



**The Linguistic and Cultural Situation in a Multilingual Circassian
Community in New Jersey/ U.S.A**

الوضع اللغوي و الثقافي لدى مجتمع شركسي متعدد اللغات في نيوجيرسي
/ الولايات المتحدة الامريكية

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Authorization

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This thesis “**The Linguistic and Cultural Situation in a Multilingual Circassian Community in New Jersey/ U.S.A**” was discussed and certified on January 19th, 2015.

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Dedication

With great pleasure, I would love to dedicate my thesis to my precious daughter Ann Khawaj and beloved husband Samer Khawaj for their endless support and patience for bearing my absence while working on my thesis. I dedicate my work to my father Mohammad Omar , may his soul rest in peace. He had taught me to never give up on my dreams and always pursue them till to the end. I would like also to dedicate it to my mother Nawal Kataw , sister Rada Omar and brother Rami Omar . I am proud to call you my own family.

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The Linguistic and Cultural Situation in A Multilingual Circassian Community in New Jersey/ U.S.A

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Abstract

This study aimed to investigate how the Circassians of New Jersey-United States of America use English, Circassian and Arabic in different domains and to examine the cultural elements that they have preserved after being in the State of New Jersey for more than 80 years. It also sought to reveal the factors that assisted them in preserving some of Circassian cultural aspects. To achieve the goals of the study, the researcher collected data by means of three instruments; pilot interviews, unstructured interviews, and a sociolinguistics questionnaire. The sample of the study was chosen

on the basis of availability. It consisted of 40 participants and 10 interviewees from the three different generations. An overall analysis of the sociolinguistic questionnaire, interviews and pilot interviews indicates that the Circassians of New Jersey are experiencing a shift from their ethnic language "Circassian" towards the majority language "English". The Circassians of New Jersey use English in all domains. However, Circassian is used by elders or when younger generations address Circassian elders. The Circassians of New Jersey use Arabic in prayers, which indicates that Islamic rituals are normally practiced in Arabic, which is the language of the Quran. Circassian and American cultures coexist side by side in the lives of the Circassians of New Jersey. Results showed awareness to the Circassian culture and its bountiful facets alongside with high appreciation to the American culture. The cultural elements that are mainly preserved were food, folklore, music and Circassian celebrations. On the other hand, they preserved Adiga Xabza which is a group of social refined manners that are based on respect, honor, hospitality, responsibility, self control, discipline, and good character which is passed naturally to generations. Historical awareness was only concerned with major

historical events that mainly reflected the suffering of their ancestors. The role of the Circassian associations was essential. Home and family were the major factors that helped in maintaining some of the cultural elements, it also shows that other social factors such as the strong relationships among the members of the community accompanied by the internal marriage among the Circassians of New Jersey. The political factor such as the democratic atmosphere in the U.S.A provides the freedom to all Circassians of New Jersey to practice their language and traditions feeling of pride towards their ethnic identity.

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الملخص

هدفت هذه الدراسة إلى بيان كيفية استخدام الشراكسة القاطنين في ولاية نيوجيرسي في الولايات المتحدة الأمريكية لكل من اللغات الآتية : الانجليزية، الشركسية والعربية وذلك في مختلف المجالات في حياتهم اليومية. ويكمن الهدف من هذه الدراسة أيضا في تقصي العناصر الثقافية التي حافظوا عليها بعد مرور ثمانين عاما على وجودهم في ولاية نيوجيرسي بالإضافة إلى محاولة الكشف عن العوامل التي ساعدتهم في المحافظة على هذه العناصر الثقافية.

وبغية تحقيق أهداف الدراسة طورت الباحثة ثلاث أدوات تمثلت في : (١) وصف موجز (لمحة عامة) عن المجتمع الشركسي في نيوجيرسي (٢) المقابلات غير المقننة (٣) استبانة اجتماعية لغوية. وقد تم اختيار عينة مكونة من أربعين مشاركا للإجابة عن الأسئلة الواردة في الاستبانة، بالإضافة إلى عشرة مشاركين آخرين ممن يمثلون

الأجيال الثلاث بغية إجراء المقابلات معهم . كما و تشير نتائج التحليل الشامل للأدوات المستخدمة إلى أن الشراكسة في نيوجرسي يشهدون تحولاً في استخدام لغتهم العرقية حيث يتكلمون اللغة الانجليزية باعتبارها لغة الأغلبية في المجتمع الأمريكي وذلك في أغلب المجالات.

وتشير النتائج أن جيل الشباب يتواصلون مع كبار السن باللغة الشركسية في حين تستخدم اللغة العربية في أداء الصلاة وهذا يدل على أن ممارسة الشعائر الدينية الاسلامية عادة ما تكون باللغة العربية و هي لغة القرآن الكريم . وتشير النتائج أيضا إلى تعايش الثقافتين الشركسية والأمريكية جنبا إلى جنب في حياة الشركس في نيو جيرسي. وتظهر النتائج أنه وبالرغم من وجود وعي جيد بالثقافة الشركسية وجوانبها المختلفة إلا أنه لا يزال هنالك تقدير واهتمام بالثقافة الأميركية. وتبين الدراسة أن هنالك العديد من العناصر الثقافية التي تمت المحافظة عليها بشكل رئيسي مثل الطعام والفولكلور والموسيقى والاحتفالات الشركسية. ولقد حافظوا على الاديغة خابزة (العادات الشركسية) و هي عبارة عن مجموعة من السلوكيات الاجتماعية التي تستند على الاحترام، الشرف، الضيافة، المسؤولية، السيطرة على النفس، الانضباط، وحسن الخلق و يتم تمريرها بشكل طبيعي للأجيال. و كذلك الامر بما يتعلق بالنواحي التاريخية المرتبطة بالأحداث التاريخية التي مر بها أجدادهم. هذا و قد لعبت الجمعيات الشركسية في نيو جيرسي دورا هاما ، هذا و قد سلطت الدراسة الضوء على أهمية

العوامل التالية في المحافظة على ثقافتهم الشركسية مثل: دور البيت و العائلة الشركسية و عوامل الاجتماعية أخرى مثل العلاقات قوية بين أعضاء المجتمع يرافقه الزواج ضمن نطاق المجتمع الشركسي . و العامل السياسي مثل المناخ الديمقراطي في الولايات المتحدة الأمريكية يوفر الحرية لجميع شركاسة نيو جيرسي لممارسة اللغة وتقاليدهم و شعورهم بالفخر بهويتهم الشركسية.

Chapter One

Introduction

1.0 Introduction

This chapter begins with the background of the study, followed by an overview of the Circassians of New Jersey and the State of New Jersey where the Circassians dwell. It also sheds light on the statement of the problem, objectives followed by the questions of the study. Additionally, it elaborates on the significance of the study, limitations and limits. Finally, it ends with the definitions of terms.

1.1 Background of the Study

Language is a system of words and signs that humans can communicate through. Language is essential for communication ; it is the major tool to share ideas and express feelings. Every nation is marked by its language; it plays a significant role in its recognition in the whole world. Societies are monolingual, bilingual, or multilingual. There are several factors that make a society use two languages or more such as; migration whether involuntary or voluntary, colonial policies as well as federations. (Spolsky, 1998)

Circassian language has 49 alphabets. The north west Caucasian languages have a unique phonological structure. (See Appendix L p, 93)

Amjad Jamoukha (2009) provides general characteristics about the Circassian language. The phonological system of the North West Caucasian languages is unique, and it is featured by an extreme abundance of consonants and a scarcity of vowels.

The vowel systems of these languages are simple and stable. There is a tendency to accumulate consonants in the same word. Declension is reduced to a minimum. Verbal forms are very complex; gerundive and participial forms being much used. Lexical material is analyzable into a small number of short roots and grammatical morphemes show semantic transparency. Abkhaz-Abaza, Circassian and Ubykh are characterized by large consonantal inventories (coupled with minimal vowel-systems), by mainly monosyllabic root-morphemes, and by an extreme polypersonalism within the verbal system, whereby virtually the entire syntactic structure of the clause is recapitulated in the verbal complex. These features have been the subject of study by a great number of scholars in the Soviet Union and the West. (p,1)

A number of Circassians settled in the United States of America , specifically the State of New Jersey due to its location on the eastern coastline and it is where the first settlers settled in. They have established their community for the past 80 years. They are an ethnic group that share many aspects by nature such as; language, traditions, customs and rituals.

Language and culture play a significant role in the lives of ethnic groups. The change with the ebb and flow of cultural aspects and languages use among small ethnic groups in the United States of America is due to languages and cultural contact. However, language and culture maintenance boost ethnic groups to appreciate their existence in the American melting pot. On the other hand, the loss of language and culture means the loss of the beauty of individuality and ethnicity.

The Circassians of New Jersey, Overview

The Circassians are the indigenous people of North Caucasus. They had their own traditions, language, and beliefs. (Natho 2009) reported that, in the sixth century, many were Christianized by the Georgians and the Byzantines. With the spread of Islam in the eighth century, under the Ottoman influence, Islam replaced Christianity. The Circassians were forced to leave their homeland by the Russians. Then the Ottoman Empire promised to protect them due to the religious matters that they shared. So in 1884, it was reported that thousands of Circassians were deported by the Ottoman authority to move from North Caucasus to the Middle East. This immigration was described by (Henze 1986) as “ One of the greatest mass movements of population in modern history ”. (p.273). This massive compulsory immigration had a huge impact on the

Circassians. It was the cause of illness, hunger, and fatigue where a great number of people lost their lives.

Natho (2009) reported that the Circassians settled in Turkey, Syria, Palestine, and Jordan. Another wave of immigration happened in 1900s, where some Circassians sought better living circumstances in the United States of America and other countries. These immigrants migrated from Jordan, Syria, Turkey, and North Caucuses to the United States of America, especially New Jersey, carrying with them their own language, culture, religion, and their ethnic identity.

He also stated that the Circassian history in the United States of America was crystallized with three major groups, who migrated to the U.S.A. The first comers were aristocrats, who were forced to leave their homeland after the Russian Revolution ; they sailed from Constantinople and landed on Ellis Island, New York on August, 1st, 1923. Although they were empty handed and had to leave all their wealth back home, they were welcomed from the upper class in New York. “This group suffered from the lack of money, the inability to communicate in English, and the lack of working experience. They worked really hard and won the respect of New York society “ . (p. 518)

The Second group was the displaced persons, who were refugees from World War II , or who were forced to join the Russian Army and fought

against the Germans . (Ibid 2009 p. 524) “ Both types of immigrants, had been fear stricken victims from the Russian and the German regimes” .

The third group, were the Circassian immigrants from the Circassian Diaspora. “ They migrated either individually or in single families. The flow of this group reached its peak in 1967 when the Golan Heights were occupied by the state of Israel “ . The settlement and adaptation did not take the Circassians a lot of time ; they established their own neighborhoods which enabled them to practice their traditions , rituals, and customs with great ease. (Ibid, 2009 , p. 529)

Natho (2009) stated that the Circassians of New Jersey established their own community, and practiced their traditions, language, and Islamic rituals. The estimated number of the Circassians in the state of New Jersey is about 5.000.They spread in main areas such as Wayne, Prospect Park, Haledon, and Hawthorn. Within these areas they have their own neighborhoods (blocks). They work in many fields like medical, professional; education, civil service, governmental, police force, military, and in the private sector. On the other hand, some of them have their own businesses in construction, catering, restaurants, and clinics. The social ties are described to be strong.

They have many occasions where they celebrate as a whole community, for example, Adiga Day on Sep 7th, Ramadan, Eid Fetr, Kurman Day (Eid Adha), May 21st Genocide Day, weddings, and social events.

The most leading figures in the Circassian community are: Essam Mirza Circassian Benevolent Association (CBA) president, Talat Taher, who delivers the Friday recitals (Khutuba) in three languages Circassian, Arabic, and English. Reslan Youghar - treasurer of the Circassian Benevolent Association. Farouk Kozrosh president of the Circassian Education Foundation. Koushby Majagah – treasurer of the Circassian Education Foundation. Kadir Natho, an author who wrote two books entitled *The Circassian History* and *Memories*. Also, there are a couple of Circassian musicians Amer Bazuqqa , and Tamer Mamkegh. Zack Barsik who is a founder of the Circassian Cultural Institute . Finally, Jonty Yamisha who is the founder of the Nassip Foundation.

They have their own organizations such as CBA (Circassian Benevolent Association) and CEF (Circassian Education Foundation) The (CBA) was established on June 19, 1952. As laid out in their organization’s constitution, second article, the CBA was established in order to:

study and foster all matters pertaining to the welfare of the Circassians in America in the religious, social, cultural, creative, athletic, and

benevolent fields, and to strengthen the cooperative ties among the Circassians wherever they may be to preserve and nurture Circassian heritage (p.2)

The organization serves a local community estimated at about 5,000, and manages a community campus located at 383 Oldham Road in the Township of Wayne in the State of New Jersey. The facilities house a secular community center; Islamic studies center, mosque and funeral service facility; Circassian cafeteria; banquet hall, Circassian ethnic dance center, and; community Sunday School that teaches both religious (Islamic) and secular (Circassian language, history & culture) topics. The Narts Dance Ensemble, which is comprised of a group of over 100 young Circassians with an everlasting passion for their vibrant culture and spirited dance. They perform at both national and international levels.

Amin Samkough School is located in the CBA building, it strives to strengthen moderate Islamic and Circassian values that are consistent with the beliefs of their ancestors and the values of the American society.

On the other hand, The Circassian Education Foundation (CEF) was established in March 2005 as a nonprofit charitable organization in the State of New Jersey. Its mission is to promote education, culture, knowledge and acquisition of modern life skills to all Circassians in the State of New Jersey. It

emphasizes the inspiration and support of children and youth toward higher education. The first two projects of the Circassian Education Foundation are a scholarship program and an internet Circassian language dictionary. The (CEF) holds biannual dinners to raise funds for scholarships that are granted to the Circassian youth to pursue their education in the American universities.

Also , the Circassian Cultural Institute, which is a nonprofit corporation organized and operated not for a pecuniary profit. The goals of the corporation are organized and stated in Article (1)

1. To connect people of Circassian descent on a global scale.
2. To educate Circassians and non-Circassians about Circassian heritage, culture, and history;
3. To promote international awareness of the prior genocide and ethnic cleansing of the Circassians in the World;
4. To create an organization to act as an informational resource for people interested in the Circassian people, culture, and history;
5. To obtain Circassian archives or the right to view such archives in countries where the native governments made such archives unavailable to the public, including people of Circassian descent, including, but not limited to, Turkey and Russia;
6. To ensure that all programs offered by the Corporation are managed in accordance with the program's policies, guidelines and standards . (p. 1)

Furthermore, Nassip Foundation was established in 2010. It is a secular organization that aims to protect and promote the Circassian language , history and culture. It is committed to engage and support the Circassian nation and its many friends throughout the world.

Both Nawal Kataw & Mai Khamash commented on the social events. The CBA holds a lot of social events to gather all the Circassian community, such as, Ladies Night, Pshinawa Night, Game Day for the children and many other events. The weddings are following the Circassian traditions; they still dance and harp on Circassian music in the weddings and festivals.

Kadir Natho , who was the president of the CBA for nine years reported, that the Circassian community of New Jersey was honored by the Governor of the state in 2010 for being a community free of crime , drugs , and alcohol .

The State of New Jersey

According to the New Jersey census of (2013), the population of the State of New Jersey is estimated 8,899,339. New Jersey is a State in the Northeastern and Middle Atlantic regions of the United States. It is named the Garden State , and it is home to more than 9,071 farms covering 715,057 acres of farmland. The State is among the leaders in many forms of agricultural production. Its location was the main reason why it attracted a great number of immigrants. (See Appendix E, p. 85)

The Circassians of New Jersey who are part of the American community in New Jersey; they act as American citizens. They follow the law of the State; pay taxes, participate in the elections and they have the rights of any American citizen residing in and outside the United States of America.

1.2 Statement of the Problem

The Circassians of New Jersey are an ethnic group with their own cultural stance and their own language. As the result of three languages in contact, the usage of one of them will prevail and the others will be replaced .While some ethnic groups maintain their linguistic and cultural identities, others drop them and assimilate themselves in the new societies. This study aims to explore the status of the language and culture among the Circassians of New Jersey/ U.S.A

1.3 Objectives of the Study

The study attempted to examine how the Circassians of New Jersey use Circassian, English , or Arabic in their daily life . It also aimed to investigate the cultural elements that are preserved in their community , and it attempts to investigate the factors that aided them in preserving their culture.

1.4 Questions of the Study

1. How do the Circassians of New Jersey use Circassian , English , Arabic in their daily life ?
2. What are the cultural elements (categorizes) that the Circassians of New Jersey have preserved?
3. What factors have helped them to preserve their culture?

1.5 Significance of the Study

Although many studies were conducted on ethnic groups in the United States of America, very few if any were conducted on the Circassians of New Jersey. Hence, this study is an attempt to fill this gap. While many linguistic investigations have explored large communities; this study will examine a small ethnic group in the United States of America, which may benefit other researchers who are interested in small ethnic communities.

1.6 Limitations of the Study

Since the sample does not include all the Circassians of New Jersey, the results of the study are constrained, just to the sample utilized, and the instruments that were utilized by the researcher and cannot be generalized past that.

1.7 Limits of the Study

This study is conducted in New Jersey, the United States of America and Amman -Jordan during the academic year 2014/2015.

1.8 Definitions of Terms:

Culture: Theoretically, Matsumoto (1996) defines culture as the set of attitudes, values, beliefs, and behaviors shared by a group of people.

Operationally, culture refers to all features that reflect the life of the Circassians of New Jersey as an ethnic group such as folklore, traditions, food, social events, arts, and music.

Language Situation: Theoretically, Ferguson (1971, p 9) defines language situation “as the total configuration of language use at a given time and place; including such data as how many people, under what circumstances and what attitudes and beliefs about language held by the members of the community.”

Operationally, it refers to the languages the Circassians of New Jersey use in different situations, with different people, on different topics.

Multilingualism: Theoretically, Franceshini (2009,p33) defines multilingualism “The term / concept of multilingualism is to be understood as the capacity of societies, institutions, groups , and individuals to engage on regular basis in space and time with more than one language in everyday life.

Operationally: It indicates the usage of three language; Circassian, English and Arabic among the Circassians of New Jersey.

Speech Community : Theoretically, Merriam- Webster website defines speech community as “a group of people sharing characteristic patterns of vocabulary, grammar, and pronunciation”

Operationally: It indicates to the group of the Circassians who settled in the State of New Jersey and share many characteristics such as; language , culture and religion .

Chapter Two

Review of Literature

2.0 Introduction

This chapter presents a review of related theoretical and empirical literature. It starts with reviewing theoretical literature related to language maintenance and shift followed by the factors that influence them. As well as literature related to definitions of culture, cultural preservation, and the factors that influence preserving culture. Regarding empirical studies, the researcher reviews local and international empirical studies related to language and cultural preservation.

2.1 Review of Theoretical Literature

2.1.1 Review of Theoretical Literature Related to Language Maintenance & Shift and Factors that Influence them

Fishman (1966) indicates that language maintenance and language shift deal with three main topics:

1. Habitual language use, the measurement of the degree, and location of bilingualism along sociologically relevant dimensions.
2. Psychological , social and cultural processes and their relationship to stability or change in habitual language use.

3. Behavior toward language, including attitudinal behavior, cognitive behavior, or overt behavior.

Kloss (1966) categorizes the factors that lead to language preservation , namely: 1. religio- societal insulation. 2. Time of immigration. 3. The existence of language islands. 4. Affiliation with denominations fostering parochial schools. 5. Immigration experience with language maintenance efforts. 6. The former use as the only official tongue.

Fishman (1972) elaborates on the new field of language maintenance and language shift and points out that the study of language maintenance and language shift is concerned with the relationship between change (or stability) in language usage patterns. On the other hand, and ongoing psychological social or cultural processes, and the populations that utilize more than one speech variety for intra-group or for inter-group purposes.

Haugen (1972) labels the influence of the majority's language over the minorities as “ linguistic pressure “ which he describes as “ a special type of social pressure which operates to produce linguistic conformity” (p. 66). He clarifies that in the United States, “ rather powerful pressure “ that forces the minorities to speak the majority language in certain conditions such as political, economic and social needs. (p. 66)

Weinreich (1974) points out that there is a significant relationship between ethnic languages and extra linguistic factors, such as, cultural, psychological, social, and historical processes. He explains that “ some ethnic groups stick to their mother language because of emotional involvement with it, as one learned in childhood or because the role of language as a symbol of group integrity”
(p. 99)

Giles et al. (1977) come up with the concept of objective group vitality ‘The vitality of an ethno linguistic group is that which makes a group likely to behave as a distinctive and active entity in intergroup’ (p. 35). They argue that the indicator to identify the ethnic groups is controlled by determining structural and societal powers that either helped or constrained heritage language maintenance . Three groups of variables were identified 1. Social status variable which represents the economic and political power of the group, hand in hand with the language use and the socio-historical status within the host society. 2. Demographic variable such as the whole population and its distribution and concentration 3. Institutional support which is magnified by the extent of the support offered to the group and its language by formal and informal institutional contexts.

Grosjean (1982) states that the first generation of immigrants undergo cultural and linguistic learning experiences in many aspects. Accordingly, these immigrants should live in isolated linguistic areas where contact with the host language is limited. Due to social and economic necessities they become proficient in the host language and the native language. If the native language is learned and spoken at home, the second generation will be proficient in both languages.

Clyne (1982) clarifies the significant role of grandparents in maintaining the mother tongue. The home domain and particularly relations with older relatives who do not speak well the host language is one of the situations that elicit the use of the community language.

Fishman (1989) discusses three resolutions that can be considered as the outcome of language contact.

1. The indigenous language (e.g. English) interacts with the immigrant language (e.g. Arabic) , and the immigrant language is lost.
2. The indigenous language (Native American Indian in U.SA) interacts with the immigrant language (e.g. English from England) and the indigenous language is lost.
3. Both the immigrant and the host languages co-exist, and each language has its own domains. (e. g . Arabic and Chechen in Jordan).

Similarly, he emphasizes that the linguistic and cultural change is inevitable and natural. He mentioned that

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

(p.67)

Fishman (1991) gives many reasons why language and culture should be supported . He starts by affirming that language loss is a result of social inequality. He elaborates on the effects of the loss of person's language and culture which means the loss of one's true self , and the insecurity it brings with the value of one's life along with the lives of others. He adds that language maintenance plays an important role in cultural understanding of person's own ethnic background which brings forth an acceptance for others to grasp and preserve their own culture.

Holmes (1993) suggests that the factors that help in language maintenance among ethnic groups are the following: 1. regular social interaction 2. The use of language at home 3. Positive attitudes towards the language 4. Support of community language schools 5. Language

and identity should be highly valued by the members of the community

6. Residential contiguity 7. Community's identified organizations 8. Positive orientation to motherland.

Fillmore (2000) comments on the significant role that the parents have on passing the mother tongue to their children.

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

Cantoni (1998) comments on the role of the family and community in maintaining the language and culture:

The intergenerational transmission of a language requires a family and community structure that promotes, sustains and encourages not only the use of the language itself but also the values and knowledge associated with it. In other words, cultural content, outlook and way of life, rather than language alone, are what motivates the advocates of language maintenance or restoration.(p.1)

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

Jancovic- Kramaric (2001) believe that language is a tool of communication and expressing thoughts. “ Ethnic groups use mother languages as a unifying factor, and language itself may be one of their major values as they promote shared culture, access to ethnic social networks and a sense of belonging.” (p. 46)

Van Deusen-Scholl (2003) describes the members of any ethnic group who are motivated to learn their language as “a heterogeneous group ranging from fluent native speakers to non-speakers who may be generations removed, but who may feel culturally connected to a language” (p. 221).

2.1.2 Theoretical Literature Related to Definitions of Culture, Cultural Preservation and Factors that Influence It

Culture plays an important role in the lives of individuals and communities. Cultural maintenance refers to two factors 1. the efforts taken to maintain one’s ethnic culture . (2) the efforts that are taken to defy assimilation. Maintenance

should be fulfilled on both levels , individuals and groups. In Diaspora communities in the United States, ethnic groups established institutions that would allow them to preserve their culture at a group level. It has been reported that heritage language schools, mosques , churches, and other ethnic organizations, to a great extent, contribute to ethnic cultural maintenance among ethnic groups (Jutronic 1976; Ward 1976).

Nahirny et. al (1966) discuss the importance of culture as the major element of identification.

Culture is very important for individuals and communities. It is considered the major element of self identification within the society. Nations take pride in their cultures and they try their best to hold onto their ethnic heritage. Both ethnic communal life and ethnic heritage came largely to depend upon and be sustained by such purposively devised organizational bonds. Only through participation in ethnic organizational life could the immigrants, and even more so their native-born children, reassert their ethnic solidarity as well as express their attachment to ethnic values and traditions (p . 352)

Chastain (1976) elaborates on the cultural features and their relation to teaching second language The list includes many elements such as: meals and drinks, careers, family, parents, friends, social rules , religion, clothing, manners etc...

Similarly, Newmark (1988) states that “ culture is the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. More specifically, he distinguishes 'cultural from 'universal and personal language.” (p. 94). He also discusses cultural elements such as , (1) ecological: flora, fauna, winds, plains, hills (2) material culture (artifacts):(a) food(b) clothes(c) houses and towns (d) transport, (3) social culture - work and leisure , social events, folklore. (4) organizations, customs, activities, procedures, concepts, (a) political and administrative:(b) religion(c) artistic. (5) gestures and habits, greetings.

Adaskou et. al (1990) define culture by highlighting four aspects of culture . Starting with artistic facet including cinema , literature, music and media , followed by sociological level which refers to the organizations and nature of family , interpersonal relations , customs , traditions and material conditions . Also, semantic sense confines the whole perception system which conditions perceptions , thoughts and their sociolinguistic abilities which refers to the background knowledge , social skills and language code which are imperative for a rewarding communication . All these angles of culture provide more value to the general definition of culture and reflect its many dimensions.

Tomalin and Stempleski (1993) approach three main categories of cultural products such as literature , art ,folklore , music. Also , ideas such as beliefs ,

values , institutions and finally behaviors such as customs , habits , dress, food and leisure.

Matsumoto (1996) points out that culture is “ the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.” (p . 16) Every culture is unique with its own traditions and customs. Individuals and communities take pride in their cultural heritage

Žmegač (2007) comments on culture:

Culture is not a closed, once-and-forever defined list of elements characteristic to a particular group of people and possessed by an individual, but rather an open system of meanings that people constantly reinterpret, utilizing its resources for defining their own position in society. (p. 7)

Kipp & Clyne (1997) discuss the factors that enhance cultural preservation . It includes size and distribution of an ethnic group, the status of the language within the cultural value system of the group , marriage patterns, reasons of immigration, age, gender, education , the policy of the host country towards ethnic minority languages , prior knowledge of the majority language, and language variety .

Gans (1979) adopts the term “symbolic identity” to refer to a situation where, in spite of the fact that an immigrants native language does not perform an instrumental function in their lives , these immigrants continue to cherish their mother tongue and culture and consider them an essential part of his or her cultural identity. He defines “symbolic ethnicity” as “voluntary, diverse or individualistic ethnicity,” which “takes on an expressive rather than instrumental function in people's lives, becoming more of a leisure-time activity and losing its relevance, say, to earning a living or regulating family life” (p.9).

Myers-Scotton (2006) recognizes the following societal, in-group and individual factors that are central to language and culture maintenance:

1. demographic factors – large numbers of speakers of the same ethnic language living together;
2. occupational factors – working with fellow speakers of the ethnic language, with restrictive socio-economic mobility;
3. educational factors – e.g. official provision of the ethnic language as a medium of instruction;
4. social networks and group attitudes about the ethnic language as an ethnic symbol;
5. psychological attachment to the ethnic language for self-identity. (p.90)

2.2.1 Local Empirical Studies Related to Language and Cultural Preservation

Dweik (1999) investigated the language situation among the Circassians of Jordan. The researcher used interviews and questionnaires based on Fishman (1966). The questionnaire was consisted of 5 parts: 1. Language background, 2. Language proficiency, 3. Domains of language use, 4. Attitudes towards language, 5. Demographic and social background of the informants. He concluded that the Circassians of Jordan maintained their language and culture after spending over a hundred years in Jordan.

Similarly, Dweik (2000) conducted a study that illustrates the ways in which the Chechen language and culture were preserved. Although the Chechens have settled in Jordan for more than 100 years, they maintained their language and culture. Data were collected by means of a questionnaire that consisted of language proficiency, language use, and language attitudes. The researcher also used interviews with the help of some assistants. The findings of the study were that the Chechens of Jordan preserved their language and culture, and developed a societal bilingualism.

Al-Khatib and Al-Ali (2005) investigated language and cultural maintenance among the Gypsies of Jordan and their use of both Arabic and Gypsy. Data were collected by means of a questionnaire and interviews. The sample

consisted of 100 participants. Results presented that Arabic is used in multiple areas and Gypsy is used in certain social domains such as home , neighborhood, religious and social gatherings . Language maintenance is associated with the fact that the Gypsies cannot access the majority of the Jordanian society with easy manner. Gypsies' social isolation from Jordanian society was the major reason why cultural and language maintenance occurred.

Alzoubi (2007) examined the language and cultural maintenance among the Druze of Jordan. The study aimed to investigate the factors that contributed to language and culture preservation. Data were collected by personal observation, personal interviews and a questionnaire that covered domains of language use, language proficiency, and attitudes towards mother tongue and the Bedouin dialect. In conclusion, the Druze of Jordan maintained their dialect within the Druze social encounters, beside they were proficient in the Bedouin dialect with different usage among females. Regarding cultural preservation, it was noted that religious and social isolation, internal marriages played a major role in cultural preservation.

Al-Khatib and Al-Ali (2010) studied the sort of language and cultural shift among the Kurds of Jordan. The researchers explored the shift and recommended the socio-demographic factors that augment it. The sample of the study was one hundred Jordanian Kurds. The data were collected through

questionnaires, structured interviews and observations. The results proved that the Kurds of Jordan experienced a shift towards Arabic which led them to lose their ethnic language.

Nofal (2011) probed the language situation among the Indians of Yemen. The sample of this study consisted of one hundred Indians of Yemen. Only 86 participants responded to a six-section language questionnaire about their linguistic and cultural situation. The findings of the study showed that some of the Indians of Yemen maintained their ethnic language in speaking and listening mainly. Additionally, it was clear that non-linguistic factors such as home and family played a significant role in maintaining their ethnic language.

Al-Momani & Al-Momani (2013) examined the language situation among the Circassians of Jordan. The goal of the study was to explore the factors influencing the sample of the study regarding the significance and usefulness of both languages, Circassian and Arabic. The sample of the study consisted of 100 participants. The researchers were helped by five people within the group. Data were collected through a questionnaire that dealt with language use and attitude. The results of the study were that the Circassians of Jordan are experiencing language shift and the majority of the sample showed less proficiency in the language. On the other hand , the majority of the Circassians showed a great

tendency to both languages, Arabic as a mean of communication and Circassian as the major manifestation to their ethnic identity.

Al-Refa'i (2013) investigated the language situation among the Assyrians of Jordan. The study explored the domains of use of Syriac and Arabic. The study examined attitudes of the Assyrians of Jordan towards both languages and his study discussed the factors that supported the use of Syriac and Arabic. The sample consisted of 56 respondents of different educational background, gender, and age. Data were collected by a community profile, a sociolinguistic questionnaire and open-ended interviews . The findings of the study were that the Assyrians of Jordan are experiencing a shift from the mother tongue towards the Arabic language . They use Arabic in almost all domains. On the other side, they use Syriac in the church and home domains. They have positive attitudes towards both languages. Additionally, many factors played a major role in shifting from Syriac into Arabic, such as; social, economic, and political factors.

Dweik & Al- Obaidi (2014) explored the language situation among Chaldo Assyrians in Baghdad, Iraq. The goal of the study was to answer the following questions: In what domains do the Chaldo Assyrians of Baghdad use Sryaic and Arabic? What are their attitudes towards Arabic and Syriac languages? The sample consisted of 135 participants of

different age, gender and educational background. Data were collected by interviews and a questionnaire that covered two areas: language attitudes and language domains. The study concluded that the Chaldo Assyrian attitudes towards the two languages were highly positive, and that , both languages were used in different domains.

Qawar (2014) investigated language choice among the Arabs of Quebec in different domains , and the Arabs attitudes towards the languages they use in their daily lives . The sample included 100 participants . Data were collected through open ended interviews , community profile , and a sociolinguistic questionnaire . The findings of the study were that the Arabs mixed the three languages namely English, French, and Arabic in neighborhood , media , and friends. French was the distinguished language which was used mainly in governmental offices . English was the global language and played an important role in their Canadian identity.

2.2.2 International Empirical Studies Related to Language and Cultural Preservation

Chiu (2003) conducted a study to investigate the ethnic identity among Indian Hakkas in Toronto. The main concept of the study was to explore the ethnic identity of this group. The sample included 30 people. Data were collected by means of interviews and profile characteristics, such as gender, socio-economic status, and migration history. The fundamental results were that both groups maintained their ethnic identity through food, the major difference was dialect confinement, and that they were very proud of their ethnic identity.

Withers (2003) investigated the language and culture situation among Hmong community in Merced City, California. The sample consisted of 12 respondents from the Hmong community. Qualitative data were collected by interviews and quantitative data were collected in form of a questionnaire. The outcomes of the study were that the Hmongs are experiencing a generational shift in the heritage language and culture. Furthermore, the Hmong group in Merced had a system to support their language and culture for the younger generations that may reverse the culture and language shift in the future .

Kang (2004) explored the relationship between language and the ethnic heritage among Chinese and Koreans in the United States. The researcher used quantitative methods to collect data. The sample consisted of 18 participants

mainly college students. She concluded that the 1.5 generation have correlation between heritage language maintenance and acculturation identity. Also the study proved that the Korean 1.5 generation showed a high level of heritage language proficiency than the Chinese 1.5 generation.

Starks et. al (2005) conducted a study which examined the issue of ethnic identity in four Pacifica communities in Auckland. New Zealand. The sample consisted of 120 respondents. Data were collected by means of self reported questionnaire that investigated life histories, social networks, language proficiency, language use, and their attitudes towards language and language maintenance. The Second method was closed interviews in different languages 78 interviews (65%) were in the community language, 42 in English (35%). The interviews consisted of two questions which examine the issue of identity. The outcomes showed that the four ethnic communities are suffering shift in identity. On the other hand, language plays an important role in their identity.

Hatoss (2005) explored language maintenance and acculturation in two generations of the Hungarian Diaspora in Queensland, Australia. The first group migrated on 1940s, 1950s, and 1960s. While the second group migrated in 1980s and 1990s . The study investigated the characteristics of their acculturation, followed by their tendency to assimilate or integrate into the mainstream Australian community. In addition, the study examined the

characteristics of first generation language maintenance and the trend of intergenerational language maintenance and shift. The sample consisted of 54 respondents. Quantitative and qualitative data were collected by a questionnaire and phone call interviews. Results of the study were, both generations maintained their language and they had positive attitudes towards both host and home cultures.

MIntStud (2008) investigated the cultural values and ethnicity among the Druze in the South of Australia. The frame work of the study was based on the Humanistic Sociology, which means that social and cultural experiences can be only understood and studied from the point of view of the respondents. Data were collected by intensive interviews with a small group of Druze living in South Australia. The outcomes of the study were that Druze community in South Australia maintained their cultural values and identities with some changes due to the modernization on some traditional values and social protocols, such as marriage and family values.

Brown (2009) conducted a case study which explored how heritage language proficiency affects the ethnic identity among Korean American students. The sample consisted of four students. Data were collected by thorough interviews, side by side with previous studies which show close relationships between heritage languages and ethnic identity. Findings of the

study revealed that a high level of heritage language proficiency is not necessarily associated with the sense of ethnic identity for the selected sample. On the other hand, the study endorsed that a safe environment should be created in schools and universities for ethnic students from negative stereotyping.

Otcu (2010) examined the role of the Turkish Saturday School which is part of Turkish Consulate in Manhattan. The goal of the school is to help the Turkish students living in New York to preserve their language and cultural heritage. The sample of the study consisted of 23 respondents including students in Pre-K till Fifth grade, teachers, parents, and administration. Data were collected by observation through audio or video-recording, semi-structured interviews. Observations produced 49 sets of field notes, about 22 hours of audio-recordings, and 8 hours of video-recordings. The findings of the study were that the first generation which is presented by the parents holding to the Turkish language, values and traditions. Moreover, the children have hybrid identities. They reject the idea of their parents speaking English to their rivals at the school.

Husain (2011) aimed to investigate the measures that Asian communities of Indian, Pakistani, Bangladeshi origins in the UK are taking to maintain their mother tongues. Data were collected by using quantitative and qualitative methods. The sample consisted of 45 respondents. The findings of the study

have implications for language maintenance of these ethnic communities , and at the same time they considered English to be equally important for their survival in the host country .

Glasgow (2012) explored the Croatian language and cultural maintenance in Kansas. The sample of the study consisted of 20 participants. Data were collected by structured interviews using Expanded Graded Intergenerational Disruption Scale (EGIDS, Lewis and Simons 2010). Results of the study were the first wave of immigrants have no proficiency in Croatian language. On the other hand, the second wave shows high levels of bilingualism. On cultural level, they maintained some aspects from the Croatian culture such as food, greetings, and music.

Chapter Three

Method and Procedures

3.0 Introduction

This chapter presents the methodology and the procedures used in this study. It begins with the population and the sample of the study, and then it elaborates on the instruments used hand in hand with their validity and reliability. Finally, it concludes with the procedures that the researcher followed throughout the study.

3.1 Research Design

The researcher used a mixed approach of qualitative and quantitative research methods to collect and analyze the data.

3.2 Population and Sample

The population of the study included first, second and third generations of the Circassians who reside in the State of New Jersey. A sample of 40 participants were chosen conveniently on the basis of availability to respond to the questions of the study .

The sample consisted of first, second and third generations, whose ages range between 10 – 50 as shown in Table (1).

Table (1): Demographic Characteristics of the sample :

Gender		Total
Males	25	40
Females	15	
Age		
10-19	4	40
20-29	15	
30-39	15	
40-49	5	
50 and above	1	
Place of Birth		
New Jersey	33	40
Jordan	2	
Other	5	
Marital Status		
Single	24	40
Married	15	
Widowed	0	
Divorced	1	
Occupation		
Business	16	40
Education	0	
Medical Field	1	
Civil Service	3	
Hand Craft	2	
Student	10	
Law	1	
No Occupation	7	
Education		
High School	6	40
Diploma	4	
B.A	24	
M.A	5	
PHD	1	

The sample included a wide scope of diverse demographic information i.e. gender, age, place of birth, marital status, occupation and have a diverse range of educational levels while a number of the participants holding MA degrees, BA degrees, while others hold College degrees, and high school diplomas.

The researcher used the ‘social network’ proposed by Milroy and Milroy (1978) to communicate and correspond to the participants through a third party. She was helped by two assistants who belong to the second generation of the Circassians of New Jersey & part of the Circassian community.

Table (2): Demographic Characteristics of the Interviewees :

Gender		Total
Males	5	10
Females	5	
Age		
19	2	10
20-29	1	
30-39	5	
40-49	1	
50 and above	1	
Place of Birth		
New Jersey	9	10
Jordan	1	
Other	0	
Marital Status		
Single	2	10
Married	8	
Occupation		
Business	5	10
Education	1	
Student	2	
No Occupation	2	
Education		
High School	2	10
Diploma	1	
B.A	6	
M.A	1	

The two assistants were born in New Jersey and still live there with their families. They distributed the questionnaires among friends, family who were

born in New Jersey and they linked the researcher to their acquaintances to set up open ended interviews via Skype , Viber , phone calls , and emails. Ten interviewees were asked to hold and respond to open ended interview questions. The participants were of different age, gender, marital status, occupations as well as education. The interviewees were cooperative and provided a great amount of information about the Circassian community of New Jersey.

3.3 Instruments of the Study

This research is based on describing and analyzing the collected data from the Circassians who were born in New Jersey. The researcher used three types of instruments related to language use , the cultural preservation of Circassians of New Jersey , and the factors that stood behind their cultural preservation.

3.3.1 Pilot Interviews

The first instrument was a pilot questionnaire which contained historical , linguistic and cultural information about the Circassians of New Jersey. The pinpoint of the pilot questionnaire was to provide comprehensive information about the group. In order to obtain information about the community of New Jersey , the researcher designed the pilot questionnaire to enhance a wide image of the community from several angles. It was based on (Al Rafa'i 2013) and

(Qawar, 2014) The pilot questionnaire consisted of 25 questions that tackled socio-historical and linguistic data about the Circassians of New Jersey. For example, where did the Circassians of New Jersey come from? Describe the social ties among the Circassians of New Jersey. What parts of the Circassian culture do they keep and what other cultural aspects they have lost? (See Appendix A, p. 75)

3.3.2 Unstructured Interviews

The second instrument which was adopted in this research was unstructured open ended interviews. The researcher formed the questions that offered a great deal of insight about cultural elements that were preserved among the Circassian community of New Jersey. Interview questions were adapted from Wither (2003) in her MA thesis titled Hmong Language and Cultural Maintenance in Merced City – California. Some of the interviews were held via Skype , phone calls , Viber , emails , while personal interviews were conducted with some of the Circassians of New Jersey who visited Jordan during July , August and September 2014. (See Appendix B, p 79)

3.3.3 The Sociolinguistic Questionnaire

The third instrument which was employed in this research was a sociolinguistic questionnaire that was based on similar questionnaires which were used by previous studies that dealt with ethnic groups locally and

internationally such as Dweik (2000) , Wither (2003) , Nofal (2011), Al-Refa'i (2013), Qawar (2014).

The questionnaire consisted of three sections that aimed to answer the questions of the study . The first section, dealt with the demographic data of the participants such as age, gender, place of birth, marital status and occupation. The second section, handled language use which aimed to investigate how members of the Circassian community of New Jersey use Circassian , English , and Arabic through different situations in their daily life. The language use section consisted of 20 questions that covered different situations of language use at home and among family, at the mosque, work place, among the Circassian community, as well as, with emotional expression. The respondents were asked to identify the language they use in each situation. The third section of the questionnaire, dealt with the factors that help in preserving the culture. This part consisted of 12 statements that reflected the respondents' attitudes towards the factors that helped in cultural preservation among the Circassian community. The choices were based on a five-item Likert scale that showed the degree of the respondents' agreement or disagreement . (See Appendix C, p. 81)

3.4 Validity of the Questionnaire

To assure the validity of the questionnaire, a panel of university professors who have experience in teaching Applied Linguistics and Sociolinguistics were asked to comment on the lay out and the content of the questionnaire. Furthermore, the professors were requested to provide their comments, recommendations, and useful suggestions. (See Appendix D , p 84)

3.5 Reliability of the Questionnaire

For the purpose of achieving a high degree of reliability of the questionnaire , the researcher conducted a pilot study ; the reliability of the questionnaire was determined by means of test- retest. The researcher asked a group of people that shared the same characteristics of the sample to answer the questionnaires in different dates. The results were similar to a great extent .

3.6 Data Analysis and Statistical Treatment

Results of the sociolinguistic questionnaire were analyzed in two forms. The former was done through frequencies and percentages while the latter was calculated through the scale of means and percentages. The findings of the open ended interviews were presented in a descriptive narrative style.

3.7 Procedures of the Study:

The researcher used the following procedures :

1. Read previous studies related to language and culture, heritage language and ethnicity.
2. Based on the readings of previous works, the researcher resolved the objectives and stated the questions of the research.
3. Population and sample were identified.
4. The researcher formed a pilot questionnaire about the Circassians of New Jersey from different aspects.
5. The researcher designed a sociolinguistic questionnaire. Then , the researcher sent it to the validation committee who were specialized in Sociolinguistics studies. Modifications were done according to the committee's comments.
6. To establish the reliability of the questionnaire , the researcher adopted the test-retest technique.
7. The researcher set unstructured interviews with the participants to get more comprehensive information relevant to the questions of the study.
8. The researcher attained an official approval from Middle East University in the form of a permission letter (See Appendix K p. 92) .

9. Since the sample of the study was of an ethnic minority living in New Jersey, the researcher contacted and interviewed them through a third party as well as contacted them Via phone calls , Viber, Skype, and emails.
10. Results of the questionnaires were calculated through percentages, frequencies and means. The results of the interviews were presented in a descriptive narrative style.
11. Findings were interpreted and discussed in the scope of the reviewed literature.
12. The researcher drew conclusions and provided suggestions and recommendations for other future studies dealing with the same field. She also listed the references in alphabetical order according to APA style. In addition, appendices were attached.

Chapter Four

Results of the Study

4.0 Introduction

This chapter presents answers to the questions of the study that aimed to investigate the linguistic and cultural situation among the Circassian community of New Jersey. The study answered the three following questions:

1. How do the Circassians of New Jersey use Circassian, English , Arabic in their daily life ?
2. What are the cultural elements (categories) that the Circassians of New Jersey have preserved ?
3. What factors have helped them to preserve their culture?

4.1 Results of Question One

How do the Cicassians of New Jersey use Circassian , English , Arabic in their daily life ?

The first question focuses on which language is used in different realms. The participants were asked to choose the language or languages that are used in each realm. Results of this question were calculated in frequencies and

percentages. Table (3) presents the results of the language use in each domain and situation.

Table (3) Language Use in Different Domains

Which language do you use		Circassian		English		Arabic	
		Fr	%	Fr	%	Fr	%
1	with your boss?	0	0	34	100	0	0
2	with your colleagues?	0	0	34	100	0	0
3	with neighbors?	1	2.5	39	97.5	0	0
4	with non-Circassian friends?	0	0.0	40	95.2	2	4.8
5	with Circassian friends?	8	14.8	40	74.1	6	11.1
6	with your sisters and brothers?	7	14.0	34	68.0	9	18.0
7	when you express anger?	9	17.0	36	67.9	8	15.1
8	with your children?	6	31.6	12	63.2	1	5.3
9	when you express happiness?	8	18.6	27	62.8	8	18.6
10	with your spouse?	5	21.7	14	60.9	4	17.4
11	with the Circassian associations?	16	26.2	37	60.7	8	13.1
12	in Circassian social events?	19	28.8	38	57.6	9	13.6
13	with other worshipers?	9	19.6	25	54.3	12	26.1
14	with cousins and relatives?	20	27.8	36	50.0	16	22.2
15	when you communicate with the Imam?	11	28.2	18	46.2	10	25.6
16	with your father?	21	32.3	28	43.1	16	24.6
17	with your mother?	18	29.0	25	40.3	19	30.6
18	with Circassian elders?	25	42.4	21	35.6	13	22.0
19	with grandparents?	20	52.6	10	26.3	8	21.1
20	when you pray?	3	8.8	7	20.6	24	70.6
Total		206	22.1	555	59.4	173	18.5

The results in Table (3) presented the total usage among the three languages English, Circassian, and Arabic. English language calculated the highest percentage (59.4%) while Circassian language scored (22.1%) . Finally, Arabic managed only (18.5%) .

In more details, Table (3) shows that the use of English language has scored the highest percentage (100%) among the other two languages at work while interacting with directors, supervisors and co-workers. Whereas, Circassian and Arabic languages were not employed in the work domain , they both scored (0%) . It is noticeable here that not all the participants answered the first two items since some of them were students and they did not go to work yet.

English also recorded the highest percentage (97.5%) in communicating with neighbors while the Circassian language registered (2.5%) and Arabic scored (0%). Also, English language registered (95.2%) in approaching non – Circassian acquaintances. Meanwhile, Arabic registered (4.5%) in communicating with non-Circassian friends leaving Circassian language with no share at all (0%) . On the other hand, data extracted from Table (3) showed that Arabic recorded the highest percentage (70.6 %) in prayers.

Both the Circassian and Arabic languages reported the lowest percentage in most domains. Circassian language recorded the lowest percentages in all domains except in addressing grandparents which scored (52.6 %).

Also in communicating with Circassian friends, English got the highest percentage in contrast with Circassian and Arabic (74.1%).

Additionally, English scored the highest comparing with the other two languages in approaching children on one hand, and expressing feelings of happiness and anger on the other hand.

Moreover, the Circassian language surpassed Arabic and English with the percentage of (52.6%). It was found that in addressing grandparents Circassian was used the most in comparing with the other two languages.

English is used in all areas even when expressing spontaneous emotions such as anger or happiness. It is found that English is used with a great ease compared with the other two languages.

4.2 Results of Question Two

What are the cultural elements (categories) that the Circassians of New Jersey have preserved ?

To be able to fully answer this question, the researcher designed questions for open ended interviews. The interviews were held in English and Arabic with ten interviewees from three different generations. The first generation was represented by the immigrants who migrated to New Jersey 30 -50 years ago. The second generation was displayed by being born in New Jersey to Circassian immigrant

parents. Finally, the third generation was portrayed through being born to Circassian parents who belong to the second generation. The researcher held a couple of interviews in Arabic with first generation interviewees, while the rest of the interviews with second and third generation interviewees were held in English.

Based on the interviews, Circassian and American cultures coexist side by side in the lives of the Circassians of New Jersey. All the interviewees showed a good amount of awareness to their Circassian culture and its bountiful facets alongside with high appreciation to the American culture. Results of the interviews were categorized based on the most important cultural aspects that were preserved among the Circassian community of New Jersey from the point of view of the participants are:

Adiga Xabza

All the interviewees made it clear-cut that the Adiga Xabza is the most important principle that ruled their lives. Adiga Xabza is a group of social refined manners that are based on respect, honor ,hospitality , responsibility, self control, discipline , and good character which is passed naturally to generations. Home is the first place where children learn and apply these social standards.

Osama Kataw (66 years old man) stated that “ *I was born in Jordan to two Circassian parents and they made sure that Adiga Xabza was followed inside and outside our home. I have two boys that were born in New Jersey. I tried to raise them according to Adiga Xabza but it was not an easy task because the American culture is totally different from the Circassian one. It is a must for us to interact with Americans and other groups due to many reasons such as schools, colleges, and work* ”

Jonty Ymaisha (37 years old man) stated that “ *I was born and raised by two Circassian parents in NJ, and I lived my life under the rules of conduct (Xabza) that my ancestors observed. I have updated my practice for the modern age, but I continued to display the warmth, respect, honor and hospitality... first among my own family, then to the greater Circassian community and finally to all people.*” He told the researcher a story to confirm the respect and hospitality which the Circassians were and still hold on to this day “*To me, being Circassian is about honor, respect and hospitality. There is an old Circassian story about a mother of a local prince who led his village into battle against the Russians. Her son was killed in battle, as was the local Russian general who led the Russians. Afterwards, the dead were brought back to the prince’s house to be identified and buried. His*

mother lived with him. When they told her that the Russian general was among those who were killed and was in the house next to her son, she demanded that the general be given the most highly respected place in the house and that her son be moved to the back. Why? “We have a guest among us.” This story may sound strange to non-Circassians. It may sound strange to Diaspora Circassians, but it demonstrates the extent to which Circassians value respect, honor and hospitality.”

Abraham Tsy (36 years old man) said that “ *Adiga Xabza was passed to me through my parents , they were strict when it came to the way I was expected to behave as a Circassian. Home is the basic domain where language and Adiga Xabza are taught and applied.”*

Shan Jatkr (16 years old young man) “ *I was raised by Circassian standards . I was expected to speak politely to elders and behave according to the Circassian manners. I don’t know Adiga Xabza in details and why we act according to it , but I behave automatically the way I am expected to behave”*

Circassian History

The majority of the interviewees showed a certain simplified awareness about the Circassian history and the suffering that their

ancestors went through after the Russians occupied their country and bounced them off from their homeland.. All the interviewees acknowledged the date of the Genocide May 21st as Circassian Memorial Day. The majority is keen about what the Circassian flag stands for, They knew that the 12 stars stand for the 12 Circassian tribes while the three arrows symbolize peace. Some of the interviewees had more knowledge about the Circassian history due to their own interests in reading about the Circassian history.

Zack Barsik (45 years old man) “ *I read a lot about my homeland and the history of my ancestors. Our present means nothing if we don't know our history .*”

Dana Wojoukh (27 years old teacher at the Sunday School) said “*I voluntarily teach Circassian language, history and traditions at the Sunday School located in the CBA (Circassian Benevolent Association), history is part of my curriculum and I teach it in a simple way to my students. I know that history is part of our culture and we should all know about it.*”

It seemed that most of the interviewees had good knowledge of some of the major cities in their mother land such as Maykoop , Nalchik , Sochi , Nartqala , and Charkess. (See Appendix F, p. 86)

Circassian Food

Circassian food is one of the cultural elements that all the respondents praised and enjoyed on occasions and on regular basis. Ships Pasta is the Circassian traditional meal that is mostly eaten among the three generations . Haliva, Adiga Qwaya (Circassian cheese) and Laqum were also highly enjoyed. Starting with Ships Pasta, the components of Ships are baked flour and walnut boiled with chicken stock put on Pasta which is made of rice and groats cooked together, then served with grilled chicken. Second, Haliva is made of stuffed dough with potato or cheese. Third, Adiga Qwaya is made of milk and sour rennet. Finally, Laqum is made by a sweet dough which is rolled to a thickness of no greater than 5 mm, and then cut into pieces of any size. They are placed in a hot pan and fried. Women cook Circassian food at home to their families on regular basis and on social occasions. The way to cook Circassian meals was passed by older women in the families to younger ladies. In addition , Circassian food can be ordered from the CBA cafeteria. (See Appendix G, p. 87)

Linda Brouk (35 years old woman) “ *My mother- in- law taught me how to cook Ship Pasta and make Adiga Qwaya, my whole family*

enjoys them” . She added “ cooking Ships Pasta needs patience , and it demands a good amount of time and effort to cook it”

Anya Wenuj (34 years old woman) said “ *I cook to my family and friends Ships Pasta and we all enjoy it* “

Circassian Folklore

Circassian folklore became the major feature that distinguishes Circassians from other ethnic groups all over the world. All the interviewees knew the Circassian folklore dancing and how it was performed , even though some of them did not perform it . Most of them were able to name different kinds of performances such as Qafa , Chechen , Wij , Thaparepha , and Isalameh . On the other hand, a great realization to the Adiga Fasha (Circassian traditional costumes) was noticed through the interviews. Most of the interviewees were able to describe both female and male traditional outfits including Qalbaq , Harez, and Qama. The traditional costumes are worn mainly in performances and some ladies wore the Adiga Fasha as wedding gowns. Folklore dancing is performed during weddings , social events and on certain occasions held by the CBA. Nart Ensemble or other Circassian dancing groups coming from other countries perform in New Jersey and other states. (See Appendix H p. 89)

Shan Jatkr (16 years old) stated “ *I am a part of the Narts Ensemble, we practice 2 times a week ,and we did many performances in many occasions*” On the other hand , Janet Kaghado (36 years old) said “ *The wedding’s ceremonies always start with a Jug which is a circle that all people gather to start the Circassian dancing where everyone kicks heels . The ladies stand on the right , while the men stand on the left side , and the whole Jug is supervised by the Hatyakwa who is in charge of the turns of the dancers.*“

Anya Wenuj (34 years old woman) stated that “ *My daughters are part of the Narts Ensemble and I am proud that they can dance and socialize with their Circassian peers at the CBA*” .

Circassian Music

Based on the interviews , all the interviewees revealed high appreciation to the Circassian melodies . As known to all Circassians , each Circassian routine has certain tunes that are played along with it . All of respondents knew that Circassian music varied according to the type of the dance. Additionally, all of them are familiar with Circassian instruments which are used to produce Circassian music such as Pshina , Baraban , Bkhashasha , and Checkpshina. The most famous song that was well known among the interviewees was Sinana Dakha which is a song that celebrates mothers. (See Appendix I, p.90)

Circassian Celebrations

According to the interviews, the Circassians of New Jersey usually celebrate Adiga Day on September 14th where the majority of the Circassians of New Jersey gather at the CBA and spend the day together as a whole community. There are many activities for children and adults. The CBA holds many events such as Ladies Night, Pshinawa Night, and Game Day for the children. They also celebrate Eid Feter , Kurman Day which stands for Adha Eid. They also observe the Genocide Day on May 21st. As American citizens they celebrate Thanksgiving and 4th of July. On the other hand, they do not celebrate Christmas nor Easter .

Osama Kataw “ *We gather as a community in many accessions, like Adiga Day , Kurman Day , Eid Feter , weddings and other accessions. You will be surprised you can hear the three languages spoken in one place although English is spoken by the majority of the younger generation.*”

Zack Barsik (45 years old man) commented on the celebrations “*celebrate as many celebrations as I can, if I remember them, or made aware of them....for example as a child I practiced the “Summer Solstice” and “Winter Solstice”...this coming week December 22 my*

family will sit and celebrate the “Winter Solstice” (Birth of the Sun...Digheghaze) My family tries as much as possible to hold circassian traditions in any of our family weddings. Circassian New Years Day on March 22nd ...We commemorate on May 21st as Circassian Genocide Day of Remembrance where all Circassians on earth share this historic tragedy. As children , my mother used to have my family and friends (kids all our age) have a procession for Hentsiygqasche, Goddess of Rain where we would walk on our property chanting for Rain...I have not done this with my kids . When my first son began to walk, my mother celebrated his first steps by making sweets and sharing with the family.”

Allan Kadkoy (35 years old) emphasized *“I only celebrated Adyga Shogha Maxwa (Circassian Memorial Day on May 21st) I’m planning to start celebrating Adyga ancient holidays such as Dighe Ghaze and Tehashxuagohaj starting this year”*

Circassian Cultural Organizations

CBA is the major social place where the Circassians of New Jersey gather as a community. Some of the interviewees are active members at the CBA. They go and spend their free time with some friends , Mai Khamash (34 years old) stated *“ I usually go and spend some time at the CBA with my husband and*

friends . It's the place where we as Circassians socialize with other Circassian friends “

Eddie Kaghol (36 years old) “ *I am part of the CBA community , I hang out there with my friends “ . While others stated that they did not have the free time to go to every occasion that the CBA holds due to their busy schedules.*

Janet Soubr (32 years old) commented that “ *Due to the expensive living circumstances in the United States, both me and husband work , so we have a busy schedule, but we try our best to attend social events. Unfortunately , we cannot attend all of them. “* Some of the interviewees were dissatisfied with the CBA's achievements, their point of view was that the CBA had failed to join all the members of the society together in one hand and did not address the linguistic , social , and cultural struggles that the community is facing especially the young generations on the other hand.

Zack Bersik was dissatisfied with the language and cultural situation among the Circassians of NJ. He commented that “*the Circassian language is not used anymore among the youth and it is replaced with English” . He stated that “the external marriages are increasing among the young people due to the openness to the American society”.* He made it clear that the “ *Circassian Culture became exclusively presented by dancing and music and that was part of the Russian agenda is to abolish the Circassian identity among Circassians*

all over the world not only in New Jersey ” He elaborated that ” the Circassian organizations role in culture and language maintenance should be more sufficient and it should be taken in a more serious manner .”

4.3 Results of Question Three

What factors have helped them to preserve their culture?

This question aims to explore why some of the Circassian cultural elements were preserved among the Circassians of New Jersey. Table (4) below presents the degree of the respondents' agreement or disagreement with the factors that helped in preserving some cultural aspects from Circassian culture. A quick glance at Table (4) shows that the statements from one till nine show high degree of agreement. While statements ten , eleven and twelve show medium degree of agreement.

The following equation was used to determine the level of agreement of students' attitudes towards learning British culture:

$$\text{Interval Width} = (\text{Maximum Point} - \text{Minimum Point}) \div \text{Number of Levels}$$

$$\text{Width} = (5-1) \div 3 = 1.33$$

- 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

Table (4): Factors Helped in Preserving the Circassian Culture

Statement		Mean	%	Level of Agreement
1	Family has a significant role in cultural preservation.	4.7	94	High
2	Home has a significant role in cultural preservation.	4.6	92.5	High
3	Motivating children by parents to learn the Circassian traditions helps to preserve the culture.	4.6	92	High
4	The pride in being a Circassian helps in preserving the culture.	4.6	91.5	High
5	The close relationships among the community members help to preserve the culture.	4.4	87.5	High
6	Community associations play a positive role in preserving the culture.	4.2	83	High
7	Learning the Circassian language is essential to maintain the Circassian identity.	4.1	81.5	High
8	The elder members of the community play a positive role in culture preservation in passing the traditions.	4.0	79.5	High
9	The democratic atmosphere in the USA gives the freedom to all Circassians of New Jersey to practice their language and traditions.	3.9	78.5	High
10	The ongoing suffering from the Diaspora encourages members of the Circassian community to preserve the culture.	3.6	71.5	Medium
11	The internal marriage among group members helps them preserve their culture.	3.2	63	Medium
12	Living in isolated Circassian environment may help in preserving both language and culture.	3.1	62	Medium

Data extracted from Table (4) show that the role of the family in preserving the culture scored 94 % among the respondents which is the highest score among all the factors that assist in maintaining the culture. It indicates that the majority of the respondents believe that the family has the most significant role in passing the culture and traditions to younger generations with the effort in preserving it. The

answers also indicated that home has a great role in preserving the culture through applying the traditions and customs among family members, so children can get acquainted with these traditions and practice them first at home, then among the community. This factor has scored the highest level of agreements by the respondents. Motivating children by parents in learning and applying cultural traditions scored (92 %) which is also an indicator that family and home are essential in preserving the culture.

Results indicated that the majority of the respondents believe that taking pride in being a Circassian plays a significant role in culture preservation. Being proud as a Circassian scored (91.1%) with a mean of (4.6). On the other hand, the role of having good relations in the community registered 87.5%. Furthermore, the positive role of the Circassian associations helped in preserving the culture scored a high level of agreement (83 %) and a mean of (4.2).

The results to statements 10, 11, 12 showed medium degree of agreement. Data of Table (4) revealed that living in an isolated environment got the least percentages among all (62 %) with mean a of (3.2). On the other side, the respondents' answers registered medium agreement about the internal marriage among group members which may help in preserving the culture. Finally the ongoing suffering from the Diaspora encourages members of the Circassian community to preserve the culture scored (71.5%).

Chapter Five

Discussion, Conclusions and Recommendations

5.0 Introduction

This chapter provides a brief summary followed by a short discussion of the findings of the three research questions. It also attempts to explain and interpret the results in the light of the reviewed literature. The chapter concludes with a summary of the findings of the study and recommendations for future research.

5.1 Discussion Related to the Findings of Question One

The first question aims at answering and exploring the domains in which the Circassians of New Jersey use English, Circassian , or Arabic.

Results related to the domains of language use confirm that the Circassians of New Jersey use the host language (English) in almost all the domains. The results reported in Table (3) showed that English is the sole language that is used among the Circassians of New Jersey in certain domains, such as schools, colleges and work. Besides the majority of the sample use English at home with parents , siblings , children, and family members with a minor usage of Circassian and Arabic. Contrastingly, Circassian is used in addressing grandparents which indicates that the existence of an elder at home plays an important role in using the ethnic language. This result goes hand in hand with

Fillmore (2000) who commented on the role of families that come from a rich oral traditions. They have historic events and stories they should share with children that will enhance the linguistic and cultural awareness. The results showed that there is a language shift towards using English language while Circassian was used in rare domains. The results are in line with Fishman's theory (1966) which describes the influence of the dominant language and culture over the minority language and culture. A gradual shift will occur when the ethnic language is not used at home and many other domains. Similarly, the results go hand in hand with Clyne & Kipp (1999) who reported that home has often been considered a crucial factor in language maintenance. They also stated that if a language is not preserved at home domain, then it cannot be maintained elsewhere.

The results also showed that Arabic is used mainly in prayers which indicate that reading or reciting from the Quran are the only situations which Arabic language is used by the Circassians of New Jersey. However, in Circassian social events, English is used on a wide scale among members of the community. At the same time, Circassian language is spoken by the elders of the community and younger generations when addressing the Circassian elders of the society.

Results of Table (3) uncovered the Circassians use of English exclusively with their bosses and colleagues. This usage has scored

(100%). These results could be ascribed to the fact that their bosses and colleagues are all native speakers of English language . Also, even if they were not native speakers , English is used as a lingua franca for all people with different origins to communicate at work. This also applies to their colleagues at work who mainly use English as the first language. This is an indicator that the Circassian language is losing ground in this domain and is on the way to language loss.

Furthermore, English scored (97.5%) in communicating with neighbors which indicates that the Circassians are not living in Circassian neighborhoods anymore. Living in American neighborhoods forces the Circassians of New Jersey to use English language as a mean of communication.

These results agreed with (Withers, 2003) Hmongs who use English in all domains. Also, the results agreed with (Al-Momani & Al- Momani 2013) who found out that the Circassians of Jordan are experiencing a process of language shift. Additionally, the results agree with (Al-Refa'i, 2013) who discovered that the Assyrians are experiencing language shift from Syriac towards Arabic.

5.2 Discussion Related to the Findings of Question Two

The second question tackled the cultural elements that the Circassians of New Jersey have preserved.

Interviews provided significant insight to the cultural elements that are preserved among the Circassian community of New Jersey. All the interviewees highly praised Adiga Xabaza as the refined approach of behaving and that it is passed naturally from grandparents to parents and then to children. Home is the only place where children are taught to behave according to the Adiga Xabaza.

The interviews showed that all the interviewees expressed high appreciation to the Circassian food and that it was enjoyed by all respondents. Food is a major element that is preserved among the Circassians of New Jersey. Similarly, music and folklore are practiced and preserved by the Circassians of New Jersey. They showed high consciousness to the variety of Circassian folklore and music. However, Circassian history was recognized by the interviewees only through the major events that happened to their ancestors. The role of the Circassian associations was praised to some extent, some of the interviewees were not satisfied with the accomplishments nor the activities that were held by the associations. As Muslims they don't

celebrate Christmas nor Easter, but as Americans they celebrate 4th of July, Thanksgiving and other national holidays .

The findings of question two agree with the results of McIntyre (2008) which investigated the cultural values maintenance among the Druze of South Australia. The results indicated that the Druze maintained some of their cultural values. In addition, the results went in line with (Chiu,2003) who stated that the Indians of Hakkas maintained their ethnic identity through food. Followed by (Glasgow,2012) who declared that the Croatians of Kansas - U.S.A have maintained some of their cultural elements such as food, greeting, and music. The results of the study went side by side with the study conducted by Octu (2010) where the Turkish groups in New York have maintained their traditions and cultural values.

In addition the results supported other local studies that were conducted in Jordan . Dweik (2000) conducted a study to investigate the language and cultural situation among the Chechens of Jordan. The study showed that the Chechens of Jordan preserved their language and culture. Furthermore, the results are similar to the findings of Alzoubi (2008) who stated that the Druze of Jordan maintained their language and culture. Al-Khatib & Al-Ali (2005) who found out that the Gypsies of Jordan preserved their culture and language . It is

worth mentioning that the previously mentioned studies in this area have similar results. Ethnic groups living in tolerant societies preserve some parts of their culture and language, but they resort to the language where they live.

5.3 Discussion Related to the Findings of Question Three

The third question explored the factors that assisted in preserving the cultural elements among the Circassian community of New Jersey. Results shown in Table (4) indicate that the Circassians of New Jersey are aware of the role of the given factors in preserving the culture.

High levels of agreement are noticed in all the factors. These factors include domestic factors such as the role of home and family, historical factors such the awareness of the Circassian history and the pride in the ethnic origin.

Furthermore, it also shows that other social factors such as the strong relationships among the members of the community accompanied by the internal marriage and the role of the Circassian associations played a role in preserving the culture. Similarly, the political factor such as the democratic atmosphere in the U.S.A provides the freedom to all Circassians of New Jersey to practice their language and traditions. The major factor that really helped in culture preservation was family along side with the impact of the home in passing on the traditions and

practicing them. The majority showed positive agreement about the motivating children to learn and practice the Circassian traditions along with learning the Circassian language. The high percentages shown in Table (4) indicate that the members of the Circassian community confirm the role of these factors in the culture preservation. The results go parallel with the findings of Kipp & Clyne (1997) who discussed the factors that enhance cultural preservation. Also, the results agree with Alzoubi (2008) who stated that internal marriage and other factors played a crucial role towards cultural preservation .

5.4 Conclusions

An overall analysis of the questionnaire, interviews and pilot questionnaire indicates that the Circassians of New Jersey are experiencing a shift from their ethnic language "Circassian" towards the majority language " English". They use English language mostly in all domains , with the exceptions of using Arabic in prayers and Circassian with elders. On the other hand, the Circassians of New Jersey were able to preserve a good amount of the cultural elements that still play an important role in their Circassian ethnic identity.

The study also concludes that:

1. The Circassians of New Jersey use English in all domains. However, Circassian is used by elders or when younger generations address Circassian elders.
2. The Circassians of New Jersey use Arabic in prayers, which indicates that Islamic rituals forced them to use the Arabic language.
3. The cultural elements that are mainly preserved were food, Circassian folklore and Circassian music .
4. Historical awareness was only concerned with major historical events that mainly reflected the suffering of their ancestors.
5. The role of the Circassian associations in New Jersey praised to some degree .
6. Home and family were the major factors that helped in maintaining some of the cultural elements, along with the feeling of pride with their ethnic identity.
7. Language shifting is not an indicator of cultural shift.

Recommendations

1. Further studies are recommended to be conducted on other Circassians in the Diaspora , such as those who live in Turkey, Lebanon , Canada and other countries that they have settled in.

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Appendix (A)

Pilot Interviews

Dear participants:

My name is Rana Pshippi . I am an MA student enrolled at the Middle East University. English Department - Jordan. I am doing a sociolinguistic research titled: **The Linguistic & Cultural Situation in a Multilingual Circassian Community In New Jersey/ U.S.A** as a requirement for obtaining my MA degree. Kindly answer the following questions. I would love to express my gratitude in advance for taking the time to answer the following questions.

1. Where did the Circassians of New Jersey come from?

2. When did the Circassians immigrate to the United States of America?

3. What were the reasons that made the Circassians choose to migrate to New Jersey?

4. Are there any Circassian schools in New Jersey? Kindly, name them.

5. Are there any Circassian associations in New Jersey? Kindly, name them.

6. Are there any Circassian clubs in New Jersey? Kindly, name them.

7. Are there any Circassian restaurants? Kindly, name them.

8. Are there any Circassian newspapers, magazines in New Jersey?

Kindly, name them.

9. Is there a Circassian radio station? Kindly, name it.

10. Is there a Circassian TV?

11. Kindly, name the major events and festivals that the Circassians celebrate.

12. Are there any Circassian musicians in New Jersey? Kindly, name them.

13. Are there any Circassian public figures? Kindly, name them.

14. What are the posts these public figures hold?

15. What kind of jobs do the Circassians of New Jersey hold?

16. What kind of businesses do the Circassians of New Jersey manage?

17. Do the Circassians of New Jersey have their own neighborhoods?

If your answer is yes. Kindly, name them.

18. Describe the social ties among the Circassians of New Jersey.

19. Are there any external marriages among the Circassians of New Jersey?

20. Which languages are used among the Circassian community?

21. What is the percentage of these external marriages?

23. Do you believe that the youths should learn about the Circassian history?

24. Do Circassians use the Circassian language in their daily life as a mean of communication ?

25. What parts of the Circassian culture do they keep and what other cultural aspects they have lost?

Respondents' demographic background:

1. What is your age? _____
2. What is your gender? _____
3. Where were you born? _____
4. What is your highest educational level? _____
5. What is your occupation? _____
6. What is your marital status? _____

Appendix (B)

Unstructured Interviews

Dear participants, these questions remark the cultural elements that are preserved among the Circassians of New Jersey.

Reseacher : Rana Pshippi

Section (1): Demographic Data

- **Gender:** Male Female
- **Age:** 10-19 20-29 30-39 40- 49 50 and above
- **Place of Birth:** New Jersey Jordan Syria Other (.....)
- **Marital Status:** Single Married Widowed Divorced
- **Occupation:** Business Education Medical field Civil service
 Handicraft field Student No occupation Other (.....)

1. What makes you Circassian?

2. In what situations, occasions do you identify yourself as Circassain?

3. What are the major Circassian values and traditions you value the most?

4. What Circassian celebrations do you celebrate?

Appendix (C)

The Sociolinguistic Questionnaire

Dear participants,

I, Rana Pshippi, an MA student in the Department of English Language and Literature at MEU in Jordan . The following questionnaire aims to provide answers to my M.A thesis titled “ **The Linguistic and Cultural Situation in A Multilingual Circassian Community in New Jersey/ U.S.A** ” . It explores the language use among the Circassians of New Jersey. In addition, it investigates the cultural elements that are preserved. Furthermore, it examines the factors that helped the Circassians of New Jersey preserve the Circassian culture. As a member of the Circassian community, you are selected to kindly answer the following questionnaire. Feel free to contact the researcher via email ranapshippi83@outlook.com for any information about the questionnaire. Thanks again for taking the time to answer the questionnaire. ***The Researcher, Rana Pshippi***

Section (1): Demographic Data

- **Gender:** Male Female
- **Age:** 10-19 20-29 30-39 40- 49 50 and above
- **Place of Birth:** New Jersey Jordan Syria Other (.....)
- **Marital Status:** Single Married Widowed Divorced
- **Occupation:** Business Education Medical field Civil service
 Handicraft field Student No occupation Other (.....)
- **Education:** High School Diploma BA MA Ph.D

Section (2) : Language Use in Different Situations

Kindly, read the following items, then put (√) in the box according to language that you use.

1. Language at Home and Family		Circassian	English	Arabic
Which language do you use				
1.	with your father?			
2.	with your mother?			
3.	with your sisters and brothers?			
4.	with grandparents?			
5.	with your spouse?			
6.	with your children?			
7.	with cousins and relatives?			
2. Language at the Mosque				
8.	when you pray?			
9.	when you communicate with the Imam?			
10.	with other worshipers?			
3. Language at Work				
11	with your boss?			
12	with your colleagues?			
4. Language at Community				
13	in Circassian social events?			
14	with the Circassian associations?			
15	with Circassian friends?			
16	with Circassian elders?			
17	with non-Circassian friends?			
18	with neighbors?			
5. Language & Emotional Expression				
19	when you express happiness?			
20	when you express anger?			

Section (3): Factors that Help Cultural Preservation

Please read the following statements and indicate to what degree you agree with them by putting

(√) in the suitable box only.

Statement	SA 5	A 4	N 3	D 2	SD 1
1. Family has a significant role in cultural preservation					
2. Home has a significant role in cultural preservation					
3. Motivating children by parents to learn the Circassian traditions helps to preserve the culture					
4. The elder members of the community play a positive role in culture preservation in passing the traditions					
5. The close relationships among the community members help to preserve the culture					
6. Living in isolated Circassian environment may help in preserving both language and culture.					
7. Learning the Circassian language is essential to maintain the Circassian identity					
8. The internal marriage among group members helps them preserve their culture					
9. Community associations play a positive role in preserving the culture					
10 . The ongoing suffering from the Diaspora encourages members of the Circassian community to preserve the culture					
11. The pride in being a Circassian helps in preserving the culture					
12. The democratic atmosphere in the USA gives the freedom to all Circassians of New Jersey to practice their language and traditions					

SA/ Strongly agree A/ Agree N/ Neutral D/ Disagree SD/ Strongly disagree

Appendix (D)

Validation Letter

Dear Professor, Supervisor , Expert,

Based on your experience , you are kindly requested to determine the form and the content validity of the main instruments that will be used in collecting data for my MA thesis titled (The Linguistic and Cultural Situation in A Multilingual Circassian Community in New Jersey/ U.S.A). The instruments are Sociolinguistics questionnaire and unstructured open ended interviews.

I really appreciate you taking the time to comment on the instruments.

1. Are the questions / items of the instruments related to the topic under investigation?

2. Will the instruments measure what they were designed to measure?

3. Are the questions /items of the instruments presented in a clear simple language?

4. Please, feel free to make further suggestions and comments.

Appendix (E)

The Map of New Jersey



Appendix (F)

Adygeh Map and Flag



Appendix (G)
Circassian Food



Haliva



Laqum



Adiga Qwaya



Ships Pasta

Appendix (H)

Circassian Traditional Clothes



Adiga Fasha



Adiga Qama



Hazer

Appendix (I)

Circassian Musical Instruments



Appendix (J)
Panel of Experts

Pro. Bader Dweik	Professor of Sociolinguistics	Middle East University- Jordan
Dr. Ibrahim Abo Shihab	Assistant Prof. Applied Linguistics, Department of English Language, Literature and Translation	Al-Zaytonah University- Jordan
Dr. Majed Abd Al-Latif	Assistant Prof. Applied Linguistics , Department of English Language and Literature	Middle East University- Jordan

Appendix (K)

Permission Letter



كلية الآداب والعلوم
Faculty of Arts & Sciences

الرقم: ك أ ع / خ / 1 /
التاريخ: 2014/12/27

الى من يهمه الامر

تحية طيبة وبعد ،

أرجو التكرم بالعمل على تسهيل مهمة طالبة رانا محمد موسى عمر /ماجستير لغة إنجليزية وآدابها والذي يشرف عليها الأستاذ الدكتور بدر الدويك، لتطبيق الأداة المعدة للبحث الذي سيتم تطبيقه على الأقلية العرقية شركسية في نيو جيرسي / الولايات المتحدة الأمريكية بعنوان (الوضع اللغوي و الثقافي لدى مجتمع شركسي متعدد اللغات في نيو جيرسي / الولايات المتحدة الأمريكية) .

وتفضلوا بقبول فائق الاحترام والتقدير

عميد كلية الآداب والعلوم



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Appendix (L)

Circassian Alphabet

А 1	Б 2	В 3	Г 4	Гъ 5	Д 6	ДЖ 7
ДЗ 8	Е 9	Ж 10	Жъ 11	Жь 12	З 13	И 14
Й 15	К 16	Къ 17	КІ 18	Л 19	Лъ 20	ЛІ 21
М 22	Н 23	О 24	П 25	ПІ 26	Р 27	С 28
Т 29	ТІ 30	У 31	Ф 32	Х 33	Хъ 34	Хь 35
Ц 36	ЦІ 37	Ч 38	Чъ 39	ЧІ 40	Ш 41	Шъ 42
ШІ 43	Щ 44	Ы 45	Э 46	Ю 47	Я 48	І 49