus, Table (5) presents their responses after being calculated through frequencies and percentages. About 98% of the respondents indicate that the Arabic language is considered the most useful to get a job while 2% indicate that Kurdish is the most useful language to get a job.

"The language that unites me most with my fellow Jordanian citizen" scored 93% in Arabic language and only 7% in Kurdish language. Surprisingly, statements No. 3, 4 scored the same percentages in Arabic language which is 87% and the rest was given to the Kurdish language.

Results in Table (5) also revealed that Arabic language was given a reasonable high percentage as the most useful language, the most suitable for children to learn as well as the easiest language to learn. They have scored 85%, 83% and 80% respectively.

Table (5) Language Attitudes towards Arabic and Kurdish

Which language is		Arabic		Kurdish	
		%	Fr	%	Fr
1	the most useful for you to get a job?	98	59	2	1
2	the language that unite me most with my fellow Jordanian citizens?	93	56	7	4
3	better to express some ideas and feelings?	87	52	13	8
4	the most useful in receiving my education?	87	52	13	8
5	the most important for you?	85	51	15	9
6	considered the most suitable for your children to learn?	83	50	17	10
7	the easiest for you to learn?	80	48	20	12
8	your national language?	75	45	25	15
9	a reflection of your culture?	58	35	42	25
10	the most beautiful?	52	31	48	29
11	a reflection of your identity?	47	28	53	32
12	a source of pride for you?	38	23	62	37
13	a reflection of your history?	35	21	65	39

Table (5) also shows that 35% of the participants have considered Arabic language as a reflection for their history. This statement has scored the lowest percentage among others. On the contrary, Kurdish language was given 65% by the participants, which means that they consider the Kurdish language as a reflection to their history. Another interesting result indicates that 38% of the participants give the Arabic language a low percentage if compared with Kurdish language which was given 62%. This means that they consider Arabic language as their source of pride.

Results were also drawn from the three open-ended questions. The question "*If you have a chance to learn Kurdish, would you like to learn it and why?*" concluded that 87% of the respondents asserted that they would

learn the Kurdish language as they consider it representing their history, culture. It also represents the language of their ancestors. On the contrary, about 13% of the respondents indicated that there is no need to learn the language as they live in a country where Arabic language is dominant.

When the respondents were asked if it was necessary/unnecessary to speak Kurdish, their responses were as follows: about 27% of the respondents indicate that it's not necessary to speak the Kurdish language as they don't need to use it. They also consider Arabic language as their mother tongue. About 73% of the respondents indicated that it is necessary to speak the Kurdish language so they can communicate with their ethnic language and revive the language.

Finally, regarding the Kurds who do not speak Kurdish in Jordan, a great number of them have expressed their sad feelings towards their ethnic Kurdish language. One of them stated that "*I feel sorry for the death of our ethnic language*". Another participant expressed his feelings saying that "*it was a big mistake not to speak your own language, I feel deeply sorry for that*".

4.4 Results of Question Four

What are the factors that have led to losing their language?

Table (4) presents the results of the responses after being calculated by means and percentages. The researcher used the following equation to identify the level of agreement of respondents' towards the listed factors.

Interval Width = (Maximum Point – Minimum Point) \ Number of Levels

Interval Width = (5-1) \ 3 = 1.33

- From 1 to 2.33 is considered low level of agreement
- From 2.34 to 3.67 is considered medium level of agreement
- From 3.68 to 5 is considered high level of agreement

The results show that the participants have a high level of agreement towards all the listed factors.

Although all the statements scored a high percentage of agreement, the scores vary among themselves. Results revealed that "*Family and home play an important role*" has scored high level of agreement with a percentage of 93.3% with a mean of 4.67. Data extracted from Table (6) indicate that the statement "*Being a Jordanian of a Kurdish origin demands to learn and use Arabic because it is the official language of the country*" scored 92.3% with a mean of 4.62.

Table (6) Factors that Lead the Kurds to Losing their Language

Factors that lead the Kurds of Jordan to losing their language	Mean	%	Level of Agreement
Family and home play an important role in losing the Kurdish language	4.67	93.3	High
Being a Jordanian of a Kurdish origin demands to learn and use Arabic because it is the official language of the country	4.62	92.3	High
Lack of Kurdish schools that offer classes in Kurdish language	4.50	90.0	High
External marriages with Jordanians	4.47	89.3	High
Kurds' occupations do not need Kurdish language	4.43	88.7	High
Lack of neighborhoods for the Kurds in Jordan	4.42	88.3	High
Grandparents do not speak the Kurdish language	4.35	87.0	High
Lack of concern in Kurdish language	4.15	83.0	High
Not having a tight relations among the Kurds of Jordan	4.13	82.7	High
Lack of visits by Kurds to their ancestral lands	4.10	82.0	High
Not watching any Kurdish channels on T.V	4.08	81.7	High
Assimilation in the Jordanian society	3.73	74.7	High

Table (4) illustrates that *"lack of Kurdish schools that offer classes in Kurdish language"* has a great role in losing the Kurdish language. It has also scored a high level of agreement 90% with a mean of 4.50.

External marriages seem to be a significant factor that led the Kurds to lose their ethnic language. It has scored 89.3% with a high mean equals to 4.47. Interestingly, the fact that *"the Kurds' occupations don't need Kurdish language"* and *"the lack of neighborhoods for the Kurds in Jordan"* were also considered real factors that contributed to the loss of the Kurdish

language. They have both scored high percentages that range between (88.3-88.7) and (4.42-4.43).

The Table above reveals that "*not watching any Kurdish channels on T.V*" and "*the assimilation in the Jordanian society*" have scored the lowest percentages with lowest means. The former scored 81.7% with a mean of 4.08, and the latter scored 74.7 with a mean of 3.73.

To conclude, this chapter presented a detailed analysis of findings of the quantitative data obtained from the sociolinguistic questionnaire analysis.

Chapter five

Discussion, Conclusions and Recommendations

5.0 Introduction

This chapter includes a discussion of the findings of the study that deals with the Kurds' proficiency in both Arabic and Kurdish languages, cultural aspects of the Kurdish society in Jordan, language attitudes towards Kurdish language and Arabic and the factors that led to the loss of the Kurdish language. These findings are discussed in light of the literature reviewed in chapter two they were also interpreted and explained by the researcher. Finally, this chapter ends with a summary of the findings and recommendations for further research.

5.1 Discussion of the Results of Question One

This question presents answers to the Kurds' proficiency in Arabic and Kurdish languages. The results indicated that a relatively high number of the first generation can speak the language, while the second and the third generations lacked proficiency in the language, in which they can't speak, understand or write the Kurdish language.

The results showed in Table (2) and (3) asserted that the Kurds of Jordan shifted to Arabic and they have very low level of proficiency in their ethnic language (Kurdish).

A high percentage of the participants indicated that their grandparents cannot speak the Kurdish language, this means the language vanished before their generation. Consequently, the language could not be inherited and passed through other generations. The most important way to learn a language is through parents, the results showed that a high percentage of the participants' parents cannot speak the Kurdish language so that they did not teach it to their children.

The results of this question showed that the participants and their parents and grandparents have high percentages in speaking, writing, reading and understanding the Arabic language. Table (3) showed that 100% of the participants are proficient in speaking Arabic, while Table (2) showed that only 10% of the participants can speak the Kurdish language. All of the results mentioned above assert the loss of the Kurdish language among the Kurds of Jordan.

The fact that the Kurds have high proficiency in Arabic and very low proficiency in Kurdish language could be ascribed to the fact that the Kurds whom settled in Jordan were not isolated, they reside in different parts of

the kingdom. This means that their language will be affected by the dominant language (Arabic). Lack of schools teaching Kurdish language is also a significant factor towards this low proficiency in Kurdish language.

The results agree with Dweik (1992) who indicated that the Lebanese Christians in Buffalo/ New York have shifted to English. Results are also in line with Yakoubou (1994) concluded that the use English language in all domains which means that they shifted into English. The results are compatible with Guardado(2002) who stated that the children of the Hispanic families who live in Vancouver have lost their first language.

Moreover, the results are similar to those of Dashti (2004) who studied the language situation among the Kuwaiti Ajams, his study indicated that they shifted from Farsi to Arabic. Furthermore, the results are similar to those of Ortman and Stevens (2008) who stated that there was a shift in Spanish in the American context after the first generation. This also agrees with Al-Momani and Al-Momani (2013) who concluded that the Circassians of Jordan had shifted into Arabic. Meanwhile, the results strongly agree with Al-Refa'i (2013) who stated that the Assyrians of Jordan were witnessing language shift from Syriac to Arabic.

On the contrary, the results of this question were incompatible with Al Nahar (2009) and Kittaneh (2009). The former found out that the

Armenians of Jordan have high proficiency in both Armenian and Arabic languages. While the latter proved that the second generation of the Palestinian Arab were highly proficient in Arabic and Hebrew.

5.2 Discussion of the Results of Question Two

This question gives answers to the cultural aspects that the Kurds of Jordan have either maintained or lost. Results of these cultural aspects show that although the Kurdish people still adhere to some of the Kurdish cultural aspects, they have lost their cultural heritage as they don't have knowledge of many of their cultural aspects.

Table (4) shows that most of the Kurds know some of the cultural aspects such as the colors of the Kurdish flag, names, capital city of Kurdistan, clothing and festivals. The Kurds of Jordan celebrate each year in Al Nawrooz, this helped them maintain the tradition. As presented in Table (4), it is obvious that cultural aspects such as funeral habits, eating habits, food, famous writers and films have scored the lowest percentages among other cultural aspects.

The Results of the questionnaire revealed that a high percentage of Kurdish people know very well about the Kurdish flag. This could be justified by the fact that they see it in their associations. Moreover, political actions of issues that are happening these days in Iraq, Kurdistan, Turkey

and Syria lead the Kurds to follow up and watch such things on T.V. Consequently, they keep seeing the Kurdish flag. It also showed that they know Kurdish names as they still use them until now. In accordance with that, the results indicated that the Kurds of Jordan know very well the capital city of Kurdistan; this could be related to the fact that they are educated about their homeland.

According to the participants' responses, the reasons that led to cultural loss are their isolation from the Kurd's homeland, the assimilation in the Jordanian society and the weak social ties among the Kurds of Jordan. These results must lead to the loss of the culture among the Kurds of Jordan.

The results disagree with Chiro and Minstud (2008) who stated that the Italian in Australia had maintained their cultural values and tradition such as family and marriage. The results are also inconsistent with Denice and Giancarlo (2008) who studied the cultural preservation among the Druze in South Australia and found out that the Druze preserved their old traditions. Additionally, the results are not in line with Al-Khatib and Al-Ali (2013) who reported that the Gypsies of Jordan had preserved their culture due to the fact that they were not able to get access to the Jordanian culture.

According to the researcher's own experience among the Kurdish society, many interesting facts related to the Kurdish culture have been revealed. The researcher noticed that the Kurds of Jordan celebrate an annual occasion called "Al Nawrooz", in which they wear Kurdish costumes and dance and listen to Kurdish songs. This means that the researcher's observation was partially consistent with the results of the questionnaire in which festivals were given 48%. This result might be ascribed to the fact that the Kurds of Jordan still holds into this cultural aspect.

On the other hand the researcher observed that the Kurdish society in Jordan does not have any noticeable cultural aspects that they adhere to, such as wedding traditions or special food recipes, but in the contrary they have assimilated in the Jordanian society and the traditions of the society.

5.3 Discussion of the Results of Question Three

This question uncovered the Kurds' attitudes towards the Kurdish and Arabic languages. Results reported in Table (5) indicate that there are positive attitudes towards the usage of Arabic language by the Kurds of Jordan. The great majority of them consider Arabic as the most useful language to get a job and the language that unites them with their Jordanian fellows. Additionally, Arabic is the best language to express their ideas and feelings. Also, they choose Arabic as their most useful language in

receiving education and the most important for them. In addition to that, most of the Kurds think that Arabic is the most suitable language for their children to learn and the easiest one too. A great number of the participants consider Arabic as their national language.

Nevertheless, a considerable number of the Kurds see that their ethnic Kurdish language is a reflection of their identities and that it is a source of pride as well as a reflection to their history. These results agree with Ayres (2003) who believed that the Hispanic-Americans prefer English language to Spanish for getting education and appropriate jobs. Similarly, the results are in line with Mugaddam (2006) who stated that ethnic groups in Khartoum have positive attitudes towards Arabic as they consider it the most important language for social activities. Additionally, the results agree with Al-Momani and Al-Momani (2013) who indicated that the Circassians of Jordan had positive attitudes toward Arabic, as they consider it as the most important language to them, and the most convenient language for communication.

Moreover, results also agree with Errihani (2008) who indicated that Berber show negative attitudes towards the Berber language. However, the results of the current study agree with Kittaneh (2009) who stated that the Palestinians have positive attitudes towards Arabic and Hebrew. The results are in line with Nofal (2011) who concluded that the Indians of

Yemen have explored positive attitudes towards Arabic, as they consider it the most important one for religious reasons as they are all Muslims. Furthermore, the results match the findings of Ayyash (2014) who proved that the Assyrians showed positive attitudes towards Arabic as they consider it more useful for them.

On the contrary, the results disagree with Belmega (1976) who believed that Ukrainian-Americans had positive attitudes towards their national language. The results are contradictory with Young (1988) who stated that the Chinese had positive attitudes towards their first language. They are also inconsistent with the results of Dweik (1998) who found out that the Yemenites of Lackawanna/ New York, had expressed their loyalty to their language. Additionally, the results are not in line with Qawasmeh (2011) who indicated that the Arabs in Vancouver/ Canada showed positive attitudes towards their Arabic ethnic language. The results disagree with Al-Nahar (2009) who indicated that the Armenians of Jordan showed positive attitudes towards their ethnic language, in which they consider it the most important language and the most beautiful for them.

Moreover, the results are not in line with Al-Obaidi (2012) who said that the Assyrians of Baghdad showed positive attitudes towards their ethnic language and use Arabic when necessary. The results are also not compatible with Al-Refa'i (2013) who proved that the Assyrians of Jordan

have positive attitudes towards both Arabic and Syriac. Meanwhile, the results oppose Abdulsalam (2014) who concluded that the Kurds of Mosul had positive attitudes towards both Kurdish and Arabic. The results also disagree with Al Rahal's (2014) investigation which stated that the Turkmen of Baghdad showed equal positive attitudes towards Arabic and Turkmen language in Baghdad/ Iraq. Moreover, the results go against Qawar (2014) who showed that the Arabs of Canada have positive attitudes towards Arabic, English and French.

According to the researcher's view point and being a member of the Kurdish community, the new generation of the Kurdish society has a positive attitude towards their Arabic. But there are some efforts to revive their language by organizing language courses and meetings to discuss the language situation of the Kurds in Jordan.

5.4 Discussion of the Results of Question Four

This question sheds lights on the factors that led to losing the Kurdish language. Results reported in Table (6) showed that all listed factors have led the Kurds to losing their language. The great majority of the participants have given a high level of agreement towards such factors with some slight variations in their percentages. They have considered "*Family and home play an important role in losing the Kurdish language*" as the most important factor towards losing the Kurdish language.

In addition, the Kurds confirmed that being a Jordanian of a Kurdish origin demands to learn and use Arabic because it is the official language of the country, occupations do not need Kurdish language, grandparents do not speak the Kurdish language, lack of concern in the Kurdish language and not having tight relations among the Kurds of Jordan also led to the loss of the Kurdish language.

Although, there are some factors such as lack of visits by Kurds to their homelands, not watching any Kurdish channels on T.V and the assimilation in the Jordanian society got the lowest level of agreement among others, they scored a high level of agreement too in contributing to the loss of the Kurdish language. Similarly, external marriages are considered to be an important factor which led to the loss of the Kurdish language.

The results agree with Al- Khatib (2001) who believed that Armenians in Jordan lost their language due to socio-demographic factors. Similarly, the results of the current study match the views of Castellanos (2001) who indicated that Mexican-American shifted to English language for many reasons such as; not contacting relatives in the origin country, living in an area where there were no Spanish speakers, and not using Spanish at home.

Results support Dashti (2004) who revealed that the Kuwaiti Ajams shifted from Farsi to Arabic due to various factors such as migration,

religion and intermarriages which were relatively important. This result is also compatible with the findings of Carol (2009) who proved that school and parents can play a significant role in maintaining an ethnic language. Moreover, the results are in agreement with Michieka (2012) who concluded that factors which led to losing the Kenyan language were; external marriages, not learning the languages in early ages, not using the language, and the fact that there were no specific regions where the Kenyan live in.

Results indicate that family and home play an important role towards language shift. They did not encourage the children to learn the ethnic language. Furthermore, the lack of Kurdish schools that offer Kurdish classes also contribute to the Kurdish language loss.

Results are also in complete agreement with Mickieka (2012) who believed that factors such as external marriages, not learning the languages in early ages, not using the language, and the fact that there were no specific regions where the Kenyan live in, led to losing the Kenyan language. Results are also in line with Nawaz, Umer, Anjum and Ramzan (2012) who concluded that the factors which contributed in vanishing the Punjabi language are historio-cultural, socio-cultural, economic and psychological factors.

The researcher's own personal observation indicates that the Kurdish language vanished among the Jordanian Kurds. The Factors that helped in losing the Kurdish language in Jordan are: the small number of its speakers, the assimilation in the Jordanian society and the external marriages are considered fatal factors for the loss of the Kurdish language. However, factors such as the lack of neighborhoods for the Kurds in Jordan, lack of concern in Kurdish language, not watching any Kurdish channels on T.V and not having tight relations among the Kurds of Jordan are involved in losing the Kurdish language.

5.5 Conclusions

Data analysis reveals that the Kurds of Jordan are highly proficient in the Arabic language. On the contrary, they lack proficiency in their ethnic language (Kurdish).

Analysis of the data collected through the research instruments reveal that the Kurds of Jordan have some knowledge of the Kurdish cultural aspects such as, the Kurdish flag in terms of its colors, Kurdish names, the capital city of Kurdistan as well as Kurdish festivals. In the contrary, the rest of the cultural aspects seem to be neglected among the Kurds of Jordan. This leads us to say that they have lost their cultural identity.

The Kurdish people have positive attitudes towards Arabic, as most of them consider it their mother language and a reflection of their history and heritage. Furthermore, there are many factors that led the Kurds of Jordan to lose their Kurdish language such as: the role of home and family, being a Jordanian of a Kurdish origin demands learning Arabic and use it as an official language, lack of Kurdish schools that offer Kurdish classes, external marriages with Jordanians as the Kurds' occupation which doesn't need the Kurdish language, etc. have also a crucial role in losing the Kurdish language.

The analysis of the overall results of the questionnaire and interviews asserts that the Kurds of Jordan neither maintained their ethnic language nor their ethnic identity due to many reasons that have been mentioned earlier.

5.6 Recommendations for Future Research

According to the final results of this study, the researcher suggests the following recommendations to be taken into consideration by other researchers:

1. The researcher recommends conducting further studies on other Kurdish minorities around the world, such as those of Syria, Turkey and Germany.

2. The researcher also recommends the Kurds who were the sample of the current study to follow procedures and actions that could help them in reviving their language as well as their culture.

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APPENDIX (A)
Map of Kurdistan



Appendix (B)
The Pilot Interviews- English Version

Dear participants,

I am Lina Adnan Alkurdi, a student at the Middle East University. The following represents open-ended questions that aim at having a comprehensive idea about the Kurds of Jordan.

I would like to express my gratitude to the Kurds of Jordan for participating in this questionnaire.

1. From where did the Kurds come to Jordan?
.....
.....
2. What are the reasons that forced them to come to Jordan?
.....
.....
3. Are there any Kurdish schools in Jordan? If yes, please name them.
.....
.....
4. Where do the Kurds of Jordan live in Jordan?
.....
.....
5. Are there Kurdish neighborhoods where the Kurds live by themselves? If yes, can you name them?
.....
.....
6. What is the religious background of the Kurds of Jordan? Name them.
.....
.....
7. Are there any religious places, centers, temples that they attend? Can you name them?
.....
.....
8. Are there any Kurdish cultural and sports clubs in Amman? If yes, can you name them?
.....
.....

9. Name some of the celebrations and festivals that they celebrate?
.....
.....
10. Are there any Kurdish musicians who play music in Amman? If yes, can you name them?
.....
.....
11. Are there any newspapers written in Kurdish language in Jordan? If yes, can you name them?
.....
.....
12. Are there any Kurdish radio stations in Jordan? If yes, can you name them?
.....
.....
13. Are there any Kurdish restaurants in Amman? If yes, can you name them?
.....
.....
14. How strong are the social relationships among the Kurds in Jordan?
.....
.....
15. Are there well-known personalities among the Kurds of Jordan who hold high positions in the country? (Like members of the parliament, municipality, head of big business corporation, high ranking religious person...etc.) Name them.
.....
.....

Appendix (C)

The Pilot Interviews-Arabic Version

أعزائي،

أنا الطالبة لينا عدنان الكردي، طالبة ماجستير في جامعة الشرق الأوسط في عمان -الأردن، قسم اللغة الانجليزية وآدابها. أقوم بدراسة لغوية اجتماعية وذلك كمتطلب لنيل درجة الماجستير في اللغة الانجليزية.

أود التعبير مسبقا عن شكري وامتناني لمساعدتكم إياي في الإجابة عن الأسئلة التالية المتعلقة بالجالية الكردية في عمان.

1. من أين جاء الأكراد إلى الأردن؟

.....

2. ما الأسباب التي دفعتهم للقوم إلى الأردن؟

.....

3. هل هناك أية مدارس كردية في الأردن؟ اذكرها.

.....

4. أين يعيش الأكراد الأردنيون في أماكن أخرى في الأردن؟

.....

5. هل هنالك أية أماكن يسكنها الأكراد الأردنيون بشكل خاص؟ أذكرها.

.....

6. ما الخلفية الدينية للأكراد الأردنيين؟ اذكرها.

.....

7. هل هناك أماكن أو مراكز دينية أو معابد كردية في عمان؟ اذكرها.

.....

8. هل هناك نوادٍ ثقافية أو رياضية كردية يرتادونها؟ أذكرها.

.....

9. اذكر بعض الاحتفالات والمهرجانات التي يحتفلون بها؟

.....

10. هل هناك موسيقيون أكراد يعزفون في الأردن؟ أذكرهم.

.....

11. هل هناك صحف مكتوبة باللغة الكردية في الأردن؟ اذكرها.

.....

12. هل هناك محطات إذاعية كردية في الأردن؟ اذكرها.

.....

13. هل هناك أي مطاعم كردية في الأردن؟ اذكرها.

.....

14. ما مدى قوة الروابط الاجتماعية بين الأكراد الأردنيين؟

.....

15. هل هناك شخصيات مشهورة وسط الأكراد الأردنيين من الذين يتقلدون مواقع سلطة في الدولة (مثل أعضاء في البرلمان والمجالس البلدية ومدراء شركات كبرى ورجال دين ... الخ)؟ اذكرهم.

.....

Appendix (D)
The Kurdish Costumes



Appendix (E)
The Sociolinguistic Questionnaire- English Version

Dear participants,

I, *Lina Adnan Alkurdi*, an MA student in the Department of the English Language and Literature at MEU University in Jordan. I have designed this questionnaire to investigate the language and cultural shift among the Kurds of Jordan. The objectives of my study are; 1. Find out the Kurds' proficiency in Kurdish and Arabic languages. 2. Identify the Kurdish cultural elements that they have either maintained or lost. 3. Explore the Kurds' attitudes towards Kurdish and Arabic. 4. Investigate the factors that either led to losing the Kurdish language.

It aims to collect data for my MA thesis titled "The language and cultural shift among the Kurds of Jordan". The questionnaire consists of five parts; each part seeks to answer a specific question. Please answer all the questions as accurately as possible to each given item. Answers will be used for the purpose of academic research only.

The researcher, *Lina Alkurdi*

Part I: Demographic Data

- Gender: Female Male
- Age: 20-29 30-39 40-49 50-59 60 and Above
- Place of birth: Palestine Jordan Other (.....)
- Mother's place of birth: Palestine Jordan Other (.....)
- Father's place of birth: Palestine Jordan Other (.....)
- Father's mother tongue: Arabic Kurdish Other (.....)
- Mother's first language: Arabic Kurdish Other (.....)
- Marital Status: Married Single Other (.....)
- Religion: Muslim Christian Other (.....)
- Level of education: Secondary school or less Diploma
 B.A Other (.....)
- Occupation: Handicraft Civil Service Student
 No occupation Other (.....)
- Residence:

Part II: Language Proficiency in Kurdish and Arabic

This part aims at evaluating your language ability in Kurdish and Arabic.

1. Please put (√) to determine your proficiency in front of each statement:

Statements	Degree of Proficiency		
	Excellent 2	Good 1	Poor 0
I can speak Kurdish			
I can write in Kurdish			
I can read Kurdish			
I can understand Kurdish conversations			
My parents can speak Kurdish			
My grandparents can speak Kurdish			
My brothers can speak Kurdish			
My sisters can speak Kurdish			
I can speak Arabic			
I can write in Arabic			
I can read Arabic			
I can understand Arabic conversations			
My parents can speak Arabic			
My grandparents can speak Arabic			
My brothers can speak Arabic			
My sisters can speak Arabic			

Part III: Knowledge of Kurdish Cultural Aspects

This part aimed at evaluating your knowledge of Kurdish cultural aspects as a member of the Kurdish community in Amman.

To what extent do you know the following Kurdish cultural aspects?

- 1. Choose the answer that applies to your case by putting (√) in the box below that suit your answer:**

Kurdish Cultural Aspect	I know very well	I know a little	I don't know
1. Festivals			
2. Clothing			
3. Songs			
4. Films			
5. Names			
6. Food			
7. Eating habits			
8. Funerals habits			
9. Wedding habits			
10. Heroes			
11. Famous writers			
12. Colors of the Kurdish flag			
13. Capital city of Kurdistan			

2. Do you think that the Kurds of Jordan have lost their culture? Please explain the reasons.

.....

.....

.....

.....

Part V: Language Attitudes

The following questions seek your views and attitudes towards the Kurdish ethnic language and Arabic.

1. Kindly, put a (✓) in front of each appropriate answer:

Which language is	Arabic	Kurdish
your national language?		
the most important for you?		
the most beautiful?		
a reflection of your culture?		
a reflection of your identity?		
a reflection of your history?		
a source of pride for you?		
the easiest for you to learn?		
considered the most suitable for your children to learn?		
the most useful for you to get a job?		
better to express some ideas and feelings		
the most useful in receiving my education		
the language that unite me most with my fellow Jordanian citizens		

2. If you have a chance to learn Kurdish, would you like to learn it, why?

.....

3. Why is it necessary / unnecessary to speak Kurdish?

.....

4. How do you feel about the Kurds who do not speak Kurdish in Jordan?

.....

Part IV. Factors that Determine Language Loss among the Kurds of Amman

This section aims at investigating the factors that contribute to losing the Kurdish language.

1. Kindly, put a (✓) in front of each appropriate answer.

What are the factors that have led the Kurds of Jordan to losing their language?	SA 5	A 4	N 3	D 2	SD 1
Being a Jordanian of a Kurdish origin demands to learn and use Arabic because it is the official language of the country					
Assimilation in the Jordanian society					
External marriages with Jordanians					
Family and home play an important role					
The weak relations among the Kurds of Jordan					
Lack of neighborhoods for the Kurds in Jordan					
Lack of concern in Kurdish language					
Grandparents do not speak the Kurdish language					
Lack of visits by Kurds to their ancestral lands					
Lack of Kurdish schools that offer classes in Kurdish language					
Kurds' occupations do not need Kurdish language					
Not watching any Kurdish channels on T.V					
Not having a tight relations among the Kurds of Jordan					
SA: Strongly Agree A: Agree N: Neutral D: Disagree SD: Strongly Disagree					

Thank you for participating

Appendix (F)

The Sociolinguistic Questionnaire- Arabic Version

استبانة لغوية اجتماعية

أعزائي المشاركين / المشاركات

أنا ، لينا عدنان الكردي، طالبة ماجستير في قسم اللغة الانجليزية و آدابها في جامعة الشرق الأوسط في الأردن. صممت هذه الاستبانة للبحث في التحوّل اللغوي والاجتماعي للأفراد الأردنيين. وقد طورت هذه الاستبانة لتقدم إجابات تسهم في تحقيق أهداف الرسالة و التي تحمل عنوان " التحوّل اللغوي والاجتماعي لدى أفراد الأردن" أرجو التكرم بالإجابة عن الأسئلة جميعها بدقة تامة، وأود أن أؤكد أن جميع الإجابات ستستخدم فقط لغايات البحث العلمي.

الباحثة لينا الكردي

الجزء الأول : بيانات ديموغرافية:

- الجنس: أنثى ذكر
- العمر: 20-29 30-39 40-49 50-59 أكثر من 60
- مكان الولادة: فلسطين الأردن أخرى (.....)
- مكان ولادة الأم: فلسطين الأردن أخرى (.....)
- مكان ولادة الأب: فلسطين الأردن أخرى (.....)
- اللغة الأم للأب: العربية الكردية أخرى (.....)
- اللغة الأم للأم: العربية الكردية أخرى (.....)
- الحالة الاجتماعية: متزوج أعزب أخرى (.....)
- العمل: حرفة مهنية وظائف حكومية طالب عاطل عن العمل أخرى (.....)
- المستوى التعليمي: ثانوي أو أقل دبلوم بكالوريوس أخرى (.....)
- مكان الإقامة: (.....)

الجزء الثاني: المقدرة اللغوية في اللغتين الكردية والعربية

يهدف هذا الجزء إلى تقييم قدرتك اللغوية في اللغتين الكردية والعربية.

1. الرجاء وضع اشارة (✓) امام الاجابة التي تناسبك

ضعيف 0	جيد 1	ممتاز 2	درجة إتقان اللغة المواقف
			استطيع التحدث باللغة الكردية
			يمكنني كتابة اللغة الكردية
			يمكنني قراءة اللغة الكردية
			عندما أستمع الى محادثات باللغة الكردية فإنني أفهمها
			والذي يتقن التحدث باللغة الكردية
			أجدادي يتقنون التحدث باللغة الكردية
			أشقائي يتقنون التحدث باللغة الكردية
			شقيقتي يتقنون التحدث باللغة الكردية
			أستطيع التحدث باللغة العربية
			يمكنني كتابة اللغة العربية
			يمكنني قراءة اللغة العربية
			عندما أستمع الى محادثات باللغة العربية فإنني أفهمها
			والذي يتقن التحدث باللغة العربية
			أجدادي يتقنون التحدث باللغة العربية
			أشقائي يتقنون التحدث باللغة العربية
			شقيقتي يتقن التحدث باللغة العربية

الجزء الثالث: الثقافة الكردية

يهدف هذا الجزء إلى تقييم معرفتك بالثقافة الكردية كفرد من المجتمع الكردي الأردني.
 1. اختر الإجابة التي تلائمك بوضع (✓) وذلك لتقييم معرفتك بالثقافة الكردية كفرد من المجتمع الكردي.

لا أعرف	أعرف قليلا	أعرف جيدا	عادات ثقافية
			احتفالات
			لباس
			أغاني
			أفلام
			أسماء
			طعام
			عادات تناول الطعام
			عادات دفن الموتى
			عادات زواج
			أبطال
			كتاب مشهورون
			ألوان العلم الكردي
			عاصمة كردستان

2. هل كنت تعتقد أن الأكراد الأردنيين قد احتفظوا بثقافتهم أم لا؟ أرجو ذكر الأسباب.

.....

.....

.....

.....

الجزء الرابع: الاتجاهات اللغوية
يهدف هذا الجزء إلى معرفة آرائك واتجاهاتك نحو اللغتين الكردية والعربية.
أرجو وضع (✓) أمام إجابة واحدة لمعرفة رأيك وميولك اللغوي تجاه كل من اللغتين.

اللغة الكردية	اللغة العربية	أي لغة؟
		تعد لغتك الوطنية؟
		الأكثر أهمية؟
		الأكثر جمالا؟
		تمثل ثقافتك؟
		تمثل هويتك؟
		تمثل تاريخك؟
		تفتخر بها؟
		الأسهل للتعلم؟
		الأكثر ملاءمة لتعليم أطفالك؟
		الأكثر ملائمة للحصول على عمل؟
		الأفضل للتعبير عن أفكارك ومشاعرك؟
		تساعدك في التقدم في حقول المعرفة المختلفة؟
		تعد الأكثر أهمية للتواصل الاجتماعي؟

1. إذا سنحت لك الفرصة لتتعلم اللغة الكردية، فهل تتعلمها ولماذا؟

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

2. لماذا يعد من الضروري/ غير الضروري التكلم باللغة الكردية؟

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

3. ماذا تشعر حيال الأكراد الذين لا يتكلمون اللغة الكردية في الأردن؟

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

الجزء الخامس: العوامل التي أدت إلى اندثار اللغة الكردية

يهدف هذا الجزء إلى البحث في العوامل التي أدت إلى اندثار اللغة الكردية.

اقرأ العبارات التالية وضع إشارة (✓) عند الإجابة التي تشير إلى مدى موافقتك

5	4	3	2	1	ما هي العوامل التي أدت إلى اندثار اللغة الكردية؟
					مواطنتي كأردني من أصل كردي تتطلب مني أن أتعلم وأستخدم اللغة العربية باعتبارها اللغة الرسمية للدولة
					الاندماج في المجتمع لكردي
					زواج الأكراد من غير الأكراد
					العائلة والمنزل كان لهما دورا هاما في اندثار اللغة
					عدم وجود أماكن سكن قريبة أو مجاورة للأكراد في الأردن
					قلة الاهتمام باللغة الكردية
					عدم وجود دور للأجداد في المحافظة على اللغة
					عدم زيارة الموطن الأصلي للأجداد
					عدم وجود مدارس كردية تهتم باللغة
					الوظائف لا تحتاج لاستخدام اللغة الكردية
					عدم مشاهدة أي قنوات تلفاز كردية
					قلة الروابط الاجتماعية بين الأكراد الأردنيين
					أرفض بشدة: 1 أرفض: 2 محايد: 3 أوافق: 4 أوافق بشدة: 5

شكرا لمشاركتكم

Appendix (G)**Validation Committee**

Member	Specialty	University
Dr. Sahar Altikriti	Linguistics	Al Zaytounah private university
Dr. Sulaiman Al Abbas	Linguistics	Arab Open University
Dr. Ibraheem Abu Shihab	Linguistics	Al Zaytounah private university

Appendix (H)

Validation Letter

MEU جامعة الشرق الأوسط
MIDDLE EAST UNIVERSITY

كلية الآداب والعلوم
Faculty of Arts & Sciences

الرقم: ك أ/ع/خ/1/5
التاريخ: 01 / 12 / 2014

إلى من يهمه الأمر

تحية طيبة، وبعد،

أرجو التكرم بالعمل على تسهيل مهمة طالبة لنا محمد الكردي ورقمها الجامعي (401220089) ماجستير لغة إنجليزية وآدابها في جامعة الشرق الأوسط، لتطبيق الأداة المعدة للبحث الذي سيتم تطبيقه على الأكراد الأردنيين الموجودين في عمان بعنوان (الوضع اللغوي والاجتماعي للأكراد الأردنيين) بأشراف أ.د. بدر الدويك.

وتفضلوا بقبول هاتق الاحترام والتقدير

ق.أ. عميد كلية الآداب والعلوم


د. محمد بني عيسى



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Appendix (I)

The Kurdish Flag

