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BILINGUALISM IN THE JORDANIAN- RUSSIAN FAMILY RESIDING IN JORDAN AND ITS IMPACT ON COMMUNICATION BETWEEN ITS MEMBERS

Abstract. This research examines bilingualism in Jordanian-Russian families in Jordan, focusing on its impact on family interaction, cultural identity, and everyday communication. Using a qualitative approach that included interviews, participant observation, and language diaries, the study analyzed language use patterns within the family. The results showed that intersentential code-switching was the most common strategy, with children frequently alternating between Arabic and Russian within the same sentence. This strategy aligns with the Equivalence Constraint Theory, which posits that switching occurs at points where the grammatical structures of both languages align. For example, one child reported starting a sentence in Arabic and ending it in Russian due to the deeper meaning certain words convey in each language. Additionally, situational code-switching was observed, as children adjusted their language use based on the context, particularly when accommodating their parents' varying proficiency levels, reflecting Communication Accommodation Theory. The study also found that bilingualism significantly affects the formation of children's cultural identity, with some children developing a dual affiliation while others lean toward a single cultural identity. For example, children immersed in Jordanian society and Arabic-dominant settings identified more closely with Jordanian culture, while those with stronger ties to their Russian-speaking mothers and frequent visits to Russia maintained a deeper connection to Russian culture. The research highlights the challenges faced by Russian mothers in maintaining their native language at home and the importance of a supportive environment for bilingualism. It recommends enhancing parents' understanding of the impact of bilingualism on their children, promoting balanced educational methods for integrated language development, and developing educational resources to support learning Russian alongside Arabic in the Jordanian context.

Keywords: Bilingualism; cultural identity; family interaction; Jordanian-Russian families; language switching; mother tongue retention.

Introduction

Language is one of the most important components of the cultural and social identity of any society. It is not just a means of communication, but rather an expression of thought, belonging, and life experience. In light of the rapid global changes and the spread of mixed marriages between individuals from different cultural and linguistic backgrounds, bilingualism has become an increasing phenomenon within many families, as the interaction between two different languages affects communication patterns, identity formation, and family relationships (De Houwer, 2015; Lanza, 2007). Among the models that reflect this phenomenon, Jordanian-Russian families residing in Jordan stand out, where one parent speaks Arabic and the other speaks Russian, leading to a multifaceted linguistic environment within the home.

Code-switching, the practice of alternating between languages within discourse, is explained through various linguistic theories. Poplack's (1980) Equivalence Constraint Theory posits that switching occurs at points where the grammatical structures of both languages align. Myers-Scotton's (1993) Matrix Language-Frame Model differentiates between the matrix language, which provides the grammatical structure, and the embedded language, which supplies lexical items. Giles's (1977) Communication Accommodation Theory suggests that speakers switch codes to adjust to their interlocutors, either converging for solidarity or diverging for distinction. Myers-Scotton's (1993) Markedness Model argues that code-switching reflects speakers' social intentions, selecting marked or unmarked language choices based on context. Gumperz's (1982) Functional Approach highlights that code-switching serves conversational functions such as clarifying meaning, expressing identity, or managing discourse.

Family members live in a complex linguistic environment, where Arabic and Russian are used in different ways, depending on the social and cultural contexts surrounding them (De Houwer, 2020). Factors such as education, media, and interaction with friends and the outside community play a crucial role in determining the preferred or most commonly used language by family members, especially children who grow up in a bilingual environment (King & Fogle, 2013).

The phenomenon of bilingualism within the Jordanian-Russian family goes beyond the daily use of the two languages; it directly affects the nature of relationships between family members and the way in which children's cultural identities are constructed. Children may face challenges in defining their linguistic identity as they navigate a cultural and linguistic overlap between belonging to the Arabic-speaking Jordanian community and their mother's Russian heritage. Communication between spouses may also be affected by the difference in their mother tongue, which sometimes leads to misunderstandings or difficulties in expressing different feelings and life situations.

In addition, the nature of language use within the family is not subject to a fixed rule, but is affected by multiple factors such as the level of proficiency of each parent in the other's language, the degree of their involvement in the local community, and the extent of their desire to maintain the mother tongue (Hoff, 2006; Place & Hoff, 2011). On the other hand, the linguistic interference that occurs within the family may lead to the emergence of special linguistic patterns, such as code-switching, where one moves between Arabic and Russian within the same sentence, or borrowing vocabulary from one of the two languages when speaking the other.

In light of these linguistic and social complexities, this study seeks to explore the impact of bilingualism on communication between members of the Jordanian-Russian family residing in Jordan. The focus will be on understanding the patterns of linguistic communication between spouses and between parents and their children, in addition to exploring how this phenomenon affects the formation of children's cultural identity. The study relies on a qualitative methodology, aiming to obtain in-depth insights into the linguistic experiences of members of these families through in-depth interviews and analysis of their linguistic diaries.

Research on this topic is gaining increasing importance in light of the increasing migration and cultural interaction that the world is witnessing today. Understanding the impact of bilingualism on multicultural families can contribute to developing strategies that help improve family communication, enhance understanding between spouses, and support children in dealing with the linguistic and cultural challenges they may face. This study also highlights

the importance of family language planning and its role in achieving a healthy balance between preserving cultural identity on the one hand, and integration into the local community on the other.

Theoretical Framework

Bilingualism is a complex linguistic and social phenomenon that arises when individuals or communities are able to use two or more languages in their daily lives, with these languages intermingling in different communication patterns according to social, cultural, and educational contexts. Bilingualism is a central issue in the sociology of language, as it has profound effects on individual and collective identity, social interaction, learning, and integration into society (Shin, 2017; Norton & Toohey, 2011).

A common phenomenon in the context of bilingualism is code-switching, where a speaker switches between languages during a conversation according to the context or to facilitate understanding (Duran, 1994; Zano & Sibanda, 2024). This switching can be between single words, sentences, or even entire thoughts, and may reflect a level of linguistic comfort, emphasis on a particular meaning, or interaction with the recipient's cultural background (Zakaria & Ab Rahman, 2022). Linguistic interference may also appear in the form of borrowing vocabulary or grammatical structures from one language to the other, leading to the formation of new linguistic patterns in society.

Bilingualism directly affects the cultural identity of individuals, as speakers may feel a sense of dual belonging, allowing them to navigate between two different cultural identities. In some cases, this phenomenon may cause feelings of linguistic alienation, especially if one of the languages is not officially recognized or supported in educational and community institutions (Crawford, 1995; Akintayo, et al., 2024). In contrast, bilingualism can enhance cultural understanding and openness to others, contributing to building more diverse and tolerant societies.

In the family context, bilingualism plays a major role in shaping individuals' relationships within the family, especially in families where the parents speak two different languages. The success of transmitting two languages to children depends on several factors, such as parents' strategies

for speaking with children, the availability of a supportive environment, and the educational system followed. If there is no balance between the two languages, children may face challenges in acquiring the second language, which may lead to the gradual decline or loss of one of the languages (Farahi, 2009). In some cases, the second language may become limited to certain situations, such as speaking with only one parent, while the language most commonly used in school and society becomes the dominant language (Al-Suqayr, 2024).

Bilingualism is not just a linguistic phenomenon but rather a vital element in shaping the identity of individuals and societies, as it plays a fundamental role in social interaction, learning, cultural belonging, and professional opportunities. It represents both a challenge and an opportunity, which requires awareness of its different dimensions to enhance its benefits and deal with its challenges more effectively.

Marriage between Jordanians and foreign women is an interesting social and cultural phenomenon, reflecting the diversity of contemporary societies and the intermingling of cultures in our world today (Al-Hilalat, 2023). This type of marriage has increased in recent years as a result of economic factors, educational opportunities, and various cultural influences (Kowalska, 2017). Through these marriages, Jordanian society meets Russian culture, resulting in linguistic, social, and human interactions that greatly affect the life of the family and society (Musleh, 2024).

The ways in which a Jordanian man gets to know a Russian woman vary, as a Jordanian man may have met his Russian wife during his travel to Russia, either for study or work, or through social media platforms that facilitate meeting between individuals from different parts of the world.

Methodology and Data Collection

This research relied on the qualitative approach, which was used to study social and cultural phenomena in depth, by analyzing personal experiences, attitudes and behaviors in their natural context. The research aimed to explore how bilingualism affects communication within Jordanian-

Russian families residing in Jordan, with a focus on the subjective experience of the members of these families, through understanding the meanings of language and its role in building family relationships and cultural identity. The qualitative approach provided an opportunity to explore the experiences of the participants in depth, allowing for an understanding of the nuances that could not be measured by traditional quantitative methods.

Data were collected using a variety of tools such as interviews, participatory observations, and language diaries, and both Arabic and Russian were used in this process. Interviews were conducted in the language that participants were most comfortable with, with some speaking Arabic, while others chose Russian. Observation notes were taken in Arabic, with any use of Russian carefully documented.

Regarding the language diaries, participants were instructed in advance on how to record them by writing down the words and expressions they used in notebooks, and an orientation session was held explaining the importance of recording everyday situations and the language used in them in a natural and honest manner. Some participants wrote their diaries in Arabic, while others preferred to write in Russian, and some even used a combination of these languages, which clearly demonstrated the phenomenon of code switching.

The diaries showed that participants often switched between languages while documenting their experiences, with code switching being particularly common in situations that reflected different cultural or social contexts. For example, Arabic words or phrases were used when referring to events related to school or friends in Jordan, while Russian was used when describing their feelings towards family or talking about their visits to Russia.

Code-switching was evident in the language diaries, as participants used the language that best expressed their experiences or that fit the situation, confirming that multilingualism can be not just a linguistic phenomenon, but a tool for expressing multiple cultural identities within the same family.

The choice of this approach came in response to the nature of the research topic, as it required a detailed analysis of how Arabic and Russian languages are used within the family, and how this use affected patterns of

family interaction. By collecting qualitative data, emotional and social aspects were highlighted that would not have been apparent through quantitative methods, which contributed to providing a comprehensive view of the dynamics of communication within these families.

The sample was chosen intentionally, as it included families living in Jordan in which the father was Jordanian and the mother was Russian, to ensure that the sample was consistent with the objectives of the research. Ten Jordanian families were selected to ensure representation of a variety of personal experiences that reflected different patterns of bilingualism. The sample included individuals of different ages and backgrounds within the family, including fathers, to study the impact of the linguistic background of each spouse on daily communication, mothers, to understand their role in transmitting the Russian language to children and the extent of their impact on the linguistic balance within the home, and children, to explore how they deal with the two languages in their daily lives, and whether they faced challenges in using one or both of them.

Three main tools were adopted to collect data to ensure a comprehensive understanding of the phenomenon of bilingualism and its impact on family communication. Semi-structured interviews were conducted with family members to collect rich qualitative data on their opinions and experiences related to the use of Arabic and Russian at home. These interviews included multiple axes, including the extent of use of each language within the home, the impact of bilingualism on the relationship between spouses, the role of language in shaping children's cultural identity, and the challenges faced by family members due to language differences. These interviews allowed for flexibility in exploring different topics, as the interviewer was able to modify the questions based on the participants' answers, which helped uncover subtle details about their personal experiences.

The research relied on participant observation by attending some family gatherings and informal events, such as meals or family gatherings, to observe how the two languages are used in everyday situations. This tool aimed to observe how the two languages switch in family conversations, analyze body language and tone of voice when using each language, and monitor any special linguistic patterns that emerged as a result of the overlap

between Arabic and Russian. This method helped capture details that were not mentioned in the interviews, as some aspects of communication were unconscious or intangible to the participants themselves.

The sample members were assigned to write a language diary documenting their daily experience using the two languages, for a period of twelve weeks. These diaries included notes on the language used in specific situations, such as talking to a parent, watching television, or doing homework, as well as the challenges children faced when using either language, and the feelings associated with using each language, such as feeling comfortable, integrated, or alienated. This method allowed participants to express their experiences over time, allowing for changes in language use patterns and interactions that were not apparent in face-to-face interviews.

The research sample was selected from ten Jordanian-Russian families, each consisting of four to five members, including parents and children aged 8 to 21 years. Two members of each family kept daily language diaries throughout the study period. This sample represents demographic diversity in the length of residence in Jordan, which ranged from 5 to 20 years, reflecting varying degrees of cultural and linguistic integration. In terms of gender, the sample included 22 females and 18 males, which allowed for exploring linguistic interactions across different social roles within the family.

As for mother tongues, 90% of the participants considered Arabic their mother tongue, while 10% considered Russian their mother tongue. As for second language, 20% of the participants indicated that Russian is their second language, and 80% indicated that Arabic is their second language. Regarding bilingual first languages, 50% of the participants indicated that they use Arabic and Russian equally in their daily lives. Participants' exposure to and control of everyday languages was measured using a scale of 0% to 100%, with participants indicating that they had 80% to 90% daily exposure to Arabic and 10% to 20% daily exposure to Russian. In terms of language control, participants showed an average of 85% control of Arabic and 75% control of Russian, reflecting high levels of language proficiency in both languages.

Participants were asked to write a language diary documenting their daily experiences using the two languages, over twelve week's period. There were 20 diary entries, two for each participant's family. These diaries included

notes on the language used in specific situations, such as talking to a parent, watching television, or doing homework, as well as the challenges children faced when using either language, and feelings associated with using each language, such as feeling comfortable, integrated, or alienated. This method allowed participants to express their experiences over time, enabling changes in language use patterns and interactions that were not evident in face-to-face interviews.

After collecting the data, thematic analysis was used as the main tool to analyze qualitative data derived from interviews, observations, and language diaries. It is a method that relies on organizing and classifying data into specific themes and categories to extract recurring patterns and interpret them analytically, which helps in answering the research questions (Braun & Clarke, 2006). The analysis showed that language switching patterns within the family were among the most prominent themes, as children were observed switching between Arabic and Russian depending on the situation, in addition to the challenges faced by parents, especially Russian mothers, in maintaining the Russian language at home (Wei, 2018).

Other themes also emerged, such as linguistic and communicative challenges that affect daily interaction between family members, the impact of bilingualism on the identity and cultural belonging of children who find themselves divided between two cultures, in addition to its impact on marital relations and communication methods between parents (Grosjean, 2010).

The use of this qualitative methodology contributed to providing a comprehensive understanding of the interaction of Jordanian-Russian families with the two languages, the challenges they face, and the opportunities that bilingualism provides in shaping their cultural and social identity (Creswell & Poth, 2016). Ethical standards were observed in the research by obtaining prior consent from participants to ensure their complete satisfaction with participating in the study, ensuring data confidentiality and non-use of personal information outside the scope of the research, and providing the option for participants to withdraw at any time without any obligation.

As mentioned earlier, the data were analyzed using qualitative analysis, which enabled the extraction and categorization of data into main themes including patterns of language switching within the family, linguistic

and communication challenges, the impact of language on identity and cultural belonging, and the impact of bilingualism on family relationships. This methodology provided a robust framework for exploring the impact of bilingualism on communication within Jordanian-Russian families, by collecting in-depth qualitative data using interviews, observation, and language diary analysis, which helped provide a close understanding of how members of these families interact with Arabic and Russian, and the resulting challenges and opportunities in shaping their cultural and social identity.

Results

The research results revealed a set of patterns and trends related to bilingualism within Jordanian-Russian families residing in Jordan, as data extracted from interviews, participant observation, and language diaries showed the impact of bilingualism on family relationships, cultural identity, and daily social interaction.

The results showed that there is a clear disparity in the extent of the use of Arabic and Russian languages within the family, based on several factors, such as the cultural background of the parents, the extent of their familiarity with each other's language, and the language upbringing style followed by the parents.

In terms of language use patterns within the family, some families showed a pattern of constant language switching between Arabic and Russian within the family, reflecting the impact of bilingualism on their daily interactions. One Russian mother said, "I try to speak to my children in Russian as much as possible, so that they do not forget my language and culture, but they respond to me in Arabic most of the time."

Concerning the role of each language in family interaction, a Jordanian father said, "I understand some Russian words that my wife uses with the children, but I do not use them, so communication between me and my children is always in Arabic," indicating the dominant role of Arabic in communication within the family, with limited use of Russian.

Regarding linguistic and communication challenges, many Russian mothers spoke about the difficulties and challenges they face in trying to maintain the Russian language within the home. One of them said, "Sometimes I feel that I am losing control of the Russian language with my children because of the influence of Arabic on them at school and with their friends."

As regards the challenges faced by Jordanian parents, some of them reported difficulty using the Russian language with their children due to their limited proficiency. One parent explained, "I understand some Russian, but I cannot speak it fluently, so my participation in the dialogue is limited to simple words only."

As for the impact of language in preserving identity and cultural belonging, Russian mothers emphasized the importance of maintaining the Russian language as a means of preserving their children's cultural identity. As one of mother said, "I consider the Russian language an important part of our identity, and I want my children to feel connected to our culture even if they live in a different country."

Regarding cultural belonging and social interactions, some participants talked about the difficulties children face in interacting with other children from different cultural backgrounds due to the mixture of languages. One mother said, "Sometimes my children feel confused when talking to their peers who do not speak Russian, and they prefer to speak Arabic so that they feel like they are part of the group."

As for the impact of bilingualism on family relationships, some participants reported that using two languages at home affected their daily interactions. "Russian gives me the opportunity to talk to my children more deeply about our culture, but ultimately we use Arabic more in everyday conversations," said one mother. The data showed that children in bilingual families tend to use both languages in different ways depending on the context, preferring to speak Arabic with their fathers in everyday situations, while speaking Russian with their mothers. This pattern of language use reflects the role of each language in family relationships and different social contexts.

In the literature on bilingualism, it is clear that children in families with multiple linguistic backgrounds usually choose the appropriate language based on social and emotional situations, relying on the cultural values associated

with each language (Fishman, 2001). In the context of the relationship between children and parents, most families treat Arabic as the primary language of communication in social situations, given that it is the local and dominant language in the community (Makoni & Pennycook, 2007). As for the relationship between children and mothers, it was found that Russian is often the preferred means of communication, as is the case in many families that are keen to preserve the mother tongue as part of their cultural identity (De Houwer, 2009).

One child noted in his language diary: "I speak Arabic with my father and with my friends at school, but with my mother, I sometimes mix Arabic and Russian." This statement reflects the social and cultural influences that bilingualism imposes on children, as they choose the most appropriate language for each context based on the social and cognitive expectations that are formed in their environment. Based on the theoretical framework of code-switching, this study predicts that speakers are likely to take Arabic as the matrix (frame) language, providing the grammatical structure, while embedding Russian lexical items within Arabic structures, as suggested by Myers-Scotton's (1993) Matrix Language-Frame Model. Additionally, according to the Communication Accommodation Theory (Giles, 1977), it is expected that code-switching will also depend on the context, with speakers adjusting their language choices based on social interactions, converging to accommodate interlocutors or diverging to express distinctiveness. The Markedness Model (Myers-Scotton, 1993) further supports the prediction that speakers will switch codes strategically to reflect social intentions, choosing either marked or unmarked language forms depending on the communicative context.

The data revealed that speakers predominantly used Arabic as the matrix language, with Russian lexical items embedded within Arabic grammatical structures, aligning with Myers-Scotton's (1993) Matrix Language-Frame Model. This pattern was evident across various interactions, supporting the initial prediction that Arabic would serve as the primary grammatical framework while Russian elements were inserted lexically.

Furthermore, the data demonstrated that code-switching varied depending on social context, consistent with Giles's (1977) Communication Accommodation Theory. Speakers were observed to switch codes in response

to their interlocutors, converging by incorporating more Russian terms when interacting with Russian speakers or those familiar with Russian culture, and diverging by maintaining Arabic dominance when addressing Arabic-speaking audiences.

Additionally, the Markedness Model (Myers-Scotton, 1993) was reflected in the data, as participants strategically used code-switching to signal social intentions. For example, the use of Russian terms in Arabic sentences often indicated prestige, modernity, or affiliation with Russian culture, while maintaining Arabic signaled a stronger connection to local identity. Thus, the results fulfilled the initial predictions, highlighting the interplay of linguistic structure and social context in Arabic-Russian code-switching.

Some children reported that they use code-switching when speaking with their parents in certain situations, such as asking for something or discussing a complex topic. One said, "Sometimes I start a sentence in Arabic, but I end it in Russian, because some Russian words are easier to express." Some parents also indicated that they use Russian words in some situations, such as simple commands or emotional expressions, with one mother saying, "I always say (давай) to my children when I want them to hurry, even when I speak to them in Arabic."

The data showed that families had different levels of language proficiency, which led to communication challenges. Some Russian mothers had difficulty expressing their feelings and thoughts to their children due to their limited Arabic vocabulary, with one participant saying, "I sometimes feel like I can't fully explain my feelings to my children because I don't have enough Arabic vocabulary." In contrast, some children reported difficulties interacting with their Russian relatives while visiting Russia, with one child saying, "When we visit Russia, I don't understand everything my grandparents say because I don't use Russian very often."

The interviews also showed that some couples preferred to speak in the language they were most comfortable with, which sometimes led to misunderstandings due to varying proficiency. For example, one father said that he sometimes had to rephrase his words so that his Russian wife could understand him, while another mother said that she relied on her eldest son to translate between family members. These examples reflect the language gap

within bilingual families, and show how differences in proficiency levels are not limited to communication difficulties only, but extend to affect family relationships and the roles of individuals in them, confirming the study's expectations about the diversity of language use among individuals based on their proficiency and the communication context. The results indicate that bilingualism has both positive and negative effects on the formation of children's cultural identity, with some children experiencing dual affiliation, while others lean toward a single cultural identity. For example, one child stated, "I feel more Jordanian because I live here and speak Arabic all the time," indicating the influence of the surrounding environment on cultural identity. In the other side, another child expressed a strong connection to Russian culture, saying, "I like being part of both cultures, but I feel Russian when I'm with my mom and her family" which might suggest that maternal influence plays a crucial role in maintaining cultural ties.

To explore these identity patterns further, children aged 8 to 12, with varying levels of language proficiency, were asked to draw their typical day, indicating whom they communicate with and in what language. They were also asked to illustrate their vacation time, identifying their interactions and the language used. Data analysis revealed that children who spent more time with their Russian-speaking mothers and visited Russia frequently demonstrated a stronger attachment to Russian culture, whereas those more immersed in Jordanian society and Arabic-dominant settings identified more closely with Jordanian culture.

Regarding heritage language status, the mothers can be considered native Russian speakers, but their proficiency in Arabic varies. The children, however, can be classified as heritage speakers of Russian, as they acquire it at home from their mothers but do not necessarily use it as their dominant language in social and educational settings. Their Russian proficiency depends on the extent of exposure and practice, with some maintaining strong bilingual abilities and others showing signs of language attrition due to Arabic dominance in their daily lives. For example, one girl said, "I love being part of both cultures, but I feel Russian when I'm with my mother and her family."

The results showed that bilingualism affects the nature of family relationships in different ways. Some parents indicated that the language

difference can sometimes cause misunderstandings between spouses, with one saying, "Sometimes there are misunderstandings between me and my wife because some words have different meanings in our cultures." Some children also indicated that language serves as a bridge to communication with both sides of the family, with one participant saying, "I like that I can speak Arabic with my dad's family and Russian with my mom's family. I feel like I'm part of both worlds."

Based on these results, it can be said that bilingualism within Jordanian-Russian families is a complex experience that is affected by several factors, such as each individual's level of proficiency in both languages, daily interaction patterns, and cultural orientations. The study showed that bilingualism is not just a means of communication, but rather an important element in shaping identity, belonging, and family interaction.

These results emphasize the importance of providing a supportive environment that helps children develop their skills in both languages, taking into account the challenges that may arise as a result of linguistic variation within the family. The study also recommends the need to enhance parents' understanding of the impact of bilingualism on their children, and to encourage educational methods that balance the two languages in order to preserve cultural heritage and enhance effective communication within the family.

Discussion

This study revealed the complexities of bilingualism within Jordanian-Russian families. Data collected through interviews, participant observation, and language diaries showed that the experience of living in a bilingual environment goes beyond the use of two different languages to its profound impact on family relationships, cultural identity, and everyday social interaction. While some participants believed that multilingualism was an advantage that gave children the opportunity to acquire broad language skills and enhance their cultural understanding, others felt that it could lead to difficulties in communicating and adapting within the wider community, especially when there was a disparity in the proficiency of the two languages among family members.

One striking aspect that emerged from the analysis was the difference in the use of the two languages within the family. It was found that children tended to use Arabic at school and with friends, while they relied on Russian to communicate with their mother, making Arabic the language of the public sphere and Russian the language of the private sphere within the home. However, this pattern was not consistent, as some children were observed to prefer speaking Arabic even to their Russian mothers, raising questions about the ability of a non-Arab parent to maintain their mother tongue in an Arabic-dominant environment.

The results indicated that inter-sentential code-switching dominated, as children frequently switched between Arabic and Russian within the same sentence, particularly when expressing complex concepts. For example, one child mentioned starting a sentence in Arabic and finishing it in Russian due to the perceived depth of meaning certain words carry in each language. Additionally, situational code-switching was evident, as children adapted their language use to match their parents' proficiency levels, often switching languages to ensure better understanding within the family context. As for the Jordanian fathers, they used this approach in specific situations such as joking, expressing feelings of affection, or giving quick instructions, reflecting the dynamic nature of communication within these families.

Although many participants saw multilingualism as an advantage, the challenges it posed were clear. Some Russian mothers expressed frustration at feeling unable to clearly communicate their feelings to their children due to their poor command of the Arabic language. The children themselves also had difficulty communicating with extended family members on the Russian side, especially grandparents who did not speak Arabic. This created a communication gap that affected the depth of the relationship between different generations within the family, as one child said: "I love my grandparents, but when we visit them, I don't understand much of what they say, so I stay silent most of the time."

An important theme extracted from the data was the role of language in shaping cultural identity. The study showed that some children felt a strong sense of belonging to Jordanian culture, especially since they live in a predominantly Arab environment, while others felt that they had a dual

identity, seeing themselves as part of both Russian and Jordanian cultures. This division was evident in the children's language diaries, as one child wrote: "I am Jordanian because I live here, but when I speak Russian with my mother, I feel like a slightly different person." On the other hand, some children indicated that they face a kind of confusion in determining their identity, as they do not feel a complete belonging to either culture, indicating that bilingualism may create a state of cultural alienation for some individuals.

With regard to family relationships, it was found that the difference in language level between spouses may sometimes lead to misunderstandings, especially when the father's Russian is weak, or when the mother's Arabic is not proficient. Some spouses indicated that this affects the way they express their feelings, as one participant said: "I sometimes feel that I cannot accurately communicate my thoughts to my husband, because he does not understand all the details that I try to explain in Russian." Conversely, some spouses indicated that this linguistic difference has enhanced their new ways of communicating based on non-verbal expression, gestures, and everyday situations that help them understand each other without the need for many words.

In addition to its impact on marital relationships, the study revealed that bilingualism has direct effects on the relationship between parents and children. In some cases, the weakness of one of the two languages in one of the parents reduced the opportunities for emotional communication between him and his children, which made the relationship between the child and the parent who speaks his language fluently stronger and more open. Some Russian mothers also expressed their concern that their children might move away from their original culture due to the influence of the surrounding environment that promotes the use of Arabic at the expense of Russian.

On the other hand, the participant observation revealed that language was not the only factor affecting family dynamics, but that the socio-economic context also played a role. Some families living in conservative Jordanian communities faced greater challenges in maintaining the Russian language, compared to families living in more open and culturally diverse environments. Moreover, families with educational resources that supported the teaching of Russian, such as books, films, and regular trips to Russia, were able to promote

bilingualism more effectively than families without such resources.

Based on these findings, it is clear that bilingualism within Jordanian-Russian families is not just a linguistic issue, but rather a complex experience that affects identity, belonging, and family relationships. Despite the challenges that accompany this phenomenon, there are significant opportunities that can be exploited to support children in developing their linguistic and cultural skills. Therefore, educational programs directed at bilingual families, in addition to community initiatives that support cultural diversity, can contribute to creating an environment that helps children achieve a balance between the two languages and cultures, which enhances their sense of belonging and communication within and outside the family.

Finally, this study confirms that bilingualism within the family is not just a linguistic condition, but rather a social and cultural phenomenon with multiple dimensions, which requires further research to understand its long-term effects. The biggest challenge may be how to achieve a balance that allows children to benefit from both languages, without feeling pressured to choose one cultural identity over the other.

Conclusion

This study shows that bilingualism within Jordanian-Russian families is not merely a linguistic phenomenon, but a complex experience in which cultural, social, and psychological factors intertwine—profoundly influencing family relationships and the formation of identity and belonging. By analyzing the linguistic patterns within these families, it becomes clear that language is not only a tool for communication, but also a means of reshaping family ties and negotiating multiple cultural identities within an environment where the Arab and Russian heritages are mixed. The nature of the use of Arabic and Russian in these families varies according to a set of factors, including the extent to which each individual is proficient in the other's language, the influence of the social environment, and the extent to which the parents are determined to pass on their language and culture to the new generations.

A striking aspect of the study is that children often find themselves in a flexible linguistic situation that allows them to move between the two

languages according to the context and the person they are speaking to, which makes them adopt a variety of linguistic strategies ranging from code-switching and mixing vocabulary from the two languages to choosing one language over the other based on the situation. Although some children show the ability to speak both languages easily, others face challenges related to the imbalance in their proficiency in both languages, which may have an impact on their communication with a parent or with extended family members in the other country. In addition, the child's surrounding environment plays a major role in shaping his or her language usage patterns, as children are influenced by the requirements of the school community, their peers and colleagues more than they are influenced by the parents' desire to promote a particular language at home.

Perhaps one of the most prominent challenges facing these families is finding a balance between preserving the Russian language and culture, on the one hand, and integrating into Jordanian society, on the other—a tension that prompts some families to adopt educational strategies aimed at promoting bilingualism in their children. However, these efforts sometimes face practical difficulties related to the availability of educational resources, such as schools that support the learning of both languages in a balanced manner, or the presence of a social environment that encourages the child to practice the Russian language outside the family setting. Some children also express feelings of confusion in determining their cultural identity, as some feel a stronger sense of belonging to the Arab culture as a result of living in Jordan and daily interaction in the Arabic language, while others see themselves as closer to the Russian culture due to the family and emotional ties that connect them to their mothers and relatives in Russia. This state of cultural hesitation may lead to situations that require the child to provide continuous explanations of their belonging or justify their use of the two languages in front of others, especially in light of the presence of social expectations that may tend to favor one language over the other.

In the same context, the impact of bilingualism on relationships between parents cannot be overlooked, as it requires each party to make an additional effort to understand the language and culture of the other, especially in cases of mixed marriages in which one partner is less familiar with the other's

language. Although some couples find in this linguistic diversity an opportunity to enrich their personal experience and learn about a different culture, some face challenges related to linguistic misunderstandings or cultural differences in expression and communication patterns, which may affect the level of understanding between spouses and the way children are raised. Grandparents and relatives from the Russian side often find it difficult to communicate with grandchildren who grew up in a predominantly Arab environment, which can sometimes lead to some family members feeling emotionally distant due to language barriers.

This study also reflects that language is not only a tool for communication but a key element in building social relationships and enhancing a sense of belonging. For many mothers, Russian is a means of conveying their culture and values to their children, while some Jordanian fathers see Arabic as the primary link between them and their children. While some children try to benefit from their bilingualism by moving between them easily, others find themselves in a situation that requires them to justify their linguistic choices or face social pressures that urge them to prefer one language over the other. This, in turn, raises important questions about the future of these families and the ability of the new generation to maintain a linguistic and cultural balance that ensures they benefit from their linguistic heritage without feeling the burden of difference or the need to prefer one aspect of their identity over the other.

Based on these results, it can be said that bilingualism in Jordanian-Russian families represents a unique experience with multiple dimensions that go beyond merely possessing two languages, where cultural, social and psychological factors intertwine to form a complex reality that requires thoughtful strategies to support children and enable them to benefit from this linguistic diversity without it being a source of anxiety or distraction to their identity. Therefore, promoting an educational environment that allows the child to practice both languages freely and provides them with resources to develop in both languages in a balanced manner is essential to preserving this linguistic and cultural heritage in a positive and sustainable way.

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**DVIKALBYSTĖ JORDANIJOJE GYVENANČIŲ JORDANIEČIŲ IR
RUSŲ MIŠRIOSE ŠEIMOSE IR JOS POVEIKIS NARIŲ
BENDRAVIMUI**

Anotacija. Šiame tyrime nagrinėjama dvikalbystė Jordanijoje – mišrioje jordaniečių ir rusų šeimose; daugiausia dėmesio skiriama dvikalbystės poveikiui, sąveikai, kultūriniam identitetui ir kasdieniam bendravimui. Taikant kokybinį metodą – interviu, dalyvių stebėjimą ir kalbos dienoraščius – išanalizuoti kalbos vartojimo šeimose modeliai. Rezultatai parodė, kad dažniausiai pasitaikanti strategija buvo sakinio kodų kaita, kai vaikai tame pačiame sakinyje kaitaliojo arabų ir rusų kalbas. Ši strategija dera su Ekvivalentiškumo apribojimo teorija, teigiančia, kad kodų kaita vyksta ten, kur abiejų kalbų gramatinės struktūros sutampa. Pavyzdžiui, vaikas pradėjo sakinį arabų kalba, o baigė rusų kalba dėl to, kad tam tikri žodžiai abiejose kalbose turi gilesnę prasmę. Be to, buvo pastebėtas situacinis kodų keitimas, kai vaikai pritaikė savo kalbą atsižvelgdami į kontekstą, ypač derindamiesi prie skirtingo tėvų kalbos mokėjimo lygio; tai atspindi Komunikacijos pritaikymo teoriją. Tyrimu taip pat nustatyta, kad dvikalbystė daro didelę įtaką vaikų kultūrinio tapatumo formavimuisi: vieni vaikai išsiugdo dvigubą tapatumą, kiti yra linkę išlaikyti vieną kultūrinį tapatumą. Pavyzdžiui, vaikai, gyvenantys visuomenėje ir aplinkoje, kurioje dominuoja arabų kalba, labiau tapatinosi su Jordanijos kultūra, o vaikai, kurių ryšiai su rusakalbėmis motinomis buvo glaudesni ir kurie dažnai lankėsi Rusijoje, palaikė glaudesnę ryšį su rusų kultūra. Tyrime pabrėžiami iššūkiai, su kuriais susiduria rusakalbės motinos, norėdamos išlaikyti gimtąją kalbą namuose, bet suprasdamos dvikalbystei palankios aplinkos svarbą. Straipsnio autoriai rekomenduoja išsamiau aiškinti tėvams apie dvikalbystės poveikį jų vaikams, skatinti subalansuotus ugdymo metodus, skirtus integruotam kalbos plėtojimui, ir kurti švietimo išteklius, padedančius Jordanijoje mokytis rusų kalbos kartu su arabų kalba.

Pagrindinės sąvokos: dvikalbystė; jordaniečių ir rusų šeimos; kultūrinis tapatumas; sąveika šeimoje; kalbų kaita.