

**Factors Determining the Linguistic and Cultural  
Outcomes of Language Contact among Two  
Caucasian Ethnic Communities in Jordan:  
A Comparative Sociolinguistic Study**

العوامل التي تحدد النتائج اللغوية والثقافية للتماس اللغوي بين  
مجموعتين عرقيتين قوقازيتين في الأردن:  
دراسة مقارنة لغوية اجتماعية

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**A Thesis Submitted in Partial Fulfillment of the Requirements  
for the Master of Arts Degree in English Language**

**Department of English Language and Literature  
Faculty of Arts and Sciences  
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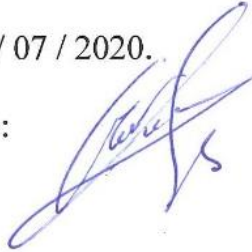
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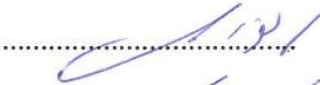
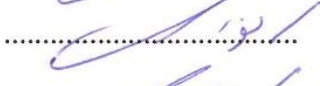

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## Examination Committee Decision

This thesis titled “Factors Determining the Linguistic and Cultural Outcomes among Two Caucasian Ethnic Communities in Amman, Jordan” was successfully defended and approved on the: 21/06/2020

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## **Dedication**

With great pleasure, I would love to dedicate my thesis to my precious daughter Kenda Abu Shanab and to my beloved wife Reem Mohammad for their endless support and patience and for bearing my absence while working on my thesis. I dedicate my work to my mother Raja Zeidan and my father Haroun Abu Shanab who had supported me through my whole life. I would like also to dedicate it to my beloved brothers and sisters.

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Contact among Two Caucasian Ethnic Communities in Jordan: A  
Comparative Sociolinguistic Study**

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**Supervised by:**

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**Abstract**

This study aims to investigate the linguistic outcomes of language contact among the Circassian and Chechen of Jordan with relation to Arabic and to explore their cultural outcomes of culture contact with relation to Arabic. It also aims to describe the factors that determine the outcomes of language and culture contact among them and Arabic.

To achieve the goals of the study, the researcher collected data by means of three instruments; the community profile technique, interviews, and a sociolinguistic questionnaire. The researcher selected a sample of 50 Circassian and Chechen respondents who were selected purposively through the ‘snowball’ strategy, in addition to five Circassians and four Chechens interviewee.

An overall analysis of the sociolinguistic questionnaire, interviews and pilot questionnaire indicate that the linguistic outcomes of Circassians and Chechens of Amman, Jordan are as follows: Chechens are highly committed to their mother tongue language more than Circassians as they are experiencing a noticeable gradual shift in their ethnic language towards Arabic. In addition, Circassians and Chechens borrowed many words from Arabic. They switch from their ethnic language to Arabic because of the clarity that Arabic language has. Moreover, while Circassians and Chechens face similar phonological interference, Circassians only faced grammatical interferences. Both ethnic minorities use their mother tongue languages informally and orally.

The study concluded that there are similarities and differences between Circassians' and Chechens' cultural outcomes represented by their awareness about their traditional cuisines. They share similar awareness of behavior about their folklore as well.

However, there is a noticeable bicultural behavior of Circassians and Chechens. Nonetheless, both ethnic groups preserved their refined traditional ethics, both of them have avoided, neglected and deviated from some of their traditional marriage habits. In addition, they are aware of their ancestor's history. The study revealed also that Circassians have a slight lean towards the external marriage more than Chechens

Finally, the study showed that the close relationships among members of both ethnic communities along with roles of home and family were the major factors that determine the linguistic and cultural outcomes. Moreover, there are fundamental factors which determine the linguistic outcomes such as lack of educational institutes that teach Chechen and Circassian languages.

**Keywords: Linguistic outcome, Cultural outcome, Language contact.**

## العوامل التي تحدد النتائج اللغوية والثقافية للتماس اللغوي بين مجموعتين عرقيتين قوقازيتين في الأردن: دراسة مقارنة لغوية اجتماعية

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### الملخص

هدفت هذه الدراسة إلى معرفة النتائج اللغوية للتماس اللغوي بين الشركس والشيشان في الأردن وبين العربية ، ويكمن الهدف من هذه الدراسة أيضاً الى تقصي النتائج الثقافية للتماس الثقافي بينهما في الأردن وبما يتعلق بالعربية. بالإضافة إلى وصف العوامل التي تحدد نتائج التماس اللغوي والثقافي بين اللغتين الشركسية والشيشانية وبين اللغة والثقافة العربية.

ولتحقيق أهداف هذه الدراسة قام الباحث باستخدام ثلاثة أدوات بغية جمع المعلومات المطلوبة والتي تتمثل في : بناء صورة جانبية لمجتمع الدراسة والمقابلات والأستبيان الاجتماعي اللغوي. قام الباحث باختيار عينة تتكون من خمسين مشاركاً من الشركس والشيشان للإجابة عن الأسئلة الواردة في الإستبانة . بالإضافة إلى خمسة من الشركس وأربعة من الشيشان بغية مقابلتهم.

تشير نتائج الإستبيان الاجتماعي اللغوي والمقابلات و الإستبيان التجريبي إلى أن نتائج التماس اللغوي للشركس والشيشان في عمان ، الأردن تتلخص في ما يلي: يتمسك الشيشان بشدة بلغتهم العرقية أكثر من الشركس حيث أن الشركس يواجهون تحول تدريجي ملحوظ من لغتهم العرقية نحو العربية. بالإضافة إلى ذلك ، يقوم الشركس والشيشان باستعارة العديد من الكلمات العربية وإدخالها الى لغاتهم العرقية. ويقوم الشيشان بتغيير اللغة المستخدمة اثناء الكلام من لغتهم العرقية إلى العربية بسبب الوضوح الذي تمتاز به اللغة العربية. علاوة على ذلك ، يواجه الشركس والشيشان تداخلات صوتية اثناء الكلام بسبب الاختلاف بين هذه اللغات واللغة العربية. بينما يواجه الشركس فقط تداخلات على المستوى النحوي. وتشير النتائج ايضا بأن هذه الاقليات العرقية تستخدم لغتها الأم في المواقف غير الرسمية على مستوى المنزل وبصورة شفوية فقط.

وخلصت الدراسة إلى أن هناك أوجه تشابه واختلاف بين النتائج الثقافية للشركس والشيشان والتي تتمثل في وعيهم بالأطباق التقليدية للمطبخ الشركسي والشيشاني وأيضاً يشتركون بنفس الوعي حول السلوك المتعلق بالفولكلور الخاص بهم.

وأيضاً اشارت الدراسة الى وجود سلوك ملحوظ حول ثنائية الثقافة للشركس والشيشان. وحافظت كلتا المجموعتين العرقيتين على مجموعة الأخلاق التقليدية الخاصة بهم، وتجنب كلاهما بعض عادات الزواج التقليدية حيث تم تجاهل بعضاً منها وانحرفوا عن الآخر منها. بالإضافة إلى ذلك، فهم على دراية تامة بتاريخ أسلافهم. وكشفت الدراسة أيضاً أن الشركس يميلون نحو الزواج الخارجي أكثر من الشيشان.

وأشارت الدراسة الى العوامل الرئيسية التي تحدد النتائج اللغوية والثقافية وهي العلاقات الوثيقة بين أفراد المجتمع العرقي جنباً إلى جنب وأهمية الدور الذي يلعبه المنزل والاسرة. وأشارت الدراسة أن هنالك عوامل أساسية أخرى تحدد النتائج اللغوية مثل نقص المعاهد التعليمية التي تدرس هذه اللغات العرقية.

**الكلمات المفتاحية: الناتج اللغوي، الناتج الثقافي، التماس اللغوي.**

# CHAPTER ONE

## Introduction

### 1.0 Introduction

This chapter describes the background of the study, the statement of the problem, objectives and questions of the study, its significance, its limitations, limits and definitions of the terms.

### 1.1 Background of the Study

Immigration is the international involuntary or voluntary movement of people into a another country of which they are not natives or where they do not hold a citizenship in order to settle or reside there, particularly as permanent residents or naturalized citizens, or to take up employment as migrant workers or temporarily as a foreign worker. There are several common reasons of involuntary immigration such as political (e.g. wars, conquest and colonial political), and natural disasters such as famine and draught. The reasons behind the voluntary immigration could be religious (e.g. large populations moved from India to Pakistan and vice versa, depending on their religious beliefs). Throughout history, a variety of cases among ethnic group immigration in the Middle East took place such as the Chechen, Armenian, Circassian, Assyrians, Persian and Indians.

Several resources have reported the involuntary movement of ethnic minorities to Jordan such as Chechen, and Circassian. Inevitably, they brought with them their own language to the host country. As minority, some immigrants do their best to maintain their language and

to keep it alive by using that language within their community. On the other hand, other immigrants neglect their own mother tongue and adopt the new host language. As a result, there is possible linguistic outcome of prolonged contact of ethnic groups such as borrowing, code switching, bilingualism, multilingualism, language shift or language maintenance. According to Fishman (1989) who discusses three resolutions that can be considered the outcome of languages in contact. He points out that some of the immigrant languages dominate the situation and defeat the host language. The second resolution refers to the situation where the immigrant language is defeated by the host language. The third resolution and the final possibility involves a situation where the ethnic immigrant language is used side by side with the host language.

## **1.2 Statement of the Problem.**

Circassians and Chechens immigrated to Jordan and were hosted under similar circumstances though both minorities were settled in different geographic spots in Jordan. Both Circassians and Chechens have different languages but have many cultural similarities. Therefore, the researcher decided to investigate the Circassians and Chechens experience and to compare the linguistic and cultural outcome of the language contact between these immigrated languages and the host language which is Arabic along with the factors that determine these outcomes.



### **1.3 Objectives**

This study aims to:

1. Investigate the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic.
2. Explore the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabs.
3. Describe the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture.

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

1. What are the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic?
2. What are the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabs?
3. What are the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture?

## **1.5 Significance of the Study**

Although many studies were conducted on ethnic groups and the language situation in the Middle East and Jordan by scholars such as Al-Khatib (2010), Kitaneh (2009), and Dweik & Nofal (2014), there is a shortage of research concerning the language situation in Jordan as most of the previous studies dealt with the ethnic minorities using a questionnaire design only where a questionnaire was the main instrument of investigation. The study will use a combined method of qualitative and quantitative approaches and will investigate it comparatively. This study may generally clarify the difference between the two ethnic groups in terms of cultural and linguistic experience and enrich the sociolinguistic studies in Jordan. The study may also benefit students, researchers and members of ethnic communities elsewhere who are interested in enriching their knowledge about their inherited language and culture.

## **1.6 limits**

This study was conducted in Jordan during the academic year of 2019/2020.

## **1.7 Limitations**

The researcher acknowledges two limitations regarding the present study. The first limitation concerns the nature of the study which may not include all members of these communities' due to time limitation, therefore it is limited to the sample and instruments in the study. The second limitation concerns the time of conducting the interviews which were conducted during the Covid-19 lockdown in Jordan so researcher couldn't reach all interviewees and majority of the interviews were conducted via phone. Some of the calls

were done through direct phone calls, while others were done using online telecommunication applications. The quality of the direct phone calls varied according to the strength of signal at either the researcher's place or the interviewees'.

## **1.8 Definition of Terms**

**Language contact:** According to Thomson (2001) language contact simply refers to the use of more than one language in the same place and at the same time. Operational definition of language contact is the phenomenon by which immigrated Chechens and Circassia's interact with the speakers of Jordan including its different dialects.

**Culture:** Theoretically, Matsumoto (1996) defines culture as the set of attitudes, values, beliefs, and behaviors shared by a group of people. Operational definition is that culture refers to all features that reflect the life of the Chechens and Circassians of Amman, Jordan as an ethnic group such as folklore, traditions, food, social events, arts, and music.

**Biculturalism:** According to Cabassa (2003) individuals are considered bicultural if they speak both the language of their heritage cultural context and the language of their receiving cultural context, have friends from both cultural backgrounds, and watch television programs and read magazines from both cultural contexts. Operational definition is the Chechens and Circassians preservation of their culture along with the usage of the Jordanian one.

**Linguistic outcomes:** the researcher defines linguistic outcomes as the results generated of the contact between the Chechen and Circassian languages along with Arabic language

such as borrowing, code switching, language interference, language loyalty, language maintenance, language shift, language choice and language use.

**Circassians of Jordan:** The Circassians of Jordan are Sunni Muslims who arrived first to Jordan from Caucasus region which is located south of Russia between 1860's and 1970's. Authors and scholars have mentioned several reasons for their involuntary migration to Jordan. Quandoor (1994) believes that Circassians had followed the faith rather than become subjects of the Christian Tzar. Nyrop (1980) believes that they were brought to Jordan during the Ottoman times in order to provide a loyal group to the Sultan in the territory. Meanwhile Murad reported that the Caucasians were forced to leave their country as a result of Tzar's Russian occupation wars which started in 1722 and lasted until 1917.

According to Haghandoqa (1985) the first group of Circassian immigrants arrived to Amman in 1868 representing the *Shapsugh* tribe. Members of this tribe lived and settled inside the Roman Amphitheater in the Citadel of Amman for a long time and in many caves adjoining the Amman stream. Moreover, he mentioned that the second group of immigrants arrived to Amman in 1900 via Damascus. They settled and lived in what is now called "*Hay al-muhajereen*". The immigrants of this group settled in Amman, *Wadi Asseer*, *Sweileh*, *Jarash* and *Na'our*. The population of Circassians in Amman at that time according to Ramadan (1983) did not exceed 5000 represented by Qabarday, Abzakh and Bazadough tribes.

The Circassians today fill very high positions in the government and security forces. They have built many mosques, established several clubs of their own and founded their own charitable societies. Haghandoqa (1985) said that they are recognized as an example for the

good citizen who is well aware of his duties and responsibilities. The Circassians did not isolate or consider themselves as strangers in the country but were assimilated in the existing society, most sincerely and honorably.

**Chechens of Jordan:** According to Murad (1994), the name 'Chechen' is derived from the village 'Chechen' on the *Arguni* River. In addition, he reports that the Chechen autonomous region had a population of 1million and an area of 19,300 km bordered in the northeast, east, and south east upon *Daghestan*; in the west upon *Ingusehetia*; in the north west upon *Kabardino-Balkaria*; in the south upon the main Caucasian range and Georgia. Different sources report different reasons for the immigration. Murad (1994) mentions that the Chechens were forced to leave their country due to the war with the Russians Tsar's which started in 1722 and lasted until 1917 and due to the Russians occupation of their land. The Chechens were forced to leave their country to the Ottoman Empire. The first involuntary migration took place in 1865 when around 50,000 Chechens migrated to Turkey, Syria and the Golan Heights. The second involuntary migration happened in 1877 after their revolt against the Russians. The third involuntary migration occurred in 1901 and this time they took refuge in Jordan. The pioneer immigrants settled and lived in *Zarka* in 1902, and later on another group settled in the village of Sweileh in 1905. Moreover, a new group established the village of *Al-Sukna* near *Zarka*. Abu Jaber (1989) mentions that the Ottoman empire felt as Muslims and as a State that they had a moral obligation to assist these immigrants who had fought valiantly for Islam and the Empire. Abu Jaber argues that they could not settle in Turkey due to the animosity shown by Turkish villagers in Anatolia towards the new comers. Instead, the Ottomans facilitated their settlement in other areas of the empire and due to the fact that the refugees were farmers who needed land for their

livelihood, the Ottomans encouraged them and facilitated their settlement in Syria and Jordan to practice agriculture.

**Jordan:** officially the Hashemite Kingdom of Jordan is an Arab country in Western Asia, on the East Bank of the Jordan River. Jordan is bordered by Saudi Arabia to the south and the east, Iraq to the north-east, Syria to the north and Israel and the Palestinian West Bank to the west. The Dead Sea is located along its western borders and the country has a 26-kilometre (16 miles) coastline on the Red Sea in its extreme south-west. Jordan is strategically located at the crossroads of Asia, Africa and Europe. The capital, Amman, is Jordan's most populous city as well as the country's economic, political and cultural center.

**Borrowing:** Thomason & Kaufman (1988) state that borrowing is a general term for all kinds of transfer or copying processes, whether due to native speakers adopting elements from other languages into the recipient language, or whether they result from non-native speakers imposing properties of their native language onto a recipient language. In addition, it refers to the incorporation of foreign elements into the speakers' native language. Operationally, Borrowing is when Chechens and Circassians borrowed and adapted lexical words into their mother tongue language.

**Code switching:** Romaine (1992) defined code switching as “the use of more than one language, variety, or style by a speaker within an utterance or discourse, or between different interlocutors or situations” (p.110). Operationally, Code switching is when Chechens and Circassians switch from their mother tongue language to Arabic and vice versa during a conversation.

**Language loyalty:** According to Weinreich (1974), language loyalty is a principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist change in their language". (p.99). However, operationally, it refers to the intentional or unintentional act of Chechens and Circassians in resisting the change in their mother tongue language.

**Language shift:** According to Winford (2003) language shift is a partial or total abandonment of a group's native language in a favor of another language. However, operationally, it is the possibility of replacing Chechens and Circassians for their mother tongue language intentionally or unintentionally by Arabic.

**Language choice:** Bentahila (1983) defines language choice as "the ability of any speaker of any language has and enables him/her to choose the appropriate language for any particular purpose". The operational definition used in this study is the language that Chechens and Circassians of Amman, Jordan choose to use in certain situations, certain conversations or dialects for several purposes.

## **CHAPTER TWO**

### **Literature Review**

#### **2.0. Introduction**

In this chapter, the researcher presents the theoretical literature that summarizes part of what researchers theorized about language and cultural contact. While empirical literature summarizes some of what researchers examined in their research about similar topics. The researcher mentions theoretical literature related to language contact, language situation, linguistic outcomes of languages in contact and the outcome of cultures in contact among ethnic minorities and the host culture. The empirical studies introduce research that is relevant to theoretical literature and goals of the study.

#### **2.1 Review of Theoretical Literature Related to Languages in Contact and Language Situation**

The past two decades have witnessed a major leap in the study of structural aspects of language contact. The understanding of contact-induced change has substantially deepened, regarding both contact in the distant past and change now in progress. Therefore, the researcher decided to refer to many researchers who have discussed the concept of language contact such as Thomason 2001, Winford 2003, Fishman 1989, Coulmas 1998, and Weinreich (1974). According to Thomason (2001), language contact is the use of more than one language in the same place and at the same time. This usage would lead to change



in language in terms that one language may influence the other. Once a new language is learned, it becomes available as part of a speaker's stylistic repertoire. Moreover, Thomason (2001) identifies three main types of language contact situations: 1. Language maintenance which involves situations that the speaker sticks and maintains his/her first language from time to time; 2. Language shift applies to borrowing of situations and linguistic interference; 3. Language creation includes the creation and production of another new language, which is different from the languages used in the contact, for example: Creoles and Pidgins. (p.11-12).

Thomson and Kaufman (1988) distinguish two types of language contact situations: language maintenance and language shift. In addition, they present a model of contact-induced which is a model that aims to focus on the interaction between language-internal factors such as the internal knowledge of Universal Grammar that determine the space of languages the speakers can acquire, and language external factors such the linguistic experience in the environment which determines what language speakers acquire. According to their model in a time of language contact, they found that language external factors are capable of dominating the language internal ones.

Winford (2003) suggests various linguistic outcomes of languages in contact. These various results are fruit of different social situations. These outcomes of languages in contact can only be understood through understanding the contact situation that leads to change in speaker's language. These different outcomes of languages in contact include language shift, language maintenance, and language creation.

Fishman (1989) discusses three resolutions that can be considered the outcome of languages in contact. He points out that some of the immigrant languages dominate the situation and defeat the host language. The second resolution presents the situation when the immigrant language is defeated by the host language. The third resolution and the final possibility involves a situation where the ethnic immigrant language is used side by side with the host language.

Coulmas (1998) points out that in all parts of the world, there are an increasing tendency among members of ethnolinguistic minorities who bring up their children in a host language different from their own mother tongue that leads to abandoning their ethnic languages. These changes in language use might lead to the disappearance of the minority's mother tongue language by the replaced one which can't be reversed. In addition, Coulmas (1998) states that the process of language displacement happens when ethnolinguistic communities with minority status become bilingual speakers via preserving their own language and attain language of a dominant group with less usage of the old language with intra-ethnic communication. The change of members' language behavior of an ethnolinguistic minority of this kind qualifies to disturb the fragility of a status quo. This unstable language situation of bilingual speakers may finally develop into monolingual ones in the new language. Eventually the process of language replacement takes at least three generations. This is not a one-way direction in language situation development, but in the course of time, successive phases with different characteristics could modify the process before a language becomes extinct.

Weinreich (1974) points out that when two languages are in contact, the notion of bilingualism arise causing different contact-induced outcomes such as language interference and bilingual individuals. He believes that language change is affected by extra-linguistic factors like geographic areas, indigenouness, cultural and ethnic groups, race, sex, religion, age, social status, and rural vs. urban population.

This leads us to Ferguson's concept of language situation. Ferguson (1996) defines "language situation" as an aggregate of language varieties ...and their patterns of acquisition, use and modalities by and among various linguistic communities within a particular geographical region, whether national ...subnational ...and supranational. (p.17).

In addition, Ferguson (1971) explains language situation as the total configuration of language usage at a given time or place... includes information such as the number and types of languages spoken in the area under what circumstances, the beliefs and the attitudes regarding language held by the people of the society (p.157). This definition draws a great emphasis on the following aspects of language use:

- a) The number of languages spoken in a certain community, b) The number of users of the language(s) in question, c) The domains of use of each language, and d) The attitudes towards each language.

## **2.2 Review of Theoretical Literature Related to the Linguistic Outcomes of Languages in Contact**

Much research describes the linguistic outcomes of languages in contact such as research related to borrowing, code switching, language interference, language loyalty, language maintenance, language shift, language choice and language use.

Therefore, the researcher decided to divide the theoretical literature related to the linguistic outcome of languages in contact into three subdivisions. The first sub-division is theoretical literature related to borrowing, code switching and language interference. The second sub-division is related to language loyalty, language maintenance and language shift. The third sub-division is relevant to language choice and language use.

### **2.2.1 Borrowing, Code Switching and Language Interference**

Torokhova & Litvinova (2018) define lexical borrowing as words transference from one language to another that leads to adaptation of foreign or loan vocabulary to the target language structure. This vocabulary being introduced into a new linguistic environment adjusts itself to the phonetic, morphological and grammatical structure of the target language. Similarly, Haugen (1972) explains lexical borrowings as a phonemic copying of a foreign pattern.

Van Coetsem (1995) states that A bilingual speaker is linguistically dominant in the language which he is most proficient in and most fluent (which is not necessarily his first or mother tongue language). In addition, Van Coetsem (1988) points out that borrowing is

mostly lexical, due to the fact that certain domains or components of linguistic structure are more stable and resistant to change than others. For instance, phonology and grammar (and to some extent semantics) are more stable, while vocabulary is less stable, and the reason why speakers preserve the more stable components of the language in which they are more proficient. Moreover, Van Coetsem (1988) argues that there are two major mechanisms in borrowing process, which are imitation and adaptation. Imitation mechanism comes before adaptation, explains that imitation is the primary mechanism in borrowing that produces a deviation from the recipient language which is only an approximation to the source or donor language item. On the other hand, Adaptation of a borrowed item, is an adjustment mechanism to the native recipient language which does not modify that language. In some cases, if there is close imitation of a source language feature in borrowing, it may lead to a deviation from the recipient language style.

Sankoff (2001) points out that borrowing occurs most extensively by minority language speakers that borrow from the dominant language which has the wider communication into the minority language. On the other hand, one can easily identify words that have become accepted within majority language communities that obtained from language shift by different immigrant groups and would thus clearly fall under the definition of “Interference”.

Grosjean and Miller (1994), conclude that “When bilingual speakers insert a word or phrase from the guest language into the base language, the switch usually involves a total change, not only at the lexical but also at the phonetic level” (p.205).

Myers-Scotton (1992, 1993) argues that not all established borrowings actually occur due to the perceived absence of an equivalent term in the recipient language culture. Similarly, Haugen (1953) comments that “borrowing always goes beyond the actual ‘needs’ of language” (p. 373).

Myers-Scotton (1993) differentiates between what she calls cultural borrowings and core borrowings. Cultural borrowings are those lexical items that are new to the recipient language culture. Core borrowings, on the other hand, refer to those lexical forms that have “viable” equivalents in the recipient language, and hence, do not really meet any lexical need in the base language. Adds that speakers in multilingual communities switch codes according to a certain personal and social conditions of the communication they are involved in. In addition, Myers-Scotton (1993) presents four reasons for CS. First reasons, the speaker may switch to fill a gap in the first or second language or due to the lack of competence or knowledge in one language. Second reason, users refer to CS to exclude some listeners from their conversation by switching for the language that listeners do not understand or to include persons to the conversation to clarify something for them. Third reason, CS is used as a stylistic device to introduce a specific idea in more or less formal setting than what had been under discussion. Lastly, CS can be used to impress others by showing the diversity of languages they have.

Wardhaugh (2010) defines codes as the particular dialect or language speaker chooses to use on any given situation and the communication system used between two or more parties. He asserts that “most speakers command several varieties of any language they

speak, and bilingualism, even multilingualism, is the norm for many people throughout the world rather than unilingualism” (p.98).

Gardner-Chloros (1991) emphasizes that switching can occur not only between languages but also dialects of the same language. Moreover, Mugo & Ongo’nd (2017) draw the attention to the notion that Code Switching is a practice established by bilingual and multilingual speakers that is used not only as a conversational tool, but also as a way of establishing, maintaining and delineating ethnic boundaries and identities.

The process of alternation between languages is called code switching which is defined by scholars such as Myers-Scotton (1993), Grosjean (1982, 1995) & Clyne (2000), as an alternation process between two languages within a single discourse, sentence, or constituent, in addition to shift completely from one language to another for a word, a phrase, and a sentence. This switch is not only between languages; it is also applicable between dialects of the same language.

Coulmas (1998) summarizes the motivations for code switching which distinguish it from other language contact phenomena: Accordingly, he briefly suggests and discusses four major topical subdivisions of this field:

- (1) The speaker adds a dimension to the aspect of language use that relates to everyday social practices either through the individual lexical choices made or through the way in which code switching is patterned.
- (2) speaker does code switching to function as a discourse marker (e.g., signaling a change in topic, providing emphasis).

- (3) speaker lexicalizes semantic/pragmatic feature bundles from the embedded language (contributing language) which better convey the speaker's intentions than related lexemes from the matrix language (base language).
- (4) Speaker lexicalizes semantic/pragmatic feature bundles found only in the embedded language (base language) which has no equivalence in the base language.

Moreover, Coulmas (1998), states that in many of the world's bilingual communities, fluent bilinguals sometimes engage in code-switching by producing discourses which include morphemes from two or more of the varieties in their linguistic repertoire. Added that Speakers engaged in CS are proficient bilinguals if they have the ability to produce well-formed constituents in their dialects of either language involved in their conversation; that is, they can consistently produce grammatical frames according to the norms of their dialects.

Baker (2006) has proposed main purposes of CS, which are nearly relevant to bilinguals' interactions. He mentioned that CS can be used to clarify a specific idea or point, to fill a gap in the mother tongue or in the embedded language, to illustrate cultural words that may have no equivalent in one of the two languages, to express solidarity or identity between groups, to make jokes, to attract attention, to reduce tension and request. Finally, he believes that CS appears in bilingual situations according to the topics. CS has many different functions which are governed by the topic, participants, context and setting.

Mackey (1962) and Wei (2002) state that the usage of language by bilinguals involves factors such as degree (the level of language proficiency that an individual has), function (for what an individual uses his languages, the roles his languages played in his total style



of behavior), alternation (the case when speaker switch from one language to another due to specific conditions) and interference (how well the bilingual keeps his languages apart, the extent to which he merge them, how one of his languages influences the use of another).

Dulay et al (1982) define interference as the automatic transfer process of the surface structure of the first language onto the surface of the target language due to habit. In addition, Lott (1983) defines interference as “errors in the learner’s use of the foreign language that can be traced back to the mother tongue”. (p. 256). furthermore, (Berthold, Mangubhai & Batorowicz, 1997) define Interference as the transference of elements of one language to another one at different levels, specifically phonological, grammatical, lexical and orthographical (Orthographic interference is the spelling of one language influencing that of another).

Weinreich (1953) defines language interference as “those instances of deviation from the norms of other language which occur in the speech of the bilingual as a result of the familiarity of more than one language”. (p.1). Similarly, Grosjean (1982) indicates that interference is the involuntary influence of one language on another that happens unconsciously. Thus, interference is not an intentional influence. It happens involuntarily.

Ellis (1997) refers to interference as transfer. He argues that transfer is controlled and connected by the learners’ perceptions about what is transferable and by their stage of development in second language learning. In learning a target language, learners establish their own temporary rules with the use of their own first language knowledge, but only when they believe that it will help them in the learning process or when they have become sufficiently proficient in the second language for transfer to be possible.

Berthold et al, (1997) define phonological interference as influence the accent of first language by the second language through the modification of stress, rhyme, intonation and speech sounds. In addition, When the first language influences the second in terms of word order, use of pronouns and determiners, tense and mood and so on, we are talking about grammatical interference.

### **2.2.2 Language Loyalty, Language Maintenance and Language Shift**

Spolsky (1998) states that language loyalty is “the ability of speakers of a language to stand up to the pressure of more powerful languages”. (p.55), in addition he shed the light on the factors that determine language loyalty which can be a result of internal or external factors. The internal factors can be summarized through the speakers’ awareness of their language importance as social identity and significant identifying features in addition to believe that, their language is the best way for preserving and expressing their own traditions. While some of the external factors is the intentional isolation of the outside society for those minorities which their easy access to social mobility is obstructed which make them an isolated and close community using their own language.

Moreover, Weinreich (1974) drew the attention to the notion of language loyalty which he defines as “a principle in the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist change in their language”. (p.99). He suggests also, that some ethnic minorities keep attached to their mother tongue because it is a symbol of group solidity and explains further that this attachment is resulted by the extensive emotional involvement of the speakers with the language during the period of its acquisition in childhood.

Ferguson and Heath (1981) define language maintenance as "the preservation of the use of a language by a speech community under conditions where there is a possibility of shift to another language" (p. 530). On the other hand, they define language shift as "the change in regular use or mother tongue status of one language to another in a speech community" (p.530).

Clyne (2001) claims that home is a major factor for maintaining the heritage language. He even gives the role of grandparents a superior position to that of parents as he states "grandparents rather than parents play an increasing role in the intergenerational language maintenance" (p. 367). In addition, Clyne (1982) highlights the role of grandparents in mother tongue maintenance. He expressed the opinion that in this aspect the extended family play a greater role in preserving mother tongue language than the nuclear family. He explains that the home's domain and particularly communicating with older relatives who do not master the national or dominant language is one of the situations that encourage who speaks to older relatives to avoid the usage of the community language, especially within the extended family.

Jendra (2010) suggests that, there are four factors which determine the language maintenance:

1. larger numbers of speakers, the group with additional speakers has better chance to preserve their language.
2. concentration of living, if the minority group chose to live together in one place, this inevitably will make them preserve their language.

3. identity and pride of culture, the minority language inevitably will be maintained if their speakers believe that it is a symbol of their identity, and if they are proud of their language.

4. better economic condition. Immigrants with a great economic condition perhaps accept the idea that their fortune is made because of the use of their language.

Fishman (1991) describes the role of many institutions in language maintenance within a multilingual community, such as language schools, libraries, print and broadcast media, religious congregations, social clubs and ethnic restaurants and shops. He praised the role of the family or specifically home domain in maintaining or losing their ethnic language. In order to maintain the minority language, it needs to be passed on and acquired by each sequential generation due to the fact that language is not only connected to communication with family but to cultural identity as well, it is often parents who decide to teach their mother tongue to their children.

Moreover, Fishman (1966) defines both language shift and language maintenance as related topics to the issue of language change and language stability. He suggests that there are many factors that may determine the preservation or the loss of a language of any group of minorities. These factors are social, cultural and psychological. In addition, Fishman highlights three central sub-topics to be examined whenever language maintenance and language shift is investigated. "These are: 1. The habitual use at more than one point in time or space under conditions of intergroup control. 2. Psychological, social or cultural process related to stability or change in habitual language use under conditions of intergroup contact. 3. Behavior towards language in contact settings". (p.424)

Weinreich (1974) asserts that when studying language maintenance and shift, it is necessary to detect external pressures which influence the choice of language, determine how well a minority language is going to be learned at the community and define the influence of the majority group on the minority language preservation.

Ferguson (1981) defines language shift as "the change in regular use or mother-tongue status of one language to another in a speech community." (p.530). In addition, Weinreich (1974) defines language shift as "the change away from the habitual use of one language to that of another" (p.106). Moreover, he suggests that the shift in language use is an evidence of the dominance of one language over another. This dominance is due to the usefulness of the language in communication, the development of an emotional involvement in the language, the function of language in social advances and literary and cultural value that the language exerts.

Holmes (1992) suggests three phases to language extinction as its speakers shift progressively to the other language; (1) migrants are almost monolingual in their native language, (2) their children are bilingual, and (3) their grandchildren are often monolingual in the language of the host and dominant language.

Tsitsipis (2009) defines language shift as the replacement of one or more languages in community's repertoire by language which is socially more powerful, explains that this outcome is determined by external forces such as regional, national and global conditions as well as locally determined agencies in addition to socio-historical conditions. On the other hand, Fishman (1972) defines language shift through summarizing the stages of this process which takes place when the younger members of the minority speech community

no longer speak and use the language of their parents, but instead speak the dominant majority language. The language of the parents is therefore not passed on to the next generation.

Holmes (2001) argues that intermarriage highly leads to language shift; similarly, when people seek to improve their economic situation in another place, they adopt and use the host language, at the same time their negative attitude towards their ethnic language will inevitably speed up the process of language shift. Moreover, when a host language is used in most of the domains, immigrants are forced to adopt that language. Add to this, the demographic factors that play a role in language shift. Finally, he drew the attention to the situation when people live in urban places, they adopt and use the host language there, but when they live in their ethnic communities isolating themselves from the majority, they may maintain their ethnic language.

### **2.2.3 Language Choice and Language Use**

Dunlap, (1995), states that the terms of language shift and maintenance refer to a choice made by a society as to which language they will use for certain functions. This language choice may lead to the vanish of a certain language, leaving no speakers of that language, or death of that language in a specific community only. If this shift does not happen, or if it occurs only in certain domains of a society, then some degree of language maintenance occurs.

Piller (2004) believes that in multilingual society, the superior language is the language spoken by the large community members than those spoken by the minority. The

community language is spoken by the majority and has a wider social function. Therefore, using the community language provides speakers with more benefits that could be influential on their language choice because it helps expanding their social network. Managan (2004) shares a relevant belief related to language choice as Piller. He states that the choice of a dominant language will provide people with prestige and the chance to socialize more with other people, the thing that leads to a possibility of expanding the social network and gaining more economic success.

Ferrer and Sankoff (2004) find out that the dominant language influences the language choice of a speaker. Therefore, most bilinguals and multilinguals may choose a dominant language as a way of communication because it serves them with greater advantages, economic benefits, social networks expansion and greater opportunities. The wider acceptance and functions of the dominant language is the motive behind choosing that language.

Furthermore, David (2006) highlights the factors that determine the language choice such as social status, gender, educational attainment, ethnicity, age, occupation, rural and urban origin, speakers, topic, place, media and formality of the situation. These findings are supported by Coulmas (1997). According to Coulmas (1997), linguistic choices are made for several purposes. For instance, individuals and groups choose words, registers, styles, and languages that suit their several needs concerning the communication of their ideas, the association with and separation from others, the shift to the dominance language or to preserve the heritage language. In addition, he describes people as gifted when they adjust

their linguistic repertoires to ever new circumstances and construct their languages for certain goals.

Schmidt- Rohr (1933) recognize the need of dominance arrangements in order to study language choices in different domains. they proposed nine domains of language choice which are summarized in family, playground and street, school, church, literature, press, military, courts, and the governmental bureaucracy. What is proposed by Schmidt- Rohr was developed and expanded by Fishman in (1972) who states that there are five domains of language use; family, friendship, religion, education, and employment. Moreover, Fishman (1972) argues that the factors which influence the concept of domain are topic, role relation, and locale. He explains that topic can be a regulator to the process of language use in multilingual scopes. In addition, Fishman (1972) states that “domain is a sociocultural construct abstracted from topics of communication, relationship between communicators, and locales of communication, in accord with the institution, of a society and the area of activity of speech community in such a way that individual behavior and social patterns can be distinguished from each other and yet related to each other” (p.20)

Marjohan (1988) states that the role relation means the languages which speaker use are determined by the speaker or speakers that you speak with. For example: father speaks to mother, child speaks to mother, and mother speaks to child. He also states that locale means that the places where the conversations take place will inevitably determine the languages you are using.

Tanner (1967) determines the components of locale factor which are content or topic, social distance and motivational components. In social distance, there are two dimensions:



vertical and horizontal dimensions. The vertical dimensions' mean that the relative position of someone that is compared with others determine the language use. On the other hand, Marhojan (1988) states that the horizontal dimensions refer to the relative closeness of someone with others. You tend to use a low code if you speak to someone who is close to you in terms of friendship, sex, ethnic background, religious background or educational background. Someone has motivational factors when he or she is interested in speaking with the interlocutors or interested about the topics.

Wardaugh (1992) thinks that "politeness seems to be a very important principle in language use" (p.280). It indicates that people must consider the feelings of others while they are speaking. In addition, he highlights the factors which determine why people must be polite with each other such as distance, solidarity, power, and intimacy. It will also influence the choice of pronominal forms in speaking. Since politeness becomes very important in speaking, people will be more aware and cautious in speaking to others. Moreover, Wardaugh (1992) states that speakers apply different patterns of speaking, for instance, informal and formal style. Both patterns were used in different situations. For instance, in ceremonial occasions, speakers use very formal speech while conversation between intimates, speakers use informal style of speaking. There are many different factors determine level of formality such as the kind of occasion, the different social and age; the emotional involvement of one or more of participants.

### **2.3 Review of Theoretical Literature Related Culture, Biculturalism and Acculturation.**

Culture plays an important role in the lives of individuals and communities, therefore Newmark (1988) defines culture as ‘the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression.’. (p.6). Moreover, Newmark (1988) discusses five categories of cultural elements. They were: (1) ecological: flora, fauna, winds, plains, and hills; (2) material culture (artefacts): (a) food, (b) clothes, (c) houses and towns, and (d) transport; (3) social culture - work and leisure, social events, and folklore; (4) Organizations, customs, activities, procedures, concepts: (a) political and administrative, (b) religion, and (c) artistic; and (5) Gestures, habits, and greetings. These cultural elements are considered when the researchers designed the questionnaire items of the culture section. (p.95).

Weinreich (1953) states that “language contact is considered by some anthropologists as but one aspect of culture contact, and language interference as a facet of cultural diffusion and acculturation”. moreover “Cultural change normally involves not only the addition of new element or elements to the culture, but also the elimination of a certain previously existing elements and the modification and organization of others”. (p.5&6).

Myers-Scotton (2006) recognizes the following societal factors in-group and individuals that are primary to language and culture maintenance: 1. demographic factors – large numbers of ethnic language speakers who live together at the same area; 2. occupational factors – working with fellow ethnic language speakers, with restrictive socio-economic mobility; 3. educational factors –the medium of instruction of official provisions is the

ethnic language; 4. social networks and group attitudes in regard the ethnic language as an ethnic symbol; 5. psychologically attached to ethnic language as self-identity.

Ward (1976) considers culture an essential part of individual's life and communities. Cultural maintenance refers to two factors 1. The efforts which are taken to maintain the ethnic culture, (2) the efforts which are taken to reject reduction of that ethnic culture. Maintenance should be achieved on both of these levels, individuals and groups. In Diaspora communities in the United States, at a group level, ethnic groups established institutions that help them in protecting their culture at a group level. It has been reported that heritage language schools, mosques, churches, and other ethnic organizations were the most institutions that contributed in cultural maintenance. Nahirny et al (1966) discuss the importance of culture as the major element of identification: Culture is very important for both of the individuals and communities. It is considered the major element of self-identification within the society. Nations take pride in their own cultures and they try to do their best in holding their ethnic heritage. The survival of both ethnic communal life and ethnic heritage depends largely on the purposively constructed organizational bonds. Only through participation in the ethnic organizational life, immigrants and native-born children could reassert their ethnic solidarity in addition to express their attachment to ethnic values and traditions.

Biculturalism is originally derived from acculturation literature. Scholars such as Berry (1997) zapocznik, Kurtines & Fernandez (1980) focus primarily on cultural behaviors such as language use, choice of friends, media preferences, and the like. From this perspective, individuals are considered bicultural if they speak both of the language of their ethnic

cultural context and the language of their receiving cultural context, have friends from both cultures, and watch TV programs and read magazines from both cultural contexts.

Some Scholars have gone even further, such as Benet-Martínez, Leu, Lee, & Morris (2002), who suggest that true biculturalism involves producing individualized ‘culture’ through the individual’s selection of particular parts from the heritage and receiving cultures and merge them to produce the individualized ‘culture’ that is not directly reducible to either the heritage or receiving cultural streams.

Mistry and Wu (2010) highlight an important point when they recognized that biculturalism is facilitated by specific environmental conditions. When the individuals are placed in a community that merges the heritage and receiving cultural streams, and where comfort with both cultures is essential for day-to-day living, then biculturalism is most likely to emerge. In another words, when the environment itself is bicultural, it inevitably encourages individuals who function within such environments to act also bicultural. Accordingly, Chen, Benet-Martínez, & Bond (2008), state that the operation of biculturalism traditionally should help the person to be more comfortable in both cultures, and to have the ability to interact with people from the larger society and from the heritage culture community.

Tadmor, Tetlock, & Peng, (2009), illustrate that bicultural individuals are more likely to display advanced logic than individuals who adopt other approaches to acculturation such as seeing both sides of an argument, understanding multiple perspectives on complex social issues. Accordingly, Schwartz and Zamboanga (2008) argue that biculturalism is most adaptive in a bicultural environment. Large gateway cities such as New York, Los Angeles,

London, Paris, Toronto, Amsterdam, and Sydney receive large numbers of immigrants, and as a result, individuals or groups are able to navigate within multiple cultures provide distinct advantages. On the other hand, in more monocultural parts of the world, such as parts of the American Midwest and of Northern England, being bicultural could be an actual disadvantage – especially if individuals have created a combined culture of their own that combines the heritage and receiving cultural streams, as in some of these monocultural areas, it could be not accepted to behave and think in different ways which are not harmonized with the receiving culture.

Phinney and Devich-Navarro (1997), suggest that bicultural individuals may select different methods in using the outcome of the merged cultures, such as behaving biculturally in all situations (blended biculturalism) or shifting and fitting their behaviors to be suitable with the cultural context of the situation (alternating biculturalism). Moreover, they recommend that alternating bicultural strategy could be more adaptive in some monocultural contexts.

Sam & Berry (2010) state that acculturation is broadly concerned with the changes that occur due to groups and individuals of different cultural backgrounds come together. Moreover, Berry (1974, 1980), suggests that there are three aspects to acculturation: the desire for cultural maintenance by hosted and immigrated groups (non-dominant), non-dominant groups seek for intercultural contact with other groups in the larger society, and the role which played by public policies and attitudes of the larger society in constraining or promoting the expression and attainment of these two goals. Berry (2003) & Berry et al. (2006) suggest that at the psychological level, everyone in an intercultural context might

hold similar attitudes and responsibilities, creating the necessary changes for positive acculturation if we assumed that immigrant groups and individuals have the freedom to choose how to engage in intercultural relations although it is often not the reality of immigrants' experiences with acculturation. In addition, Berry (1997), states that acculturation strategies for the individual are – integration, assimilation, separation, and marginalization. On the other hand, there are four possible patterns of intercultural strategies for the group with respect to the expectations of acculturation, – multiculturalism, melting pot, segregation, and exclusion.

The former orientations are assessed by using a refined Berry 's Immigrant Acculturation Scale, while the latter by a new Host Community Acculturation Scale developed by Bourhis et al. (1997) they suggest that the model allows both the individual and group-level assessment of host and immigrant acculturation orientations, with the former referring to an individual difference orientation and the latter to an orientation preferred by the majority of members within a particular group.

Bourhis et al. (1997) state that it is important to understand the fact that the majority group enjoys a strong vitality position and more power than the immigrant groups that makes the acculturation orientations of the majority group have a stronger impact on immigrant acculturation orientations than the opposite. But It does not mean that the acculturation advantage of minority group members is totally controlled by the majority group.

Arends-To'th & Van de Vijver (2003), Verkuyten & Thijs (2002) state the same opinion about acculturation strategies such as integration, separation, and multiculturalism to appeal more to ethnic minority groups, while majority group members endorse assimilation more

strongly. Consequently, Horenczyk (2000) states that immigrants often understand the majority group's expectations of immigrant assimilation as considerably stronger than their own willingness to assimilate.

## **2.4 Review of Empirical Studies**

This section includes two sub-divisions. First sub-division is about empirical studies related to linguistic outcomes such as borrowing, code switching, language loyalty, language maintenance, language use and language choice, whether locally, regionally or internationally. The second sub-division is about empirical studies related to cultural Outcome of cultures in contact such as acculturation and biculturalism.

### **2.4.1 Review of Empirical Literature Related to Linguistic Outcomes of Languages in Contact**

Dweik (1986) aimed at investigating the language situation among three minority groups in Jerusalem, namely Armenians, Assyrians and Greeks. The sample consisted of 25 respondents from each group with a total of 75. Data were collected via a sociolinguistic questionnaire, interviews and sociological information about each group. Results showed that most of the respondents were multilingual. In addition, their ethnic languages were used consistently in all domains mentioned in the questionnaire (viz. home, school, social clubs, the church and in writing personal letters). The attitudes were positive towards each ethnic language.

Al-Majali (1988) examined the language situation among the Circassians of Jordan. She investigated language use, language proficiency and language attitudes. The data were

collected via sociolinguistic questionnaires, interviews and observations. Twenty-four Circassians served as subjects of the study. Results indicated that Circassian language was used only in the home domain and with friends and relatives of older generations. Yet, subjects showed positive attitude towards their mother tongue. Another result indicated that subjects lacked fluency in their mother tongue. She asserted that “there is a decrease in the motivation for Circassian language use.” (p.136)

Young (1988) investigated language use and attitudes in Taiwan. Surveys were given to 823 Chinese in Taiwan to evaluate their attitudes towards mother tongue dialects and mandarin. results revealed positive attitudes towards mother tongue dialects, and substantial shifts towards the use of mandarin.

Holmes et al. (1993) explored the language situation among three ethnic groups in New Zealand which were the Tongan, Greek, and Chinese communities. They listed the factors that enhanced language maintenance as follows:

(1) Regular social interaction between community members, (2) use of the mother tongue in the home domain, (3) positive attitudes towards the language and the high values placed on it to maintain ethnic identity, (4) residential closeness, (5) resistance to intermarriage, (6) support for ethnic language schools, (7) religious organizations and (8) a positive orientation to the homeland.

Paradis & Lacharité (1997) studied 545 French loanwords in Fula, spoken in Mauritania and Senegal, both countries that have been influenced by French for more than a century since initial French colonization. They found that the loan words were introduced via bilinguals of different degrees of bilingualism, who adapted the foreign phonological



sequences according to what they call “repair strategies”. In Fula, these include breaking up French consonant clusters by either cluster simplification or vowel insertion, and the denasalization of French nasal vowels.

Odisho (1999) explored the Assyrian language maintenance and erosion among the Assyrian immigrants in the United States across three generations. The researcher used the observation technique to investigate the situation of language shift to English within three generations of an Assyrian immigrant family. The results showed that most of the second generation became bilingual speakers maintaining and using their ethnic language along with the majority-group language, while with the third generation, became dominated by English language in almost all aspects of life and it replaced their mother tongue language dramatically.

Dweik (2000) explored linguistic and cultural maintenance among the Chechens of Jordan. The study investigated relationship between language maintenance and non-linguistic process that determines the outcomes of language contact situations. the researcher used two instruments that included both interviews and sociolinguistic questionnaires to collect the data of 100 subjects which present the population of the study. Results of the study illustrated that the Chechens of Jordan maintained their language and culture mainly due to their isolation from the larger Jordanian community. Chechens language was used in most domains such schools, home, neighborhood religious and cultural settings. The study also concluded that Chechens of Jordan maintained a diglossic use of Chechen and Arabic even through the third and fourth generation of them.

Al-Khatib (2001) explored the Armenian community in Jordan and the socio-demographic factors that enhanced language shift from their ethnic group (i.e. Armenian) to Arabic as the dominant language in Jordan. Researcher used sociolinguistic questionnaires and interviews to collect data. He used the snowball sample to reach 110 participants. He concluded that the Armenian community experienced a gradual shift towards Arabic that might lead to language loss. He cited that there is a language shift attitude by Armenians towards Arabic in most social domains and that the use of the Armenian language was restricted to the elderly.

Dashti (2004) investigated the language situation among the Ajams of Kuwait. This study aimed at investigating whether the Kuwaiti Ajams maintained their ethnic language or shifted to the dominant language. Researcher used Participant observation and ethnographic recorded conversations techniques to obtain in-depth analysis of Farsi maintenance or shift among Kuwait Ajams. The researcher analyzed the social networks of each family and their members when examined their language choice. Results showed that the grandchildren's generation of the two families has shifted from Farsi to Arabic due to several factors such as "migration, religion and intermarriage which are relatively important. Consequently, it could be argued that Farsi in Kuwait is likely to be vanished within the next one or two generations.

Al-Zoubi (2007) explored the language and cultural maintenance among the Druze of Jordan at Ummal-Quttain village. The study aimed particularly to find out the socioeconomic, cultural, historical and religious factors that determine cultural and linguistic maintenance among the Druze. Data were collected through sociolinguistic

questionnaires and interviews that examined language proficiency, domains of language use and their attitude towards both languages. The findings of the study illustrated that the Druze of Ummel-Quttain preserved their culture and language through both religious and social isolation from the majority Sunni Jordanian.

Rahman (2007) investigated the patterns of language choice in the educational domain in the Malaysian context. The goals of this study were to explore the domains which are affected in language choice among the students of Putra University, the patterns of language choice and the motivation towards this process. Information were collected by using a sociolinguistic questionnaire. The result of this investigation showed that language choice in the educational filed differs according to different factors such as language proficiency, ethnicity, gender, etc.

Lui (2008) explored maintaining Chinese as a heritage language in the United States. The study aims to answer three main questions: What factors are important for heritage language maintenance? what makes Chinese American maintain their heritage language? And what difficulties do Chinese children face in preserving their heritage language? 28 participants who present the population of the study, among them three were interviewed. Instruments used in collecting data were sociolinguistic questionnaire and follow-up interviews. The questionnaire was designed to explore participant's opinions, investigating their attitudes and language learning experience about maintaining their heritage language. Results of the study revealed the following: both parents and their children had positive attitudes about learning Chinese, Chinese children had difficulties in learning their ethnic language due to lack of interest and cross-language differences between Chinese and

English. Finally, family, extended family members and peers had a crucial role in heritage language maintenance.

Nawafleh (2008) investigated the way people in Jordan communicate using Jordanian different dialects especially colloquial Jordanian. Jordanians use several dialects to show their ethnic, social, religious, economic and identity backgrounds. The aim of his study was to indicate the way people in Jordan communicate by the phenomenon of CS between English and Jordanian Arabic dialects. In his study, he interviewed the participants about their daily communication process. Nawafleh concluded that CS is changeable and could affect Arabic by losing its aesthetic and expressive capacities. He also reported that there are many benefits for living in multilingual or bilingual communities. People can learn more than one language that may help them in different areas of their life such as getting jobs, learning, politics, trade...etc.

Sofu (2009) explored the language shift or maintenance in three Arabic-Turkish bilingual families through deep interviews held with third-generation representatives of each family. The goal of this research was to describe the language shift and maintenance in the southern part of Turkey where a lot of people are bilingual Turkish-Arabic speakers. Data was collected about three generations of the families in this study through structured interviews with family members belonging to the third generation who were themselves graduate students. The shift from Arabic to Turkish was observed in the first and the second generations due to several reasons of which: education, contact with monolingual families, mobility and type of jobs. However, the third generation was more conscious

towards their language as they believe that maintaining their language is a way to preserve their cultural identity.

Uys (2010) investigated the functions of teacher's code-switching in multilingual and multicultural high school classrooms in the Siyanda district of the northern Cape province. This study aimed to find out the reasons which led teachers to use code switching, in addition to explore functions of code-switching inside the class-room. Four high schools in the Siyanda district were chosen to be the place for this study. The data were collected by observing the linguistic outcomes for the students during 13 lessons. These lessons were on the subjects of economics, science, business studies, management and accounting. The researcher used audio-recordings during class-time at the same level with the observations. The findings of this research reported that code-switching used in the classroom between the teachers and the students when they taught a foreign language which is not their native language. In other words, teachers might use code switching for educational matters. The researcher also noticed that code-switching used among the students themselves for many different reasons.

Al-Khatib and Al-Ali (2010) investigated the level of language and cultural shift among the Kurds of Jordan. The researchers explored the shift and cited the socio-demographic factors enhancing it. The sample of the study consisted of one hundred Jordanian Kurds who arrived in Jordan in the late nineteenth and early twentieth centuries. The instruments used in collecting data were sociolinguistic questionnaires, structured interviews and observations. The results illustrated and proved that the Kurds of Jordan experienced a shift towards Arabic which led them to lose their ethnic language.

Al Enezi (2010) studied students' language attitudes towards Arabic and English CS as a method of instruction during a science class of human development for occupational therapy at the Allied Health Science College in Kuwait University. The purpose of this paper is to investigate such language attitudes on students' academic performance. The data were collected by using both sociolinguistic questionnaire and structured interview. The results of this study explained the attitudes of students towards the language they used or being taught and the roles of these attitude in learning a science subject at college level.

Al-Momani & Al-Momani (2013) investigated the language situation among the Circassians of Jordan. The aim of the study was to investigate 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. Data were collected through a questionnaire that dealt with language attitude and use. The results of the study indicated 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 lean to both languages, Arabic as a mean of communication and Circassian as the major aspect to their ethnic identity.

Abu Hait (2014) explored the functions of code-switching used by secondary students in English classes. The purpose of the study is to find out the functions of code-switching used by secondary students in English classes specifically at the modern American school and how the process of code-switching lead to different varieties that appear among secondary students. The researcher used two instruments to achieve the goals of this study which are classroom observations of four classes and students' sociolinguistic

questionnaires. The researcher concluded and found many findings which are: students might use code-switching to attract the interlocutors' attention, the educational system such as international school is the main factor that motivated students to switch for many reasons, they do not find the proper equivalent from their native language, they also feel more confident while using two or more languages within the same speech, while some students tend to switch unconsciously. He also noticed that when the students want to express any emotional issues they use code switching directly.

Abdulsalam (2014) studied language maintenance and language shift among the Kurds of Mosul. The study used two instruments in collecting data which interviews and questionnaires that was distributed to 100 participants. Results revealed that the Kurds of Mosul had positive attitudes towards both Kurdish and Arabic and they have maintained their ethnic language, highlighting the role of family and home in language maintenance.

Inuwa, Christopher and Bakrin (2014) investigated the factors that motivate code switching within the social contact of Hausa bilingual speakers at the Utara University Malaysia. The study aimed at examining the social factors and dimensions that lead to the code-switching phenomenon. The data were collected by distributing sociolinguistic questionnaires among 80 bilingual students. The results proved that code-switching and code-mixing are a matter of speech technique used by bilinguals for attaining effective communication which is influenced by social factors. Linguistic and social factors that motivate CS between Hausa bilingual speakers include the formality of social setting, the distances among the participants, the speakers' status, the purpose of the conversation and the function of language used in the interaction.

Ariyati (2014), investigated the percentage of the occurrence of each English IT loan word, the patterns of English loan words as used by IT people, the spelling of the borrowed words using the Enhanced Spelling System of Indonesia (EYD) as reference, and lexicology approach of English loan words. The list of IT words was taken from common Indonesian IT terms. It was then followed with further survey with 27 respondents with the same form and list of words. Finally, the researcher conducted a survey with the same form of question but the list of loan words was extracted from the comparison and analysis of IT Glossary to give a better result. Results showed that, only three types of borrowing out of six are used by IT people. Among those parts, the total borrowing has been popularly used by IT people, followed by partial borrowing and lastly total modification of load words. The remaining three types of borrowing are not available because people discover that it is difficult to translate the terms into Indonesian and about 80% of the people prefer not to use the Indonesian terms. Also the study indicated that more than 50% of the people are more familiar with English term, although more than 80% of them recognize that Indonesian terms are used in IT. According to the questionnaire, the reason for this is because IT people are more familiar with English words and the English words are more easily to understand as the language has been used as an international language. Finally, almost all of the English borrowed words (98.6%) were spelled based on the EYD rules and the remaining (about 1.4%) violates or not spelled based on the rules of EYD.

Dweik (2020), investigated how Nomadic Turkmen of Jordan use Turkmen and Arabic in their daily life and explored the cultural aspects that they preserved along with the factors that helped them in preserving their language and culture. Adopting the case study approach, a Five-Turkmen-family participants used the participants' observation method



and semi-structured interviews. Results revealed that the nomadic Turkmen of Jordan have maintained their ethnic language by using it exclusively at home with family members, grandparents and with relatives. They also preserved their heritage and ethnic culture such as clothing, life style, marriage and social traditions as well as their eating habits. Moreover, results illustrated that some sociocultural factors enhanced their language and cultural preservation such as partial isolation from the larger host community, rejection of intermarriages, lack of education and the media.

#### **2.4.2 Review of Empirical Literature Related Cultural Outcome of Cultures in Contact**

This section includes the previous empirical studies related culture maintenance, culture shift and biculturalism, whether locally, regionally or internationally.

Benet-Martínez, Leu, Lee, and Morris (2002), investigated randomly Chinese American individuals view to either Chinese (e.g., dragon, Great Wall) or U.S. (e.g., bald eagle, Abraham Lincoln) icons and to complete a task indexing individualistic and collectivistic values. They found that individuals with high-bicultural identity integration replied to U.S. primes with individualist-oriented reactions, and to Chinese primes with collectivist-oriented reactions. In contrast, low- bicultural identity integration individuals showed the opposite (i.e., “incorrect”) pattern. In other words, bicultural identity integration has emerged as a framework for understanding heterogeneity among bicultural individuals’ sense of self and identity.

Chiu (2003) investigated 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 respondents. Data were collected through interviews and profile characteristics, such as gender, socio-economic status, and migration history. The primary results were that both groups maintained their ethnic identity through preserving food habits, the major difference in dialect confinement, and they were very proud of their ethnic identity.

Withers (2003) explored the language and culture situation among Hmong community in Merced City, California. The sample consisted of 12 participants from the Hmong community. Qualitative data were collected by interviews and quantitative data were collected via questionnaires. The study revealed that the Hmongs are experiencing a generational shift in their heritage language and culture. In addition, the Hmong group in Merced had a system to support their own language and culture for the younger generations that may reverse and restore the culture and language shift in the future.

Alkhatib and Al-Ali (2005), explored language and cultural preservation among the Gypsies of Jordan. Data were collected from 100 participants by the means of interviews and sociolinguistic questionnaire. Results revealed that there is a case of language maintenance among them and researchers cited that this linguistic-cultural preservation referred to the Gypsies isolation from the larger cultural community of the Jordanian due to the fact that they were unable to melt in the overall cultural environment, the matter that led to the preservation of their own language and culture.

Starks et. al (2005) examined and explored the issue of ethnic Identity in four Pacifica communities in Auckland, New Zealand. The sample consisted of 120 participants. Data were collected by means of self-reported questionnaire that investigated life histories, social networks, language use, language proficiency, 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 revealed that the four ethnic communities are facing shift in identity. On the other hand, language plays an important role in their identity.

Hatoss (2006), who investigated the maintenance of German language and culture in a rural settlement in Australia. He suggested that as opposed to urban contexts, rural settings are traditionally characterized by low social mobility and a low level of exposure to other cultures.

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

Schwartz and Zamboanga (2008) studied and investigated cultural practices, values, and identifications, along with other culturally notable variables such as familial ethnic socialization, acculturative stress, and perceived discrimination among a sample of Hispanic young adults in Miami. Although Miami is highly bicultural, business and social

transactions occur in both English and Spanish. Results revealed that a sizeable numbers of individuals in the sample rated themselves as (mostly American, and not very Hispanic) or separated (mostly Hispanic, and not very American). In addition, the study indicated that the most fully bicultural individuals – those who reported their combination of Hispanic and American cultural streams that is due to parents or other family members' efforts to expose youth to the values and behaviors of their ethnic culture (familial ethnic socialization). On the other hand, individuals characterized as separated reported somewhat lower levels of familial ethnic socialization. Furthermore, researchers emphasized that parents who socialize their children strongly toward the family's heritage culture do not necessarily create a separated and 'un-American' outlook in their children and biculturalism is most adaptive in a bicultural environment.

Dweik & Nofal & Al-Obaidi (2019) studied and investigated the status of Mandaic among the Sabeen Mandaean of Baghdad and explored the cultural aspects which they preserved. A sample of 115 participants responded to a sociolinguistic questionnaire which was preceded by a focus group interviews. Interviews were conducted with four participants to verify and enrich the data obtained from the questionnaire. Results revealed that the Sabeen Mandaean of Baghdad failed to preserve their heritage language, researchers cited that Mandaic kept ritual use while Arabic is their first language. On the other hand, Mandaean have preserved many cultural aspects, such as religious rituals, social, ethnic and religious festivals and celebrations, and family relations.

## **CHAPTER THREE**

### **Method and Procedures**

#### **3.0 Introduction**

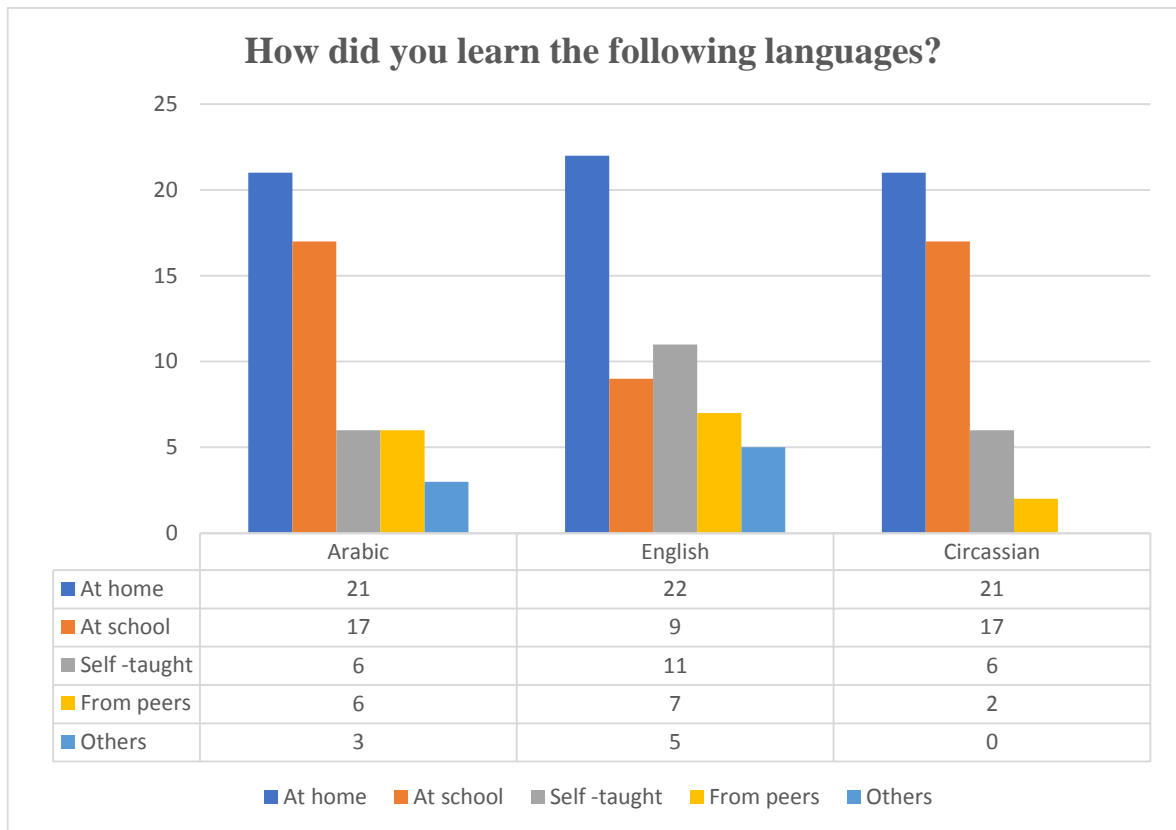
This chapter describes the methodology and procedures used in this study. It begins with the population and the sample of the study, then it explains the instruments used as well as their validity and reliability. Finally, it concludes with the statistical analysis and procedures of the study.

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

The population of the current study comprises the Circassians and the Chechens who lives in Amman, Jordan. From this population, the researcher selected a sample of 50 Chechen and Circassian respondents who were selected purposively through the “snowball” strategy which helps access subjects via asking members of the community to name other members they knew who shared the same characteristics relevant to the study (Chadwick, Bhar & Albrecht, 1984). The sample of the current study includes several demographic background data such as age, gender, religion, marital status, education, occupation, the language background and methods of learning them of participants and their family members. The demographic characteristics of the sample are shown through table (1) below:

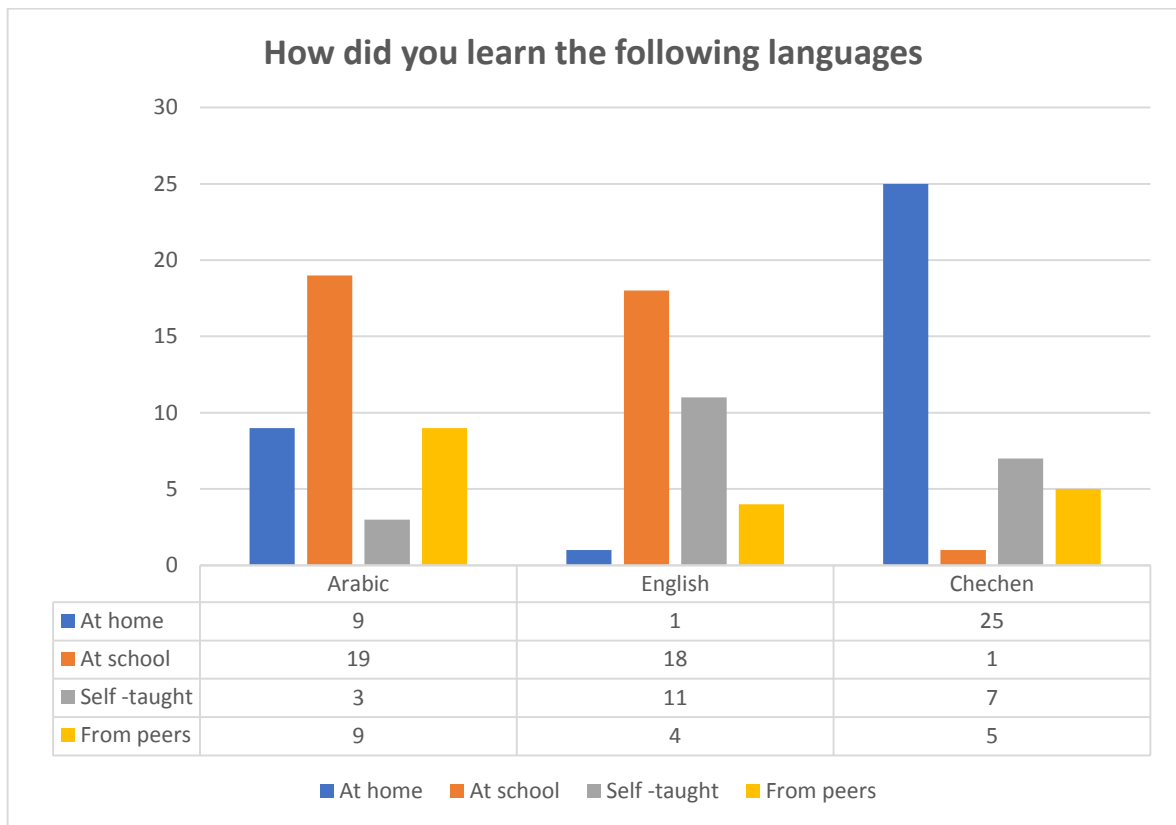
Table (1): Demographic Characteristics of Circassians and Chechens

<b>Age</b>				
<b>Age</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
20-30	5	25	3	25
31-40	14		9	
41-50	5		5	
Above 50	1		8	
<b>Gender</b>				
<b>Gender</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
Male	15	25	13	25
Female	10		12	
<b>Religion</b>				
<b>Religion</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
Muslim	25	25	25	25
Other	0		0	
<b>Marital Status</b>				
<b>Marital Status</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
Single	8	25	6	25
Married	15		17	
Divorced	2		2	
<b>Education</b>				
<b>Education</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
Elementary	0	25	1	25
Secondary	5		7	
Diploma	4		6	
Bachelor degree	13		8	
Master	3		2	
Ph.D.	0		1	
<b>Occupation</b>				
<b>Occupation</b>	<b>Circassians</b>	<b>Total</b>	<b>Chechens</b>	<b>Total</b>
Student	0	25	2	25
Teacher	2		1	
pilot	1		0	
Flight attendant	5		1	
Engineer	5		4	
Medical field	3		5	
Housewife	5		5	
Police officer	1		2	
telecommunication	3		0	
No occupation	0		5	



**Figure (1): Language Background of Circassian Participants**

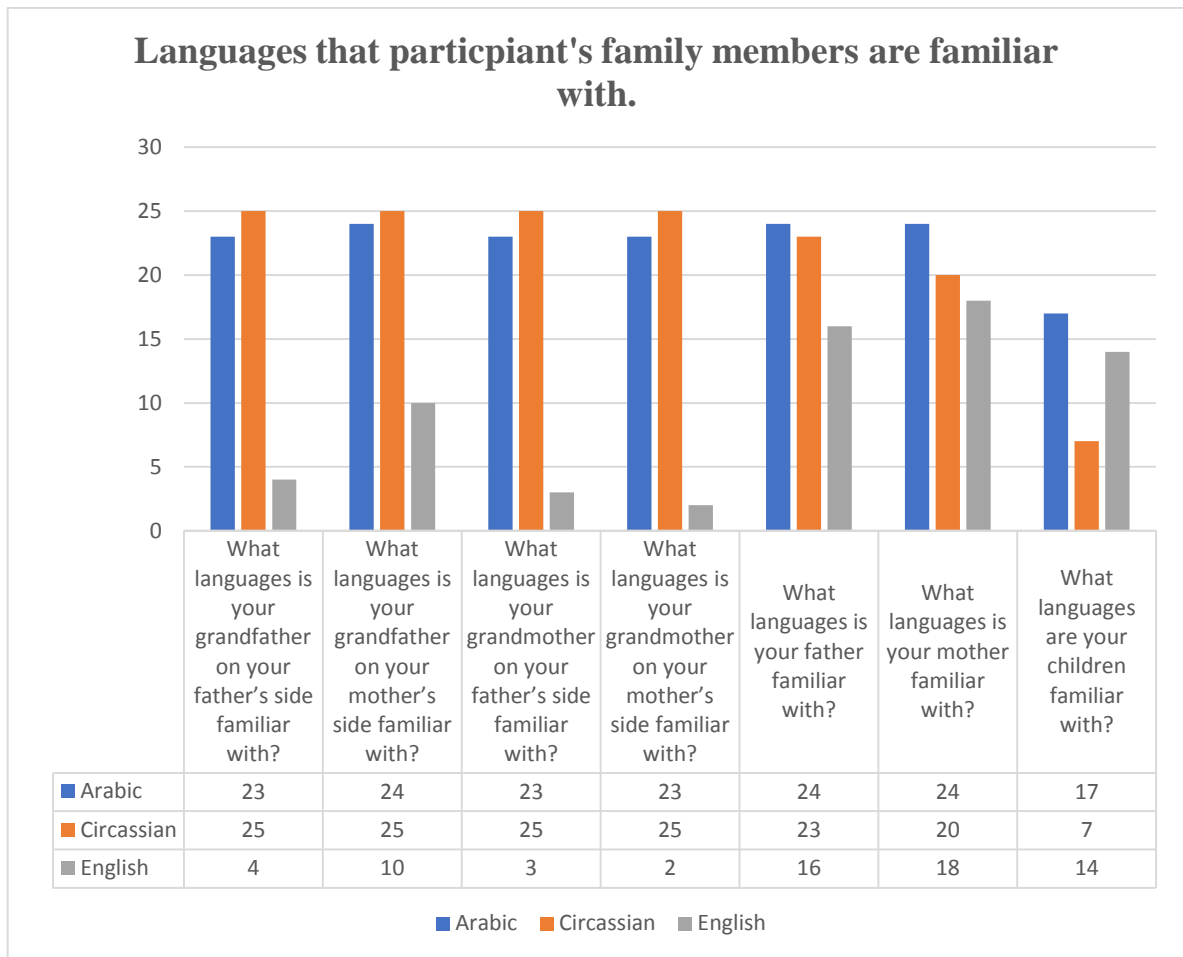
This figure presents the languages that Circassian participants are familiar with and how they learnt them. Similarly, participants mentioned additional languages which they are familiar with along with methods used in learning them, such as Spanish which they learned at the university. Some reported that it was self-taught and others said they learned it through work and from peers. In addition, some reported that they learnt Turkish via online courses.



**Figure (2): Language Background of Chechen Participants**

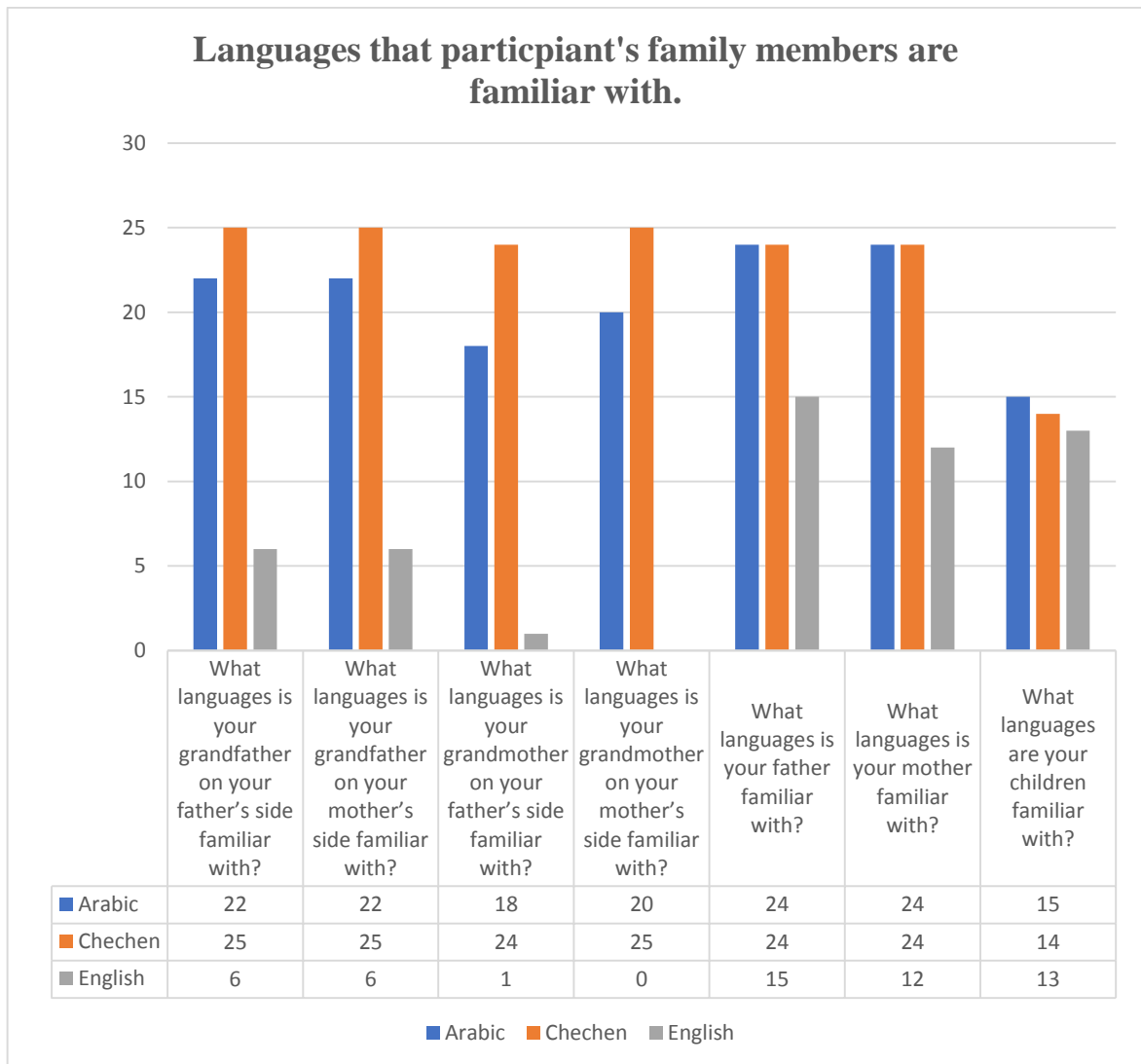
This figure presents the languages that Chechen participants are familiar with and how did they learn them. Furthermore, participants mentioned additional languages which they are familiar with along with methods used in learning them, such as Russian which was learned at school, via private teacher, and at the university. Some reported that they have learned Spanish at the university, and finally Turkish was learned from peers in Turkey during their study there.





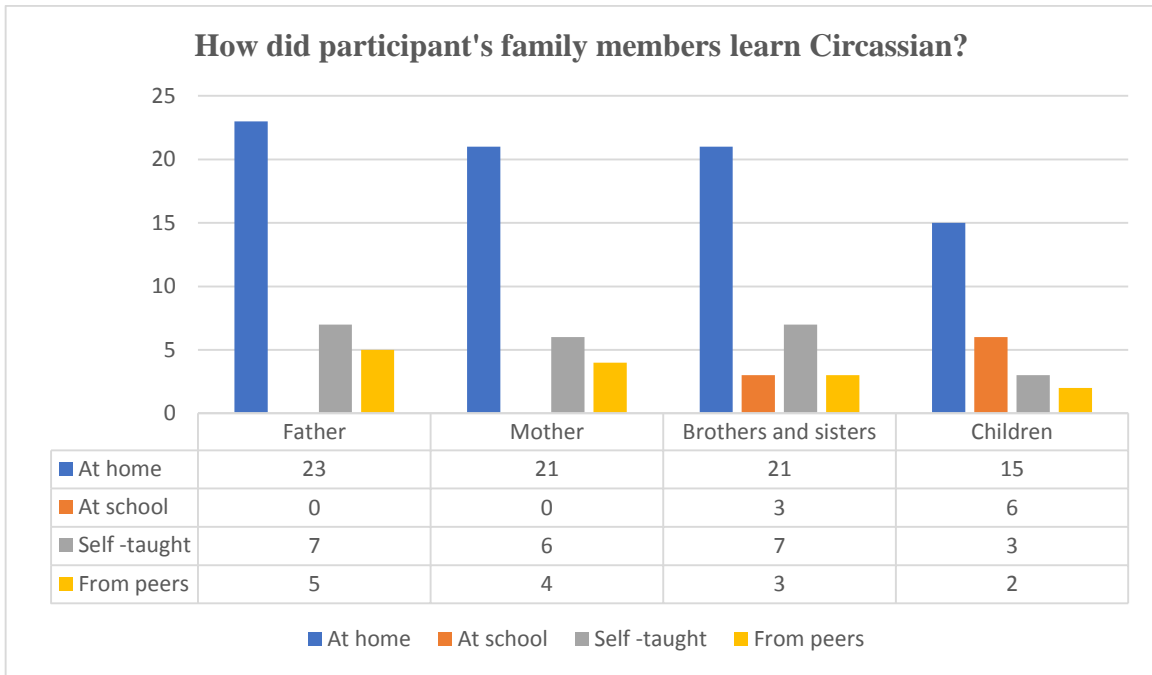
**Figure (3): The Languages that Family Members of Circassian Participants Are Familiar with**

This figure presents languages that family members of Circassian participants are familiar with. Similarly, participants mentioned additional languages which their parents are also familiar with, such as Dutch, French, Spanish, Italian and Greek.

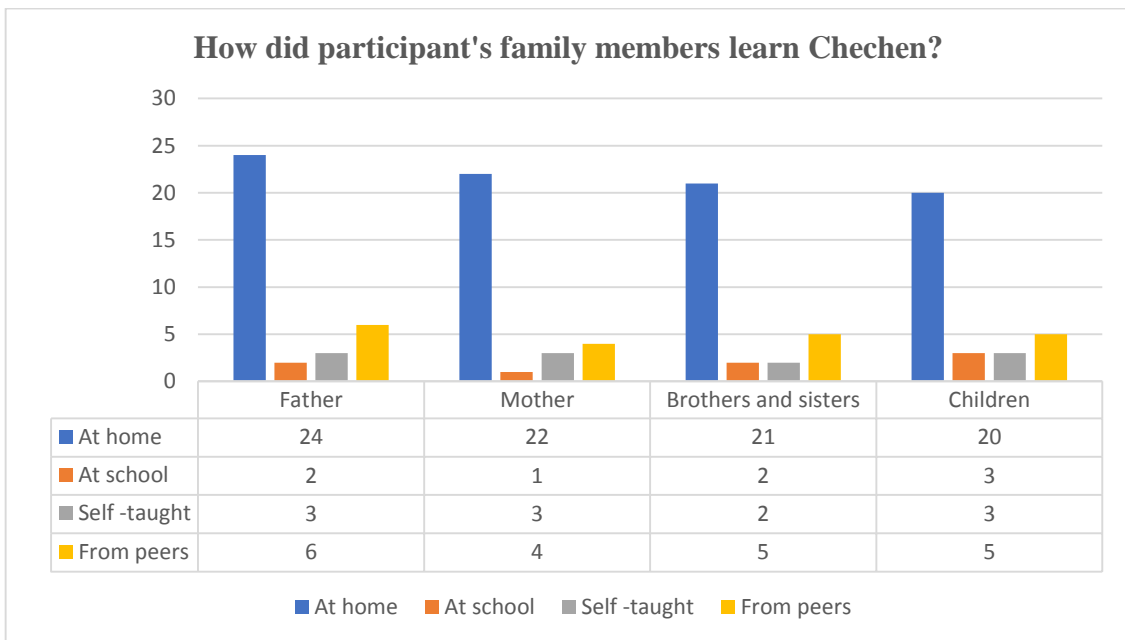


**Figure (4): The Languages that Family Members of Chechen Participants Are Familiar with.**

This figure presents languages that family members of Chechen Participants are familiar with. Moreover, participants mentioned number of languages which their parents are familiar with such as Russian, French, Turkish and Dutch.



**Figure (5): How Did Participant’s Family Members Acquired Circassian**



**Figure (6) How Participant’s Family Members Acquired Chechens**

**Table (2): Language Proficiency of the Participant**

Language Skills	Circassians		Chechens	
	Can	Can not	Can	Can not
• I can speak (Circassian, Chechen)	11	14	24	1
• I can understand (Circassian, Chechen) in a conversation.	20	5	23	2
• I can read (Circassian, Chechen).	6	19	9	16
• I can write (Circassian, Chechen).	6	19	6	19

**Table (3): Language Proficiency of Participant's Family Members**

Language Proficiency of Family Members	Circassians		Chechens	
	Can	Can not	Can	Can not
My grandfather on my father's side can speak (Circassian, Chechen).	25	0	25	0
My grandfather on my mother's side can speak (Circassian, Chechen).	25	0	25	0
My grandmother on my father's side can speak (Circassian, Chechen).	25	0	25	0
My grandmother on my mother's side can speak (Circassian, Chechen).	25	0	25	0
My father can speak (Circassian, Chechen).	23	2	25	0
My mother can speak (Circassian, Chechen).	20	5	25	0
My children can speak (Circassian, Chechen).	7	18	18	3

### 3.2 The Instruments of the Study

The researcher used three instruments in his study. The community profile technique suggested by Wolck and others (1972), informal interviews and a sociolinguistic questionnaire.

### **3.2.1 The Community Profile**

In order to establish the community profile, the researcher made use of written sources about Circassians and Chechens books, research papers, magazines and research articles.

Since initially the researcher did not have sufficient information about the Circassians and Chechens of Jordan, he designed a pilot questionnaire which contained 24 open-ended questions concerning their history, culture, residence, educational background, population and linguistic background.

Then, he conducted interviews with three members of the Circassian community in addition to three members of the Chechen community with the purpose of obtaining information related to what the researcher mentioned earlier.

The obtained information from the pilot questionnaire assisted the researcher in establishing the community profile and designing the form of the main questions. During the interviews, the researcher let the interviewees speak freely and he was taking notes and recording the information relevant to the study. These informal interviews were the most important tool used in collecting the data.

The first meeting was held with Mr. Mohammad Nagour who lives and works at Nalchik as horse breeder. He is knowledgeable about the Circassian's culture and language. He is in the process of obtaining a bachelor degree in Circassian language at his homeland. The second meeting was with Mr. Ahmad Zoghanah who works as a pilot. He is aware of the Circassian history and provided rich information about their settlements in Jordan. The third meeting was with Mr. Tariq Jana, a growing businessman who provided a useful information about the Circassian history. On the other hand, the researcher conducted questions with Chechen participants who enrich the community profile by useful

information. These interviews started with Mr. Abd Alhameed Bakier who filled many rich positions during his life career. He is a retired colonel from the Jordanian army, a translator, a reporter for liberty radio station at Czech Republic, and recently, a reporter and writer at the Chechen newspaper “Daymokh” at the Chechen republic. He provided many useful information about the grammatical structure of Chechen language, history, culture, residence, educational background, population and linguistic background, history and culture.

The second meeting was with Mr. Raid Shishany, who works as a mechanical engineer. He provided rich historical information about their diaspora, cultural information about their folklore such as their traditional costumes and mentioned where their ancestors settled in Jordan during their arrival.

The final meeting was with Mrs. Sumaya Bino who provided detailed information about Chechens arrival date to Jordan, the established associations in Jordan with its activities and national events and celebrations they have.

### **3.2.2 Open-Ended Interviews**

The researcher conducted interviews with a number of Circassians and Chechens who live in Amman, Jordan. The interviews were open-ended questions and were conducted informally and recorded through a phone call with participants after taking their approval. Then, the researchers asked the interviewees various questions related to the goals. (See Appendix F)

### **3.2.3 The Sociolinguistic Questionnaire**

The sociolinguistic questionnaire was distributed to the sample of the study which comprised the Circassians and Chechens of Amman, Jordan. It was written in English and Arabic, with a covering letter that explained the objectives of the questionnaire and how to fill it up (See Appendices C & D). The questionnaire comprised four sections and was adapted from Dweik (2015), Alkhatib (2009), Martin (2009), Kondakov (2011). Some items were added, and others were modified to meet the needs of the current study.

The questionnaire is divided into four sections. The first section includes some demographic data namely age, gender, religion, marital status, education, occupation, the language background (languages spoken and methods of learning them) and language proficiency. The respondents were asked to read statements and tick the chosen answer or to write down their answers. The second section investigates the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic. The third section explores the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabic. The fourth section is concerned with the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture.

### **3.3 Validity of the Sociolinguistic Questionnaire**

Some university professors were asked to evaluate the appropriateness and suitability of the questions. In addition, they were asked to write their notes, comments, and recommendations. All these suggestions were taken into consideration for achieving the

questionnaire validity. The jurors suggested and recommended several modifications that made the questionnaire items clearer, accurate and more informative (See Appendix E).

### **3.4 Reliability of the Sociolinguistic Questionnaire**

Regarding the reliability of the sociolinguistic questionnaire of this study, the researcher chose a group from the population who were not part of the sample and did not participate. This group of participants are similar in their background to the sample of the population. Researcher used the test-retest technique; by sending an open-ended questionnaire which provided the researcher with more detailed and useful information about the subjects of the study.

### **3.5 Data Analysis and Statistical Treatment**

The researcher collected the raw data from the respondents via the sociolinguistic questionnaire and then analyzed data in terms of frequencies and percentages and then he displayed them in tables as follows:

1. The answers of all items of the sociolinguistic questionnaire were recorded manually using a summary sheet.
2. Results were illustrated in tables. Each table represent a certain topic, with a title, number and was followed with comments and description of the higher and lower rates and percentages.
3. Results were presented in terms of frequencies and percentages.
4. The researcher interpreted the obtained data and highlighted their consistency with the conclusions, results and findings of other researchers mentioned in the related literature.



### **3.6 Procedures of The Study**

#### **The researcher followed the following steps**

1. Read theoretical and empirical studies related to the issue under investigation.
2. Collected sociolinguistic data about the Chechens and Circassians via establishing a community profile which serves as an information source about these communities.
3. Conducted open-ended interviews with some prominent members of the community.
4. Prepared a sociolinguistic questionnaire which served the objectives of the study.
5. The validity of the questionnaire was achieved by asking a panel of jurors specialized in linguistics.
6. Obtained a letter of permission from the Middle East University to facilitate the research.
7. The questionnaire was distributed to the participants.
8. The reliability of the questionnaire was determined by a test-retest.
9. Collected the raw data, analyzed and interpreted the findings which were illustrated via tables and discussions.
10. Drew conclusions from the findings.
11. Presented some recommendations for future studies.
12. Listed references according to APA style and added Appendices at the end of the thesis.
13. Added appendices (A, B, C, D, E, F, G, H).

## **Chapter Four**

### **Results of the Study**

#### **4.0 Introduction**

This chapter reports the findings of the three questions raised by the study. The findings of the questionnaire are illustrated in tables and the results of the interviews are described and narrated. The study tried to answer the following three questions:

1. What are the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic?
2. What are the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabs?
3. What are the factors that determine the outcomes of language and culture contact among the Circassian and Chechen of Jordan?

#### **4.1 Results**

The reported findings in this chapter are going to be divided into two sections. The first section starts with the results of the interviews with Circassians followed by interviews with Chechens. Similarly, the second section starts with the Circassian participants' answers to the three questions of the study, followed by Chechens answers to the study three questions.

### **4.1.1 Results of the Interviews with Circassians**

In the current study, the researcher designed questions for open-ended interviews. The interviews were held in Arabic with five Circassian interviewees. The researcher designed open-ended questions about linguistic background such as language proficiency of language skills, borrowing, code switching, word order and language interference. The cultural background covered areas such as Adiga Xabza, history, food, folklore, music, celebrations, cultural organizations and names and naming.

#### **The First Interview**

The first interview was held with Mr. Ahmad Zoghanah; His age is 33 years old, his parents are pure Circassians. He works in the aviation field as a pilot. He was asked “do you master the four language skills of Circassian language?” he answered that he can speak the language but he does not speak it fluently and he can understand Circassian in a conversation. In addition, he cannot write the language because he does not master grammar rules, but he can read it fairly with some mistakes.

He was asked “did your parents encourage you to learn Circassian language at home?” he answered that his parents did not encourage him verbally to learn it and they used to use the language to exclude him from a conversation.

He was asked “did Circassians borrow Arabic words and use them in their language?” he answered yes, they had borrowed Arabic words such as the words that were created after their immigration from their home land, as their language stopped its

evolution, for example words such “طائره” which means “plane”, “تلاجة” which means “Refrigerator”, “شمسية” which means “an umbrella”.

He was asked “which language do you prefer to use in expressing your feelings, such as anger and emotions?” He answered Arabic language for two reasons, first because he does not master the Circassian language, second because words or expressions in Arabic are shorter and more effective, for example the word “احبك” which means “I love you” in English but in Circassian means “the beautiful thing that my eyes have seen”.

He was asked “do you switch to Arabic language while speaking Circassian and vice versa?” If yes, do you switch consciously or unconsciously?” he answered yes, he switches unconsciously to Circassian such using the word “Ma” which means “خذ” in Arabic and “take” in English.

He was asked “do the pronunciations and structures of the Circassian language affect the way you speak Arabic?” he answered yes, he believes that most of Circassians stress some of the Arabic sounds because of genetic reasons such as vocal cords form.

He was asked “did your parents use a particular method in raise you up?” he said that he was raised on Adiga Xabza which is a group of social refined ethics, as his parents and grandmother were using most of the time the word “عيب” which means “vice: immoral or wicked behavior” instead of Islam principles, for example they were not using the word “حرام” which means “forbidden”.

He was asked “are you aware of the Circassian history?” he answered that he is aware about their immigration from their homeland which was due to the war with the

Russians. In addition, he is aware about their diaspora around the world till they reached and settled in Jordan.

He was asked “what are the Circassian’s cuisines that you preserve and use at your home?” he answered that his mother and wife cook Circassian traditional food such as Shaps and Pasta, Haliva and laqum frequently.

He was asked “do you know the Circassian traditional dances and how to perform them, in addition do you know the Circassian traditional costumes?” he answered that he learned the Circassian traditional dances at the Prince Hamzah school on weekly bases whereas the school teaches Circassian language and history but also concentrates on Circassian folklore such as costumes, traditional dancing and music. He added that he wears the traditional clothes on some weddings and national Circassian celebrations such as Beshmit and Cherkesska.

He was asked “are you aware of the Circassian melodies and music, in addition to the Circassian musical instruments? He answered that he is aware of the Circassian melodies but he rarely listens to them. In addition, he is familiar with Circassian musical instruments such as Pshina and Baraban.

He was asked “are you aware of the Circassian national celebrations?” he answered that the idea of these events and celebrations is not only about the joy, but also to remind them about the beauty, the importance and the pride of their history and the sufferings that their ancestors went through. In addition, he mentioned some of the national celebrations such as The Circassian Flag Day and the Genocide Day.

He was asked “can you mention some of the Circassian associations in Jordan and their role among the Circassian society?” he answered that there are a couple of institutions such as Circassian Charity Association, and Generation Club in Amman which establishes the history, folklore, traditional Circassian habits through organizing some seminars for the new generations.

## **Second Interview**

Mr. Nasser Jarandoqah works in the Aviation field as flight manager, his age is 34 years old, he was asked “do you master the four language skills of the Circassian language?” he answered that he considers himself not a Circassian language speaker because he does not know how to form a sentence although he has a good vocabulary’s repertoire, and due of multi Circassian accents not all of them can understand each other’s unless they are of the same tripe. In addition, he does not write or read.

He was asked “did your parents encourage you to learn Circassian?” he said that his parents are the one who taught him Circassian which was the dominant language at home due to the fact that his grandmother lived at the same house and she was not an Arabic speaker.

He was asked “why did you lose your mother language as you described yourself by not Circassian’s speaker?” he answered that after his grandmother death, the usage of Circassian was decreased at home, beside his parents stop teaching him the ethnic language as they were using it for privacy conversations which they wanted to exclude him from.

He was asked “did Circassians borrow some Arabic words which became part of the Circassians language repertoire?” he answered yes we did borrow many terms such as the Islamic greeting terms.

He was asked “do you switch between Circassian and Arabic language and vice versa?” he answered yes, he switches unconsciously from Arabic to Circassian, using some terms which he used to listen at home during his childhood, such as the word “tis” which means in Arabic “اجلس” and means in English “sit down” also the word “ma” which means in Arabic “خذ” and means in English “take”.

He was asked “did your parents use a particular method in raise you up?” he answered that his parents used the Circassian’s ethics and principles (Adiga Xabza) along with Islam principles and ethics.

He was asked “are you aware of the Circassian Diaspora?” he answered that all Circassians are aware about it, and they know how their ancestors were scattered in Turkey, Middle east, Europe and USA after the war with the Russians. He added that the first wave of Circassians who settled in Jordan were mainly of Shapsugh who arrived in Jordan in 1878.

He was asked “what are the Circassian’s cuisines do you preserve and use at your home?” he answered that his mother cooks Ships and Pasta, Haliva, Laqum and Boiled Mutton (boiled fresh meat with chopped onions along with red pepper) and many other traditional foods.

He was asked “do you know the Circassian traditional dances and how to perform them, in addition do you know the Circassian traditional costumes?” He answered that he

learned how to perform Circassian's traditional dances from his parents and from Aljeel Club in Amman. In addition, he is teaching his Thai wife how to perform the traditional Circassian's dances. He added that he is aware about the Circassian traditional costumes such as Jana, Bishmit and Cherkesska.

He was asked "are you aware of the Circassian national celebrations?" he answered that he is aware about them and he celebrates them in the Circassian Charity Association, such as the Circassian Flag Day and the Genocide Day.

He was asked "are you aware of the Circassian melodies and music, in addition to the Circassian musical instruments? He answered that he is aware of the Circassian melodies and he listens to them occasionally. In addition, he is familiar with Circassian musical instruments such as Bkhashasha, and Checkpshina.

He was asked "can you mention some of the Circassian associations in Jordan and their role among the Circassian society?" he reported that there are a couple of institutions such as Circassian Charity Association, and Generation Club in Amman. In addition, he highlighted the dancing ensemble role at the association in preserving the traditional dances through the training courses which they provide.

He was asked "what are the factors that determine the choice of name that you will give to your child?" he answered that he is influenced by the Islam religion as he chose to name his child "Ahmad" following one of Al Hadith descriptions, in addition it was his father name, although his father was born in the home land. Moreover, he drew the researcher's attention to the fact that naming the child after his grandfather's name is not



preferable, and in case it occurred, they should call him by another name at the present of the grandfather as kind of respect.

### **Third Interview**

The third interview was with a growing business man Mr. Tariq Jana; his age is 38 years old. He was asked “do you master the four language skills of Circassian language?” he answered that he does not speak the language at all, and the same for the rest of the language skills.

He was asked “why do not you speak the Circassian language?” he answered that he does not speak the language for two reasons, first one because his father encouraged him to learn other popular languages which used more worldwide and useful at work, in addition his father advised him that Circassian is a dead language. Second reason is due to the fact that they settled in an area away from his grandmother and rest of the family, which encourage to use Arabic in daily life more frequently and there is no need to use Circassian, unlike his cousins and uncles who live together with his grandmother which resulted in learning Circassian and using it most of the time at their homes. Also he joined a school that taught him Greece, French, English and Arabic.

He was asked “do you switch to some Circassian words while speaking Arabic?” he answered that he does not switch to Circassian, because he does not speak the language, and it was not used at home so the idea of using some Circassian words is unfamiliar at home level.

He was asked “did Circassian borrow Arabic terms and inserted them into Circassian language?” he answered yes there are many borrowed words such as technology terms and Islamic greeting terms, in addition he said that they were borrowed because their immigration as Circassians was before this technology revolution.

He was asked “do you feel that somehow you pronounce some Arabic sounds differently?” he said yes, he noticed that Circassians stress some sounds which he believes it refers to genetic reasons such as the sound /ʒ/ in “دجاج” which means “chicken”.

He was asked “did your parents use a particular method in raise you up?” he answered that his father used the Circassian ethics and principles (Adiga Xabza) which are in line with Islam principles and ethics such as, respect, honor, hospitality, responsibility, self-control, discipline, and good character.

He was asked “are you aware of the Circassian history” he answered that he has general ideas about his ancestor’s history specifically their diaspora around the world and their settlement in Jordan. he has a general idea about what was remarkable about their life style as horse breeders and farmers.

He was asked “what are the Circassian’s cuisines do you preserve and use at your home?” he said that they preserved as most Circassian did, Ships and Pasta, Haliva, Laqum, and Meat Roasted on Skewers (Shashlik).

He was asked “do you know the Circassian traditional dances and how to perform them, in addition do you know the Circassian traditional costumes?” he answered that he is aware about the Circassian traditional dances but he does not know how to dance. In

addition, he is aware about their traditional clothes which rarely wears them in weddings and national Circassian celebrations such as Beshmet and Cherkesska.

He was asked “are you aware about the Circassian national celebrations?” he said that he is aware about them but he is rarely attending them such as Circassian Flag Day and the Genocide Day.

He was asked “what are the factors that determine the choice of name that you will give to your child?” he answered that his father named him and his brother by Arabic names which is more popular than Circassian names, and he highlighted a habit which they make it as a principle in naming newcomers, which is to avoid naming the baby with grandparent’s names as kind of respect to older people.

#### **Fourth Interview:**

Mrs. Tamara works in the aviation field as airhostess, her age is 40 years old, she was interviewed and asked “do you master the four language skills of Circassian language?” she answered that she learned Circassian at Prince Hamzah school till the fifth grade, then she left the school, and because her parents did not encourage her to keep learning Circassian she does not speak the language. In addition, her mother is Syrian and her father is Circassian, so the home language was not Circassian.

She was asked “do Circassians borrow Arabic words and use them in their language?” she answered that she does not know if they borrowed any terms as she is not a Circassian speaker and does not use it at all. In addition, the dominant language at home is Arabic because her husband is not Circassian.

She was asked “do you switch to Arabic language while speaking Circassian and vis versa?” she answered that she does not switch for two reasons, first one because she does not speak it, second reason because all the people that she is in contact with are not Circassian speakers who will not understand the Circassian terms that she might use with them.

She was asked “did your parents use a particular method in raise you up?” she answered that her father used the Circassian ethics and principles (Adiga Xabza) which are in line with Islam principles and ethics, such as respect, honor, hospitality, and good character.

She was asked “are you aware about the reason behind your ancestors’ diaspora” she reported that because of the Russians who occupied their country and bounced them off from their homeland then after the decision made by the Ottomans to immigrate us out of turkey to Jordan.

She was asked “are you aware of what the Circassian flag represents?” she answered that the twelve stars stand for the twelve Circassians trips and the three crossed arrows symbolize peace.

She was asked “what are the Circassian’s cuisines that you preserve and use at your home?” she reported that, although her husband is Jordanian but he enjoyed the Circassian food specially Ships and Pasta and she serve as a main dish at their home.

She was asked “do you know the Circassian traditional dances and how to perform them, in addition do you know the Circassian traditional costumes?” she answered yes she knows how to perform them, such as Qafe the dance of the princes. In addition, she said

that she sent her children to practice Circassian traditional dances at the Circassian Charity association. In addition, she reported that she is aware about the Circassian traditional costumes for females and males but she does not know the names of them.

She was asked “are you aware of the Circassian national celebrations?” she answered that yes she is aware about them but she does not attend them or celebrate them because of the busy life that she has and because the home atmosphere is purely Jordanian not Circassian.

She was asked “can you mention some of the Circassian associations in Jordan and their role among the Circassian society?” she reported that she knows the Circassian Charity association which played an important role in preserving the history, traditional habits and folklore.

### **Fifth Interview:**

The fifth interview was held with Doctor Rana, her age is 36 years old, she works in the education field at the Islamic Education College in the American Program. She was asked “do you master speaking skill in Circassian language?” she answered that she does not speak it as fluent speaker but she can manage a conversation, in addition, she does not read or write the language.

She was asked “are there different accents for the Circassian language?” she answered yes there are many different accents for the Circassian language.

She was asked “why do not you master the Circassian language?” she answered that she was living in USA for the first ten years of her childhood which made her parents concentrates on English language.

She was asked “do you teach your children the Circassian language?” she answered she tried and asked the grandmothers of her children to teach them Circassian but they denied the idea because doctor Rana is a fluent English speaker, speaks English most of the time, her children are learning Arabic at school which made them afraid to teach them a third language and which might confuse them. In addition, they had an experience with their own children that they learned Circassian and when they come to contact with society, they could not fit and took them long time to feel the harmony with the society.

She was asked “can you mention some of the borrowed words from Arabic which were used or adapted into Circassian?” She answered there are words such as “دنيا” which means in English “world” and in Circassian means “Dunai”, also Islamic terms such as greeting terms, but she highlighted something that, they added the “M” sound as a suffix to some Arabic words which work as superlative rule. For example, they added the “m” to the world “قرآن” to become “قرآنم”, “حديث” to become “حديثم” in order to magnify them.

She was asked “do you switch between Circassian and Arabic languages and vice versa?” She answered yes, she does when the other party of the conversation needs more clarification and to avoid confusion. In addition, she switches to Arabic because it contains terms which describe the intended meaning she wants to express using only one word, but Circassian language gives equivalent meaning which contains a group of words. For

example, the word “قهوة” which means in English “coffee” the literal translation in Circassian means “black water”, so it is easier for her to use the word “قهوة”.

She was asked “do your children switch from Arabic to Circassian?” she answered that her children switch to some Circassian words such as “halo” which means “bread” because they heard the word most of the time from parents and grandparents.

She was asked “do you express your different emotions by using Circassian?” she answered that she expresses her emotions of love with her children consciously in English, because she finds it easier than Arabic. In addition, her children do not understand Circassian to make it as an option. On the other hand, she expresses anger emotions unconsciously in English language.

She was asked “are there sounds in Circassian language which do not exist in Arabic?” she answered yes there are many sounds for example sounds which produced through combining a group of affricates sounds together in order to produce one sound such as: “/Σ/ /p/”.

She was asked “did your parents use a particular method in raising you up?” she answered that her father used the Circassian principles and ethics (Adiga Xabza) such as respect and honor, in addition to some habits and good behaviors of the American society such as democracy in decision making.

She was asked “are you aware of the Circassian history” she answered that, she is aware and has detailed information about their history such as the war between the Russian and Circassians, their diaspora around the world, the geographical location of her home land and national occasions such as: The Memorial Day on the 21<sup>st</sup> of May the date of the

Genocide by the Russian. In addition, she is keen about what the Circassian flag stands for, she knew that the twelve stars stand for the twelve Circassian tribes while the three arrows symbolize peace.

She was asked “what are the Circassian’s cuisines that you preserve and use at your home?” She answered that Circassian food is one of the cultural elements that she praised and enjoyed on occasions and on regular basis. Shaps and Pasta is the Circassian traditional meal that is mostly eaten, Haliva, Adiga Qwaya (Circassian cheese) and Laqum were also highly enjoyed.

She was asked “do you know the Circassian traditional dances and how to perform them, in addition do you know the Circassian traditional costumes?” she answered that she is aware about the Circassian traditional dances such as Qafa, Chechen, and Wij, and how to perform some of them. In addition, she reported that she is aware of the traditional costumes such as Braibekh, Jana, Beah (the hat), Qalbaq, Harez, and Qama.

She was asked “can you mention some of the Circassian associations in Jordan and their role among the Circassian society?” she mentioned the Circassian Charity Associations which plays an important role in the society such as preserving their history, folklore and traditional habits.

She was asked “what are the factors that determine the choice of name that you will give to your child?” she answered that she named her children Ann and Lilian based on linguistic back ground, which means that she chose names that fit in Arabic, Circassian and English sounds.



### **4.1.2 Results of the Interviews with Chechens**

Interviews were held in Arabic with four Chechen interviewees. The researcher decided to cover the linguistic and cultural background of participants in his interviews. In order to achieve that, the researcher designed open-ended questions about linguistic background such as language proficiency of language skills, borrowing, code switching, word order and language interference in addition to cultural background such as Nokhchalla, history, food, folklore, music, celebrations, cultural organizations and names and naming.

#### **First Interview**

The First interview was held with Mr. Abd Alhameed Bakier, his age is 55 years old, he filled many rich positions during his life career. He is a retired colonel from the Jordanian army, he was a translator in the army, a reporter for liberty radio station at Czech Republic, and recently reporter and writer at the Chechen newspaper at the “Daymokh” at the Republic of Chechen.

He was asked “do you master the four language skills of Chechen language?”, he answered that he speaks Chechen fluently, he master writing skill very well, he can read at a professional level and he understands all accents of Chechen.

He was asked “how did you learn the Chechen language?” he answered that he learned Chechen at home from parents. He upgraded his skills in Chechen through his own study of the language, through his own experience in translation field for three languages such as English, Arabic and Chechen, via Chechen courses at the Republic of Chechen, and finally through his recent work experience as a reporter for the Chechen newspaper.

He was asked “why do Chechens concentrate on making Chechen as home language specially at childhood period while Arabic is not?”, he answered because it is not an easy language to learn. In addition, it is not a society language and they want their children to acquire the Chechen as first language.

He was asked “in your opinion why did Chechens borrow some Arabic terms from Arabic?” he answered that when Chechens followed Islam, the religious people started to learn the Arabic language in order to understand Islam principles more. In order to achieve that they went to Arabic countries such Iraq. When these religious people were writing letters between each other’s they were writing the Chechen sounds in Arabic letters which resulted with the years to adapt Arabic letters in writing Chechen instead of Syriac letters. This process led to borrowing many words from Arabic and adapt it, not because of the shortage in Chechen’s terms and words but because of their love to Islam. For example, the word “اعمل” was borrowed from Arabic and inserted to Chechen language and replaced the Chechen word “Труд” which means “work”, due to the fact that Arabic is the language of Quran and they believe that the usage of Arabic is rewarded by God, but not because of lexical shortage in Chechen language.

He was asked “do you switch between languages?” he answered that at a personal level he is very cautious to avoid switching or mixing between languages in order not to weakens the languages that he masters.

He was asked “what is the difference between Chechen’s word order and Arabic’s word order?” he answered that Chechen’s word order starts with subject then object then verb while Arabic starts with verb then subject then object.

He was asked “did your parents use a particular method in raise you up?” he answered that they used Nokhchalla which is a group of refined ethics and principles along with Islam ethics because they are in line with each other’s and he used the same method with his children.

He was asked “are you aware of the Chechen’s history”, he answered that he is aware about his ancestors suffering and the martyrdom of Chechens which took place during the war with the Russians and during their revolt against them, but he said that their history made all the next generations proud and attached to their homeland and religion.

He was asked “what are the Chechen’s cuisines do you preserve and use at your home?” he answered that there are many such as Galushki, Dalnash, Galnash, Dema Hovla, Ahar Hovla and more.

He was asked “do you know the Chechen’s traditional dances and how to perform them, in addition do you know the Chechen’s traditional costumes?” he answered that he is aware about the traditional dances such as Daimokhk, Vainakh, Lovzar, Nokhchi (Chechen dance, Dance of the Daggers). In addition to some of the traditional clothes such as Beshmet, Cherkesska, Burka and Papakha for men, and Tueidargash, Ghovtal, Chukhta and Kur-kharts for women.

He was asked “can you mention some of the Circassian associations in Jordan and their role among the Chechen’s society?” he answered that he is aware about the Chechen charity for women and the Chechen Charity Association. He said that the Chechen associations role is not about preserving the history, traditions and folklore only but they

also tried to enhance the Chechens personality through giving some seminars and courses about public speaking for example and other useful courses for Chechens.

He was asked “what are the factors that determine the choice of name that you will give to your child?” He answered that he prefers the Arabic common names or Islamic names.

He was asked “what are differences in cultural habits between Chechens in Jordan and Chechens in the mother land?” he answered that such Sufism habits and practices are mostly ended in Jordan while it still practiced in the republic of Chechen. Moreover, he said that recently the concept of mixed wedding parties started to be accepted for Chechens in Jordan which used to be criticized and prohibited, but in the mother land still not accepted at all. In addition, the groom was not allowed to attend his wedding, but recently he started to attend the wedding party after the elderly people leave, but the in the motherland it is still not allowed.

## **Second Interview**

The second interview was conducted with Mr. Mohammad, his age is 35 years old, he is engineer works in the aviation field, He was asked “do you speak and read the Chechen language?” he answered that he is speaking Chechen fluently, he can understand any conversation in Chechen, on the other hand he is reading and writing with some difficulties because he doesn't practice them.

He was asked “which language does dominate all aspect of life at home?” he answered that Chechen language is the home language.

He was asked “do you switch from Chechen to Arabic language and vice versa?” he answered that he does not switch between languages unless there is no equivalent for the word in Chechen such names of modern technology words.

He was asked “did Chechens borrow some Arabic words?” he answered that at his personal knowledge he can say that they borrowed the Islamic terms which is used for greeting and in addition to some technology terms.

He was asked “do the Chechen language influence the pronunciation and structure of the Arabic language?” he answered that during his childhood he had that experience which caused him a problem. He explained that the only language that he learned and knew was Chechen and when he joined the school he faced many pronunciation and structure difficulties. In addition, when he started to interact with children in the neighborhood he faced some communication difficulties.

He was asked “what is the difference between Chechen’s word order and Arabic’s word order?” he answered that Chechen’s word order starts with subject then object then verb while Arabic starts with verb then subject then object.

He was asked “did your parents use a particular method in raising you up?” he answered that they used Nokhchalla which is a group of refined ethics along with Islam Ethics because they are in line with each other’s and he used both of them with his children.

He was asked “are you aware of the Chechen history” he answered that he is aware about his ancestors suffering and diaspora around the world because of the war with the

Russians. In addition, he mentioned the locations where Chechen chose to settle in such as “Zarqa’a” and “Sukhnah”.

He was asked “what are the Chechen’s cuisines that you preserve and use at your home?” he answered that there are many traditional cuisines such as Dalnash, Galnash, and Dema Hovla which his mother and his wife still cooking frequently.

He was asked “do you know the Chechen’s traditional dances and how to perform them, in addition do you know the Chechen’s traditional costumes?” he answered that he is aware about some of the traditional dances such as Nokhchi (Chechen dance, Dance of the Daggers). On the other hand, he said that he can recognize the traditional costumes but he does not know their names.

He was asked “can you mention some of the Circassian associations in Jordan and their role among the Chechen’s society?” he answered that he is aware about the Chechen charity for women and the Chechen Charity Association. He said that the Chechen associations role is highly important in preserving the history, traditions and folklore among the Chechen society in Jordan.

He was asked “what are the factors that determine the choice of name that you will give to your child?” he answered that his wife suggested the name for his daughter because it’s a modern Arabic name not because of Islamic background, but from his side, he prefers names of Islamic background. He highlighted that in the mother land they are either refer to historical names or names mentioned in Al Quran Al Kareem, for example the name “Jannat” which means “heavens” was taken from Quran, because it is a feminine name, not

because of its meaning which usually Chechens in the mother land do not look for, but due to the fact that it is God's words mentioned in AL-Quran.

### **Third Interview**

The third interview was done with Mr. Aidmar, his age is 50 years old, was asked "do you master the Chechen's language skills such as speaking, listening, reading and writing?" he answered that he is a fluent Chechen speaker and can understand Chechen easily in any conversation, on the other hand he can read and write with slight difficulties due to lack of practice on reading and writing skills.

He was asked "where did you learn the Chechen language?" he answered that he learned the Chechen language orally at home through his parents, and he highlighted that every Chechen family use the Mother tongue language at home. In addition, he highlighted that he was speaking only Chechen till he entered the school.

He was asked "could you mention some words that were borrowed and adapted from Arabic into Chechen?" he answered that they borrowed some words from Arabic such "برتقال" which means "Orange" because such fruit does not exist in their home land.

He was asked "do you find Chechen language an expressive language which can express your feelings such anger and emotions?" he answered that Chechen is expressive language that can express what inside him without referring and switching to Arabic.

He was asked "do you switch from Chechen into Arabic and vice versa? If yes, this switch happens consciously or unconsciously?" he answered that Arabic is easier in its expressions for example in order to have equivalence in meaning to one Arabic word, it

required Chechen speakers to combine a couple of words to have the same meaning or effect, so sometimes he chose to switch to Arabic language to save time and efforts, in addition, he switch consciously in such case.

He was asked “was Arabic language available in the home land before the immigration to Jordan?” He answered that Arabic existed and used in his home land as his father’s grandfather has notebook written in Arabic by his hand writing as he was a Sharia scholar teaching and speaking in Arabic language. In addition, he visited the home land in 2010, and found in one of the oldest cemetery which is almost 140 years old, grave headstones which has written Arabic statements.

He was asked “what are the methods that Chechens follow in raising their children?” he answered that priority for Islam to be delivered correctly to their children, in addition, for Nokhchalla the refined ethics and principles.

He was asked “are you aware of the Chechen history” he answered that he is aware about his ancestor’s diaspora and the death which took place in the war with the Russians.

He was asked “what are the Chechen’s cuisines do you preserve and use at your home?” he answered that there are many traditional cuisines such as Galushki, Dalnash, Galnash, Dema Hovla, Ahar Hovla and more.

He was asked “do you know the Chechen’s traditional dances and how to perform them, in addition do you know the Chechen’s traditional costumes?” he answered that he is aware about the traditional dances such as Vainakh and Lovzar but he does not know how to dance. In addition, he is aware about some of the traditional clothes such as Beshmet,



Cherkesska, Burka and Papakha for men, and Tueidargash, Ghovtal, Chukhta and Kurkharts for women.

He was asked “can you mention some of the Circassian associations in Jordan?” he answered that he is aware about the Chechen charity for women located in Swelieh and the Chechen Charity Association located in Zarqa.

He was asked “what are the factors that determine the choice of name that you will give to your child?” he answered that it is mainly a religious factor, for example in the home land they can choose any word from Quran without referring to the meaning while in Jordan they do the same but because of mastering Arabic, they care for the meaning. In addition, there is a cultural factor, for example they can give names derived from nature, or some types of beautiful or aggressive animals.

He was asked “what are the cultural differences between Chechen in Jordan and Chechens in home land?” he answered that the traditional marriage habits such as the attendance of the groom to his wedding. Chechens in the home land still committed to prohibit the groom to attend his wedding. On the other hand, the majority of Chechens in Jordan are not committed to that and he is expecting to be extinct. Moreover, the relation between the father and his children was almost dry, strict and official relation due to the fact that they were in a war period and the death of father was so possible, so it becomes part of raising method for children which they still practice in their home country till the moment. But in Jordan, almost all Chechens stop this way of raising children.

## Fourth Interview

The fourth interviewee was Mr. Mohammad Shishany, his age is 34 years old, he is a flight attendant who works in the aviation field, He was asked “do you master the Chechen’s language skills?” he answered that he is speaking Chechen fluently, he can understand any conversation in Chechen, on the other hand he is reading and writing with some difficulties.

He was asked “do you switch between Chechen and Arabic language?” he answered that he switches between languages unconsciously.

He was asked “did Chechens borrow Arabic words?” he mentioned that they borrowed few words such as “طائرة” which means “plane” and “تبابه” which means “Tank”.

He was asked “did Chechen language influence the pronunciation and structure of the Arabic language?” he answered that during his childhood he faced language barrier between him and his colleagues at school and with the children at the neighborhood. In addition, when he learned Arabic he faced many pronunciation and structure interferences.

He was asked “what is the difference between Chechen’s word order and Arabic’s word order?” he answered that Chechen’s word order starts with subject then object then verb while Arabic starts with verb then subject then object.

He was asked “what are the methods that Chechens follow in raising their children?” he answered that they used Nokhchalla refined ethics and principles along with the Islamic Ethics.

He was asked “are you aware of the Chechen history” he answered that he is aware about what his ancestors went through such as their diaspora around the world resulted of the war with the Russians and their revolts against them.

He was asked “what are the Chechen’s cuisines do you preserve and use at your home?” he answered that there are many traditional cuisines such as Dalnash, and Dema Hovla which his mother still cooking frequently.

He was asked “do you know the Chechen’s traditional Musical instruments?” he said that he is aware of Chechen musical instruments such as: Pondar, Merz-Ponder and Vota (Baraban).

He was asked “can you mention some of the Circassian associations in Amman and their role in the Chechen’s society?” He answered that he is aware of the Chechen charity for women and the Chechen Charity Association in Amman. In addition, he said that these associations played a great role in preserving the history, traditions and folklore among the Chechen society in Jordan.

He was asked “what are the factors that determine the choice of names that you will give to your child?” he answered that he is going to use names influenced by Islam such Abdullah, Abdulrahman, and etc.

## 4.2 Results of the Sociolinguistic Questionnaire

The second part of this chapter illustrates the results of the sociolinguistic questionnaire obtained from Circassians and Chechens participants. First section shows the Circassians responses to questions of the study, and the second part demonstrate the Chechens answers to the study questions.

### 4.2.1 First Section: Results of the Circassian Sociolinguistic Questionnaire

The following section represents the answers of the sociolinguistic questionnaire distributed to Circassian participants using percentages and number of frequencies.

#### 4.2.1.1 Result of Question One for Circassians

This part seeks to answer the first question formed by the researcher to explore the Circassians linguistic outcomes.

1. What are the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic?

**Table (4) Percentages and Means Concerning the Linguistic Outcomes of Contact Between Circassian and Arabic.**

In my opinion the contact between Circassian and Arabic has made me:	AG	AG%	DA	DA%	Mean	Level of AC
1. borrow some words from Arabic while speaking Circassian because Arabic is rich with vocabulary which do not exist in Circassian. Such as: برتقال وطائرة وقهوة	19	76%	6	24%	1.76	<b>High</b>
2. borrow some lexical terms from Arabic and subject them to Circassian inflection such as: "محمد" into "قرآن" and "محمد" into "قرآنم"	15	60%	10	40%	1.6	<b>Medium</b>

3. switch from Circassian into Arabic because Arabic expresses my intention more precisely and clearly.	18	72%	7	28%	1.72	<b>High</b>
4. switch from Circassian into Arabic because Arabic is more idiomatic, concise and comprehensive than Circassian. i.e. Arabic word “قهوه” which means “Coffee” translated into “black water” due to lack of equivalence.	18	72%	7	28%	1.72	<b>High</b>
5. switch from Circassian to Arabic in respect with the audience who do not speak Circassian.	21	84%	4	16%	1.84	<b>High</b>
6. switch from Arabic to Circassian in respect with the elderly Circassians who do not understand Arabic well.	23	96%	2		1.96	<b>High</b>
7. use Circassian phonemic sounds when I utter Arabic sounds because Circassian is represented by multiple and different phonemes. i.e. the sound /ش/ /ش/ in Arabic is expressed in two different Circassian sounds.	19	76%	6	24%	1.76	<b>Medium</b>
8. Face a grammatical interference due to the difference in sentence structure between Circassian and Arabic. i.e. Circassian’s sentence structure begins with subject then object then verb as in “انا الحصان اركب” while Arabic starts with verb then subject then object “اركب الحصان”	16	64%	9	36%	1.64	<b>Medium</b>
9. use Circassian in specific informal and limited situations mostly among family members while Arabic is used in many different situations such as: work, education, family and religion.	23	92%	2	8%	1.92	<b>High</b>
10. speak Circassian only orally for lack of formal education.	16	64%	9	36%	1.64	<b>Medium</b>
11. choose Arabic because it provides me with the chance to socialize more with other Jordanian people.	24	96%	1	4%	1.96	<b>High</b>
12. use Arabic for formal and informal communication, while using Circassian only in informal oral communication.	23	92%	2	8%	1.92	<b>High</b>

The level of Acceptance in table (4) was determined through the following equation:

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

Interval Width is  $(2-1) \div 3 = 0.33$

- From 1 to 1.33 represents low level of agreement.
- From 1.34 to 1.67 represents medium level of agreement.
- From 1.68 to 2 represents high level of agreement.

Data presented in Table (4) indicate that respondents have mostly shown positive perceptions towards such linguistic outcomes. It seems that Circassians choose Arabic because it provides them with the chance to socialize more with other Jordanian people. This statement has scored the highest level of agreement 96% with mean of 1.96. Interestingly, statements (6,9,12) related to code switching and language use scored the second highest percentage of agreement 92%, with mean of 1.92. On the other hand, the lowest percentage of agreement refers to the second statement which is related to borrowing with percentage of 60% of agreement and with a mean of 1.6.

#### 4.2.1.2 Results of Question Two for Circassians

This part endeavors to gain answers to the second question formed by the researcher to investigate the Circassians cultural outcomes.

2. What are the cultural outcomes of culture contact among Circassians, Chechens of Jordan with relation to Arabic?

**Table (5) Percentages and Means Concerning the Cultural Outcomes of Culture Contact Between Circassian and Arabic in Jordan.**

<b>In my opinion, the contact between my Circassian culture and Jordanian culture has made me:</b>	<b>AG</b>	<b>AG%</b>	<b>DA</b>	<b>DA%</b>	<b>mean</b>	<b>Level of AC</b>
1. aware of Circassian types of food and desserts and apply them in my daily life such as: Ships Pasta (baked flour, chicken and Pasta), Laqum (a sweet dough) and Haliva (stuffed dough with potato or cheese).	23	92%	2	8%	1.92	<b>High</b>
2. familiar with Jordanian cuisines and apply them in my daily life such as: Mansaf and Qatayef (sweet dumpling filled with cream).	24	96%	1	8%	1.96	<b>High</b>
3. appreciate wearing traditional Circassian costumes for men and women, such as: Beshmet (like a caftan) and Cherkesska ( worn over the Beshmet).	16	64%	9	36%	1.64	<b>Medium</b>
4. wear traditional Circassian costumes in formal and particular occasions such as: wedding parties and Circassian festivals.	14	56%	11	44%	1.56	<b>Medium</b>
5. wear the traditional Jordanian costumes such as: الحطة والعقال للرجال والثوب او المدرقة للنساء	9	36%	21	84%	1.56	<b>Medium</b>
6. aware of Circassian musical instruments such as: Pshina (accordion), Baraban (drum).	22	88%	3	12%	1.88	<b>High</b>
7. interested in Circassian musicians and singers such as: Aidamir Mugu and Vladimir Baragun.	14	56%	11	44%	1.56	<b>Medium</b>
8. aware of different Circassian songs genres such as: sacred (pre-Christianity era), Nart Epos (heroic tales) and Heroic songs (composed to immortalize feats of war)	12	48%	13	52%	1.48	<b>Medium</b>

9. preserve and practice some of the Circassian traditional dances such as: Qafe, Wij, Thaparepha , and Islamey.	20	80%	5	20%	1.8	<b>High</b>
10. adhere to Adyghe Xabze (rules of behavior) such as respect, honor, hospitality, responsibility, self-control and discipline.	23	92%	2	8%	1.92	<b>High</b>
11. avoid some traditional wedding habits which are not in line with Islamic principles such as: serving specific kind of alcohol in the wedding.	19	76%	6	24%	1.76	<b>High</b>
12. deviate from some characteristics of Circassian's wedding habits such as: prohibiting the groom from attending his wedding.	16	64%	9	36%	1.64	<b>High</b>
13. abide by some of the Circassian wedding habits such as: Fathers and brothers do not attend the wedding of the bride.	7	28%	18	72%	1.28	<b>Low</b>
14. preserve some of the Circassian traditional marriage habits which contradict the Jordanian and Islamic tradition such as: الخطيفة	13	52%	12	48%	1.52	<b>Medium</b>
15. minimize some Circassian traditional habits such as: hosting one's guests for seven days and seven nights.	13	52%	12	48%	1.52	<b>Medium</b>
16. appreciate friendship with Circassians and Jordanian Arab friends.	24	96%	1	4%	1.96	<b>High</b>
17. get involved with and celebrate Jordanian national festivals such as: Jordanian Independence Day and the Great Arab Revolution.	19	76%	6	24%	1.76	<b>High</b>
18. Celebrate and participate in the Circassian national occasions, such as: Circassian Flag Day and the Genocide Day.	21	84%	4	26%	1.84	<b>High</b>
19. appreciate the Circassian names and naming as well as appreciating the Jordanian names and naming.	22	88%	3	12%	1.88	<b>High</b>
20. aware of the Circassian history and the suffering that my ancestors went through as a result of the Russians occupation of our country and forcing our grandparents to leave our homeland.	23	92%	2	8%	1.92	<b>High</b>
21. aware of the colors of Circassian Flag and what they represent.	23	92%	2	8%	1.92	<b>High</b>
22. aware of the Circassian's proverbs and tales such as: If the guest stays for three nights, he becomes part of the family.	19	76%	6	24%	1.76	<b>High</b>



23. aware of the Jordanian proverbs such as: “nothing can scratch your skin but your nail” and “Like a deaf in a loud wedding party”.	23	92%	2	8%	1.92	<b>High</b>
24. abide by the internal marriage and avoid the external marriage in order to preserve the Circassian offspring.	13	52%	12	48%	1.52	<b>medium</b>

Results presented in Table (5) indicate that respondents have shown different perceptions towards the cultural outcomes due to the cultural contact among Circassians and Jordanians. It seems that Circassians have a bicultural behavior through appreciating friendship with Circassians and Jordanian Arab friends, and through being familiar with Jordanian cuisines and apply them in their daily life. These statements (2,16) have scored the highest level of agreement 96% with mean of 1.96. Interestingly, the lowest percentage of agreement refers to the statement number 13 which is related to traditional marriage habits with percentage of 28% of agreement and with a mean of 1.28.

### 4.2.1.3 Results of Question Three for Circassians

This part attempts to reveal the factors that determine the linguistic and cultural outcomes related to Circassians.

3. What are the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture?

**Table (6) Percentages and Means Concerning the Factors that Determine the Outcomes of Language and Cultural Contact between Arabic and Circassian**

<b>Factors that determine the linguistic and cultural outcomes of language contact between Arabic and Circassian in Jordan.</b>	<b>AG</b>	<b>AG%</b>	<b>DA</b>	<b>DA%</b>	<b>Mean</b>	<b>Level of AC</b>
1. The contact between Circassian and Arabic plays a major role in changing the ethnic language and culture.	18	72%	7	28%	1.72	<b>High</b>
2. The linguistic differences between Circassian and Arabic determine the outcome of contact between them. Such differences will cause phonological, lexical and syntactic interference.	19	76%	6	24%	1.76	<b>High</b>
3. The Circassian family and the home play a significant role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	22	88%	3	12%	1.88	<b>High</b>
4. The close relationships among the members of the Circassian community helped in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	23	92%	2	8%	1.92	<b>High</b>

5. The level of language proficiency in the Circassian language plays an essential role in determining the linguistic outcomes of language contact between Arabic and Circassian.	19	76%	6	24%	1.76	<b>High</b>
6. The extent of using Circassian in a variety of situations is essential for determining the linguistic outcomes of language contact between Arabic and Circassian.	20	80%	5	20%	1.8	<b>High</b>
7. The type of marriage whether internal between Circassians or external between Circassians and Jordanians play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	22	88%	3	12%	1.88	<b>High</b>
8. The pride in the Circassian origin, identity and childhood plays an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	21	83%	4	17%	1.83	<b>High</b>
9. The continuous suffering and displacement of Circassians through history plays an important role in determining the linguistic and cultural outcomes.	22	88%	3	12%	1.88	<b>High</b>
10. The Circassian community associations and organizations, such as schools, Circassian clubs, Circassian charity associations play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	22	88%	3	12%	1.88	<b>High</b>
11. Participating in the Circassian social and cultural activities plays an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	21	84%	4	16%	1.84	<b>High</b>

12. The level of social involvement or isolation from the main stream of Jordanian society play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	17	68%	8	32%	1.68	<b>High</b>
13. Lack of educational institutes that teach Circassian language with its four skills leads Circassians in Jordan to learn only their language orally.	20	80%	5	20%	1.8	<b>High</b>
14. The economic factors such as securing an income and meeting financial demands of the Circassians play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	14	56%	11	44%	1.56	<b>Medium</b>
15. Arabic is the official language of the country and the language of the holy Quran, the language of education in schools and universities which determines the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	22	88%	3	12%	1.88	<b>High</b>
16. The similarity between Circassian religious culture and the Arab Jordanian Islamic culture play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	20	80%	5	20%	1.8	<b>High</b>
17. The democratic social and political atmosphere in Jordan which gives all citizens equal rights in all aspects of life play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.	21	84%	4	16%	1.84	<b>High</b>

Responses presented in Table (6) indicate that respondents have mostly shown positive perceptions towards the factors which led to their linguistic and cultural outcomes. It is obvious that Circassians agree that the close relationships among the members of the Circassian community helped them in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture. This statement (4) has scored the highest level of agreement 92% with mean of 1.92. Interestingly, the lowest percentage of agreement refers to the statement number 14 which is related to the economic factors with percentage of 56% of agreement and with a mean of 1.56.

## 4.2.2 Second Section: Results of the Chechen Sociolinguistic Questionnaire

### 4.2.2.1 Results of Question One for Chechens

This part seeks to answer the first question formed by the researcher to explore the Chechens linguistic outcomes.

1. What are the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic?

**Table (7) Percentages and Means Concerning Linguistic Outcomes of Contact Between Chechen and Arabic.**

<b>In my opinion the contact between Chechen and Arabic has made me:</b>	<b>AG</b>	<b>AG%</b>	<b>DA</b>	<b>DA%</b>	<b>Mean</b>	<b>Level of AC</b>
1. borrow some words from Arabic while speaking Chechen because Arabic is rich with vocabulary which does not exist in Chechen. Such as: برتقال وطائرة وقهوة:	20	80%	5	20%	1.8	<b>High</b>

2. borrow some lexical terms from Arabic and subject them according to Chechen inflection such as: “محمد” into “محمدم” and “قرآن” into “قرأنم”	13	52%	12	48%	1.52	<b>Medium</b>
3. switch from Chechen into Arabic because Arabic expresses my intention more precisely and clearly.	18	72%	7	28%	1.72	<b>High</b>
4. switch from Chechen into Arabic because Arabic is more idiomatic, concise and comprehensive than Chechen. i.e. Arabic word “قهوه” which mean “coffee” is translated into “black water” due to lack of equivalence.	15	60%	10	40%	1.6	<b>Medium</b>
5. switch from Chechen to Arabic in respect with the audience who do not speak Chechen.	24	96%	1	4%	1.96	<b>High</b>
6. switch from Arabic to Chechen in respect with the elderly Chechens who do not understand Arabic well.	24	96%	1	4%	1.96	<b>High</b>
7. use Chechen phonemic sounds when I utter Arabic sounds because Chechen is represented by multiple and different phonemes. i.e. the sound /ش/ /j/ in Arabic is expressed in two different Chechen sounds.	16	64%	9	36%	1.64	<b>Medium</b>
8. Face a grammatical interference due to the difference in sentence structure between Chechen and Arabic. i.e. Chechen sentence structure begins with subject then object then the verb as in “انا الحصان اركب” while Arabic starts with verb then subject then object “اركب الحصان”	13	25%	12	75%	1.25	<b>Low</b>
9. use Chechen in specific informal and limited situations mostly among family members while Arabic is used in many different situations such as: work, education, family and religion.	22	88%	3	12%	1.88	<b>High</b>
10. speak Chechen only orally for lack of formal education.	23	92%	2	8%	1.92	<b>High</b>

11. choose Arabic because it provides me with the chance to socialize more with other Jordanian people.	23	92%	2	8%	1.92	<b>High</b>
12. use Arabic for formal and informal communication, while to use Chechen only informal oral communication.	23	92%	2	8%	1.92	<b>High</b>

Responses presented in Table (7) announce that Chechen respondents have shown different perceptions than Circassians towards their linguistic. It is obvious that Chechens are influenced by their morals even at language level as they do switch from their own language to Arabic and vice versa depending on the other party of the conversation, for example they switch from Chechen to Arabic in respect with the audience who do not speak Chechen, also they switch from Arabic to Chechen in respect to elderly Chechens who do not understand Arabic well. These statements (5,6) have scored the highest level of agreement 96% with a mean of 1.96. On the other hand, the lowest percentage of agreement refers to the statement number (8) which is related to language interference of 25% of agreement and with a mean of 1.25.

#### 4.2.2.2 Results of Question Two for Chechens

This part attempts to answer the second question formed by the researcher to investigate the Chechens cultural outcomes.

2. What are the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabic?

**Table (8) Percentages and Means Concerning Cultural Outcomes of Culture Contact Between Chechen and Arabic in Jordan.**

<b>In my opinion, the contact between my Chechen culture and Jordanian culture has made me:</b>	<b>AG</b>	<b>AG%</b>	<b>DA</b>	<b>DG%</b>	<b>Mean</b>	<b>Level of AC</b>
1. aware of Chechen types of food and desserts and apply them in my daily life such as: Galushki, Dalnash, Galnash, Dema Hovla and Ahar Hovla.	24	96%	1	4%	1.96	<b>High</b>
2. familiar with Jordanian cuisines and apply them in my daily life such as: Mansaf and Qatayef (sweet dumpling filled with cream).	24	96%	1	4%	1.96	<b>High</b>
3. appreciate wearing traditional Chechen costumes for men and women, such as: Beshmet, Cherkesska, Burka and Papakha for men, and Tueidargash, Ghovtal, Chukhta and Kur-kharts for women.	3	12%	22	88%	1.12	<b>Low</b>
4. wear traditional Chechen costumes in formal and particular occasions such as: wedding parties and Chechen festivals.	10	40%	15	60%	1.4	<b>Medium</b>
5. wear the traditional Jordanian costumes such as: الحطة والعقال للرجال والثوب او المدرفه للنساء	2	8%	23	92%	1.08	<b>Low</b>
6. aware of Chechen musical instruments such as: Pondar (Pondur, Pondura), Caucasian accordion (Pondar, Keekhat- Pondar) and Vota (Baraban).	24	96%	1	4%	1.96	<b>High</b>
7. interested of Chechen musicians and singers such as: <u>Ali Dimayev</u> , <u>Zelim Bakaev</u> , <u>Xava Tashaeva</u> and Magomaev.	14	56%	11	44%	1.56	<b>Medium</b>



8. aware of different Chechen songs genres such as: heroic epic of Chechnya (tales of giants and works of national heroes and traditional and ILLI “refers to epic legends and heroic ballad”	15	60%	10	40%	1.6	<b>Medium</b>
9. preserve and practice some of the Chechen traditional dances such as: Daimokhk, Vainakh, Lovzar, Nokhchi (Chechen dance, Dance of the Daggers)	19	76%	6	24%	1.76	<b>High</b>
10. adhere to Nokhchalla (system of ethics) such as respect, honor, hospitality, responsibility, self-control and discipline.	25	100%	0	0%	2	<b>High</b>
11. avoid some traditional wedding habits which are not in line with Islamic principles such as: the bridegroom-friend is subjected to swearing and curses and was the target of physical abuse by the bride’s kin, in symbolism of their reluctance to let the bride go.	22	88%	3	12%	1.88	<b>High</b>
12. deviate from some characteristics of Chechen’s wedding habits such as: bridegroom-friend took the bride in one hand and the chain in the other hand then shake it as a symbol of disengaging the bride from her father’s household.	20	80%	5	20%	1.8	<b>High</b>
13. abide to some of the Chechen wedding habits such as: the groom was interdicted from attending the main wedding ceremony.	19	76%	6	24%	1.76	<b>High</b>
14. preserve some of the Chechen traditional marriage habits which contradict with the Jordanian and Islamic traditions such as: الخطيفه	6	24%	19	76%	1.24	<b>Low</b>
15. minimize some Chechen traditional habits such as: avoid asking the guest about his purpose of his visit in the first three days.	15	60%	10	40%	1.6	<b>Medium</b>
16. appreciate friendship with Chechens and Jordanian Arab friends.	25	100%	0	0%	2	<b>High</b>
17. get involved and celebrate Jordanian national festivals such as: Jordanian Independence Day and the Great Arab Revolution.	16	64%	9	36%	1.64	<b>Medium</b>
18. Celebrate and participate in the Chechen national occasions, such as: Chechen Independence Day and the Deportation Day.	20	80%	5	20%	1.8	<b>High</b>
19. appreciate the Chechen names and naming as well as appreciating Jordanian names and naming.	25	100%	0	0%	2	<b>High</b>

20. aware of the Chechen history and the suffering that my ancestors faced as a result of Russians occupation of our country and forcing our grandparents to leave our homeland.	25	100%	0	0%	2	<b>High</b>
21. aware of the colors of Chechen Flag and what they represent.	16	64%	9	36%	1.64	<b>Medium</b>
22. aware of the Chechen proverbs and tales such as: If the guest stays for three nights, he becomes part of the family.	20	80%	5	20%	1.8	<b>High</b>
23. aware of the Jordanian proverbs such as: “nothing can scratch your skin but your nail” and “Like a deaf in the loud wedding party”.	25	100%	0	0%	2	<b>High</b>
24. abide by the internal marriage and avoid the external marriage in order to preserve the Chechen offspring.	16	64%	9	36%	1.64	<b>Medium</b>

Responses illustrated in Table (8) point out that statements number (10,16,19,20,23) which are related to different cultural aspects such as the cultural proverbs, history, names, friendships and their inherited refined ethics have agreed by all respondents with a percentage of 100% and with mean of 2. On the other hand, the lowest percentage of agreement refers to statement number (5) which indicate that Chechens refuse to wear the Jordanian traditional clothes, percentages show that 5% only agree with a mean of 1.05.

### 4.2.2.3 Results of Question Three for Chechens

This part which is related to Chechens responses to the third question declares the factors that determine the linguistic and cultural outcomes related to Chechens.

3. What are the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture?

**Table (9) Percentages and Means Concerning Factors that Determine the Outcomes of Language and Cultural Contact between Chechen language with its culture and Arabic language with its culture.**

<b>Factors that determine the outcomes of language and culture contact among the Chechen language with its culture and Arabic language with its culture.</b>	<b>AG</b>	<b>AG%</b>	<b>DA</b>	<b>DA%</b>	<b>Mean</b>	<b>Level of AC</b>
1. The contact between Chechen and Arabic plays a major role in changing the ethnic language and culture.	18	72%	7	28%	1.72	<b>High</b>
2. The linguistic differences between Chechen and Arabic determine the outcome of contact between them. Such differences will cause phonological, lexical and syntactic interference.	21	84%	4	16%	1.84	<b>High</b>
3. The Chechen Family and the home play a significant role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	24	96%	1	4%	1.96	<b>High</b>
4. The close relationships among the members of the Chechen community helped in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	24	96%	1	4%	1.96	<b>High</b>
5. The level of language proficiency in the Chechen language plays an essential role in determining the linguistic outcomes between Arabic and Chechen.	23	96%	2	4%	1.96	<b>High</b>
6. The extent of using Chechen in a variety of situations is essential for determining the outcomes of linguistic contact between Arabic and Chechen.	25	100%	0	0%	2	<b>High</b>

7. The type of marriage whether internal between Chechens or external between Chechens and Jordanians play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	23	96%	2	0%	1.96	<b>High</b>
8. The pride in the Chechen origin, identity and childhood plays an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	22	88%	3	12%	1.88	<b>High</b>
9. The continuous suffering and displacement of Chechen through history plays an important role in determining the linguistic and cultural outcomes.	24	96%	1	4%	1.96	<b>High</b>
10. The Chechen community associations and organizations, such as schools, Chechen clubs, Chechen charity associations play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	21	84%	4	16%	1.84	<b>High</b>
11. Participating in the Chechen social and cultural activities plays an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	23	92%	2	8%	1.92	<b>High</b>
12. The level of social involvement or isolation from the main stream of Jordanian society play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	20	80%	5	20%	1.8	<b>High</b>
13. Lack of educational institutes that teaching Chechen language with its four skills such as: speaking, listening, writing and reading, lead Chechen in Jordan to learn only their language orally.	25	100%	0	0%	2	<b>High</b>
14. The economic factors such as securing an income and meeting financial demands of the Chechen play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	19	76%	6	24%	1.76	<b>High</b>
15. Arabic is the official language of the country and the language of the holy Quran, the language of education in schools and universities which determines the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	20	80%	5	20%	1.8	<b>High</b>

16. The similarity between Chechen religious culture and the Arab Jordanian Islamic culture play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	23	92%	2	8%	1.92	<b>High</b>
17. The democratic social and political atmosphere in Jordan which gives all citizens equal rights in all aspects of life play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.	23	92%	2	8%	1.92	<b>High</b>

Responses reported in Table (9) acknowledged that respondents have mostly shown positive awareness towards the factors which led to their linguistic and cultural outcomes. It is undeniable that all Chechen participants agree that the extent of using their ethnic language in a variety of situations is essential for determining the outcomes of linguistic contact between Arabic and Chechen. In addition, Chechens agree that Lack of educational institutes that teaching Chechen language with its four skills lead them to learn only their language orally these statements (6,13) have scored the highest level of agreement with percentage of 100% and with mean of 2. Interestingly, the lowest high percentage of agreement refers to statement number one which is related to language contact as scored a percentage of 72% of agreement and with a mean of 1.72

## **Chapter Five**

### **Discussion, Conclusion and Recommendations**

#### **5.0 Introduction**

This chapter presents a summary and a short discussion of the results of the three research questions. It also attempts to explain and interpret the results in light of the reviewed literature. The chapter concludes with recommendations and suggestions for future research.

#### **5.1 Discussion Related to Findings of Question One:**

The first question aimed at answering and exploring the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic.

Results related to linguistic outcomes such as borrowing, code switching, language interference, language choice and language use confirmed that both Circassians and Chechens borrowed Arabic words because Arabic is rich with vocabulary which does not exist in their ethnic language, and almost all of the community members agree that some of the borrowed words were subjected to their ethnic language's inflections. This result goes hand in hand with Sankoff (2001) who pointed out that borrowing occurs most extensively by minority language speakers that borrow from the dominant language which has the wider communication into the minority language. Similarly, the results go hand in hand

with Torokhova & Litvinova (2018) who pinpointed that borrowing from one language to another leads to adaptation of foreign or loan vocabulary to the target language structure. This vocabulary being introduced into a new linguistic environment adjusts itself to the phonetic, morphological and grammatical structure of the target language.

Results reported in Tables (4 and 7) showed that Circassians and Chechens share a high level of agreement about some of their linguistics' behaviors such as switching to Arabic because of its ability to express their language more clearly. On the other hand, they have different responses towards other motives for switching to Arabic such as the lexical advantage that Arabic has than their ethnic language, where the majority of Circassian participants agree about this advantage while half of Chechen participants see their language is idiomatic, concise and equal to Arabic.

Moreover, results presented in Tables (4 and 7) confirmed that the ethics and morals of Circassians and Chechens play a great role in their language's behavior, whereas the majority of both populations highly reported that they switch from Arabic to their ethnic language in respect with the elderly Circassians or Chechens who do not understand Arabic well and to switch from their ethnic language to Arabic as respect to the audience who do not speak their mother language,

These results agree with Wardaugh (1992) who said that "politeness seems to be a very important principle in language use" (p.280). It indicates that people must consider the feelings of others while they are speaking. In addition, he highlights the factors which determine why people must be polite with each other such as distance, solidarity, power, and intimacy. It also influences the choice of pronominal forms in speaking. Similarly,

Myers- Scotton (1993) suggested that the speaker may switch to fill a gap in the first or second language or due to the lack of competence or knowledge in one language. In Addition, the preceded results are in line with Baker (2006) who proposed main purposes of CS, which are nearly relevant to bilinguals' interactions. He mentioned that CS can be used to clarify a specific point, to fill a gap in the mother tongue or in the embedded language, to illustrate cultural words that may have no equivalent in one of the two languages, to express solidarity or identity among groups, to make jokes, to attract attention, to reduce tension and request. Finally, he believes that CS appears in bilingual situations according to the topics. CS has many different functions which are governed by the topic, participants, context and setting.

Answers reported in Tables (4 and 7) illustrated that most of the Circassian and Chechen participants agree that they face un intentional phonological interference due to multiple and different phonemes in their ethnic language. On the other hand, Circassians reported that they face grammatical interference due to differences in sentence structure between Circassian and Arabic. While majority of Chechens reported that they do not face grammatical interference.

These results agree with Weinreich (1953) definition to language interference as “those instances of deviation from the norms of other language which occur in the speech of the bilingual as a result of the familiarity of more than one language”. In addition to what Grosjean (1982) indicated as interference is the involuntary influence of one language on another that happens unconsciously. Thus, interference is not an intentional influence, it happens involuntarily. In the same vein they are agree with Berthold et al. (1997) definition



to the phonological interference as they saw that the influence occur to the accent of first language by the second language through the modification of stress, rhyme, intonation and speech sounds. In addition, When the first language influences the second in terms of word order, use of pronouns and determiners, tense and mood and so on, we are talking about grammatical interference.

The data presented in Tables (4 and 7) confirmed with high level of agreement that Circassian and Chechen participants use their ethnic language in specific informal and limited situations specifically at home level and with family members while Arabic is used in many different situations, which goes hand in hand with what Fishman's (1972) five domains language use; family, friendship, religion, education, and employment. Similarly, the preceded results go hand in hand with Wardaugh (1992) who stated that speakers apply different styles of speaking, for instance, informal and formal style. Both styles were used in different circumstances. In ceremonial occasions, speakers use very formal speech whereas informal speech is used in conversation between intimates. There are many different factors determine level of formality: the kind of occasion; the varied social and age; the emotional involvement of one or more of participants.

Furthermore, results in Tables (4 and 7) reported that 64% of the Circassian participants believe that their language is used only orally because of the lack of formal education although they have one school which cannot accommodate all of Circassians. In addition, this school teaches the language and culture once a week for all grades which is not enough. On the other hand, Chechens reported highly with percentage of 92% about the

absence of formal education of their ethnic language which resulted in using the language only orally.

These results are in line with Fishman (1991) who described the role of many institutions in language maintenance within a multilingual community, such as language schools, libraries, print and broadcast media, religious congregations, social clubs and ethnic restaurants and shops.

Answers reported in Tables (4 and 7) revealed that Circassian and Chechen participants show a high level of agreement on choosing Arabic as daily life language, because it provides them with the chance to socialize more with other Jordanian people, which agreed with Managan (2004) who stated that the choice of a dominant language will provide people the prestige and the chance to socialize more with other people, which leads to a possibility of expanding the social network and gaining more economic success.

## **5.2 Discussion Related to Findings of Question Two:**

The second question tackled the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabic.

Results of the second question provided significant insight to the outcomes of cultural contact that Circassian and Chechen participants reported which varies from one cultural element to the other.

Circassian and Chechen participants showed a high level of awareness and appreciation to their traditional cuisines which they enjoyed on daily basis along with Jordanian traditional food. On the other hand, Circassians reported different responses than Chechens about their

folklore as 64% of Circassian participants were aware about their traditional costumes while responses of Chechen participants indicated that the majority were not aware about their traditional costumes with percentage of 40%. Furthermore, they shared similar agreement about wearing their traditional costumes in formal and particular occasions. In addition, both of the ethnic groups reported differently about wearing the traditional Jordanian costumes as most of the Circassian's participants agree while almost all of the Chechen participants neglect wearing the Jordanian costumes.

Circassians and Chechens showed high consciousness to the variety of their own music, traditional musical instruments and singers. In addition, both of Circassian and Chechen participants highly confirmed that they are aware about their traditional dances and how to perform them.

Circassians and Chechens share the same refined approach of behaving and which is passed naturally from grandparents to parents and then to children. Home is the only place where they can learn them, but with different names or terms for these refined ethics. For Circassians it is called Adiga Xabaza, which most of the Circassian participants agree about adhering to its principles with percentage of 92%. On the other hand, Chechens called these refined ethics Nokhchalla which all agree about adhering to its principles with percentage of 100%.

Results presented in Tables (5 and 8) indicated that the majority of Circassian and Chechen participants share the same opinion about avoiding and deviating from some of their traditional marriage and wedding habits. On the other hand, Chechens only reported with high level of agreement that they are still preserving some of other wedding habits which

Circassians and Chechens share such as fathers do not attend the wedding of their daughters as well as brothers do not attend the wedding of their sisters.

Also, responses illustrated in Tables (5 and 8) reported that most of the Circassian participants preserved their hospitality habits. On other hand, the researcher concluded that Chechens start to abandon and minimize some of their hospitality habits.

However, both of the Circassian and Chechen participants highly reported that they are appreciating friendship with their ethnic groups and Jordanian Arab friends.

Responses presented in Tables (5 and 8) by Circassian and Chechen participants indicated that both of the communities' act as bicultural groups when they appreciate and celebrate their own national occasions along with Jordanian national festivals. Similarly, both ethnic groups reported with high level of agreement on using names from their own cultural background and the Jordanian culture.

However, Circassian and Chechen participants highly agreed that their history was recognized only through the major events that happened to their ancestors.

Answers presented in Tables (5 and 8) showed that Circassian participants have higher awareness about what their flag colors represent along with the symbols. On the other hand, Chechen participant show less awareness about what their flag represents.

The bicultural behavior of Circassian and Chechen participants which is confirmed by the results presented in Table (5 and 8) show that both of the ethnic groups are aware of their ethnic proverbs along with Jordanian ones.

Finally, responses of Circassian and Chechen participants illustrate a moderate degree of agreement about preserving their offspring via internal marriage as the percentage of agreement for Circassians response was 52% while Chechens was 62%. which indicate that Circassians have slight lean towards the external marriage more than Chechens. The results support other local studies that were conducted in Jordan such as the findings of Alzoubi (2008) who stated that the Druze of Jordan maintained their language and culture and Al-Khatib & Al-Ali (2005) who found out that the gypsies of Jordan preserved their culture and language.

### **5.3 Discussion Related to Findings of Question Three:**

The third question explored the factors that determine the linguistic and cultural outcomes of Circassians and Chechens of Jordan.

Results shown in Tables (6 and 9) indicated that the Circassians and Chechens of Amman share the same opinion about the given factors which determine the linguistic and cultural outcomes. High levels of agreement are noticed in all the factors. These factors include the linguistic factors such as grammatical and phonological differences among the Circassian and Chechen versus Arabic which will cause phonological, lexical and syntactic interference. In addition to the level of language proficiency in the ethnic language and the extent of using it in a variety of situations as well as the educational factors such as the role of educational institutes in the linguistic outcomes.

Circassian and Chechen participants also show high level of agreement for the domestic factors such as the role of home and family, historical factors which are indicated through the awareness that Circassians and Chechens have for their ancestor's continuous suffering

and displacement in addition to the pride in the ethnic origin. These factors have a significant role in determining the linguistic and cultural outcomes.

Furthermore, results illustrated in Tables (6 and 9) showed that there are other factors which have a great impact on the linguistic and cultural outcomes such as the social factors which are summarized in the close relationships among the members of the community accompanied by the internal marriage. In addition to the role that level of social involvement or isolation from the main stream of Jordanian society plays in determining these linguistic and cultural outcomes. Moreover, participating in ethnic social and cultural activities plays an important role in forming these linguistic and cultural outcomes. Similarly, the role of the Circassian and Chechen associations is essential in the society for preserving the ethnic inherited culture.

Results presented in Tables (6 and 9) reported that the religious factor was highly praised and agreed by Circassians and Chechens such as the great role it plays in determining the linguistic and cultural outcomes due to the similarity between Circassian, Chechen and Arabic religious culture.

Finally, both of the ethnic groups participants showed a high level of agreement to the political factor such as the democratic social and political atmosphere in Jordan which provided them with the freedom to practice their language and traditions.

The high percentages shown in Tables (6 and 9) indicate that the members of the Circassian and Chechen communities confirm the role of these factors in determining the linguistic and cultural outcomes. The results go parallel with the findings of Young (1988) who investigated language use and attitudes in Taiwan and with Alzoubi (2008) who stated that

internal marriage and other factors play a crucial role towards cultural preservation and finally with Dweik & Nofal & Al-Obaidi (2019) who investigated the status of Mandaic among the Sabeian Mandaeans of Baghdad and explores the cultural aspects they preserve.

#### **5.4 Discussion Related to Findings of the Interviews:**

This part summarizes the results of the interviews conducted with the Circassians and Chechens. Results of the interviews revealed that the Circassians use their ethnic language only orally, while Chechens can speak, listen, read and write their ethnic language. In addition, responses reported that Circassians were not motivated and encouraged by their parents to learn their own language for several reasons as some parents were convinced that Circassian is going to become extinct as nobody use it, while others see Circassian is not a daily life language. On the other hand, every Chechen's parents motivated and encouraged their children to learn Chechen as they are committed to it as they consider it a valuable heritage which should be preserved and passed to the next generations. Circassians and Chechens show a high level of awareness when they mentioned types of borrowed words, where they classified them to Islamic, technological and Arabic terms which do not exist in their ethnic language. Circassian speakers' interviewees reported that they prefer Arabic in expressing their feelings while Chechens prefer to use their ethnic language.

However, Circassians and Chechens believe that they face phonological and grammatical interferences genetically but not due to the fact that they learned and spoke the language at their childhood which influenced the way they produce sounds.

The majority of Circassians reported that their parents used only the Adiga Xabza which is a group of social refined ethics which is in line with Islamic ethics and principles. On the

other hand, Chechens reported that they were raised on both the Nokhchalla which is a group of refined ethics and principles along with Islamic ethics and principles. Furthermore, some of Chechens praised and prioritized Islamic ethics as a raising method which should be used and preserved.

The Circassians' and Chechens' responses indicate a high level of awareness about their history and their ancestors' diaspora, in addition to their awareness about their traditional cuisines which is still used till today. Moreover, both ethnic groups reported that they are aware of their national festivals and they do celebrate them.

They share similar awareness about their folklore such as music, musical instruments and traditional dances. But some of the interviewees of both ethnic groups reported that they do not know how to dance.

Finally, Circassians and Chechens share the same opinion about the role of their ethnic associations in preserving their folklore, language and traditional ethnic habits through the educational seminars and courses and through traditional dancing courses, in addition to the fact that their ethnic associations are considered places which gather them to celebrate their own national festivals.



## 5.5 Conclusion

An overall analysis of the sociolinguistic questionnaire, interviews and pilot questionnaire indicate that the linguistic outcomes of Circassians of Amman-Jordan are summarized in the following: Circassians are experiencing a noticeable gradual shift in their ethnic language towards the dominant language “Arabic” While Chechens of Amman, Jordan are highly committed to their language till the current moment. In addition, Circassians and Chechens borrowed many words from Arabic due to the fact that it is the dominant language which has the wider communication. They switch between their ethnic language and Arabic because of the clarity that Arabic language has. The Circassians admit that Arabic is more idiomatic than Circassian while the Chechens show that their language is equal to and efficient as Arabic. Moreover, Circassians face phonological and grammatical interferences, while Chechens face only phonological interference. Both ethnic minorities use their mother tongue languages informally and orally at home, while they use Arabic in formal and informal situations in all domains.

The study concluded that there are similarities and differences between Circassians’ and Chechens’ cultural outcomes which can be summarized in the following: they are aware about their traditional cuisines and still enjoy them along with Jordanian traditional ones. They share similar awareness and behavior about their folklore such as music, musical instruments and traditional dances.

Both ethnic groups preserved their refined ethics such as Adiga Xabaza (for Circassians) and the Nokhchalla (for Chechens). Moreover, Circassians and Chechens confirmed that

both of them avoid, neglect and deviate from some of their traditional marriage habits. Also, they are aware about their ancestor's history.

There is a noticeable bicultural behavior of Circassians and Chechens through appreciating friendship with their ethnic groups and Jordanian Arab friends and via celebrating their own festivals along with Jordanian national festivals, in addition to using names influenced by Jordanian, Islamic and ethnic backgrounds, in addition, to using ethnic cultural proverbs along with Jordanian ones.

However, there are different cultural outcomes for both ethnic groups of other cultural elements such their awareness level to the traditional costumes as Circassians are more aware than Chechens. In addition, Circassians are willing to wear Jordanian traditional costumes while Chechens are not willing. Also, the Chechens are still committed to some other wedding habits which Circassians start to abandon. Moreover, the Circassians preserved their hospitality habits while Chechens start to abandon and minimize some of their hospitality habits. Circassians have higher awareness about what their flag colors present along with the symbols. On the other hand, Chechen participant show less awareness about what their flag presents.

Although both of the ethnic groups still committed to the internal marriage, Circassians have a slight lean towards the external marriage more than Chechens.

Finally, Circassians and Chechens believe that the close relationships among the members of the ethnic community along with home and family were the major factors that determine the linguistic and cultural outcomes. On the other hand, Chechens only believe that the lack

of educational institutes that teach Chechen language and the extent of using Chechen in a variety of situations are the major factors that determine the linguistic outcomes.

## **5.6 Recommendations**

Based on the findings of the study, the researcher would like to recommend the following:

1. The ministry of Education may establish more schools that teach the ethnic languages in Jordan such as the school of Prince Hamazah for Circassians.
2. Further studies may be conducted on other rich cultures that already exist in Jordan such as Armenian, Kurdish and Assyrian.

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## Appendix (A)

### Pilot Questionnaire

Dear respondents,

My name is Marwan Haroun Abu Shanab, an MA student at the Middle East University, English Department - Jordan. I am conducting a sociolinguistic study as a partial requirement for obtaining the Master's degree in English titled: Factors determining the Linguistic and Cultural Outcomes of Language Contact among Two Caucasian Ethnic Communities in Jordan: A Comparative Sociolinguistic Study

I would love to express my gratitude in advance for taking the time answering the following questions.

1. When did your ancestors come to Jordan?

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2. What reasons made them come to Jordan?

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3. From where did your ethnic group originally come?

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4. Are there any established schools in Jordan for your ethnic group? Kindly, name them.

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5. Are there any cultural and sports clubs in Amman established by your ethnic group? If yes, name them.

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6. Are there any associations in Amman established by your ethnic group? Kindly, name them.

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

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8. Are there any (Circassian, Chechen) newspapers or magazines in Amman? Kindly, name them.

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

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10. Is there a (Circassian, Chechen) TV?

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11. Kindly, name the major events and festivals that the (Circassian, Chechen) celebrate.

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12. Are there any (Circassian, Chechen) musicians in Amman? Kindly, name them.

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

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14. What are the posts these public figures hold?

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15. What kind of jobs do the (Circassian, Chechen) of Amman hold?

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16. What kind of businesses do the (Circassian, Chechen) of Jordan manage?

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17. Do the (Circassian, Chechen) Amman have their own neighborhoods? If your answer is yes. Kindly, name them

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18. Describe the social ties among the (Circassian, Chechen) of Amman

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19. Are there any external marriages among the (Circassian, Chechen) of Amman, Jordan?

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20. Which languages are used among the (Circassian, Chechen) community?

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21. What is the percentage of these external marriages?

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22. Do you believe that the youths should learn about the (Circassian, Chechen) history?

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23. Do (Circassian, Chechen) use their mother language in their daily life as a mean of communication?

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24. What parts of the (Circassian, Chechen) culture do they keep and what other cultural aspects they have lost?

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### **Respondents' Demographic Background**

1. How old are you? .....
2. What is your gender? .....
3. Where were you born? .....
4. What is your educational level? .....
5. What is your occupation? .....
6. What is your marital status? .....
7. When did your grandparents come to Amman?

## Appendix (B)

### Arabic Pilot Questionnaire

أعزائي،

اسمي مروان هارون أبو شنب ، طالب ماجستير في جامعة الشرق الأوسط ، قسم اللغة الإنجليزية - الأردن. أقوم بإجراء دراسة لغوية اجتماعية كمتطلب للحصول على درجة الماجستير في اللغة الإنجليزية بعنوان: العوامل التي تحدد النتائج اللغوية والثقافية للاتصال اللغوي بين مجموعتين عرقيتين قوقازيتين في الأردن أود أن أعرب عن امتناني مقدماً لأخذ الوقت للإجابة على الأسئلة التالية.

متى جاء أسلافك إلى الأردن؟

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ما هي الأسباب التي جعلتهم يأتون إلى الأردن؟

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من أين أتت مجموعتك العرقية؟

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هل توجد في الأردن مدارس قائمة لمجموعتك العرقية؟ يرجى تسميتها.

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هل هناك أي أندية ثقافية ورياضية في عمان أنشأتها مجموعتك العرقية؟ إذا كانت الإجابة بنعم ،قم بتسميتها.

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هل توجد جمعيات عرقية في عمان أنشأتها مجموعتك العرقية؟ يرجى تسميتها.

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هل هناك مطاعم (شركسية ، شيشانية)؟ يرجى تسميتها.

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هل هناك جرائد أو مجلات (شركسية أو شيشانية) في عمان؟ يرجى تسميتها.

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هل هناك محطة إذاعية (شركسية ، شيشانية)؟ يرجى تسميتها.

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هل يوجد تلفزيون (شركسي ، شيشاني)؟ يرجى ذكر اسم هذه القناة التلفزيونية

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يرجى ذكر أهم المناسبات والمهرجانات التي يحتفل بها (الشركس , الشيشان).

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هل يوجد موسيقيون (شركسيون , شيشان) في عمان؟ يرجى تسميتها.

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هل هناك شخصيات (شركسية ، شيشانية) معروفه؟ يرجى تسميتها.

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ما هي الوظائف التي تشغلها هذه الشخصيات العامة؟

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ما نوع الوظائف التي يشغلها (الشركس والشيشان) في عمان؟

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ما هو نوع الأعمال التجارية التي يديرها (الشركس والشيشان) في الأردن؟

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هل لدى عمان (الشركسية والشيشانية) أحيائها الخاصة؟ اذا كان جوابك نعم. يرجى تسميتها

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قم بوصف العلاقات الاجتماعية بين (الشركس, الشيشان)

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هل هناك زواج خارجي لل (الشركس , الشيشان) في عمان ، الأردن؟

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ما هي اللغات المستخدمة بين المجتمع (الشركسي والشيشاني)؟

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ما هي نسبة هذه الزيجات الخارجية؟

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هل تعتقد أن الشباب يجب أن يتعلموا عن التاريخ (الشركسي ، الشيشاني)؟

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هل يستخدم (الشركس والشيشان) لغتهم الأم في حياتهم اليومية كوسيلة للتواصل؟

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ما هي أجزاء الثقافة (الشركسية ، الشيشانية) التي يحتفظون بها وما هي الجوانب الثقافية الأخرى التي فقدوها؟

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#### بيانات المشاركين في تعبئة هذا النموذج

1. كم عمرك؟ .....
2. ما هو جنسك؟ .....
3. أين ولدت؟ .....
4. ما هو مستواك التعليمي؟ .....
5. ما هي مهنتك؟ .....
6. ما هي حالتك الاجتماعية؟ .....
7. متى جاء أجدادك إلى عمان؟ .....



## Appendix (C)

### The Circassian Sociolinguistic Questionnaire

Dear participant:

I am Marwan Haroun Abu Shanab, a student at the Middle East University (MEU). I am conducting a study for my M.A degree. The purpose of this research is to collect information about Factors Determining Linguistic and Cultural Outcomes of Language Contact in Two Caucasian Ethnic Communities in Jordan.

The questionnaire consists of four sections: the first section starts with demographic data about the participants. The second section is related to the linguistic outcomes of language contact among Circassian and Chechen of Jordan with relation to Arabic. The third section deals the cultural outcomes of culture contact among Circassians and Chechens of Jordan with relation to Arabic. Finally, the fourth section concerns with the factors that determine the outcomes of language and culture contact among the Circassian and Chechen of Jordan. I am requesting your participation, by filling the attached questionnaire. Please note that the questionnaire is confidential and the data will be used only for the purpose of this research.

Thank you so much for your cooperation.

Best regards,

Marwan Haroun Abu Shanab

[Marwan\\_828@hotmail.com](mailto:Marwan_828@hotmail.com)

#### **Section One: Demographic Data: Personal and Social Information about the Participants**

Please, choose the suitable answer by putting (√) inside the brackets

**1. Age**

Less than 20 ( )    21-30 ( )    31-40 ( )    41-50 ( )    more than 50 ( )

**2. Gender**

Male ( )                                  Female ( )

**3. Religion**

Muslim ( )                                  Other ( )

**4. Marital status**

Single ( )                                  Married ( )                                  Divorced ( )

**5. Education**

Elementary ( )      Intermediate ( )      Secondary ( )  
 Diploma ( )      Bachelor degree ( )      Master ( )      Ph. D ( )

**6. Occupation**

Teacher ( )      Student ( )      Medical field ( )      No occupation ( )      Other ( )

**7. Language Background of the Participants**

- A. What is your ethnic language? \_\_\_\_\_
- B. The following question deals with languages that you might be familiar with such as Arabic, Circassian, English and others, and how you learned each one if applicable? Please, choose the suitable answer by putting (√) inside the box.

language	How did you learn the following languages?				
	At home	At school	Self taught	- From peers	Others
Arabic					
English					
Circassian					
Other					

If you select other, kindly mention how did you learn it. ....

- C. The following question deals with languages that your family members are familiar with. Please choose the suitable answer by putting (√) inside the box to right.

Languages that your family members are familiar with.	Arabic	Circassian	English	Others
What languages is your grandfather on your father's side familiar with?				
What languages is your grandfather on your mother's side familiar with?				
What languages is your grandmother on your father's side familiar with?				
What languages is your grandmother on your mother's side familiar with?				
What languages is your father familiar with?				
What languages is your mother familiar with?				
What languages are your children familiar with?				

If you select others, kindly mention that language. ....

- D. The following question deals with how your family members acquired Circassian. Please choose the suitable answer by putting (√) inside the box.

Family members	How did you learn Circassian?				
	At home	At school	Self taught	From peers	Other
Father					
Mother					
Brothers and sisters					
Children					

### 8. Language Proficiency of the Participant

- A. In the following questions, you are requested to rate your knowledge (ability) in the Circassian language. Please mark (√) the suitable answer.

Language Skills	I can	I can not
• I can speak Circassian.		
• I can understand Circassian in a conversation.		
• I can read Circassian.		
• I can write Circassian.		

- B. In the following question, you are requested to rate your family members' knowledge (ability) in Circassian. Please mark (√) the suitable answer.

Language Proficiency of Family Members	Can	Can not
• My grandfather on my father's side can speak Circassian.		
• My grandfather on my mother's side can speak Circassian.		
• My grandmother on my father's side can speak Circassian		
• My grandmother on my mother's side can speak Circassian		
• My father can speak Circassian.		
• My mother can speak Circassian.		
• My children can speak Circassian.		

### Section Two: Linguistic Outcomes of Contact Between Circassian and Arabic.

From the choices below, choose the answer that is suitable to you by putting (√) in the box below which suites your answer.

<b>In my opinion the contact between Circassian and Arabic has made me:</b>	<b>Agree</b>	<b>Disagree</b>
13. borrow some words from Arabic while speaking Circassian because Arabic is rich with vocabulary which do not exist in Circassian. Such as: برتقال وطائره وقهوة		
14. borrow some lexical terms from Arabic and subject them according to Circassian inflection such as: "محمد" into "محمدم", "قرآن" into "قرآنم"		
15. switch from Circassian into Arabic because Arabic expresses my intention more precisely and clearly.		
16. switch from Circassian into Arabic because Arabic is more idiomatic, concise and comprehensive than Circassian. i.e. Arabic word "قهوه" which means "coffee" is translated into "black water" due to lack in equivalence.		
17. switch from Circassian to Arabic in respect with the audience who do not speak Circassian.		
18. switch from Arabic to Circassian in respect with the elderly Circassians who do not understand Arabic well.		
19. use Circassian phonemic sounds when I utter Arabic sounds because Circassian is represented by multiple and different phonemes. Such as: the sound /ش/ /ʃ/ in Arabic is expressed in two different Circassian sounds.		
20. Face a grammatical interference due to the difference in sentence structure between Circassian and Arabic. i.e. Circassian sentence structure begins with subject then object then verb as in "انا الحصان اركب" while Arabic starts with verb then subject then object "اركب الحصان"		
21. use Circassian in specific informal and limited situations mostly among family members while Arabic is used in many different situations such as: work, education, family and religion.		
22. speak Circassian only orally for lack of formal education.		
23. choose Arabic because it provides me with the chance to socialize more with other Jordanian people.		
24. use Arabic for formal and informal communication, while use Circassian only orally informal communication.		

**Section Three: Cultural Outcomes of Culture Contact Between Circassian and Arabic in Jordan.**

From the choices below choose, the answer that is suitable to you by putting (√) in the box below.

<b>In my opinion, the contact between my Circassian culture and Jordanian culture has made me:</b>		
	<b>Agree</b>	<b>Disagree</b>
25. aware of Circassian types of food and desserts and apply them in my daily life such as: Ships Pasta (baked flour, chicken and Pasta), Laqum (a sweet dough) and Haliva (stuffed dough with potato or cheese).		
26. familiar with Jordanian cuisines and apply them in my daily life such as: Mansaf and Qatayef (sweet dumpling filled with cream).		
27. appreciate wearing traditional Circassian costumes for men and women, such as: Beshmet (like a caftan), Cherkesska (worn over the Beshmet), Jana and Beah (hat)		
28. wear traditional Circassian costumes in formal and particular occasions such as: wedding parties and Circassian festivals.		
29. wear the traditional Jordanian costumes such as: الحطه والعقال للرجال والثوب او المدرقة للنساء		
30. aware of traditional Circassian musical instruments such as: Pshina (accordion), Baraban (drum).		
31. interested of Circassian musicians and singers such as: <u>Aidamir Mugu</u> and Vladimir Baragun.		
32. aware of different Circassian songs genres such as: sacred (pre-Christianity era), Nart Epos (heroic tales) and Heroic songs (composed to immortalize feats of war).		
33. preserve and practice some of the Circassian traditional dances such as: Qafe, Wij, Thaparepha , and Islamey.		
34. adhere to Adyghe Xabze ( rules of behavior) such as respect, honor, hospitality, responsibility, self-control and discipline.		
35. avoid some traditional wedding habits which are not in line with Islamic principles such as: serving specific kind of alcohol in the wedding.		
36. deviate from some characteristics of Circassian's wedding habits such as: prohibiting the groom from attending his wedding.		

37. abide to some of the Circassian wedding habits such as: Fathers and brothers do not attend the wedding of the bride.		
38. preserve some of the Circassian traditional marriage habits which contradict with the Jordanian and Islamic tradition such as: الخطيفه		
39. minimize some Circassian traditional habits such as: hosting one's guests for seven days and seven nights.		
40. appreciate friendship with Circassians and Jordanian Arab friends.		
41. get involved and celebrate Jordanian national festivals such as: Jordanian Independence Day and the Great Arab Revolution.		
42. Celebrate and participate in the Circassian national occasions, such as: Circassian Flag Day and the Genocide Day.		
43. appreciate the Circassian names and naming as well as appreciating Jordanian names and naming.		
44. aware of the Circassian history and the suffering that my ancestors went through as result of the Russians occupation of our country and forcing our grandparents to leave our homeland.		
45. aware of the colors of Circassian Flag and what they represent.		
46. aware of the Circassian's proverbs and tales such as: If the guest stays for three nights, he becomes part of the family.		
47. aware of the Jordanian proverbs such as: "nothing can scratch your skin but your nail" and "Like a deaf in the loud wedding party".		
48. abide by the internal marriage and avoid the external marriage in order to preserve the Circassian offspring.		

**Section four: Factors that Determine the Outcomes of Language and Cultural Contact between Arabic and Circassian.**

In the following statements we are interested in exploring the factors that play an important role in determining the outcomes of the linguistic and cultural outcomes such as: social, cultural, psychological, religious and family factors. From the choices below choose the answer that applies to your case by putting (√) in the box below that suite your answer.

<b>Factors that determine the linguistic and cultural outcomes of language contact between Arabic and Circassian in Jordan.</b>	<b>Agree</b>	<b>Disagree</b>
18. The contact between Circassian and Arabic plays a major role in changing the ethnic language and culture.		
19. The linguistic differences between Circassian and Arabic determine the outcome of contact between them. Such differences will cause phonological, lexical and syntactic interference.		
20. The Circassian Family and the home play a significant role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
21. The close relationships among the members of the Circassian community helped in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
22. The level of language proficiency in the Circassian language plays an essential role in determining the linguistic outcomes between Arabic and Circassian.		
23. The extent of using Circassian in a variety of situations is essential for determining the outcomes of linguistic contact between Arabic and Circassian.		
24. The type of marriage weather internal between Circassians or external between Circassians and Jordanians play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
25. The pride in the Circassian origin, identity and childhood plays an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
26. The continuous suffering and displacement of Circassians through history plays an important role in determining the linguistic and cultural outcomes.		
27. The Circassian community associations and organizations, such as schools, Circassian clubs, Circassian charity associations play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		

28. Participating in the Circassian social and cultural activities plays an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
29. The level of social involvement or isolation from the main stream of Jordanian society play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
30. Lack of educational institutes that teaching Circassian language with its four skills such as: speaking, listening, writing and reading, lead Circassians in Jordan to learn only their language orally.		
31. The economic factors such as securing an income and meeting financial demands of the Circassians play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
32. Arabic is the official language of the country and the language of the holy Quran, the language of education in schools and universities which determines the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
33. The similarity between Circassian religious culture and the Arab Jordanian Islamic culture play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		
34. The democratic social and political atmosphere in Jordan which gives all citizens equal rights in all aspects of life play an important role in determining the linguistic and cultural outcomes of contact between the Circassian language with its culture and the Arabic language with its culture.		



## Appendix (D)

### The Circassian Arabic Sociolinguistic Questionnaire

أعزائي المشاركين

أنا الطالب مروان هارون محمد أبو شنب ، طالب دراسات عليا في جامعة الشرق الاوسط ، أقوم بإجراء دراسة للحصول على درجة الماجستير في تخصص اللغة الانجليزية وأدائها بعنوان **العوامل التي تحدد النتائج اللغوية والثقافية للاتصال اللغوي بين مجموعتين عرقيتين قوقازيتين في الأردن.**

تتكون هذه الاستبانة من أربعة أقسام، القسم الأول يتعلق بالبيانات الديموغرافية للمشاركين والقسم الثاني يتعلق بالنتائج اللغوية للاتصال اللغوي بين العربية والشركسية والشيشانية في الأردن والقسم الثالث يتعلق بالنتائج الثقافية للاتصال الثقافي بين العربية والشركسية والشيشانية في الأردن والقسم الرابع يعنى بالعوامل التي تحدد نتائج الاتصال اللغوي الثقافي للشركس والشيشان في الأردن.

سيتم التعامل مع المعلومات الواردة في هذه الاستبانة بسرية تامة.

وأشركم على حسن تعاونكم.

Email: [Marwan\\_828@htomail.com](mailto:Marwan_828@htomail.com)

**القسم الأول: البيانات الديموغرافية: معلومات شخصية واجتماعية عن المشاركين**

الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الاقواس.

1. العمر:
 

أقل من 20 ( ) 20-30 ( ) 30-31 ( ) 30-41 ( ) أكثر من 50 ( )
2. الجنس
 

ذكر ( ) انثى ( )
3. الديانة
 

الإسلام ( ) غير ذلك ( ) ..... أذكرها
4. الحالة الاجتماعية
 

أعزب/عزباء ( ) متزوج/متزوجة ( ) مطلق / مطلقة ( )
5. التحصيل العلمي
 

أساسي ( ) ثانوي ( ) دبلوم ( ) بكالوريوس ( ) دبلوم عال ( ) ماجستير ( ) دكتوراه ( )
6. العمل
 

طالب ( ) التعليم ( ) الطب ( ) عاطل عن العمل ( ) غير ذلك ( ) ..... أذكرها

## 7. الخلفية اللغوية للمشاركين

- أ. ما هي لغتك العرقية؟  
 ب. يتناول السؤال التالي اللغات التي قد تكون تستخدمها مثل العربية والشركسية والإنجليزية وغيرها ، وكيف تعلمت كل منها إن امكن؟  
 الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق الى اليسار

اللغة	كيف تعلمت اللغات المذكورة ادناه ؟			
	في المنزل	في المدرسة	تعلم ذاتي	من الأصحاب
العربية				أخرى ( أذكرها)
الشركسية				
الإنجليزية				
لغات أخرى				

إذا قمت باختيار أخرى, الرجاء ذكر اسم اللغة وكيفية تعلمها.....

- ت. يتناول السؤال التالي اللغات التي يستخدمها أفراد عائلتك.  
 الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق إلى اليسار.

السؤال	العربية	الشركسية	الانجليزية	أخرى ( أذكرها)
ما هي اللغات التي يعرفها أفراد عائلتك؟				
ما هي اللغات التي يعرفها جدك لأمك؟				
ما هي اللغات التي تعرفها جدك لأبيك؟				
ما هي اللغات التي تعرفها جدتك لأمك؟				
ما هي اللغات التي تعرفها جدتك لأبيك؟				
ما هي اللغات التي يعرفها والدك؟				
ما هي اللغات التي تعرفها والدتك؟				
ما هي اللغات التي يعرفها أبنائك؟				

- ث. السؤال التالي يتناول كيفية تعلم أفراد عائلتك للغة الشركسية.  
 الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق إلى اليسار

كيف تم تعلم اللغة الشركسية؟	في المنزل	في المدرسة	تعلم ذاتي	من الاصحاب	أخرى ( أذكرها)
أفراد العائلة					
الأب					
الأم					
الأخوة والأخوات					
الأطفال					

## 8. إتقان اللغة الشركسية للمشاركة

أ. في الأسئلة التالية ، يُطلب منك تقييم معرفتك (قدرتك) باللغة الشركسية. الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق الى اليسار.

لا أستطيع	أستطيع	مهارات اللغة
		استطيع تحدث اللغة الشركسية
		أستطيع فهم اللغة الشركسية في أي محادثة
		أستطيع قرائه اللغة الشركسية
		أستطيع كتابة اللغة الشركسية

ب. في السؤال التالي ، يُطلب منك تقييم معرفة (قدرة) أفراد عائلتك باللغة الشركسية. الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق الى اليسار.

لا أستطيع	أستطيع	إتقان اللغة لأفراد الأسرة
		جدي لأبي يستطيع تحدث اللغة الشركسية
		جدي لأمي يستطيع تحدث اللغة الشركسية
		جدتي لأبي تستطيع تحدث اللغة الشركسية
		جدتي لأمي تستطيع تحدث اللغة الشركسية
		أبي يستطيع تحدث اللغة الشركسية
		أمي تستطيع تحدث اللغة الشركسية
		أبنائي يستطيعون تحدث اللغة الشركسية

## القسم الثاني: النتائج اللغوية للاتصال اللغوي بين اللغة الشركسية والعربية.

الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق الى اليسار.

لا أوافق	أوافق	برأيي أن الاتصال اللغوي بين اللغة الشركسية والعربية جعلني:
		1. أقوم باستعارة بعض الكلمات من اللغة العربية أثناء التحدث بالشركسية لأن اللغة العربية غنية بالمفردات غير الموجودة في الشركسية مثل برتقال وطائرة وقهوة.
		2. أقوم باستعارة بعض المصطلحات المعجمية من العربية وعرضها حسب قواعد اللغة الشركسية كإضافة صوت الميم إليها مثل: محمد لتصبح محمدم ، قرآن لتصبح قرآنم.
		3. أقوم بتغيير اللغة المستخدمة أثناء التحدث من الشركسية إلى العربية لأن اللغة العربية تعبر عن نيتي بدقة ووضوح أكبر.
		4. أقوم بتغيير اللغة المستخدمة أثناء التحدث من الشركسية إلى العربية لأن اللغة العربية أكثر تعبيراً وإيجازاً وشمولاً من الشركسية. أي أن الكلمة العربية "قهوة" تُترجم إلى "الماء الأسود" بسبب عدم وجود كلمة مكافئه لها بالشركسية.
		5. أقوم بتغيير اللغة المستخدمة أثناء التحدث من الشركسية إلى العربية لإظهار الاحترام للمجموعة التي لا تتحدث الشركسية.
		6. أقوم بتغيير اللغة المستخدمة أثناء التحدث من العربية إلى الشركسية احتراماً لكبار السن من الشركس الذين لا يجيدون اللغة العربية.

		7. استخدم الأصوات الشركسية عند لفظ أصوات الأحرف العربية لأن اللغة الشركسية تحتوي على صوتيات متعددة ومختلفة. مثال: يتم لفظ الصوت / ج / / ش / باللغة العربية بطريقتين مختلفتين باللغة الشركسية.
		8. أواجه بعض التداخلات النحويين اللغتين بسبب اختلاف تراكيب الجمل بين اللغة الشركسية واللغة العربية. بمعنى آخر: يبدأ تركيب الجملة الشركسية بالفاعل ثم المفعول به ثم الفعل كما في "أنا الحصان أركب" بينما تبدأ اللغة العربية باستخدام الفعل ثم الفاعل ثم المفعول به كما في "أركب الحصان".
		9. أقوم باستخدام اللغة الشركسية في مواقف غير رسمية محددة وتكون في الغالب بين أفراد الأسرة، بينما يتم استخدام اللغة العربية في العديد من المواقف المختلفة مثل: العمل والتعليم والأسرة والدين.
		10. أتحدث اللغة الشركسية على الصعيد الشفهي بسبب عدم توفر تعليم رسمي للغة.
		11. أقوم باختيار اللغة العربية لأنها تتيح لي فرصة أكبر للاختلاط مع الأردنيين الآخرين.
		12. أقوم باستخدام اللغة العربية في التواصل الرسمي وغير الرسمي، في حين استخدم اللغة الشركسية شفها في التواصل غير الرسمي فقط.

### الجزء الثالث: النتائج الثقافية للالتقاء الثقافي بين الثقافة العربية والشركسية والشيشانية.

الرجاء اختيار الإجابة المناسبة بوضع (√) داخل الصندوق الى اليسار.

لا اوافق	أوافق	في رأيي ، إن الاتصال بين ثقافتى الشركسية والثقافة الأردنية جعلني:
		1. على معرفه بأنواع الأطعمة والحلويات الشركسية حيث أقوم بتطبيقها في حياتي اليومية مثل: شبس وباسطة دجاج (خيز، دجاج ومكرونة) ، لقم (عجينة حلوة) حلفا (عجينة محشوة بالبطاطا أو الجبن).
		2. على معرفه بأطباق الطعام الأردنية واستعمالها في حياتي اليومية مثل: المنسف والقطايف.
		3. أقوم بارتداء الأزياء الشركسية التقليدية للرجال وللنساء ، مثل: البشميت وتشيركيسكا وجانا (القميص) و بنه (طاقية)
		4. أقوم بارتداء الأزياء الشركسية التقليدية في المناسبات الرسمية والخاصة مثل: حفلات الزفاف والمهرجانات الشركسية.
		5. أقوم بارتداء الأزياء الأردنية التقليدية مثل: الحطة والعقال للرجال والثوب أو المدرفة للنساء
		6. على معرفة بأنواع الأدوات الموسيقية الشركسية، مثل: بشينا(الأوكورديون) وباربان(الطبلة أو الدف)
		7. مهتم بالموسيقين والمغنين الشراكسة مثل: ايدامير موغو وفلاديمير باراغون.
		8. على معرفه بأنواع الأغاني الشركسية المختلفة مثل: ساكريدأو المقدس (أغاني العصر ما قبل المسيحية) ، نارت إيبس (حكايات بطولية) والأغاني البطولية (مؤلفة لتخليد مآثر الحرب).
		9. أحافظ وأمارس بعض الرقصات الشركسية التقليدية مثل: قافي و ويح وإسلامي
		10. ملتزما بقواعد السلوك (أديغا خابزا) مثل: الاحترام والشرف والضيافة والمسؤولية والسيطرة على النفس والانضباط.
		11. أتجنب بعض عادات الزفاف التقليدية التي لا تتماشى مع المبادئ الإسلامية مثل: تقديم نوع معين من الكحول في الزفاف.
		12. أخالف بعضا من سمات عادات الزفاف الشركسية مثل: منع العريس من حضور حفل زفافه.

		13. التزم ببعض من عادات الزفاف الشركسية مثل: عدم حضور الأب لعرس ابنته وعدم حضور الاخوة لعرس أختهم.
		14. أحافظ على بعض عادات الزواج الشركسية التقليدية التي تتعارض مع التقاليد الأردنية والإسلامية مثل: الخطيفه
		15. أقلل من بعض العادات التقليدية الشركسية مثل: استضافة الضيوف لمدة سبعة أيام وسبع ليال.
		16. اكون صدقات من الشركس ومن العرب الأردنيين.
		17. أقوم بالمشاركة والاحتفال بالمهرجانات الوطنية الأردنية مثل: عيد الاستقلال الأردني و عيد الثورة العربية الكبرى.
		18. أقوم بالاحتفال والمشاركة في المناسبات الوطنية الشركسية مثل: يوم العلم الشركسي ويوم الإبادة الجماعية.
		19. استخدم الأسماء والتسميات الشركسية وكذلك الأسماء والتسميات الأردنية.
		20. على معرفه بالتاريخ الشركسي والمعاناة التي عانى منها أجدادي نتيجة احتلال الروس لبلدنا وإرغام أجدادنا على مغادرة وطننا.
		21. على علم بما تمثله ألوان العلم الشركسي وما تمثله الرموز الموجودة عليه.
		22. على معرفه بالأمثلة والقصص الشركسية مثل: إذا بقي الضيف لمدة ثلاث ليال ، يصبح جزءاً من الأسرة.
		23. على علم بالأمثال الأردنية مثل: "ما بك جلدك إلا ظفرك" و "مثل الاطرش في الزفه".
		24. التزم بالزواج العرقي بين الشركس وأتجنب الزواج من غير الشركس حفاظا على النسل الشركسي.

#### الجزء الرابع: العوامل التي تحدد نتائج الاتصال اللغوي الثقافي للشركس والشيشان مع العربية.

في العبارات التالية نحن مهتمون باكتشاف العوامل التي تلعب دوراً مهماً في تحديد النتائج اللغوية والثقافية مثل العوامل الاجتماعية والثقافية والفسية والدينية والأسرية. من الخيارات أدناه ، اختر الإجابة التي تنطبق على حالتك عن طريق وضع (√) في المربع أدناه الذي يلائم إجابتك.

لا أوافق	أوافق	العوامل التي تحدد نتائج الاتصال اللغوي وثقافي للشركس والشيشان في الأردن
		1. يعد الاحتكاك بين اللغة الشركسية والعربية في الأردن عاملاً رئيسياً في تغيير اللغة والثقافة العرقية.
		2. تحدد الفروقات اللغوية بين اللغة الشركسية واللغة العربية نتائج الاحتكاك بينهما وتؤدي هذه الاختلافات إلى تداخل صوتي ومعجمي ونحوي.
		3. يعد دور الأسرة الشركسية والمنزل هاما في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		4. ساعدت العلاقات الوثيقة بين أفراد الطائفة الشركسية في تحديد النتائج اللغوية والثقافية الناجمة من اللقاء بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		5. يعد مستوى الكفاءة اللغوية في اللغة الشركسية عاملاً أساسياً في تحديد النتائج اللغوية بين العربية والشركسية.
		6. يعتبر مدى استخدام الشركس للغة الشركسية في مواقف متنوعة عاملاً أساسياً لتحديد نتيجة الاتصال اللغوي بين العربية والشركسية.
		7. تؤثر طبيعة الزواج سواء كان زوجاً داخلياً بين الشركس أو خارجياً بين الشركس والأردنيين في تحديد النتائج اللغوية والثقافية الناجمة من اللقاء بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.

		<b>8.</b> يعد الفخر بالأصل والهوية والطفولة الشركسية عاملاً هاماً في تحديد النتائج اللغوية والثقافية الناجمة من اللقاء بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>9.</b> تعد المعاناة والتهجير المستمران للشركس عبر التاريخ أحد العوامل الجوهرية في تحديد النتائج الثقافية اللغوية.
		<b>10.</b> يعد دور الجمعيات والمنظمات الشركسية مثل المدارس والنوادي الشركسية والجمعيات الشركسية الخيرية هاماً في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>11.</b> تعد المشاركة في النشاطات الاجتماعية والثقافية الشركسية عاملاً هاماً في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>12.</b> يعتبر مستوى المشاركة الاجتماعية أو الانعزال عن التيار الرئيسي للمجتمع الأردني عاملاً مهماً في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>13.</b> عدم وجود المؤسسات التعليمية التي تدرس اللغة الشركسية بمهاراتها الأربع مثل: المحادثة والاستماع والكتابة والقراءة في الأردن، أدى لتعلم اللغة الشركسية شفهيًا فقط.
		<b>14.</b> تعد العوامل الاقتصادية مثل تأمين الدخل وتلبية المطالب المالية للشركس أحد العوامل الهامة في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>15.</b> إن واقع اللغة العربية كلغة رسمية للبلاد ولغة القرآن الكريم ولغة التعليم في المدارس والجامعات، يحدد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>16.</b> يعتبر التشابه بين الثقافة الدينية الشركسية والثقافة العربية الأردنية الإسلامية عاملاً جوهرياً هاماً في تحديد النتائج اللغوية والثقافية الناجمة عن الاحتكاك بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.
		<b>17.</b> المناخ الاجتماعي والسياسي الديمقراطي في الأردن يمنح جميع المواطنين حقوقاً متساوية في جميع مناحي الحياة مما يساهم في تحديد النتيجة اللغوية والثقافية للاتصال بين اللغة الشركسية وثقافتها واللغة العربية وثقافتها.

## Appendix (E)

### The Chechens Sociolinguistic Questionnaire

Dear participant:

I am Marwan Haroun Abu Shanab, a student at the Middle East University (MEU). I am conducting a study for my M.A degree. The purpose of this research is to collect information about Factors Determining Linguistic and Cultural Outcomes of Language Contact in Two Caucasian Ethnic Communities in Jordan.

The questionnaire consists of four sections: the first section starts with demographic data about the participants. The second section is related to the linguistic outcomes of language contact between Arabic, Circassian and Chechen in Jordan. The third section deals with the cultural outcomes of cultural contact between Arabic, Circassian and Chechen in Jordan. Finally, the fourth section concerns with the factors that determine the outcomes of language and cultural contact among the Circassians and Chechens of Jordan. I am requesting your participation, by filling the attached questionnaire. Please note that the questionnaire is confidential and the data will be used only for the purpose of this research.

Thank you so much for your cooperation.

Best regards,

Marwan Haroun Abu Shanab

[Marwan\\_828@hotmail.com](mailto:Marwan_828@hotmail.com)

#### **Section One: Demographic Data: Personal and Social Information about the Participants**

Please, choose the suitable answer by putting (√) inside the brackets

**1. Age**

Less than 20 ( )      21-30 ( )      31-40 ( )      41-50 ( )      more than 50 ( )

Male ( )

Female ( )

**2. Religion**

Muslim ( )

Other ( )

**3. Marital status**

Single ( )

Married ( )

Divorced ( )

**4. Education**

Elementary ( )      Intermediate ( )      Secondary ( )  
 Diploma ( )      Bachelor degree ( )      Master ( )      Ph. D ( )

**5. Occupation**

Teacher ( )      Student ( )      Medical field ( )      No occupation ( )      Other ( )

**6. Language Background of the Participants**

- A. What is your ethnic language? \_\_\_\_\_
- B. The following question deals with languages that you might be familiar with such as Arabic, Chechen, English and others, and how you learned each one if applicable? Please, choose the suitable answer by putting (√) inside the box.

<b>How did you learn the following languages?</b>					
Arabic	At home	At school	Self taught	- From peers	Others
English					
Chechen					
Other					

If you select other, kindly mention how did you learn it. ....

- C. The following question deals with languages that your family members are familiar with. Please choose the suitable answer by putting (√) inside the box to right.

<b>Languages that your family members are familiar with.</b>	Arabic	Chechen	English	Others
What languages is your grandfather on your father's side familiar with?				
What languages is your grandfather on your mother's side familiar with?				
What languages is your grandmother on your father's side familiar with?				
What languages is your grandmother on your mother's side familiar with?				
What languages is your father familiar with?				
What languages is your mother familiar with?				
What languages are your children familiar with?				

If you select others, kindly mention that language. ....



- D. The following question deals with how your family members acquired Chechen. Please choose the suitable answer by putting (√) inside the box.

Family members	How did you learn Chechen?				
	At home	At school	Self-taught	From peers	Other
Father					
Mother					
Brothers and sisters					
Children					

**E. Language Proficiency of the Participant**

- C. In the following questions, you are requested to rate your knowledge (ability) in the Chechen language. Please mark (√) the suitable answer.

Language Skills	I can	I can not
• I can speak Chechen.		
• I can understand Chechen in a conversation.		
• I can read Chechen.		
• I can write Chechen.		

- D. In the following question, you are requested to rate your family members' knowledge (ability) in Chechen. Please mark (√) the suitable answer.

Language Proficiency of Family Members	Can	Can not
• My grandfather can speak Chechen.		
• My grandmother can speak Chechen		
• My father can speak Chechen.		
• My mother can speak Chechen.		
• My children can speak Chechen.		

### Section Two: Linguistic Outcomes of Contact Between Chechen and Arabic.

From the choices below, choose the answer that is suitable to you by putting (√) in the box below which suites your answer.

<b>In my opinion the contact between Chechen and Arabic has made me:</b>		
	<b>Agree</b>	<b>Disagree</b>
1. borrow some words from Arabic while speaking Chechen because Arabic is rich with vocabulary which do not exist in Chechen. Such as: برتقال وطائره وقهوة		
2. borrow some lexical terms from Arabic and subject them according to Chechen's inflection such as: "محمد" into "قرآنم", "قرآن" into "مقدم"		
3. switch from Chechen into Arabic because Arabic expresses my intention more precisely and clearly.		
4. switch from Chechen into Arabic because Arabic is more idiomatic, concise and comprehensive than Chechen. i.e. Arabic word "قهوه" translated into "black water" due to lack in equivalence.		
5. switch from Chechen to Arabic to show respect for the audience who do not speak Chechen.		
6. switch from Arabic to Chechen in respect with the elderly Chechens who do not understand Arabic well.		
7. use Chechen phonemic sounds when I utter Arabic sounds because Chechen is represented by multiple and different phonemes. Such as: the sound /ش/ /f/ in Arabic is expressed in two different Chechen sounds.		
8. Face a grammatical interference due to the difference in sentence structure between Chechen and Arabic. i.e. Chechen sentence structure begins with subject then object then the verb as in "انا الحصان اركب" while Arabic starts with verb then subject then object "اركب الحصان"		
9. use Chechen in specific informal and limited situations mostly among family members while Arabic is used in many different situations such as: work, education, family and religion.		
10. speak Chechen only orally for lack of formal education.		
11. choose Arabic because it provides me with the chance to socialize more with other Jordanian people.		
12. use Arabic for formal and informal communication, while use Chechen only informal oral communication.		

### Section Three: Cultural Outcomes of Culture Contact Between Chechen and Arabic in Jordan.

From the choices below choose, the answer that is suitable to you by putting (√) in the box below.

<b>In my opinion, the contact between my Chechen culture and Jordanian culture has made me:</b>		
	<b>Agree</b>	<b>Disagree</b>
25. aware of Chechen types of food and desserts and apply them in my daily life such as: Galushki, Dalnash, Galnash, Dema Hovla and Ahar Hovla.		
26. familiar with Jordanian cuisines and apply them in my daily life such as: Mansaf and Qatayef (sweet dumpling filled with cream).		
27. appreciate wearing traditional Chechen costumes for men and women, such as: Beshmet, Cherkesska, Burka and Papakha for men, and Tueidargash, Ghovtal, Chukhta and Kur-kharts for women.		
28. wear traditional Chechen costumes in formal and particular occasions such as: wedding parties and Chechen festivals.		
29. wear the traditional Jordanian costumes such as: الحطة والعقال للرجال والثوب او المدرقه للنساء		
30. aware of Chechen musical instruments such as: Pondar (Pondur, Pondura), Caucasian accordion (Pondar, Keekhat- Pondar) and Vota (Baraban).		
31. interested of Chechen musicians and singers such as: <u>Ali Dimayev</u> , <u>Zelim Bakaev</u> , <u>Xava Tashaeva</u> and Magomaev.		
32. aware of different Chechen songs genres such as: heroic epic of Chechnya (tales of giants and works of national heroes and traditional and ILLI “refers to epic legends and heroic ballad”		
33. preserve and practice some of the Chechen traditional dances such as: Daimokhk, Vainakh, Lovzar, Nokhchi (Chechen dance, Dance of the Daggers)		
34. adhere to Nokhchalla (system of ethics) such as respect, honor, hospitality, responsibility, self-control and discipline.		
35. avoid some traditional wedding habits which are not in line with Islamic principles such as: the bridegroom-friend is subjected to swearing and curses and was the target of physical abuse by the bride’s kin, in symbolism of their reluctance to let the bride go.		
36. deviate from some characteristics of Chechen’s wedding habits such as: bridegroom-friend took the bride in one hand and the chain in the other hand then shake it as a symbol of disengaging the bride from her father’s household.		
37. abide to some of the Chechen wedding habits such as: the groom was interdicted from attending the main wedding ceremony.		
38. preserve some of the Chechen traditional marriage habits which contradict with the Jordanian and Islamic traditions such as: الخطيفه		
39. minimize some Chechen traditional habits such as: avoid asking the guest about his purpose of his visit in the first three days.		

40. appreciate friendship with Chechens and Jordanian Arab friends.		
41. get involved and celebrate Jordanian national festivals such as: Jordanian Independence Day and the Great Arab Revolution.		
42. Celebrate and participate in the Chechen national occasions, such as: Chechen Independence Day and the Deportation Day.		
43. appreciate the Chechen names and naming as well as appreciating Jordanian names and naming.		
44. aware of the Chechen history and the suffering that my ancestors faced as a result of Russians occupation of our country and forcing our grandparents to leave our homeland.		
45. aware of the colors of Chechen Flag and what they represent.		
46. aware of the Chechen proverbs and tales such as: If the guest stays for three nights, he becomes part of the family.		
47. aware of the Jordanian proverbs such as: “nothing can scratch your skin but your nail” and “Like a deaf in the loud wedding party”.		
48. abide by the internal marriage and avoid the external marriage in order to preserve the Chechen offspring.		

#### **Section four: Factors that Determine the Outcomes of Language and Cultural Contact between Arabic and Chechen.**

In the following statements we are interested in exploring the factors that play an important role in determining the outcomes of the linguistic and cultural outcomes such as: social, cultural, psychological, religious and family factors. From the choices below choose the answer that applies to your case by putting (√) in the box below that suite your answer.

<b>Factors that determine the linguistic and cultural outcomes of language contact between Arabic and Chechen in Jordan.</b>		
	Agree	Disagree
18. The contact between Chechen and Arabic plays a major role in changing the ethnic language and culture.		
19. The linguistic differences between Chechen and Arabic determine the outcome of contact between them. Such differences will cause phonological, lexical and syntactic interference.		
20. The Chechen Family and the home play a significant role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
21. The close relationships among the members of the Chechen community helped in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		

22. The level of language proficiency in the Chechen language plays an essential role in determining the linguistic outcomes between Arabic and Chechen.		
23. The extent of using Chechen in a variety of situations is essential for determining the outcomes of linguistic contact between Arabic and Chechen.		
24. The type of marriage whether internal between Chechens or external between Chechens and Jordanians play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
25. The pride in the Chechen origin, identity and childhood plays an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
26. The continuous suffering and displacement of Chechen through history plays an important role in determining the linguistic and cultural outcomes.		
27. The Chechen community associations and organizations, such as schools, Chechen clubs, Chechen charity associations play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
28. Participating in the Chechen social and cultural activities plays an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
29. The level of social involvement or isolation from the main stream of Jordanian society play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		
30. Lack of educational institutes that teaching Chechen language with its four skills such as: speaking, listening, writing and reading, lead Chechen in Jordan to learn only their language orally.		
31. The economic factors such as securing an income and meeting financial demands of the Chechen play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.		

<p>32. Arabic is the official language of the country and the language of the holy Quran, the language of education in schools and universities which determines the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.</p>		
<p>33. The similarity between Chechen religious culture and the Arab Jordanian Islamic culture play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.</p>		
<p>34. The democratic social and political atmosphere in Jordan which gives all citizens equal rights in all aspects of life play an important role in determining the linguistic and cultural outcomes of contact between the Chechen language with its culture and the Arabic language with its culture.</p>		

## **Appendix (F)**

### **Interview Questions**

Dear interviewee,

I am Marwan Haroun Abu Shanab, an MA student in the Department of English language and literature at Middle East University in Jordan. My aim is to collect information for my MA thesis titled “Factors determining the Linguistic and Cultural Outcomes of Language Contact among Two Caucasian Ethnic Communities in Jordan: A Comparative Sociolinguistic Study”.

The study aims at:

1. Investigate the linguistic outcomes of language contact among Circassian, Chechen and Arabic.
2. Explore the cultural outcomes of culture contact among Circassians, Chechens and Arabic cultures.
3. Describe the factors that determine the outcomes of language and culture contact among the Circassian and Chechen languages with their culture and the Arabic language with its culture?

The researcher set a group of questions related to the goals of the study which covers the following topics: linguistic outcomes and cultural outcomes.

#### **1. Linguistic outcomes**

- a. Do you master the four language skills of your ethnic language?
- b. Did your parents encourage you to learn your ethnic language at home?
- c. Are there any borrowed words from Arabic language that became part of your ethnic language’s repertoire?
- d. Do you switch to Arabic language while speaking your ethnic language and vis versa?

- e. Which language do you prefer to use in expressing your feelings, such as: anger and emotions?
- f. do the pronunciations and structures of the Circassian language affect the way you speak Arabic?
- g. Did your ethnic language influence the pronunciation and structure of the Arabic language?
- h. what is the difference between your ethnic language word order and Arabic's word order?
- i. Do you feel that somehow you pronounce Arabic sounds differently?
- j. Where do you practice your ethnic language?
- k. Are there sounds in your ethnic language which are not available in Arabic?"

## **2. Cultural outcome**

- a. What are the cultural characteristics that eliminated, modified and preserved between your ethnic group in Jordan?
- b. Did your parents use a particular method in raise you up?
- c. Are you aware of your ancestors' history?
- d. what are the cuisines do you preserve and use at your home?
- e. Do you know the traditional dances and how to perform them, in addition do you know the Chechen's traditional costumes?"
- f. Can you mention some of your ethnic associations in Jordan and their role among your ethnic society?
- g. what are the factors that determine the choice of name that you will give to your child?
- h. Do you encourage internal marriage?
- i. what are the factors that determine the choice of name that you will give to your child?



## Appendix (G)

### Validation Letter to Panel of Jurors

Dear Professor,

I am Marwan Haroun Abu Shanab, a student at the Middle East University, I am currently in the process of determining the content validity of questionnaire. It is the main instrument in my MA thesis titled “Factors determining the Linguistic and Cultural Outcomes of Language Contact among Two Caucasian Ethnic Communities in Jordan”. The questions of my study are:

1. What are the linguistic outcomes of language contact between Arabic, Circassian and Chechen in Jordan?
2. What are the cultural outcomes of cultural contact between Arabic, Circassian and Chechen in Jordan?
3. What are the factors that determine the outcomes of language and culture contact among the Circassian and Chechen of Jordan?

I truly value your comments as an expert to help determine the content validity of the questionnaire. This questionnaire will be administered to a sample of 50 Circassian and Chechen who live in the city of Amman, Jordan.

I appreciate any comments on the contents of the questionnaire. Throughout your review, please feel free to comment on the proposed questionnaire based on the following points:

**Content Validity:**

Do the items represent the concepts related to each dimension?

**Face Validity:**

Does the instrument “looks like” it is measuring what it supposed to measure?

**Clarity:**

Are the items clear and their language appropriate?

**Other:**

Please make any additional suggestions.

Will you please register your full name and position to be included in the documents?

Name \_\_\_\_\_ Position \_\_\_\_\_

Sincerely,

Marwan Abu Shanab

MA Candidate

## Appendix (H)

### Panel of Jurors

<b>Number</b>	<b>Name</b>	<b>Specialization</b>	<b>Rank</b>	<b>Affiliated University (Place of Work)</b>	<b>Faculty</b>
1.	Prof. Bader Aldweik	English language	Professor of Linguistics	Middle East University (MEU),	Faculty of Arts and Sciences
2.	Prof. Ibrahim Abu Shihab	English language	Associate Professor	Al-Zaytoonah University of Jordan	Faculty of Arts and Sciences
3.	Dr. Sa'ida Al-Sayyed	English language	Assistant Professor	Al-Ahliyya Amman University	Faculty of Arts and Sciences
4.	Dr. Ayman Yasin	English language	Associate Professor	Princess Sumayya University for Technology	Faculty of Arts and Sciences